

**Imam Ali Ibn Moosa
al-Reza (a.s.)**

Saheefah-e- Razaviyyah

With Translation and Transliteration

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Dedication

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

يَا فَاطِمَةُ اِشْفَعِي لِي فِي الْجَنَّةِ

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

Foreword

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

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

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

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

Translator's Note¹

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

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

اَللّٰهُمَّ اغْفِرْ لِي الدُّنُوْبَ الَّتِي تَحْبِسُ الدُّعَاءَ.

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

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

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

اُدْعُوْنِيْ اَسْتَجِبْ لَكُمْ.

"Call upon Me, I will answer you."²

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 غَاثِنَا بِفَضْلِكَ وَلَا تُعَاثِلْنَا 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 Mujahtahedi 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.

Eight Surahs of Holy Quran¹

Surah Yaaseen

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

BISMIL LAAHIR
RAHMAANIR RAHEEM

In the Name of Allah,
the All-merciful, the All-
compassionate
Ya Seen.

يَسَّٓٓ

YAASEEN.

وَالْقُرْآنِ الْحَكِيمِ

WAL QURAANIL
HAKEEM.

I swear by the Quran full
of wisdom

إِنَّكَ لَمِنَ الْمُرْسَلِينَ

INNAKA LAMENAL
MURSALEEN.

Most surely you are one
of the apostles

عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ

A'LAA SERAATIM
MUSTAQUEEM.

On a right way.

تَنْزِيلَ الْغَزِيرِ الرَّحِيمِ

TANZEELAL A'ZEEZIR
RAHEEM.

A revelation of the
Mighty, the Merciful.

لِتُنذِرَ قَوْمًا مَّا أُنذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ

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 عَلَىٰ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ

LAQAD HAQQAL QAWLO
A'LAA AKSAREHIM
FAHUM LAA
YOAMENON.

Certainly the word has
proved true of most of
them, so they do not
believe.

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلًا فَبَيَّ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ

INNAA JA-A'LNA A FEE A-
A'NAAQEHIM
AGHLAALAN FAHEYA
ELAL AZQAANE FAHUM
MUQMAHOON.

Surely We have placed
chains on their necks,
and these reach up to
their chins, so they have
their heads raised aloft.

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ

WA JA-A'LNA MIM
BAYNE AYDEEHIM
SADDANW WA MIN
KHALFEHIM SADDAN FA-

And We have made
before them a barrier
and a barrier behind
them, then We have

سَدًّا فَأَعْسَيْنُهُمْ فَهُمْ لَا يُبْصِرُونَ

¹ We have mentioned these eight surahs because the traditions mentioned in this book has recommended to recite these surahs.

وَسَوَاءٌ عَلَيْهِمْ ءِأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ
بِالْغَيْبِ ﴿١٠﴾ فَبَشِّرْهُ بِمَغْفِرَةٍ وَأَجْرٍ
كَرِيمٍ ﴿١١﴾

إِنَّا نَحْنُ نُحْيِي الْمَوْتَى وَنَكْتُبُ مَا قَدَّمُوا
وَإِنَّا رَاسِمُونَ ﴿١٠﴾ وَكُلُّ شَيْءٍ أَحْصَيْنَاهُ فِي إِمَامٍ
مُّبِينٍ ﴿١٢﴾

وَاصْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ ﴿١٠﴾ إِذْ
جَاءَهَا الْمُرْسَلُونَ ﴿١٣﴾

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا
بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُّرْسَلُونَ ﴿١٤﴾

قَالُوا مَا آتَيْنَا إِلَّا بَشَرًا مِّثْلَنَا ﴿١٠﴾ وَمَا أَنْزَلَ
الرَّحْمَنُ مِنْ شَيْءٍ ﴿١١﴾ إِنَّ أَنْتُمْ إِلَّا
تَكْذِبُونَ ﴿١٥﴾

AGHSHAYNAAHUM
FAHUM LAA
YUBSEROON.

WA SAWAAA-UN
A'LAYHIM A-
ANZARTAHUM AM LAM
TUNZIRHUM LAA
YOAMENUN.
INNAMAA TUNZERO
MANIT-TABA-A'Z ZIKRA
WA KHASEYAR
RAHMAANA BIL-GHAYBE
FA-BASH-SHIRHO BE
MAGHFERATINW WA
AJRIN KAREEM.

INNAA NAHNO NOHYIL
MAWTAA WA NAKTOBO
MAA QADDAMOO WA
AASAARAHUM, WA
KULLA SHAY-IN
AHSAYNAAHO FEE
EMAAMIM MOBEEN.

WAZ RIB LAHUM
MASALAN ASHAABAL
QARYATE, IZ-JAA-A-HAL
MURSALOON.

IZ ARSALNAA
ELAYHEMUS NAYNE FA-
KAZZABOOHOMAA FA-
A'ZZAZNAA BE
SAALESIN FA-QAALOO
INNAA ELAYKUM
MURSALOONA.

QAALOO MAA ANTUM
ILLAA BASHARUM
MISLONAA, WA MAA
ANZALAR RAHMAANO
MIN SHAY-IN IN ANTUM
ILLAA TAKZEBOON.

covered them over so
that they do not see.

And it is alike to them
whether you warn them
or warn them not: they
do not believe.

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.

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.

And set out to them an
example of the people
of the town, when the
apostles came to it.

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.

They said: You are
naught but mortals like
ourselves, nor has the
Beneficent Allah
revealed anything; you
only lie.

قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ ﴿١٦﴾

QAALOO RABBONAA
YA'LAMO INNA
ELAYKUM LA-
MURSALOON.

They said: Our Lord
knows that we are most
surely apostles to you.

وَمَا عَلَيْنَا إِلَّا الْبَلْغُ الْمُبِينُ ﴿١٧﴾

WA MAA A'LAYNAA
ILLAL BALAAGHUL
MOBEEN.

And nothing devolves on
us but a clear
deliverance (of the
message).

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ ﴿١٨﴾ لَئِنْ لَمْ تَنْتَهُوا
لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ مِنَّا عَذَابٌ أَلِيمٌ ﴿١٨﴾

QAALOO INNA
TATAYYARNAA BEKUM,
LA-IL-LAM TANTAHOO
LA-NAR- JOMANNAKUM
WA
LAYAMASSANNAKUM
MINNAA A'ZAABUN
ALEEM.

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.

قَالُوا طَائِفُكُمْ مَعَكُمْ ﴿١٩﴾ أَيْنَ ذِكْرُكُمْ ﴿١٩﴾
بَلْ أَنتُمْ قَوْمٌ مُّسْرِفُونَ ﴿١٩﴾

QAALOO TAAA-EROKUM
MA-A'KUM, A-IN
ZUKKIRTUM, BAL
ANTUM QAWMUM
MUSREFOON.

They said: Your evil
fortune is with you;
what! if you are
reminded! Nay, you are
an extravagant people.

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ
يَقُومُ اتَّبِعُوا الْمُرْسَلِينَ ﴿٢٠﴾

WA JAA-A MIN AQSAL
MADEENATE RAJOLUN-
Y YAS-A'A QAALA YAA-
QAWMIT TABE-U'L
MURSALEENAT.

And from the remote
part of the city there
came a man running, he
said: O my people!
follow the apostles;
Follow him who does
not ask you for reward,
and they are the
followers of the right
course;

اتَّبِعُوا مَنْ لَا يَسْأَلُكُمْ أَجْرًا وَهُمْ
مُهْتَدُونَ ﴿٢١﴾

TABEOO' MAL LAA YAS-
ALOKUM AJRANW WA
HUM MOHTADOON.

And what reason have I
that I should not serve
Him Who brought me
into existence? And to
Him you shall be
brought back;
What! shall I take
besides Him gods whose

وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ
تَرْجَعُونَ ﴿٢٢﴾

WA MAA LEYA LAA A-
A'BODUL LAZEE
FATARANEE WA
ELAYHE TURJA-O'ON.

ءَا تَأْخُذُ مِنْ دُونِهِ إِلَهَةٌ إِنْ يُرَدِّنِ الرَّحْمَنُ
بُضْرًا لَا تَغْنِ عَنِّي شَفَاعَتُهُمْ شَيْئًا وَلَا

A-AT-TAKHEZO MIN
DOONEHI AALEHATAN
INY-YORIDNIR

يُقَدُّونَ ٢٣ RAHMAANO BE-ZURRIL
LAA TUGHNE A'NNEE
SHAFAA-A'TOHUM
SHAY-ANW WA LAA
YUNQEZOON.

intercession, If the
Beneficent Allah should
desire to afflict me with
a harm, shall not avail
me aught, nor shall they
be able to deliver me?

إِنِّي إِذَا لَفِي ضَلَالٍ مُّبِينٍ ٢٤ INNEE EZAL LAFEE
ZALAAALIM MOBEEN.

In that case I shall most
surely be in clear error:
Surely I believe in your
Lord, therefore hear me.

إِنِّي آمَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ ٢٥ INNEE AAMANTO BE-
RABBEKUM FAS-MA-
O'ON.

قِيلَ ادْخُلِ الْجَنَّةَ ٢٦ قِيلَ ادْخُلِ الْجَنَّةَ ٢٦ QEELAD-KHOLIL
JANNAH, QAALA YAA
LAYTA QAWMEE
YA'LAMOONA.

It was said: Enter the
garden. He said: O
would that my people
had known

بِمَا عَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ
الْمُكْرَمِينَ ٢٧ BEMAA GHAFARA-LEE
RABBE WA JA-
A'LANEE MENAL
MUKRAMEEN.

Of that on account of
which my Lord has
forgiven me and made
me of the honored ones!

وَمَا أُنْزِلْنَا عَلَي قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِنَ
السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ ٢٨ WA MAA ANZALNAA
A'LAA QAWMEHI MIM
BA'DEHI MIN JUNDIM
MENAS SAMAAA-E WA
MAA KUNNAA
MUNZELEEN.

And We did not send
down upon his people
after him any hosts from
heaven, nor do We ever
send down.

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ
خَمْدُونَ ٢٩ IN KAAANAT ILLAA SAY-
HATANW WAAHEDATAN
FA-EZAA HUM
KHAAMEDOON.

It was naught but a
single cry, and lo! they
were still.

يُحَسِّرُهُ عَلَى الْعِبَادَةِ ٣٠ مَا يَأْتِيهِمْ مِنْ رَسُولٍ
إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ٣١ YAA HASRATAN A'LAL
E'BAADE, MAA
YAATEEHIM MIR
RASOOLIN ILLAA
KAANOO BEHI
YASTAHZEON.

Alas for the servants!
there comes not to them
an apostle but they
mock at him.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ
لَيْسَ لَهُمْ لَهَا يَرْجِعُونَ ٣٢ ALAM YARAW KAM
AHLAKNAA QABLAHUM
MENAL QOROONE
ANNAHUM ELAYHIM LAA
YARJEON.

Do they not consider
how many of the
generations have We
destroyed before them,
because they do not

وَإِنْ كُلُّ لَمَّا جَمِيعٌ لَدَيْنَا مُحْضَرُونَ ﴿٣٢﴾

WA IN KULLUL LAMMAA
JAMEE-U'L LADAYNAA
MOHZAROON.

turn to them?

And all of them shall
surely be brought before
Us.

وَآيَةٌ لَهُمْ الْأَرْضُ الْمَيِّتَةُ ﴿٣٣﴾ أَحْيَيْنَاهَا
وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُونَ ﴿٣٣﴾

WA AAYATUL LAHOMUL
ARZUL MAYTAH,
AHYAYNAAHAA WA
AKHRAJNAA MINHAA
HABBAN FAMINHO
YAAKOLOON.

And a sign to them is the
dead earth: We give life
to it and bring forth
from it grain SQ they eat
of it.

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ
وَفَجَّرْنَا فِيهَا مِنَ الْعُيُونِ ﴿٣٤﴾

WA JA-A'LNA FEEHAA
JANNAATIM MIN
NAKHEELINW WA A-
A'NAABINW WA
FAJJARNAA FEEHAA
MENAL O'YOONE.

And We make therein
gardens of palms and
grapevines and We
make springs to flow
forth in it,

لِيَأْكُلُوا مِنْ ثَمَرِهِ ﴿٣٥﴾ وَمَا عَمِلَتْهُ
أَيْدِيهِمْ ﴿٣٥﴾ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾

LE-YAAKOLOO MIN
SAMAREHI, WA MAA
A'MELAT-HO AYDEEHIM,
AFALAA YASHKOROON.

That they may eat of the
fruit thereof, and their
hands did not make it;
will they not then be
grateful?

سُبْحَنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِثُ
الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا
يَعْلَمُونَ ﴿٣٦﴾

SUBHAANAL LAZEE
KHALAQAL AZWAAJA
KULLAHAA MIMMAA
TUMBETUL ARZO WA
MIN ANFOSEHIM WA
MIMMAA LAA
YA'LAMOON.

Glory be to Him Who
created pairs of all
things, of what the earth
grows, and of their kind
and of what they do not
know.

وَآيَةٌ لَهُمُ اللَّيْلُ ﴿٣٧﴾ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا
هُم مُّظْلَمُونَ ﴿٣٧﴾

WA AAYATUL LAHOMUL
LAYL, NASLAKHO
MINHUN NAHAARA FA-
EZAA HUM MUZLEMOON.

And a sign to them is the
night: We draw forth
from it the day, then lo!
they are in the dark;

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَّهَا ﴿٣٨﴾ ذَلِكَ
تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾

WASH-SHAMSO TAJREE
LE-MUSTAQARRIL
LAHAA, ZAALEKA
TAQDEERUL A'ZEEZIL
A'LEEM.

And the sun runs on to a
term appointed for it;
that is the ordinance of
the Mighty, the
Knowing.

وَالْقَمَرَ قَدَرَهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ
الْقَدِيمِ ﴿٣٩﴾

WAL QAMARA
QADDARNAAHO
MANAAZELA HATTAA

And (as for) the moon,
We have ordained for it
stages till it becomes

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا
الَّيْلُ سَابِقُ النَّهَارِ ﴿٤٠﴾ وَكُلٌّ فِي فَلَكٍ
يَسْبَحُونَ ﴿٤٠﴾

وَايَّةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفَلَكِ
الْمَشْحُونِ ﴿٤١﴾

وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ﴿٤٢﴾

وَأِنْ نَشَأْ نُغْرِقْهُمْ فَلَا صَرِيحَ لَهُمْ وَلَا بُدَّ
يَنْقُذُونَ ﴿٤٣﴾

إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤٤﴾

وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ
لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾

وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا
عَنْهَا مُعْرِضِينَ ﴿٤٦﴾

وَإِذَا قِيلَ لَهُمُ انْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ
قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا اطَّعِمُوا مَنْ لَوْ
يَشَاءُ اللَّهُ اطَّعَمَهُ ﴿٤٧﴾ لَنْ أَنْتُمْ إِلَّا فِي

A'ADA KAL-U'RJOONIL
QADEEM.

LASH-SHAMSO
YANBAGHEE LAHAA AN
TUDREKAL QAMARA WA
LAL LAYLO SAABEQUN
NAHAARE, WA KULLUN
FEE FALAKINY
YASBAHOON.

WA AAYATUL LAHUM
ANNAA HAMALNAA
ZURRIYYATAHUM FIL
FULKIL MASH-HOON.

WA KHALAQNAA LAHUM
MIM MISLEHI MAA
YARKABOON.

WA IN NASHAA
NUGHRIQ-HUM FALAA
SAREEKHA LAHUM WA
LAA HUM YUNQAZOONA.

ILLAA RAHMATAM
MINNAA WA MATAA-A'N
ELAA HEEN.

WA EZAA QEELA
LAHOMUT TAQOO MAA
BAYNA AYDEEKUM WA
MAA KHALFAKUM LA-
A'LLAKUM TURHA-
MOON.

WA MAA TAA-TEEHIM
MIN AAYATIM MIN
AAYAATE RABBEHIM
ILLAA KANOO A'NHAA
MOA'REZEEN.

WA EZAA QEELA LAHUM
ANFEQOO MIMMAA
RAZAQAKOMUL LAAHO,
QAALAL LAZEENA

again as an old dry palm
branch.

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.

And a sign to them is
that We bear their
offspring in the laden
ship.

And We have created
for them the like of it,
what they will ride on.

And if We please, We
can drown them, then
there shall be no
succorer for them, nor
shall they be rescued

But (by) mercy from Us
and for enjoyment till a
time.

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.

And there comes not to
them a communication
of the communications
of their Lord but they
turn aside from it.

And when it is said to
them: Spend out of
what Allah has given
you, those who

صَلَّى مُبِينٍ ٤٧

KAFAROO LILLAZEENA
AAMANOO A-NUT-E'MO
MAL LAW YASHAAA-UL
LAAHO ATA'MAH, IN
ANTUM ILLAA FEE
ZALAALIM MOBEEN.

disbelieve say to those
who believe: Shall we
feed him whom, if Allah
please, He could feed?
You are in naught but
clear error.

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنتُمْ

صَادِقِينَ ٤٨

WA YAQOOLOONA
MATAA HAAZAL WA'DO
IN KUNTUM
SAADEQEEN.

And they say: When will
this threat come to pass,
if you are truthful?

مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ

يَخِصِّمُونَ ٤٩

MAA YANZOROONA
ILLAA SAYHATANW
WAAHEDATAN
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 إِلَىٰ أَهْلِهِمْ

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.

وَتُفْخِ فِي الصُّورِ فَإِذَا بِهِمْ مِنْ الْأَجْدَاثِ إِلَىٰ

رَبِّهِمْ يَنْسِلُونَ ٥١

WA NOFEKHA FIS-
SOORE FA-EZAA HUM
MENAL AJDAASE ELAA
RABBEHIM YANSELOON.

And the trumpet shall
be blown, when lo! from
their graves they shall
hasten on to their Lord.

قَالُوا يَوْمَئِذٍ لَّا نَبْغِيكَ مِنْ بَعْثِنَا مِنْ مَّرْقَدِنَا ٥٢

هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ

الْمُرْسَلُونَ ٥٣

QAALOO YAA
WAYLANAA MAM BA-
A'SANAA MIM
MARQADENAA, HAAZAA
MA WA-A'DAR
RAHMAANO WA
SADAQAL MURSALOON.

They shall say: O woe to
us! who has raised us up
from our sleeping-place?
This is what the
Beneficent Allah
promised and the
apostles told the truth.
There would be naught
but a single cry, when
lo! they shall all be
brought before Us;

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا بِهِمْ جَمِيعٌ

لَدَيْنَا مُخَضَّرُونَ ٥٤

IN KANAT ILLAA
SAYHATANW
WAAHEDATAN FA-EZAA
HUM JAMEE-U'L
LADAYNAA
MOHZAROON.

So this day no soul shall
be dealt with unjustly in
the least; and you shall

فَالْيَوْمَ لَا تُظَلَمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا

مَا كُنتُمْ تَعْمَلُونَ ٥٥

FALYAWMA LAA
TUZLAMO NAFSOON
SHAY-ANW WA LAA TUJ-
ZAWNA ILLAA MAA

KUNTUM TA'MALOON.

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ
فَكِهُونٌ ٥٥

INNA ASHAABAL
JANNATIL YAWMA FEE
SHOGHOLIN
FAAKEHOON.

بِهِمْ وَأَزْوَاجُهُمْ فِي ظِلِّ عَلَى الْأَرْبَابِ
مُتَّكِنُونَ ٥٦

HUM WA AJWAAJOHUM
FEE ZELAALIN A'LAL
ARAAA-EKE
MUTTAKEOON.

لَهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مِمَّا يَدْعُونَ ٥٧

LAHUM FEEHAA
FAAKEHATUNW WA
LAHUM MAA
YADDAO'ON.

سَلَامٌ ٥٨ قَوْلًا مِنْ رَبِّ رَحِيمٍ

SALAAMUN, QAWLAM
MIR-RABBIR RAHEEM.

وَامْتَازُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ ٥٩

WAM TAAZUL YAWMA
AYYOHAL MUJREMOON.

أَلَمْ أَعْهَدَ إِلَيْكُمْ بَيْنِي أَدَمَ أَنْ لَا تَعْبُدُوا
الشَّيْطَانَ ٦٠ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ

ALAM A-A'HAD
ELAYKUM YAA BANEE
AADAMA AL-LAA
TA'BODUSH-
SHAYTAANA, INNAHU
LAKUM A'DUWWUM
MOBEEN.

وَأَنِ اعْبُدُونِي ٦١ هَذَا صِرَاطٌ
مُسْتَقِيمٌ

WA ANE'-BODOONEE,
HAAZAA SERAATUM
MUSTAQEEM.

وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا ٦٢ أَفَلَمْ
تَكُونُوا تَعْلَمُونَ

WA LAQAD AZALLA
MINKUM JEBILLAN
KASEERAA, A-FALAM
TAKOONOO TA'QELOON.

بِذِهِ جَهَنَّمَ الَّتِي كُنْتُمْ تُوعَدُونَ ٦٣

HAAZEHI JAHANNAMUL
LATEE KUNTUM TOO-
A'DOON.

اِصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ ٦٤

ISLAWHAL YAWMA
BEMAA KUNTUM
TAKFOROON.

not be rewarded aught
but that which you did.
Surely the dwellers of
the garden shall on that
day be in an occupation
quite happy.

They and their wives
shall be in shades,
reclining on raised
couches.

They shall have fruits
therein, and they shall
have whatever they
desire.

Peace: a word from a
Merciful Lord.

And get aside today, O
guilty ones!

Did I not charge you, O
children of Adam! that
you should not serve the
Satan? Surely he is your
open enemy,

And that you should
serve Me; this is the
right way.

And certainly he led
astray numerous people
from among you. What!
could you not then
understand?

This is the hell with
which you were
threatened.

Enter into it this day
because you
disbelieved.

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ
وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ ﴿٦٥﴾

AL-YAWMA NAKHTEMO
A'LAA AFWAA-HEHIM
WA TOKALLEMONAA
AYDEEHIM WA TASH-
HADO ARJOLOHUM
BEMAA KAAOOO
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 عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا
الصِّرَاطَ فَأَنَّىٰ يُبْصِرُونَ ﴿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 لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا
اسْتَطَاعُوا مُضِيًّا وَلَا يَرْجِعُونَ ﴿٦٧﴾

WA LAW NASHAAA-O
LAMASAKHNAAHUM
A'LAA MAKAAANTEHIM
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 يُعْصِرْهُ نُكْسُهُ فِي الْخَلْقِ ۚ أَفَلَا
يَعْقِلُونَ ﴿٦٨﴾

WA MAN NO-A'MMIRHO
NONAKKISHO FIL
KHALQE, AFALAA
YA'QELOON.

And whomsoever We
cause to live long, We
reduce (him) to an
abject state in
constitution; do they
not then understand?

وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ ۖ إِنْ
هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُبِينٌ ﴿٦٩﴾

WA MAA
A'LLAMNAAHUSH-
SHE'RA WA MAA
YANBAGHEE LAHU, IN
HOWA ILLAA ZIKRUNW
WA QURAANUM
MOBEEN.

And We have not taught
him poetry, nor is it
meet for him; it is
nothing but a reminder
and a plain Quran,

لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى
الْكَافِرِينَ ﴿٧٠﴾

LEYUNZERA MAN
KAANA HAYYANW WA
YAHIQQAL QAWLO
A'LAL KAAFEREEN.

That it may warn him
who would have life,
and (that) the word may
prove true against the
unbelievers.

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا

AWALAM YARAW
ANNAA KHALAQNA

Do they not see that We
have created cattle for

أَنعَامًا فَهُمْ لَهَا مَالِكُونَ ﴿٧١﴾

LAHUM MIMMAA
A'MELAT AYDEENAA AN-
A'AMAN FAHUM LAHAA
MAALEKOON.

them, out of what Our
hands have wrought, so
they are their masters?

وَدَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا
يَأْكُلُونَ ﴿٧٢﴾

WA ZALLALNAAHAA
LAHUM FAMINHAA
RAKOBOHIM WA
MINHAA YAAKOLOON.

And We have subjected
them to them, so some
of them they have to
ride upon, and some of
them they eat.

وَلَهُمْ فِيهَا مَنَافِعُ وَمَشَارِبُ. أَفَلَا
يَشْكُرُونَ ﴿٧٣﴾

WA LAHUM FEEHAA
MANAAFE-O' WA
MASHAAREB, AFALAA
YASHKORON.

And therein they have
advantages and drinks;
will they not then be
grateful?

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ آلِهَةً لَّعَلَّهُمْ
يُنصَرُونَ ﴿٧٤﴾

WAT-TAKHAZOO MIN
DOONIL LAAHE
AALEHATAL LA-
A'LLAHUM YUNSARON.

And they have taken
gods besides Allah that
they may be helped.

لَا يَسْتَطِيعُونَ نَصْرُهُمْ. وَبِئْسَ لَهُمْ جُنْدٌ
مُحْضَرُونَ ﴿٧٥﴾

LAA YASTA-TEE-O'ONA
NASRAHUM, WA HUM
LAHUM JUNDUM
MOHZARON.

(But) they shall not be
able to assist them, and
they shall be a host
brought up before them.

فَلَا يَحْزُنكَ قَوْلُهُمْ. إِنَّا نَعْلَمُ مَا يُسِرُّونَ
وَمَا يُعْلِنُونَ ﴿٧٦﴾

FALAA YAHZUNKA
QAWLOHUM, INNAA
NA'LAMO MAA
YOSIRROONA WA MAA
YO'LENOON.

Therefore let not their
speech grieve you;
surely We know what
they do in secret and
what they do openly.

أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا
هُوَ خَصِيمٌ مُبِينٌ ﴿٧٧﴾

AWALAM YARAL
INSAANO ANNAA
KHALAQNAHO MIN
NUTFATIN FA-EZAA
HOWA KHASEEMUM
MOBEEN.

Does not man see that
We have created him
from the small seed?
Then lo! he is an open
disputant.

وَصَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ. قَالَ
مَنْ يُحْيِي الْعِظَامَ وَبِئْسَ رَمِيمٌ ﴿٧٨﴾

WA-ZARABA LANAA
MASALANW WA-NASEYA
KHALQAH, QAALA MANY
YOHYIL E'ZAAMA WA
HEYA RAMEEM.

And he strikes out a
likeness for Us and
forgets his own creation.
Says he: Who will give
life to the bones when
they are rotten?

قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ. ﴿٧٩﴾

QUL YOHYEEHAL LAZEE
AN-SHA-A-HAA AWWALA

Say: He will give life to
them Who brought

وَبُيُوكِّلَ خَلْقٍ عَلِيمٌ ﴿٧٩﴾

MARRAH, WA HOWA
BEKULLE KHALQIN
A'LEEMO-NIL.

them into existence at
first, and He is cognizant
of all creation

الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا
فَإِذَا أَنتُم مِّنْهُ تُوقِدُونَ ﴿٨٠﴾

LAZEE JA-A'LA LAKUM
MENASH-SHAJARIL
AKH-ZARE NAARAN FA-
EZAA ANTUM MINHO
TOOQEDOON.

He Who has made for
you the fire (to burn)
from the green tree, so
that with it you kindle
(fire).

أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدِيرٍ
عَلَىٰ أَنْ يَخْلُقَ مِثْلَهُمْ ﴿٨١﴾
بَلَىٰ ﴿٨٢﴾ وَبِئَالْخَلْقِ الْعَلِيمِ ﴿٨٣﴾

AWA LAYSAL LAZEE
KHALAQAS
SAMAAWAATE WAL-
ARZA BE-QAADERIN
A'LAA ANY-YAKHLOQA
MISLAHUM, BALAA, WA
HOWAL KHALLAAQUL
A'LEEM.

Is not He Who created
the heavens and the
earth able to create the
like of them? Yea! and
He is the Creator (of all),
the Knower.

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ
فَيَكُونُ ﴿٨٤﴾

INNAMAA AMROHU
EZAA ARAADA SHAY-AN
ANY YAQOOLA LAHU
KUN FAYAKOON.

His command, when He
intends anything, is only
to say to it: Be, so it is.

فَسُبْحَانَ الَّذِي يَبْدِئُ مَلَكُوتَ كُلِّ شَيْءٍ
وَالَّذِي تُرْجَعُونَ إِلَيْهِ ﴿٨٥﴾

FA SUBHAANAL LAZEE
BEYADEHI MALAKOOTO
KULLE SHAYINW WA
ELAYHE TURJA-O'ON.

Therefore glory be to
Him in Whose hand is
the kingdom of all
things, and to Him you
shall be brought back.

Surah Rahmaan

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMIL LAahir
RAHMAANIR RAHEEM

In the Name of Allah,
the All-merciful, the
All-compassionate
The Beneficent Allah,

الرَّحْمَنِ الرَّحِيمِ ﴿١﴾

AR-RAHMAAN.

Taught the Quran.

عَلَّمَ الْقُرْآنَ ﴿٢﴾

A'LLAMAL QURAAAN.

He created man,

خَلَقَ الْإِنْسَانَ ﴿٣﴾

KHALAQAL INSAAN.

Taught him the mode
of expression.

عَلَّمَهُ الْبَيَانَ ﴿٤﴾

A'LLAMAHUL BAYAAN.

The sun and the moon
follow a reckoning.
And the herbs and the

الشَّمْسُ وَالْقَمَرُ بِحُسْبَانٍ ﴿٥﴾

ASH-SHAMSO WAL-
QAMARO BE HUSBAANIN.

وَالنَّجْمُ وَالشَّجَرُ يَسْجُدْنَ ﴿٦﴾

WAN-NAJMO WASH-

	SHAJARO YASJODAAN.	trees do prostrate (to Him).
وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ الْمِيزَانَ ۖ	WAS-SAMAAA-A RAFA-A'HAA WA-WAZA-A'L MEEZAAN.	And the heaven, He raised it high, and He made the balance
أَلَّا تَطْغَوْا فِي الْمِيزَانِ ۚ	ALLAA TATGHAW FIL MEEZAAN.	That you may not be inordinate in respect of the measure.
وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيزَانَ ۚ	WA AQEEMUL WAZNA BIL QISTE WA LAA TUKHSERUL MEEZAAN.	And keep up the balance with equity and do not make the measure deficient.
وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ ۚ	WAL ARZA WA ZA-A'HAA LIL ANAAM.	And the earth, He has set it for living creatures;
فِيهَا فَاكِهَةٌ ۚ وَالنَّخْلُ ذَاتُ الْأَكْمَامِ ۚ	FEEHAA FAAKEHATUNW WAN-NAKHLO ZAATUL AKMAAM.	Therein is fruit and palms having sheathed clusters,
وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ ۚ	WAL-HABBO ZUL-A'SFE WAR-RAYHAAN.	And the grain with (its) husk and fragrance.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۚ	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAAN.	Which then of the bounties of your Lord will you deny?
خَلَقَ الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ۚ	KHALAQAL INSAANA MIN SALSAALIN KAL-FAKHKHAAR.	He created man from dry clay like earthen vessels,
وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَارٍ ۚ	WA KHALAQAL JAAAN-NA MIN MAAREJIM MIN NAAR.	And He created the jinn of a flame of fire.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۚ	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAAN.	Which then of the bounties of your Lord will you deny?
رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ۚ	RABBUL MASHREQAYNE WA RABBUL MAGHREBAYN.	Lord of the East and Lord of the West.
فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۚ	FABE-AYYE AALAAA-E RABBEKOMAA TOKAZZEBAAN.	Which then of the bounties of your Lord will you deny?

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيْنَ ۚ ۱۹

MARAJAL BAHRAYNE
YALTAQEYAAN.

He has made the two
seas to flow freely (so
that) they meet
together:

بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيْنَ ۚ ۲۰

BAYNAHOMAA
BARZAKHUL LAA
YABGHEYAAN.

Between them is a
barrier which they
cannot pass.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَنِ ۚ ۲۱

FABE-AYYE AALAAA-E
RABBEKOMAA
TOKAZZEBAAN.

Which then of the
bounties of your Lord
will you deny?

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ۚ ۲۲

YAKHROJO MINHOMAL LO-
LO-O WAL MARJAAN.

There come forth from
them pearls, both
large and small.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَنِ ۚ ۲۳

FABE-AYYE AALAAA-E
RABBEKOMAA
TOKAZZEBAAN.

Which then of the
bounties of your Lord
will you deny?

وَلَهُ الْجَوَارِ الْمُنشَآتُ فِي الْبَحْرِ ۚ

WA LAHUL JAWAARIL
MUNSHA-AATO FIL BAHRE
KAL-A-A'LAAM.

And His are the ships
reared aloft in the sea
like mountains.

كَأَلَاغْلَامٍ ۚ ۲۴

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَنِ ۚ ۲۵

FABE-AYYE AALAAA-E
RABBEKOMAA
TOKAZZEBAAN.

Which then of the
bounties of your Lord
will you deny?

كُلُّ مَنْ عَلَيْهَا فَانٍ ۚ ۲۶

KULLO MAN A'LAYHAA
FAANIN.

Everyone on it must
pass away.

وَيَبْقَىٰ وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَالْإِكْرَامِ ۚ ۲۷

WA YABQAA WAJHO
RABBEKA ZUL-JALAALE
WAL-IKRAAM.

And there will endure
for ever the person of
your Lord, the Lord of
glory and honor.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَنِ ۚ ۲۸

FABE-AYYE AALAAA-E
RABBEKOMAA
TOKAZZEBAAN.

Which then of the
bounties of your Lord
will you deny?

يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ ۚ ۲۹

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).

كُلَّ يَوْمٍ تَوَفِّي سَاءَ شَآءٍ ۚ ۳۰

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَنِ ۚ ۳۱

FABE-AYYE AALAAA-E
RABBEKOMAA
TOKAZZEBAAN.

Which then of the
bounties of your Lord
will you deny?

سَتَفْرُغُ لَكُمْ أَيُّهَا الثَّقَلَيْنِ ﴿٣١﴾

SANAFROGHO LAKUM
AYYOHAS SAQALAAAN.

Soon will We apply
Ourselves to you, O
you two armies.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٣٢﴾

FABE-AYYE AALAAA-E
RABBEKOMAA
TOKAZZEBAAN.

Which then of the
bounties of your Lord
will you deny?

يُمْعَسِرَ الْجِنَّ وَالْأَنسَ إِنِ اسْتَطَعْتُمْ أَن تَنْفُذُوا مِنْ أَقْطَارِ السَّمُوتِ وَالْأَرْضِ

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.

فَانْفُذُوا ۚ لَا تَنْفُذُونَ إِلَّا بِسُلْطَانٍ ﴿٣٣﴾

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٣٤﴾

FABE-AYYE AALAAA-E
RABBEKOMAA
TOKAZZEBAAN.

Which then of the
bounties of your Lord
will you deny?

يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّن نَّارٍ ۖ وَنُحَاسٌ
فَلَا تَنْتَصِرُونَ ﴿٣٥﴾

YURSALO A'LAYKOMAA
SHOWAAZUM MIN
NAARINW, WA NOHAASUN
FALAA TANTASERAAN.

The flames of fire and
smoke will be sent on
you two, then you will
not be able to defend
yourselves.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٣٦﴾

FABE-AYYE AALAAA-E
RABBEKOMAA
TOKAZZEBAAN.

Which then of the
bounties of your Lord
will you deny?

فَإِذَا انشَقَّتِ السَّمَاءُ فَكَانَتْ وَرْدَةً
كَالدِّبَانِ ﴿٣٧﴾

FA-EZAN SHAQQATIS
SAMAAA-O FA-KAANAT
WARDATAN KAD-DEHAAN.

And when the heaven
is rent asunder, and
then becomes red like
red hide.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٣٨﴾

FABE-AYYE AALAAA-E
RABBEKOMAA
TOKAZZEBAAN.

Which then of the
bounties of your Lord
will you deny?

فَيَوْمَئِذٍ لَا يُسْأَلُ عَنْ ذَنْبِهِ إِنْسٌ وَلَا
جَانٌّ ﴿٣٩﴾

FA YAWMA-EZIL LAA YUS-
ALO A'N ZANBEHI INSUNW
WAL JAAAN.

So on that day neither
man nor jinni shall be
asked about his sin.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ﴿٤٠﴾

FABE-AYYE AALAAA-E
RABBEKOMAA
TOKAZZEBAAN.

Which then of the
bounties of your Lord
will you deny?

يُعْرِفُ الْمُجْرِمُونَ بِسِيمِهِمْ فَيُؤْخَذُ بِالتَّوَاصِي
وَالْأَقْدَامِ ٤١

YO'RAFUL MUJREMOONA
BE SEEMAAHUM FA-YOO-
KHAZO BIN NAWAASEE
WAL AQDAAM.

The guilty shall be
recognized by their
marks, so they shall be
seized by the forelocks
and the feet.

فَيَايَ الْأَءِ رَبِّمَا تُكَذِّبُ ٤٢

FABE-AYYE AALAAA-E
RABBEKOMAA
TOKAZZEBAAN.

Which then of the
bounties of your Lord
will you deny?

بِذِهِ جَهَنَّمَ الَّتِي يُكَذِّبُ بِهَا

الْمُجْرِمُونَ ٤٣

HAAZEHI JAHANNAMUL
LATEE YOKAZZEBO
BEHAL MUJREMOON.

This is the hell which
the guilty called a lie.

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ٤٤

YATOOFOONA BAYNAHAA
WA BAYNA HAMEEMIN
AAN.

Round about shall
they go between it
and hot, boiling water.

فَيَايَ الْأَءِ رَبِّمَا تُكَذِّبُ ٤٥

FABE-AYYE AALAAA-E
RABBEKOMAA
TOKAZZEBAAN.

Which then of the
bounties of your Lord
will you deny?

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتٌ ٤٦

WA LEMAN KHAafa
MAQAAMA RABBEHI
JANNATAAN.

And for him who fears
to stand before his
Lord are two gardens.

فَيَايَ الْأَءِ رَبِّمَا تُكَذِّبُ ٤٧

FABE-AYYE AALAAA-E
RABBEKOMAA
TOKAZZEBAAN.

Which then of the
bounties of your Lord
will you deny?

ذَوَاتَا أَفْتَانٍ ٤٨

ZAWAATAA AFNAAN.

Having in them
various kinds.

فَيَايَ الْأَءِ رَبِّمَا تُكَذِّبُ ٤٩

FABE-AYYE AALAAA-E
RABBEKOMAA
TOKAZZEBAAN.

Which then of the
bounties of your Lord
will you deny?

فِيهِمَا عَيْنَانِ تَجْرَيْنِ ٥٠

FEEHEMAA A'YNAANE
TAJREYAAN.

In both of them are
two fountains flowing.

فَيَايَ الْأَءِ رَبِّمَا تُكَذِّبُ ٥١

FABE-AYYE AALAAA-E
RABBEKOMAA
TOKAZZEBAANE.

Which then of the
bounties of your Lord
will you deny?

فِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجٌ ٥٢

FEEHEMAA MIN KULLE
FAAKEHATIN ZAWJAAN.

In both of them are
two pairs of every
fruit.

فَيَايَ الْأَءِ رَبِّمَا تُكَذِّبُ ٥٣

FABE-AYYE AALAAA-E
RABBEKOMAA
TOKAZZEBAAN.

Which then of the
bounties of your Lord
will you deny?

مُتَّكِئِينَ عَلَى فُرُشٍ بَطَائِنُهَا مِنْ
إِسْتَبْرَقٍ ۖ وَجَنَّتِ الْجَنَّتَيْنِ دَانٍ ۝٥٤

MUTTAKE-EENA A'LAA
FOROSHIM BATAAA-
ENOHAA MIN ISTABRAQIN,
WA JANAL JANNATAYNE
DAAN.

Reclining on beds, the
inner coverings of
which are of silk
brocade; and the fruits
of the two gardens
shall be within reach.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝٥٥

FABE-AYYE AALAAA-E
RABBEKOMAA
TOKAZZEBAAN.

Which then of the
bounties of your Lord
will you deny?

فِيهِنَّ قُصْرٌ ۖ الْطَّرْفُ ۚ لَمْ يَطْمِثْهُنَّ
إِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ۝٥٦

FEEHINNA QAASERAATUT
TARFE, LAM
YATMISHUNNA INSUN
QABLAHUM WALAA
JAAAN.

In them shall be those
who restrained their
eyes; before them
neither man nor jinni
shall have touched
them.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝٥٧

FABE-AYYE AALAAA-E
RABBEKOMAA
TOKAZZEBAAN.

Which then of the
bounties of your Lord
will you deny?

كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ ۝٥٨

KA-ANNAHUNNAL
YAAQOOTU WAL
MARJAAN.

As though they were
rubies and pearls.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝٥٩

FABE-AYYE AALAAA-E
RABBEKOMAA
TOKAZZEBAAN.

Which then of the
bounties of your Lord
will you deny?

بَلْ جَزَاءُ الْإِحْسَانِ إِلَّا الْإِحْسَانُ ۝٦٠

HAL JAZAAA-UL EHSAAANE
ILLAL EHSAN.

Is the reward of
goodness aught but
goodness?

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝٦١

FABE-AYYE AALAAA-E
RABBEKOMAA
TOKAZZEBAAN.

Which then of the
bounties of your Lord
will you deny?

وَمِنْ دُونِهِمَا جَنَّتَيْنِ ۝٦٢

WA MIN DOONEHEMAA
JANNATAAN.

And besides these two
are two (other)
gardens:

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبِينَ ۝٦٣

FABE-AYYE AALAAA-E
RABBEKOMAA
TOKAZZEBAAN.

Which then of the
bounties of your Lord
will you deny?

مُدْبِغًا مِّنْ عَمَلٍ ۝٦٤

MUD-HAAMMATAAN.

Both inclining to
blackness.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبْنَ ﴿٦٥﴾
FABE-AYYE AALAAA-E
RABBEKOMAA
TOKAZZEBAAN.

Which then of the
bounties of your Lord
will you deny?

فِيهِمَا عَيْنَيْنِ تَصَّاحَتَانِ ﴿٦٦﴾
FEEHEMAA A'YNAANE
NAZZAAKHATAAN.

In both of them are
two springs gushing
forth.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبْنَ ﴿٦٧﴾
FABE-AYYE AALAAA-E
RABBEKOMAA
TOKAZZEBAAN.

Which then of the
bounties of your Lord
will you deny?

فِيهِمَا فَاكِهَةٌ وَتَخْلٌ وَرُمَّانٌ ﴿٦٨﴾
FEEHEMAA
FAAKEHATUNW WA
NAKHLUNW WA
RUMMAAN.

In both are fruits and
palms and
pomegranates.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبْنَ ﴿٦٩﴾
FABE-AYYE AALAAA-E
RABBEKOMAA
TOKAZZEBAAN.

Which then of the
bounties of your Lord
will you deny?

فِيهِنَّ خَيْرٌ حَسَنٌ ﴿٧٠﴾
FEEHINNA KHAYRAATUN
HESAAN.

In them are goodly
things, beautiful ones.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبْنَ ﴿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 تُكَذِّبْنَ ﴿٧٣﴾
FABE-AYYE AALAAA-E
RABBEKOMAA
TOKAZZEBAAN.

Which then of the
bounties of your Lord
will you deny?

لَمْ يَطْمِئْهُمْ اِنْسٌ قَبْلَهُمْ وَلَا جَانٌّ ﴿٧٤﴾
LAM YAT-MISHUNNA
INSUN QABLAHUM WA LAA
JAAAN.

Man has not touched
them before them nor
jinni.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبْنَ ﴿٧٥﴾
FABE-AYYE AALAAA-E
RABBEKOMAA
TOKAZZEBAAN.

Which then of the
bounties of your Lord
will you deny?

مُتَّكِئِينَ عَلَى رَفْرَفٍ خُضِرٍ وَعَبَقَرِيٍّ
جَسَانٍ ﴿٧٦﴾
MUTTAKE-EENA A'LAA
RAFRAFIN KHUZRINW WA
A'BQARIYYIN HESAAN.

Reclining on green
cushions and beautiful
carpets.

فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبْنَ ﴿٧٧﴾
FABE-AYYE AALAAA-E
RABBEKOMAA
TOKAZZEBAAN.

Which then of the
bounties of your Lord
will you deny?

تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ ﴿٧٨﴾

TABAARAKAS-MO
RABBEKA ZIL JALAALE
WAL IKRAAM.

Blessed be the name
of your Lord, the Lord
of Glory and Honor!

Surah Insaan (Dahr)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMIL LAHIR
RAHMAANIR RAHEEM

In the Name of Allah, the
All-merciful, the All-
compassionate

بَلْ أَنَّىٰ عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ
شَيْئًا مَّذْكُورًا ﴿١﴾

HAL ATAA A'LAL
INSAANE HEENUM
MENAD DAHRE LAM
YAKUN SHAY-AM
MAZKOORAA.

There surely came over
man a period of time
when he was a thing not
worth mentioning.

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُطْفَةٍ أَمْشَاجٍ ۖ
نَّبْتَلِيهِ فَجَعَلْنَاهُ سَمِيعًا بَصِيرًا ﴿٢﴾

INNAA KHALAQNAL
INSAANA MIN NUTFATIN
AMSHAAJIN,
NABTALEEHE FA-JA-
A'LNAAAHO SAMEE-A'M
BASEERAA.

Surely We have created
man from a small life-
germ uniting (itself): We
mean to try him, so We
have made him hearing,
seeing.

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾

INNAA HADAYNAAHUS
SABEELA IMMAA
SHAAKERANW WA
IMMAA KAFOORAA.

Surely We have shown
him the way: he may be
thankful or unthankful.

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا
وَسَعِيرًا ﴿٤﴾

INNAA A-A'TADNAA LIL
KAAFEREENA
SALAASELAA WA
AGHLAALANW WA SA-
E'ERAA.

Surely We have prepared
for the unbelievers
chains and shackles and
a burning fire.

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا
كَافُورًا ﴿٥﴾

INNAL ABRAARA
YASHRABOONA MIN
KA'SIN KAANA
MEZAAJOHAA
KAAFOORAA.

Surely the righteous shall
drink of a cup the
admixture of which is
camphor

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا
تَفْجِيرًا ﴿٦﴾

A'YNAN-Y YASHRABO
BEHAA E'BAADUL
LAAHE
YOFAJJEROONAHAA
TAFJEERAA.

A fountain from which
the servants of Allah
shall drink; they make it
to flow a (goodly)
flowing forth.

يُؤْفُونَ بِالَّذِي نَذَرُوا وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ

YOOFOONA BIN-NAZRE
WA YAKHAAFOONA

They fulfill vows and fear
a day the evil of which

مُسْطَِيرًا ٧١

YAWMAN KAANA
SHARROHU MUSTA-
TEERAA.

shall be spreading far
and wide.

وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِمْ مَسْكِينًا وَيَتِيمًا

وَأَسِيرًا ٨١

WA YUT-E'MUNAT TA-
A'AMA A'LAA HUBBEHI
MISKEENANW WA
YATEEMANW WA
ASEERAA.

And they give food out of
love for Him to the poor
and the orphan and the
captive:

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً

وَلَا شُكُورًا ٩١

INNAMAA NUT-E'MOKUM
LE WAJHIL LAAHE LAA
NOREEDO MINKUM JA-
ZAAA-ANW WA LAA
SHOKOORAA.

We only feed you for
Allah's sake; we desire
from you neither reward
nor thanks:

إِنَّا نَخَافُ مِنْ رَبَّنَا يَوْمًا عَبُوسًا

قَمْطَرِيرًا ١٠١

INNAA NAKHAAFO MIR
RABBENAA YAWMAN
A'BOOSAN
QAMTAREERAA.

Surely we fear from our
Lord a stern, distressful
day.

فَوْفَهُمْ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّهْمُ نَصْرَةً

وَسُرُورًا ١١١

FA-WAQAAHOMUL
LAAHO SHARRA
ZAALEKAL YAWME WA
LAQQAAHUM
NAZRATANW WA
SOROORAA.

Therefore Allah win
guard them from the evil
of that day and cause
them to meet with ease
and happiness;

وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَخَرِيرًا ١٢١

WA JA-ZAAHUM BEMAA
SABAROO JANNATANW
WA HAREERAM.

And reward them,
because they were
patient, with garden and
silk,

مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ ١٣١ لَا يَرَوْنَ فِيهَا

شَمْسًا وَلَا زَمْهَرِيرًا ١٤١

MUT-TAKE-EENA
FEEHAA A'LAL A-RAAA-
EK, LAA YARAWNA
FEEHAA SHAMSANW WA
LAA ZAMHAREERAA.

Reclining therein on
raised couches, they shall
find therein neither (the
severe heat of) the sun
nor intense cold.

وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذُلِّلَتْ قُطُوفُهَا

تَذَلُّلًا ١٤١

WA DAANEYATAN
A'LAYHIM ZELAALOHAA
WA ZULLAT
QOTOOFOHAA
TAZLEELAA.

And close down upon
them (shall be) its
shadows, and its fruits
shall be made near (to
them), being easy to
reach.

وَيُطَافُ عَلَيْهِمْ بِانِّيَّةٍ مِّنْ فِصَّةٍ وَاقْوَابٍ كَانَتْ

WA YOTAAFO A'LAYHIM
BE-AANEYATIM MIN

And there shall be made
to go round about them

قَوَارِيرًا ١٥

FIZZATINW WA
AKWAABIN KANAT
QAWAAREERAA.

vessels of silver and
goblets which are of
glass,
(Transparent as) glass,
made of silver; they have
measured them
according to a measure.

قَوَارِيرًا مِنْ فَضَّةٍ قَدَرُوا بِتَقْدِيرِ ١٦

QAWAAREERAA MIN
FIZZATIN
QADDAROOHAA
TAQDEERAA.

And they shall be made
to drink therein a cup the
admixture of which shall
be ginger,

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا

رُجْيًا ١٧

WA YUSQAWNA FEEHAA
KA'SAN KAANA
MEZAAJOHAA
ZANJABEELAA.

(Of) a fountain therein
which is named Salsabil.

عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا ١٨

A'YNAN FEEHAA
TOSAMMA SAL-
SABEELAA.

And round about them
shall go youths never
altering in age; when you
see them you will think
them to be scattered
pearls.

وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ ٢٠ إِذَا

رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَنثُورًا ١٩

WA YATOOFO A'LAYHIM
WILDAANUM
MOKHALLADOON, EZAA
RA-AYTAHUM
HASIBTAHUM LO'LO-AM
MANSOORAA.

And when you see there,
you shall see blessings
and a great kingdom.

وَإِذَا رَأَيْتَ ثُمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا كَبِيرًا ٢٠

WA EZAA RA-AYTA
SAMMA RA-AYTA NA-
E'EMANW WA MULKAN
KABEERAA.

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.

عَلَيْهِمْ ثِيَابٌ سُدُسٌ خُضْرٌ

وَاسْتَبْرَقٌ ٢٠ وَحُلُوفٌ أَسَاوِرَ مِنْ

فِضَّةٍ ٢١ وَسَفَهَةٌ رُبُّهُمْ شَرَابًا طَهُورًا ٢١

A'ALEYAHUM SEYAABO
SUNDOSIN KHUZRUNW
WA ISTABRAQUNW, WA
HULLOO ASAAWERA
MIN FIZZAH, WA
SAQAAHUM RABBOHUM
SHARAABAN
TAHOORAA.

Surely this is a reward for
you, and your striving
shall be recompensed.

إِنَّ بَذَا كَانَ لَكُمْ جَزَاءٌ وَكَانَ سَعْيُكُمْ

مَشْكُورًا ٢٢

INNA HAAZAA KAANA
LAKUM JA-ZAAA-ANW
WA KAANA SA'YOKUM
MASHKOORAA.

Surely We Ourselves
have revealed the Quran

إِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْآنَ تَنْزِيلًا ٢٣

INNAA NAHNO
NAZZALNAA A'LAYKAL
QURAANA TANZEELAA.

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَلَا تُطِعْ مِنْهُمْ إِنَّمَا أَوْ
كْفُورًا ٢٤ ﴿

FASBIR LE-HUKME
RABBEKA WA LA TO-
TE' MINHUM AASEMAN
AW KAFOORAA.

وَادْكُرْ اسْمَ رَبِّكَ بُكْرَةً وَأَصِيلًا ٢٥ ﴿

WAZ KORISMA
RABBEKA BUKRATANW
WA ASEELAA.

وَمِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَسَبِّحْهُ لَيْلًا
طَوِيلًا ٢٦ ﴿

WA MENAL LAYLE
FASJUD LAHU WA
SABBEH-HO LAYLAN
TAWHEELAA.

إِنَّ بَنِيَّ أَهْلَ الْبَيْتِ يُحِبُّونَ الْعَاجِلَةَ وَيَذَرُونَ وَرَاءَهُمْ
يَوْمًا ثَقِيلًا ٢٧ ﴿

INNA HAA-O-LAAA-E
YOHIBBOONAL
A'AJELATA WA
YAZAROONA WA RAAA-
AHUM YAWMAN
SAQEELAA.

نَحْنُ خَلَقْنَاهُمْ وَشَدَدْنَا أَسْرِبَتَهُمْ. وَإِذَا
شِئْنَا بَدَّلْنَا أَمَنَاتَهُمْ تَبْدِيلًا ٢٨ ﴿

NAHNO
KHALAQNAAHUM WA
SHADADNAA ASRAHUM,
WA EZAA SHE'NAA BAD-
DALNAA AMSAALAHUM
TABDEELAA.

إِنَّ فِي هَذِهِ تَذْكِرَةً. فَمَنْ شَاءَ اتَّخَذَ إِلَىٰ رَبِّهِ
سَبِيلًا ٢٩ ﴿

INNA HAAZEHI
TAZKERAH, FAMAN
SHAAA-AT TAKHAZA
ELAA RABBEHI
SABEELAA.

وَمَا تَشَاءُونَ إِلَّا أَنْ يَشَاءَ اللَّهُ. إِنَّ اللَّهَ
كَانَ عَلِيمًا حَكِيمًا ٣٠ ﴿

WA MAA TA-SHAAA-
OONA ILLAA AN-Y YA-
SHAAA-AL LAAH, INNAL
LAAHA KAANA
A'LEEMAN HAKEEMAN-
Y.

يُدْخِلُ مَنْ يَشَاءُ فِي رَحْمَتِهِ. وَالظَّالِمِينَ
أَعَدَّ لَهُمْ عَذَابًا أَلِيمًا ٣١ ﴿

YUDKHELO MAN-Y YA-
SHAAA-O FEE
RAHMATEH, WAZ

to you revealing (it) in
portions.

Therefore wait patiently
for the command of your
Lord, and obey not from
among them a sinner or
an ungrateful one.

And glorify the name of
your Lord morning and
evening.

And during part of the
night adore Him, and
give glory to Him (a) long
(part of the) night.

Surely these love the
transitory and neglect a
grievous day before
them.

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.

Surely this is a reminder,
so whoever pleases takes
to his Lord a way.

And you do not please
except that Allah please,
surely Allah is Knowing,
Wise;

He makes whom He
pleases to enter into His
mercy; and (as for) the

ZAAMEEENA A-A'DDA
LAHUM A'ZAABAN
ALEEMAA.

unjust, He has prepared
for them a painful
chastisement.

Surah Qadr

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMIL LAHIR
RAHMAANIR RAHEEM

In the Name of Allah,
the All-merciful, the
All-compassionate
Surely We revealed it
on the grand night.
And what will make
you comprehend what
the grand night
The grand night is
better than a thousand
months.

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ۝١

INNAA ANZALNAAHO
FEE LAYLATIL QADR.

وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ۝٢

WA MAA ADRAAKA MAA
LAYLATUL QADR.

The angels and Gibreel
descend in it by the
permission of their
Lord for every affair,

لَيْلَةُ الْقَدْرِ ۝٣ خَيْرٌ مِنْ أَلْفِ شَهْرٍ ۝٤

LAYLATUL QADRE,
KHAYRUM MIN ALFE
SHAHR.

تَنْزِيلُ الْمَلِكَةِ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ ۝٥
مِنْ كُلِّ أَمْرٍ ۝٦

TANAZZALUL MALAAA-
EKATO WAR ROOHO
FEEHAA BE-IZNE
RABBEHIM, MIN KULLE
AMRIN.

Peace! it is till the
break of the morning.

سَلَامٌ ۝٧ سَلَامٌ ۝٨ سَلَامٌ ۝٩ سَلَامٌ ۝١٠

SALAAMUN, HEYA
HATTAA MAT-LA-I'L
FAJR.

Surah Zilzaal (Zalzalah)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMIL LAHIR
RAHMAANIR RAHEEM

In the Name of Allah,
the All-merciful, the
All-compassionate
When the earth is
shaken with her
(violent) shaking,
And the earth brings
forth her burdens,
And man says: What
has befallen her?
On that day she shall
tell her news,

إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ۝١

EZAA ZULZELATIL ARZO
ZILZAALAHAA.

وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ۝٢

WA AKHRAJATIL ARZO
ASQAALAHAA.

وَقَالَ الْإِنْسَانُ مَا لَهَا ۝٣

WA QAALAL INSAANO
MAA LAHAA.

يَوْمَئِذٍ تُخْبِرُ أَخْبَارَهَا ۝٤

YAWMAEZIN
TOHADDESO
AKHBAARAHAA.

يَا رَبَّكَ أَوْحَى لَهَا ٥	BE-ANNA RABBAKA AWHAA LAHAA.	Because your Lord had inspired her.
يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا ٥ لِيُرَوْا أَعْمَالُهُمْ ٥	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 يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ٧	FAMAN-Y YA'MAL MISQAALA ZAARATIN KHAYRAN-Y YARAH.	So. he who has done an atom's weight of good shall see it
وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ٨	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 LAHIR RAHMAANIR RAHEEM	In the Name of Allah, the All-merciful, the All-compassionate
وَالْعِدْبِ صَبْحًا ١	WAL-A'ADEYAATE ZABHAN.	I swear by the runners breathing pantingly,
فَالْمُورِيتِ قَدْحًا ٢	FAL-MOORE-YAATE QADHAN.	Then those that produce fire striking,
فَالْمُغِيرِ صُبْحًا ٣	FAL-MOGHEERAATE SUBHAN.	Then those that make raids at morn,
فَأَثَرٍ بِهِ نَقْعًا ٤	FA-ASARNA BEHI NAQ-A'N.	Then thereby raise dust,
فَوْسَطٍ بِهِ جَمْعًا ٥	FA-WASATNA BEHI JAM-A'N.	Then rush thereby upon an assembly:
لَئِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ ٦	INNAL INSAANA LE-RABBEHI LA-KANOOD.	Most surely man is ungrateful to his Lord.
وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ ٧	WA INNAHU A'LAA ZAALEKA LA-SHAHEED.	And most surely he is a witness of that.
وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ ٨	WA INNAHU LE-HUBBIL KHAYRE LA-SHADEED.	And most surely he is tenacious in the love of wealth.
أَفَلَا يَعْلَمُ إِذَا بُعِثَ رُوحُهُ فِي الْقُبُورِ ٩	AFALAA YA'LAMO EZAA BOA'SERA MAA FIL QOBOORE.	Does he not then know when what is in the graves is raised,
وَحُصِّلَ مَا فِي الصُّدُورِ ١٠	WA HUSSELA MAA FIS	And what is in the

SODOORE.

لَٰنَ رَبِّهِمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ۝١

INNA RABBAHUM BEHIM
YAWMA-EZIL LA-
KHABEER.

breasts is made
apparent?

Most surely their Lord
that day shall be fully
aware of them.

Surah Nasr

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMIL LAAHIR
RAHMAANIR RAHEEM

In the Name of Allah,
the All-merciful, the
All-compassionate
When there comes the
help of Allah and the
victory,

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۝١

EZAA JAAA-A NASRUL
LAAHE WAL-FATHO.

And you see men
entering the religion of
Allah in companies,

وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ اللَّهِ

WA RA-AYATAN NAASA
YADKHOLOONA FEE
DEENIL LAAHE
AFWAAJAN.

Then celebrate the
praise of your Lord, and
ask His forgiveness;
surely He is oft-
returning (to mercy).

أَفْوَاجًا ۝٢

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ۝٣ إِنَّهُ كَانَ

FASABBEH BE-HAMDE
RABBEKA WAS
TAGHFIRH, INNAHU
KAANA TAWWAABAA.

تَوَّابًا ۝٤

Surah Kaaferoon

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

BISMIL LAAHIR
RAHMAANIR RAHEEM

In the Name of Allah,
the All-merciful, the
All-compassionate
Say: O unbelievers!

قُلْ يَٰٓأَيُّهَا الْكَافِرُونَ ۝١

QUL YAA AYYOHAL
KAAFEROONA.

I do not serve that
which you serve,
Nor do you serve Him
Whom I serve:

لَا أَعْبُدُ مَا تَعْبُدُونَ ۝٢

LAA A-A'BODO MAA
TA'BODOONA.

وَلَا أَتَمَّ عِبْدُونَ مَا أَعْبُدُ ۝٣

WA LAA ANTUM
A'ABEDOONA MAA A-
A'BOD.

Nor am I going to serve
that which you serve,

وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ ۝٤

WA LAA ANAA
A'ABEDUM MAA A'BAT-
TUM.

Nor are you going to
serve Him Whom I

وَلَا أَتَمَّ عِبْدُونَ مَا أَعْبُدُهُ ۝٥

WA LAA ANTUM
A'ABEDOONA MAA A-

لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦٠﴾

A'BOD.

**LAKUM DEENOKUM WA
LEYA DEEN.**

serve:

**You shall have your
religion and I shall have
my religion.**

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?

¹ Consists of four verse poem to express whole meaning.

² Inanimate objects, vegetables and animals.

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'¹ (four pedigrees), as there is no value of the saying of 'Elal-e-Arba' (four causes)². 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 مَعَادِنُ كَعَادِنِ الذَّهَبِ وَالْفِصَّةِ

¹ 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.

² Aristotle held that there were four kinds of causes: (a) material cause, (b) formal cause, (c) efficient or moving cause and (d) final cause

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

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

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.).¹

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)² 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

¹ According to one narration the names of seven streams of Paradise are: Kausar, Camphor, Meem, Salsabeel, Tasneem, Moeen and Zanjabil.

² Names of Ashaab-e-Kahf: Amlikhius, Maximinyanius, Motyanius, Danius, Yanius, and Mertus.

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 Paradise¹ 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).²

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 have faith on other Imams (a.s.) after Imam Reza (a.s.), those tribes no longer exist today.

Twelfth Imam

Today, whoever performs ziyaarat of Imam Reza (a.s.) having full faith in his Imam, is Isna Ashari (twelver). They have faith in all the twelve Imams (a.s.) right from the Imam of first Imam, Imam Ali Ibn Abi Talib (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 personages.

¹ 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.

² Seven famous stars in ancient age were Zohra, Mushtari, Mirreekh were considered as seven heavens and they had also belief in Falak-e-Atlas and Falak al-Aflak and they were known as nine Aflak (skies), nine indigo skies and nine livid.

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.

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

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 'Saqqā Khaana' (drinking place) of the holy shrine.

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

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

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

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

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

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

While in the holy shrine of Imam Reza (a.s.), one should recite glorification of Allah – the High – and should pray for the early reappearance of Imam of the age

(a.t.f.s.) and for his Universal Sovereignty so that we could get salvation from wanderings and afflictions.

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

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

The holy sepulchre (Zarih), bounded by an iron cage, is the shelter for the unsupported wayfarers. As soon as the visitors enter into it they invoke secretly for getting the attachment with the holy Imam (a.s.) and every moment they wait for acquiring the favours and blessings of Imam Reza (a.s.) so that they could leave the holy shrine after their prayers are fulfilled.

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

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

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

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

Some pilgrims give more importance to the gift of water they get from the 'Saqqā Khana' of the holy shrine taking it as the water of kausar and salsabil¹. After taking a sip of this water they send salutation on Imam Husain (a.s.) and thank the Almighty Allah for this bounty.

¹ Both are ponds in paradise. – Tr.

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

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

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

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

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

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

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

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

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

stone unturned in serving the pilgrims.

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

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

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

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

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

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

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

Some other guidelines

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

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

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

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

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

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

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

Imam Reza (a.s.) says:

الْحَمْدُ لِلَّهِ الَّذِي حَفِظَ مِنَّا مَا صَبَّحَ النَّاسُ وَ رَفَعَ مِنَّا مَا وَضَعُوهُ حَتَّى لَقَدْ لُعِنَّا عَلَى مَنَابِرِ الْكُفْرِ تَمَائِينَ عَامًا وَ كُنِمَتْ فَصَائِلُنَا وَ بُذِلَتْ الْأَمْوَالُ فِي الْكَذِبِ عَلَيْنَا وَ اللَّهُ تَعَالَى يَأْتِي لَنَا إِلَّا أَنْ يُعْلِي ذِكْرَنَا وَ يُبَيِّنَ فَضْلَنَا وَ اللَّهُ مَا هَذَا بِنَا

وَإِنَّمَا هُوَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَ قَرَأْتِنَا مِنْهُ حَتَّى صَارَ أَمْرُنَا وَ مَا تَرَوِي 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."*¹

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

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

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

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

¹ 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 تُسَكِّنْ 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:

تَأْتِي دَاوُدُ رَبَّهُ فَقَالَ: إِلَهِي لِكُلِّ مَلِكٍ خِزَانَةٌ فَأَيْنَ خِزَانَتُكَ؟
 قَالَ جَلَّ جَلَالُهُ: لِي خِزَانَةٌ أَعْظَمُ مِنَ الْعَرْشِ، وَ أَوْسَعُ مِنَ الْكُرْسِيِّ، وَ أَطْيَبُ مِنَ الْجَنَّةِ، وَ أَزْيَنُ مِنَ الْمَلَكُوتِ:
 أَرْضُهَا الْمَعْرِفَةُ، وَ سَمَاوُهَا الْإِيمَانُ، وَ شَمْسُهَا الشُّوْقُ، وَ قَمَرُهَا الْمَحَبَّةُ، وَ نُجُومُهَا الْخَوَاطِرُ، وَ سَحَابُهَا الْعُقُلُ، وَ
 مَطَرُهَا الرَّحْمَةُ، وَ أَثْمَارُهَا 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.

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

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)".¹

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

¹ Behaar al-Anwaar, vol. 70, p. 59, Tr. No. 37

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:

أَعْدَىٰ عَدُوِّكَ نَفْسُكَ الَّتِي بَيْنَ جَنْبَيْكَ

*"Your worst enemy is your self which is with you."*¹

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..."²

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. 64, Tr. No. 1

² Surah Hashr (59): Verse 19

our internal enemy – carnal soul.

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

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

صَاحِبُ هَذَا الْأَمْرِ الشَّرِيفُ الطَّرِيفُ الْفَرِيدُ الْوَحِيدُ.

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

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

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

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

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

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

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

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

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

Until you see a person does not have a desire for ruling because there are some people who abandon this world in order to gain this world and they will be amongst the losers in the hereafter. They believe the wealth of this world is more attractive than the halal blessings of Allah. So they

leave all these things so as to get the invalidities. As it is said in the Holy Quran:

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ وَلَيْسَ الْمِهَادُ ۝٢٠٦

And when it is said to him, guard against (the punishment of) Allah; pride carries him off to sin, therefore hell is sufficient for him; and certainly it is an evil resting place.¹

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."²

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

¹ Surah Baqarah (2), Verse 206

² Jaame' Ahaadees al-Shiah, vol. 7, p. 311

matter becomes doubtful. As a result a faithful believer and hypocrite can not be differentiated.”¹

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 مِنْ رِيَاضِ 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.”²

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.”

¹ Wasaael al-Shiah, vol. 11, p. 441

² Mustadrak al-Wasaael, vol. 10, p. 357

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.’¹

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

¹ al-Da’waat, p. 248

beseached Allah – the High – through our medium and he was saved and Allah raised him up.”¹

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 miseries² 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:

وَلِلّٰهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا...

“And Allah’s are the best names, therefore call on Him thereby...”³

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.”⁴

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’⁵:

“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 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.

² The biggest misery is the occultation of our Imam-e-Zamana (a.t.f.s.)

³ Surah Aa’raaf (7): Verse 180

⁴ Jaame’ Ahaadees al-Shiah, vol. 19, p. 297

⁵ 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:

أَرْبَعَةُ بَقَاعٍ صَجَّتْ إِلَى اللَّهِ مِنَ الْغَرَقِ - أَيَّامَ الطُّوفَانِ: قَالَ النَّبِيُّ الْمُغْمُورُ فَرَفَعَهُ اللَّهُ إِلَيْهِ وَ الْغُرِّيُّ وَ كَرْبَلَاءُ وَ طُوسٌ.

“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 نَيْنَ جَبَلَي طُوسٍ قَبْضَةٌ قَبِضَتْ مِنَ الْجَنَّةِ. مَنْ دَخَلَهَا كَانَ آمِنًا يَوْمَ الْقِيَامَةِ مِنَ النَّارِ.

“Surely Toos is such a place between the two hills which is detached from

¹ Hadiyeh 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

the Heaven. Whoever enters this place will be secure from the fire of Hell on the Day of Resurrection.”¹

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

¹ Wasaael al-Shiah, vol. 10, p. 436

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.”¹

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

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

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

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

سَيُذْفَنُ بَعْضُهُ مِنِّي بِأَرْضِ خُرَاسَانَ لَا يُرْوِزُهَا مُؤْمِنٌ إِلَّا أَوْجَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ الْجَنَّةَ وَ حَرَّمَ 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.”*²

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

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

“One of my offspring will be killed by poison in the land of Khorasan. His name will be the same as mine. And his father’s name will be the same

¹ Oyoon Akhbaar Imam Reza, vol. 2, p. 292

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

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.”¹

- (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 بَعْضُهُ مِنِّي بِأَرْضِ خُرَاسَانَ مَا زَارَهَا مَكْرُوبٌ إِلَّا نَفَسَ اللَّهُ كُرْبَتَهُ وَلَا مُذْنِبٌ إِلَّا غَفَرَ اللَّهُ ذُنُوبَهُ.

“One of my own flesh and blood will be buried in Khorasan. Allah will surely remove the sorrows of any sorrowful person who goes on pilgrimage to his shrine. Allah will surely forgive the sins of any sinful person who goes on pilgrimage to his shrine.”²

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

يُقْتَلُ حَفَدَتِي بِأَرْضِ خُرَاسَانَ فِي مَدِينَةٍ يُقَالُ لَهَا طُوسٌ مَنْ زَارَهُ لَيْسَ عَارِفًا بِحَقِّهِ أَخَذَتْهُ بِيَدَيَّ يَوْمَ الْقِيَامَةِ فَأَدْخَلَتْهُ الْجَنَّةَ وَلَنْ كَانَ مِنْ أَهْلِ الْكِبَايِرِ

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

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

يَعْلَمُ أَنَّهُ إِمَامٌ مُفْتَرَضُ الطَّاعَةِ شَهِيدٌ مَنْ زَارَهُ عَارِفًا بِحَقِّهِ آعَظَاهُ اللَّهُ تَعَالَى لَهُ أَجْرُ سَبْعِينَ أَلْفَ شَهِيدٍ مِمَّنْ اسْتَشْهَدَ
يَنْ يَدِّي رَسُولُ اللَّهِ ﷺ 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

¹ Oyoon Akhbaar Imam Reza, vol. 2, p. 262; Wasaaal al-Shiah, vol. 10, p. 435

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

*martyrs who were really martyred right in front of Allah's Prophet (s.a.w.a.)."*¹

- (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 ﷺ.

*"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.)."*²

- (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 رَبِّ 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 الْآخِرُونَ فَمُحَمَّدٌ وَ عَلِيٌّ وَ الْحَسَنُ وَ الْحُسَيْنُ عَلَيْهِمُ السَّلَامُ ثُمَّ يُنَادِ

¹ Oyoon Akhbaar Imam Reza, vol. 2, p. 263; Wasaaal al-Shiah, vol. 10, p. 435; Behaar al-Anwaar, vol. 103, p. 35, Tr. No. 17, 19

² Oyoon Akhbaar Imam Reza, vol. 2, p. 264; Wasaaal al-Shiah, vol. 10, p. 438

الْطَّلَامُ فَتَقْعُدُ مَعَنَا زُورًا قُبُورِ الْأَيَّمَةِ إِلَّا أَنَّ أَغْلَاهُمْ دَرَجَةً وَ أَقْرَبَهُمْ حَبْوَةً زُورًا قَبْرِ وَلَدِي عَلِيٍّ.

“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,

صَيِّتُ لِمَنْ زَارَ أَبِي عَلِيٍّ السَّلَامَ بِطُوسَ غَارِفًا 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 قُمْ وَ أَهْلُ آبَةِ مَعْفُورٍ لَهُمْ لِرِيَاذَتِهِمْ لِحَدِيثِي عَلِيٍّ بْنِ مُوسَى الرِّضَا عَلَيْهِمَا السَّلَامُ بِطُوسَ أَلَا 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

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

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 عَلَى بُعْدِ دَارِي أَبْتَنَّهُ يَوْمَ الْقِيَامَةِ فِي ثَلَاثِ مَوَاطِنَ حَتَّى أَخْلَصَهُ مِنْ أَهْوَالِهَا إِذَا تَطَايَرَتِ الْكُتُبُ بَيْنَنَا وَ شِمَالًا وَ عِنْدَ الصَّرَاطِ وَ عِنْدَ الْمِيزَانِ.

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

- (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 بَيْنَكُمْ فَأَنَا الْوَدِيعَةُ وَ النَّجْمُ أَلَا وَ مَنْ زَارَنِي وَ هُوَ يَعْرِفُ مَا أَوْجَبَ اللَّهُ تَبَارَكَ وَ تَعَالَى مِنْ حَقِّي وَ طَاعَتِي فَأَنَا وَ آبَائِي شَفَعَاؤُهُ يَوْمَ الْقِيَامَةِ وَ مَنْ كُتِبَ شَفَعَاتُهُ نَجَا وَ لَوْ كَانَ عَلَيْهِ مِثْلُ وَرْرِ الثَّقَلَيْنِ الْجِنِّ وَ الْأَنْسِ وَ لَقَدْ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ أَبِيهِ عَنْ آبَائِهِ عَلَيْهِمُ السَّلَامُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ مَنْ زَارَنِي فِي مَنَامِهِ فَقَدْ زَارَنِي لِأَنَّ الشَّيْطَانَ لَا يَتِمَّتُ فِي صُورَتِي وَ لَا فِي صُورَةِ أَحَدٍ مِنْ أَوْصِيَائِي وَ لَا فِي صُورَةِ أَحَدٍ مِنْ شَيْعَتِهِمْ وَ لَنْ الرُّؤْيَا الصَّادِقَةَ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنَ النَّبُوَّةِ.

“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

¹ Oyoon Akhbaar Imam Reza, vol. 2, p. 258

*(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.'"*¹

- (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 غُرَبَةٍ أَعْلَمُ ذَلِكَ بِعَهْدِ عَهْدِهِ إِلَيَّ أَبِي عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ عَلَيْهِمَا السَّلَامُ عَنْ رَسُولِ اللَّهِ ﷺ:
 أَلَا فَمَنْ زَارَنِي فِي غُرَبَتِي كُنْتُ أَنَا وَ آبَائِي شَفَعَانَهُ يَوْمَ الْقِيَامَةِ وَ مَنْ كُنَّا شَفَعَانَهُ 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."*²

- (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 فَاتُّمَّ شَيْعَتُنَا حَقًّا وَ سَيَاتِي عَلَيْكُمْ يَوْمَ تَزُورُونِي فِيهِ تُزَيِّي بِطُوسٍ أَلَا فَمَنْ زَارَنِي وَ هُوَ عَلَى غُسلٍ خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمٍ 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.'"*³

¹ Oyoon Akhbaar Imam Reza, vol. 2, p. 257, Tr. No. 11

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

³ Oyoon Akhbaar Imam Reza, vol. 2, p. 264; Wasaael al-Shiah, vol. 10, p. 446

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

أَبْلَغُ شَيْعَتِي أَنَّ زِيَارَتِي عِنْدَ اللَّهِ تَعَالَى تَعْدِلُ أَلْفَ حَجَّةٍ

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

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

“Yes, by Allah – the High! There is the reward of one million pilgrimages to the Kaaba for anyone who visits the shrine and recognizes his rightfulness.”¹

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

إِنِّي سَأَقْتُلُ بِالسَّمِّ مَظْلُومًا وَ أَقْبَرُ إِلَى جَنْبِ هَارُونَ وَ يَجْعَلُ اللَّهُ عَزَّ وَ جَلَّ ثُرَيَّتِي مُخْتَلَفَ شَيْعَتِي وَ أَهْلِ مَحَبَّتِي فَمَنْ زَارَنِي فِي عُزْبَتِي وَجَبَتْ لَهُ زِيَارَتِي يَوْمَ الْقِيَامَةِ.

وَ الَّذِي أَكْرَمَ مُحَمَّدًا ﷺ بِالنَّبُوءَةِ وَ اصْطَفَاهُ عَلَى جَمِيعِ الْخَلْقَةِ لَا يَصِلُنِي أَحَدٌ مِنْكُمْ عِنْدَ قَبْرِي رَكَعَتَيْنِ إِلَّا اسْتَحَقَّ الْمَغْفِرَةَ مِنَ اللَّهِ عَزَّ وَ جَلَّ يَوْمَ يَلْقَاهُ.

وَ الَّذِي أَكْرَمَنَا بَعْدَ مُحَمَّدٍ ﷺ بِالْإِمَامَةِ وَ خَصَّنَا بِالْوَصِيَّةِ لَنْ 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

¹ 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

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.”¹

- (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 مُرَتَّبِي وَفِيهَا أُدْفَنُ، وَ سَيَجْعَلُ اللَّهُ هَذَا الْمَكَانَ مُخْتَلَفَ شِيعَتِي وَ أَهْلِ مَحَبَّتِي، وَ اللَّهُ مَا يَرُورُنِي مِنْهُمْ زَائِرٌ، وَ لَا يُسَلِّمُ عَلَيَّ مِنْهُمْ مُسَلِّمٌ إِلَّا وَجَبَ لَهُ عَفْرَانُ اللَّهِ 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.²

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

لَا تُشَدُّ الرِّحَالُ إِلَى شَيْءٍ مِنَ الْقُبُورِ إِلَّا إِلَى قُبُورِنَا أَلَا وَ إِنِّي مَقْتُولٌ بِالسَّمِّ طُلْمًا وَ مَدْفُونٌ فِي مَوْضِعٍ غُرْبَةٍ فَمَنْ شَدَّ رِجْلَهُ إِلَى زِيَارَتِي اسْتَجِيبَ دُعَاؤُهُ وَ عَفِرَ 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 poision and will be buried at a place of loneliness. Whoever visits our shrine his supplications will be accepted and his sins will be forgiven.”³

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.

¹ Wasaael al-Shiah, vol. 10, p. 439; Behaar al-Anwaar, vol. 102, p. 36

² 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

³ 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

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

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

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

Whose Pilgrimage will be Accepted?

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

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

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

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

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

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

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

In which condition and state we must go for the ziyaarat of Imam Reza (a.s.) that

the holy Imam (a.s.) does not turn his face away from us rather accept our ziyaarat and consider us able for his blessings and favours in spite of all the sins and offences?

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

It is said that once a beggar 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.¹

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 (Ahlul 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

¹ Kashkol-e-Imamat, vol. 3, p. 350

to put in on the ground. Although they put the light weight on the ground at their own. The weight of the sins is also like this. Sometimes a person can repent easily and can relieve himself of the sternity of the sins. But sometimes the weight of the sins becomes so heavy that he cannot get rid of them without taking the help of someone.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

I never saw him spit.

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

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

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

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

He (a.s.) used to say,

ذَلِكَ صَوْمُ الدَّهْرِ

“This fasting is like fasting all year long.”

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

If anyone claims that he has seen anyone as noble as him (a.s.), do not believe

him.”¹

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

¹ Oyoon Akhbaar Imam Reza, vol. 2, p. 182; Behaar al-Anwaar, vol. 49, p. 90

say,

الْمُسْتَرِّ بِالْحَسَنَةِ يَغْدِلُ سَبْعِينَ حِجَّةً وَ الْمَذْبِيعُ بِالسَّيِّئَةِ مَحْدُولٌ وَ الْمُسْتَرِّ بِهَا مَغْفُورٌ لَهُ

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

Consider the words of the people who lived long before:

مَتَى آتَاهُ يَوْمًا لِأَطْلُبَ حَاجَةً رَجَعْتُ إِلَى أَهْلِي وَ وَجَّهْنِي بِمَائِهِ

"Whenever during a day I come to him to appeal for help,

*I return home without any damage to the dignity of my face."*¹

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.'"*²

¹ Behaar al-Anwaar, vol. 49, p. 101

² 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

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

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 ziyarat. 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:

لَا أَنِي قَدْ اسْتَوْثَقْتُ مِنْهُ قَبْلَ أَنْ أَرْكَبَهُ بِأَنْ صَلَّيْتُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ طَاهِرِينَ مِائَةً مَرَّةً، وَجَدَدْتُ عَلَى
نَفْسِي الْوِلَايَةَ 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 رَبَّكَ التَّقِيَّةَ الْحَسَنَةَ، وَ الْمَعْرِفَةَ بِحُقُوقِ الْإِخْوَانِ، وَ الْعَمَلَ بِمَا أَعْرِفُ مِنْ ذَلِكَ

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

Imam Reza (a.s.) said:

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

“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.”¹

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

¹ Qatraah Az Fazaael-e-Daryaa-e-Ahle Bait (a.s.), vol. 1, p. 615; Narrated from Tafseer-e-Imam Hasan Askari (a.s.), p. 323, Tr. No. 170; Behaar al-Anwaar, vol. 13, p. 395; Madeenah al-Ma-a'ajiz, vol. 7, p. 100, Tr. No. 102

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 Naraqi 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-Khozaaee 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

أَرَى فَيَنَّهُمْ فِي غَيْرِهِمْ مُتَقَسِّمًا وَ أَيْدِيَهُمْ مِنْ فَيَنَّهُمْ صَفَرَاتِ

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 خَزَاعِي

"O Khozaaee! You have told the truth."

Second Couplet

إِذَا وَبُرُؤًا مَدُّوا إِلَى وَاتَرِيحِهِمْ أَكْفَأَ عَنِ الْأَوْتَارِ مُتَقَبِّصَاتِ

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..."¹

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.).

¹ De'bal Shaaer-e-Imam-e-Reza (a.s.), p. 245

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

خُرُوجُ إِمَامٍ لَا مَحَالَةَ خَارِجٍ يَقُومُ عَلَى اسْمِ اللَّهِ وَالْبَرَكَاتِ
يُمَيِّزُ بَيْنَنَا كُلَّ حَقٍّ وَبَاطِلٍ وَ يُجْزِي عَلَى النِّعْمَاءِ وَالنِّقَمَاتِ

A Divine Leader shall rise – surely he is to rise

In Allah's name and His Blessing he shall rise

He will distinguish between right and wrong for us

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

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

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

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

Then the Imam (a.s.) said,

'O De'bal! The Divine Leader coming after me is my son Muhammad; then after Muhammad his son Ali; then his son Hasan; and then his son al-Hujjat the Riser the Awaited one (Imam al-Mahdi [a.t.f.s.]) who will come during his absence (Ghaybah). He will be obeyed when he appears. Allah shall prolong time even if there is only one day left for him to rise and fill the earth with justice, since it has been filled with oppression and injustice.

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

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

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

*'The similitude of that is like the similitude of the Hour (of Resurrection), 'None but He can reveal as to when it will occur. Heavy were its burden through the heavens and the earth. Only, all of a sudden will it come to you.'"*¹

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."*²

The Imam (a.s.) then added,

¹ 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 وَحَتَمْتُ فِيهِ الْقُرْآنَ اَلْفَ حَتْمَةً.

"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).

² 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.).

*"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.'"*¹

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'²:

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 Khozaaee recited his encomium (Qaseedah) in front of Imam Reza (a.s.) and when he reached this couplet:

خُرُوجِ إِمَامٍ لَا مَحَالَةَ خَارِجٍ 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:

اَللّٰهُمَّ عَجِّلْ فَرَجَهُ وَ مَخْرَجَهُ وَ انْصُرْنَا بِمَنْ نَصَرَا عَزِيْزًا

*"O Allah! Hasten in his reappearance and durability. Help us through him in an unprecedented way."*³

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

¹ Behaar al-Anwaar, vol. 51, p. 152; Oyoon Akhbaar Imam Reza, vol. 2, p. 6

² Name of a book – Tr.

³ Muntahee al-Aamaal, p. 1176

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 'وَكَانَ يَأْمُرُ بِالذِّعَاءِ'. 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."¹

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."*²

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

¹ Surah Sabaa (34): Verse 13

² Muntahi al-Amaal, p. 928

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 لَوْلِيكَ 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.).”¹

¹ Negligence and being unattentive towards the wordings of the ziyarat and invocations,

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:

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.

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 naasbi¹ 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

¹ Enemy of Ahle Bait (a.s.) – Tr.

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 Imamatus he may ask.'

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

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

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

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

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

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

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

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

عَلَّمَ الْغَيْبِ فَلَا يُظْهِرُ عَلَى غَيْبِهِ أَحَدًا ﴿٢٦﴾ إِلَّا مَنِ ارْتَضَىٰ مِنْ رَسُولٍ ...

The Knower of the unseen! so He does not reveal His secrets to any. Except to him whom He chooses as an apostle;...¹

"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."

¹ Surah Jinn (72): Verse 26

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 ziyaarat 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 acquaintace 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.¹

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، نقّاش صبح، رنگ شب از
 طارم کبود آسمان ردود
 بگریخت از شراره چون از لہیب شعلہ آتش
 مشرق، غبار شب 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

¹ Special belt of Christian

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."*¹

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 Jaasaleeq², the high Rabbi, the Hindu high priest, followers of Zoroaster³, 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

¹ Ilm-e-Ghaib, p. 22 narrated from Behaar al-Anwaar, vol. 49, p. 75

² The Catholic Arch-Bishop

³ He was one of the disciples of a Prophet. It was said that he was sent to the children of Israel by a Prophet.

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.¹

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

¹ Behaar al-Anwaar, vol. 49, p. 173

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 ﴿٨٨﴾

They desire to put out the light of Allah with their mouths but Allah will perfect His light, though the unbelievers may be averse.¹

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.'

¹ Surah Saff (61): Verse 8

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.'*¹

(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.²

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 بَرَهَانًا

*Imam Zamana (a.t.f.s.) will fill up the whole world with justice, equality, light and reasoning.*³

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 prolems 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

¹ Oyoon Akhbaar Imam Reza, vol. 2, p. 215

² 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.

³ Behaar al-Anwaar, vol. 44, p. 21; vol. 52, p. 280

are evident of his graces and favors.

The favors of Imam Reza (a.s.) over two Christian youth¹ 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.’”²

¹ This event will be stated in the end of this book

² Muntahee al-Aamaal, p. 910

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 يَنْبُتُ لَهُ أُخْرَى؟

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

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

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

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

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

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

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

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

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

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

Such events are the proof for the mercy, favours and kindness of Imam Reza (a.s.)

for his Divine Court to know that anybody can get the protection and guardianship alongwith the blessings and kindness of the infallible and pious Imams (a.s.) from his childhood to youth and old age even after his death and departing from this world.

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

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

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

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

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

Then Hazrat Adam (a.s.) observed:

فَإِذَا سَبَّحَ فِي آخِرِهِمْ يَزْهَرُ فِي ذَلِكَ الصَّفِيحِ كَمَا يَزْهَرُ كَوْكَبُ الصُّبْحِ لِأَهْلِ الدُّنْيَا فَقَالَ اللَّهُ تَبَارَكَ وَتَعَالَى وَبِعَبْدِي
هَذَا السَّعِيدِ أَفْلُكُ عَنْ عِبَادِي الْأَعْلَالِ وَ أَصْعَ عَنْهُمْ الْأَصَارَ وَ أَمْلَأُ أَرْضِي بِهِ حَنَانًا وَ رَأْفَةً وَ عَذْلًا كَمَا مُلِئْتُ مِنْ
قَبْلِهِ قِسْوَةً وَ قَشَعَرِيَّةً 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’.*¹

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

¹ Behaar al-Anwaar, vol. 21, p. 311; vol. 26, p. 312

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 wheter 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, Tasbih and Sajdahgah. He came to us and said to us in English in our own tone that why are you worried?

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

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

He said: That time they were not permitted.

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

the secret of my heart in front of him?

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

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

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

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

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

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

After this event I came to know that there is a real world inside this universe and that reality is over here. A man can reach upto this status that death and life are alike for him. In the same manner I was convinced that the Holy Quran is true in saying that everything glorifies Allah (s.w.t.).

We may achieve the result out of this event that although the world is drowned in materialism but if anyone sincerely turns his face from all this and try to get the reality and guidance then the Divine leaders would surely help him. As Imam Reza (a.s.) had helped two Christians.

This may be said with satisfaction and belief that if you have read so far with

deep contemplation and thoughtfulness, your thoughts and consideration must have been positively affected.

On this ground, one should pay full attention while performing the ziyaarat, keeping the dignity and eminence of Imam Reza (a.s.) in mind, that he has got the guardianship awarded to him by Almighty Allah and he is the proof of Allah – the High, upon this land, galaxies and even upon everything.

One should give esteem to moments spent in the holy shrine of Imam Reza (a.s.) and must know that what are the expectations of Imam Reza (a.s.). Our first and foremost duty should be to pray for the establishment of the universal sovereignty by Imam Mahdi (a.t.f.s.) and should give boost to the favours and graciousness of Imam Reza (a.s.) for his own self.

I pray the All-Merciful and Benevolent Allah to accept this research work and make it efficacious and shower upon me His Graciousness and Benevolence through the medium of affectionate Imam Ali ibn Moosa al-Reza (a.s.) and Imam Mahdi (a.t.f.s.). And if this compilation carries reward, I take the liberty to present it to the intercessor of the Day of Judgment, sister of Imam Reza (a.s.) the generous Hazrat Faatemah Maasoomah (s.a.).

Supplicant

Sayed Murtuza Mujtahedi Seestani

Chapter 1

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 (مُعْصُومِينَ) (a.s.).

1. First Salaat

After performing the ziyaarat of Imam Reza (a.s.) two rak'at prayer should be performed in the shrine of Imam Reza (a.s.). In the first rak'at after Surah Hamd recite Surah Yaaseen and in the second rak'at after Surah Hamd recite Surah Rahman.

The decorum to be attended before and after the prayer will be discussed in the first ziyaarat of the chapters of ziyaarats of Imam Reza (a.s.)

2. Second Salaat

After performing the ziyaarat, two rak'at prayer should be performed in which any Surah can be recited after reciting Surah Hamd. Then all the etiquette of ziyaarat to be done. The related etiquette will be elaborated in the chapters of second, third and seventh ziyaarats of Imam Reza (a.s.). This prayer can also be offered in the ziyaarat 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 Rahmaan and in the second rak'at after Surah Hamd recite Surah Yaaseen.¹

This prayer (in which Surah Rahmaan 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.).

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:

اَللّٰهُمَّ اِنِّى لَكَ صَلَّيْتُ وَ لَكَ رَكَعْتُ وَ لَكَ
سَجَدْتُ وَ خَدَكَ لَا شَرِيكَ لَكَ لَا اِلَهَ اِلَّا
يَحْجُزُ الصَّلَاةُ وَ الرُّكُوعُ وَ السُّجُودُ اِلَّا
لَكَ لَا اِلَهَ اِلَّا اَنْتَ اللهُ لَا اِلَهَ اِلَّا اَنْتَ اللهُ
صَلِّ عَلَى مُحَمَّدٍ وَ اٰلِ مُحَمَّدٍ وَ اَبْلِغْهُمْ
عَنِّيْ اَفْضَلَ السَّلَامِ وَ التَّحِيَّاتِ وَ اَزِدْ عَلَى
مِنْهُمْ السَّلَامَ وَ التَّحِيَّاتِ اَللّٰهُمَّ وَ هَاتَانِ
الرَّكَعَتَانِ هَدِيَّةٌ مِّنِّيْ اِلَى سَيِّدِيْ وَ
مَوْلَايَ عَلِيِّ بْنِ مُوسَى الرِّضَا عَلَيْهِمَا
السَّلَامُ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ اٰلِهِ وَ
تَقَبَّلْهُمَا مِنِّيْ وَ اَجْزِنِيْ عَلَيْهِمَا اَفْضَلَ اَمَلِيْ
وَ رَجَائِيْ فِيْكَ وَ فِيْ وَ لِيْكَ يَا وَ لِيْ
اَلْمُؤْمِنِيْنَ.

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 ILLAA
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 TAHIIYYATE
WAR DUD A'LAYYA
MINHOMUS SALAAMA WAT
TAHIIYYATA ALLAAHUMMA
WA HAATAANIR RAK-
A'TAANE HADIYYATUM
MINNEE ELAA SAYYEDEE
WA MAWLAAYA A'LIYYIBNE
MOOSAR REZAA

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.).² O Allah! send your

¹ Al-Ashraaf, p. 30

² 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.)

A'LAYHEMAS	SALAAMO	blessings on Muhammad
ALLAAHUMMA	SALLE	and his family, accept my
A'LAA MOHAMMADINW	WA	deeds, reward me by
AALEHI	WA	fulfilling my best hopes
TAQABBALHOMAA	MINNEE	and expectations of You
WAAJURNEE	A'LAYHEMAA	and of Your
AFZALE	AMALEE	representative, O master
RAJAAA-EE	FEEKA	of the believers. ¹
WALIYYEKA	YAA	
WALIYYAL	MOAMENEENA.	

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 بِذِهِ الزِّيَارَةِ وَ صَلَّيْتُ بِأَتَيْنِ الرُّكْعَتَيْنِ...	ALLAAHUMMA INNEE ZURTO HAAZEHIZ ZEYAARATA WA SALLAYTO HAATAYNIR RAK-A'TAYNE...	O Allah! I have visited this (place of) ziyaarat and prayed two unit... ²
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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 فُلَانٍ بِنِ فُلَانٍ أَتَيْتُكَ زَائِرًا عَنْهُ فَاسْأَلْهُ عَنِّي وَ أَجْزِئِي عَلَى ذَلِكَ.	ASSALAAMO A'LAYKA YAA WALIYYAL LAAHE MIN FOLAAN IBNE FOLAANIN ATAYTOKA ZAAERAN A'NHO FASFA' LAHU I'NDA	Peace be on you, O friend of Allah from so and so. So intercede for him with your Lord and
--	--	--

¹ al-Misbaah, p. 542; al-Balad al-Ameen, p. 236

² Ketaab Fee al-Ziyaaraat Wa al-Adiyyah (manuscript), p. 60

RABBEKA WAA JURNEE reward me for it ...
A'LAA ZAALEKA

Then offer two units prayer of ziyaarat in his deputation, then say:

اللَّهُمَّ لَكَ صَلَّيْتُ وَ لَكَ رَكَعْتُ وَ	ALLAAHUMMA	LAKA	O Allah! I have prayed for You and bowed for You and prostrated for You... ¹
لَكَ سَجَدْتُ...	SALLAYTO WA	LAKA	
	RAKA'TO WA	LAKA	
	SAJADTO...		

8. Eighth Salaat – Salaat of Ziyaarat in the Journey on Deputation

In the same book it has been mentioned:

If anybody is on deputation from the beginning of the journey and want to perform short ziyaarat then he should intend to perform ziyaarat from any of the particular ziyaarat (زِيَارَتِ مَحْصُوصَةٍ) on behalf of that person. Then offer two units prayer of ziyaarat and then recite this supplication:

اللَّهُمَّ مَا أَصَابَنِي مِنْ تَعَبٍ أَوْ نَصَبٍ	ALLAAHUMMA	MAA	O Allah! whatever afflicted me of fatigue, discomfort, starving or exhaustion, give the reward to so and so for it... ²
أَوْ سَعَةٍ أَوْ لُغُوبٍ فَأَجْزُ فُلَانٍ بَنَ	ASAABANEE MIN TA-A'BIN		
فُلَانٍ عَلَيَّ...	AW NASABIN AW SAGABIN		
	AW LOGHOOBIN FAA-JURNI		
	FOLAAN ABNA FOLAANIN		
	A'LAYHE...		

¹ Ibid.

² Ibid., p. 61

Chapter 2

Eight Salaats of Need (حَاجَات)

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

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

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

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.

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:

اَللّٰهُمَّ بِحَقِّ مَنْ اَرْسَلْتَهُ اِلٰى خَلْقِكَ وَ بِحَقِّ كُلِّ اَيَةٍ فِيْهِ وَ بِحَقِّ كُلِّ مَنْ مَدَحْتَهُ فِيْهِ عَلَيْنِكَ وَ بِحَقِّ عَلِيِّ وَ لَا نَعْرِفُ اَحَدًا اَعْرِفُ بِحَقِّكَ مِنْكَ.	ALLAAHUMMA BEHAQQE MAN ARSALTAHU ELAA KHALQEKA WA BEHAQQE KULLE AAYATIN FEEHE WA BEHAQQE KULLE MAN MADAHTAHU FEEHE A'LAYKA WA BEHAQQE A'LAYHE WA LAA NA'REFO AHADAN A-	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
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¹ Ibid., p. 61

A'RAFO BEHAQQEKA right more than You.¹
MINKA.

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-Wasaael, vol. 6, p. 315; Makaarem al-Akhlaaq, vol. 2, p. 112; Behaar al-Anwaar, vol. 91, p. 353

4. Another Salaat of Need – Narrated by Imam Reza (a.s.)

If anybody is sorrowful or in trouble or he has any request to put before Almighty Allah then he should recite this prayer.

Imam Reza (a.s.) says:

“Offer two units prayer and in both the unit, after reciting Surah Hamd once, recite thirteen times Surah Qadr. After finishing the prayer, recite in sajdah (prostration):

اَللّٰهُمَّ يَا فَارِحَ الْهَمِّ وَ يَا كَاشِفَ الْغَمِّ وَ	ALLAAHUMMA	YAA	O Allah! O Remover of
مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ يَا رَحْمَنَ	FAAREJAL HAMME WA		anxiety, O Expeller of
الدُّنْيَا وَ رَحِمَ الْآخِرَةِ صَلِّ عَلَى مُحَمَّدٍ	YAA KAASHEFAL		sorrow, O He Who
وَ اٰلِ مُحَمَّدٍ وَ اَرْحَمْنِي رَحْمَةً تُطْفِئُ بِهَا	GHAMME WA MOJEEBA		responds to the prayers of
عَتِي غَضَبَكَ وَ سَخَطَكَ وَ تُغْنِيَنِي بِهَا	DA'WATIL MUZTARREEN		the troubled! O the
عَنْ رَحْمَةٍ مِنْ سِوَاكَ.	YAA RAHMAANAD		Beneficent of the world
	DUNYAA WA RAHEEMAL		and Merciful of the
	AAKHERATE SALLE		hereafter. Send Your
	A'LAA MOHAMMADIN WA		blessings on Muhammad
	AALE MOHAMMADIN WAR		and his family. Have mercy
	HAMNEE RAHMATAN		on me such that it
	TUTFE-O BEHAA A'NNEE		extinguishes Your wrath
	GHAZABAKA WA		and Your anger from me.
	SAKHATAKA WA		Make me needless for the
	TUGHNEENEE BEHAA A'N		mercy of others.
	RAHMATE MAN		
	SEWAAKA.		

Then put your right cheek on the ground and say:

يَا مُدِلَّ كُلِّ جَبَّارٍ عَيْنِي وَ مُعَزَّ كُلِّ	YAA MOZILLA KULLE	O one Who demeans those
ذَلِيلٍ وَ حَقُّكَ قَدْ بَلَغَ الْمَجْهُودُ مِنِّي	JABBAARIN A'NEEDIN WA	who are mighty stalwart
فِي أَمْرِ كَذَا فَفَرِّجْ عَنِّي.	MO-I'ZZA KULLE	and O one Who gives
	ZALEELIN WA HAQQOKA	power to those who are
	QAD BALAGHAL	low, by Your right make my
	MAJHOODO MINNEE FEE	strength reach it utmost for
	AMRE KAZAA FA-FARRIJ	this work and remove my
	A'NNEE.	sufferings.

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

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).² After finishing the prayer recite the following supplication in sajdah:

اَللّٰهُمَّ اِنَّ كُلَّ مَعْبُوْدٍ مِنْ لَدُنْ عَرْشِكَ اِلَى
قَرَارِ اَرْضِكَ فَهُوَ باطِلٌ سِوَاكَ فَانْتَ
اَنْتَ اللهُ الْحَقُّ الْمُبِيْنُ اِفْضِ اِلَى حَاجَةٍ
كَذَا وَكَذَا 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.

Then implore earnestly and repeat your request.³

In Makaarem al-Akhlaaq there is addition that after your request is fulfilled, offer two units prayer of gratitude.⁴

¹ Makaarem al-Akhlaaq, vol. 2, p. 116; Mustadrak al-Wasaael, vol. 6, p. 319; Behaar al-Anwaar, vol. 91, p. 355

² 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.

³ 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

⁴ 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 مَاجِدُ يَا وَاجِدُ يَا أَحَدُ يَا	YAA JAWAADO YAA	O Magnanimous, O
صَمَدُ يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ	MAAJEDO YAA WAAHEDO	Exalted, O Unique, O One,
يَكُنْ لَهُ كُفُوًا أَحَدُ يَا مَنْ هُوَ هَكَذَا وَ	YAA AHADO YAA SAMADO	O Eternal, O He begets
لَا بَكَذَا غَيْرُهُ أَشْهَدُ أَنَّ كُلَّ مَعْبُودٍ	YAA MAN LAM YALID WA	O He begets
مِنْ لَدُنْ غَرْشِكَ إِلَى قَرَارِ أَرْضِكَ	LAM YOOLAD WA LAM	not, nor is He begotten,
بِاطِلٌ إِلَّا وَجْهَكَ جَلَّ جَلَالُكَ يَا مُعِزُّ	YAKUN LAHU KOFOWAN	And none is like Him, O
كُلِّ ذَلِيلٍ وَ يَا مُذِلَّ كُلِّ غَرِيبٍ تَعْلَمُ	AHADUN YAA MAN HOWA	the One Who is like this
كُرْبَتِي فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ فَرِّجْ	HAAKAZAA WA LAA	and none is like this, I bear
عَنِّي.	HAAKAZAA GHAYROHU	witness that every god
	ASH-HADO ANNA KULLA	from Your Throne upto
	MA'BOODIN MIN LADUN	the depth of the earth is
	A'RSHEKA ELAA	negated except Your face,
	QARAARE ARZEKA	Your Might is the
	BAATELUN ILLAA	Mightiest, O One Who
	WAJHAKA JALLA	

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

JALAALOKA YAA MO-I'ZZA	gives power to those who
KULLE ZALEELIN WA YAA	are low, and demeans
MOZILLA KULLE A'ZEEZIN	those who are powerful,
TA'LAMO KURBATEE FA-	You know my difficulties
SALLE A'LAA	so send Your blessings on
MOHAMMADIN WA AALEHI	Muhammad and his family
WA FARRIJ A'NNEE.	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.)."*¹

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.

¹ Misbaah al-Motahajjid, p. 341; Wasaael al-Shiah, vol. 5, p. 61; Jamaal al-Usboo', p. 214; Behaar al-Anwaar, vol. 90, p. 47

In the ruku of first unit say:

اَلْحَمْدُ لِلّٰهِ شُكْرًا شُكْرًا لِلّٰهِ وَحَمْدًا	ALHAMDO SHUKRAN LILLAAHE WA HAMDAN	LILLAAHE SHUKRAN	All Praise is for Allah, thanks, thanks to Allah and Praise.
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In its sajdah say:

شُكْرًا لِلّٰهِ وَحَمْدًا	SHUKRAN HAMDAN	LILLAAHE WA	Thanks to Allah and Praise.
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In both the ruku and sajdah of second unit say:

اَلْحَمْدُ لِلّٰهِ الَّذِي قَضَىٰ حَاجَتِي وَاعْطَانِي سُؤْلِي وَ مَسَالَتِي.	ALHAMDO LAZEE QAZAA WA A-A'TAANEE WA MAS-ALATEE.	LILLAAHIL HAAJATEE SOALEE	All praise is for Allah who settles my need and fulfils my request and begging. ¹
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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:

اَللّٰهُمَّ اِنِّيْ اُرِيْدُ التَّزْوِيْجَ فَسَهِّلْ لِيْ مِنْ النِّسَاءِ اَحْسَنَهُنَّ خُلُقًا وَ خُلُقًا وَ اَعْقَهُنَّ فَرْجًا وَ اَحْفَظَهُنَّ نَفْسًا فِيْ وَ فِيْ مَالِيْ وَ اَكْمَلَهُنَّ جَمَالًا وَ اَكْثَرَهُنَّ اَوْلَادًا.	ALLAAHUMMA OREEDUT TAZWEEJA FA- SAHHAL LEE MENAN NESAAAA-E AHSANAHUNNA KHALQAN WA KHULQAN WA A-A'FFAHUNNA FARJAN WA AHFAZAHUNNA NAFSAN FIYYA WA FEE MAALEE WAK-MALAHUNNA JAMAALAN WA AKSARAHUNNA AWLAADAN.	INNEE 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. ²
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¹ Fiqh Imam Reza (a.s.), p. 151; Behaar al-Anwaar, vol. 90, p. 54

² Behaar al-Anwaar, vol. 91, p. 387

Chapter 3

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

(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.²

(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	YAA SAAHEBEE FEE	O my Fellow Traveller in
نِعْمَتِي، وَ يَا إِلَهِي وَ إِلَهَ إِبْرَاهِيمَ وَ	SHIDDATEE, WA YAA	my difficulties, and O my
إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ، يَا رَبَّ	WALIYYEE FEE	Friend in my ease, and O
كَهْيَعَصَ وَ يُسَ وَ الْقُرْآنَ الْحَكِيمَ،	NE'MATEE, WA YAA	my Lord and the Lord of
أَسْأَلُكَ يَا أَحْسَنَ مَنْ سَبَّلَ، وَ يَا خَيْرَ	ELAAHEE WA ELAAHA	Ibrahim and Ismail and
مَنْ دُعِيَ، وَ يَا أَحْوَدَ مَنْ أُعْطِيَ، وَ يَا	IBRAAHEEMA WA ISMAA-	Ishaq and Yaqoob, O Lord
خَيْرَ مُرْتَجَى، أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ	E'ELA WA ISHAAQA WA	of Kaaf-Haa-Yaa-A'yn-
مُحَمَّدٍ وَ آلِ مُحَمَّدٍ.	YA'QOOBA, YAA RABBA	Saad and Yaaseen and
	KAAF-HAA-YAA-A'YN-	the Quran full of wisdom,
	SAAD WA YAASEEN	I petition You O Best of
	WAL-QURAAANIL HAKEEM,	the Petitioned Ones, O
	ASALOKA YAA AHSANA	Best of the Supplanted
	MAN SO-EL, WA YAA	

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 al-Da'waat, p. 88; Wasaael al-Shiah, vol. 5, p. 298; Mustadrak al-Wasaael, vol. 6, p. 381

KHAYRA MAN DO-E'YA,
WA YAA AJWADA MAN A-
A'TAA, WA YAA KHAYRA
MURTAJAA, AS-ALOKA
AN TOSALLEYA A'LAA
MOHAMMADIN WA AALE
MOHAMMADIN.

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

(4) Salaat of Istekharah (Seeking the Best)

Imam Reza (a.s.) said:

When you intend to do something, pray a two Rak'at Salaat and seek the best from Allah one hundred and one times (101), then whatever is stronger (in your heart), perform that. In your supplication, recite:

لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ لَا إِلَهَ إِلَّا
اللَّهُ الْحَلِيمُ الْكَرِيمُ رَبِّ مُحَمَّدٍ وَعَلِيٍّ
خَيْرَ لِي فِي أَمْرِي كَذَا وَكَذَا لِلدُّنْيَا وَ
الْآخِرَةِ خَيْرٌ مِنْ عِنْدِكَ مَا لَكَ فِيهِ
رِضًى وَ لِي فِيهِ صَلَاحٌ فِي خَيْرٍ وَ
غَافِيَةً يَا ذَا الْمَنِّ وَالطَّوْلِ.

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!²

(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:

¹ Behaar al-Anwaar, vol. 91, p. 387

² Fiqh al-Reza (a.s.), p. 152; Mustadrak al-Wasaael, vol. 6, p. 246; Behaar al-Anwaar, vol. 91, p. 261

*"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

(6) Salaah of Istisqa (Salaah 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 (الله أكبر) one hundred times loudly.

Then turn to his right side and recite loudly Tasbeeh (سُبْحَانَ اللهِ) one hundred times. Then turning to his left side recite loudly Tahleel (لَا إِلَهَ إِلَّا اللهُ) 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:

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى اٰلِ	ALLAAHUMMA SALLE	O Allah! Send Your
مُحَمَّدٍ . اَللّٰهُمَّ اسْقِنَا غَيْثًا مُّغِيثًا مُّجَلَّلًا	A'LAA MOHAMMADIN WA	blessings on Muhammad
طَبَقًا مُّطْبَقًا جَلَلًا مُّؤْنًا رَاجِيًا غَدَقًا	A'LAA AALE	and on the family of
مُغْدِقًا طَيِّبًا مُّبَارَكًا هَاطِلًا مُنْهَاطًا	MOHAMMADIN.	Muhammad. O Allah!
مُتَهَاطِلًا رَعْدًا هَيِّئْنَا مَرِيئًا دَائِمًا رَوِيًا	ALLAAHUMMAS QENAA	Quench us with rain -
سَرِيْعًا غَامًا مُّسْبِلًا نَافِعًا غَيْرَ ضَارٍ	GHAYSAN MOGHEESAN	relieving, ample, covering,
تُخَيِّ بِه الْعِبَادَ وَ الْبِلَادَ وَ تَنْثُبْ بِه	MOJALLELAN TABAQAN	absolute, beautiful,
الرَّزْعَ وَ النَّبَاتَ وَ تَجْعَلْ فِيْهِ بَلَاءًا	MUTBEQAN JALALAN	succulent, hopeful, with
لِلْحَاضِرِ مِنَّا وَ الْبَادِ . اَللّٰهُمَّ اَنْزِلْ عَلَيْنَا	MOONEQAN RAAJE-YAN	abundant droplets,
مِنْ بَرَكَاتِ سَمَائِكَ مَاءً طَهُوْرًا وَ اَنْتَ	GHADAQAN MUGHDEQAN	watery, good, sacred,
لَنَا مِنْ بَرَكَاتِ اَرْضِكَ نَبَاتًا مُّسْقِيًا وَ	TAYYEBAN MOBAARAKAN	continuous, successive,
تُسْقِيْهِ مِمَّا خَلَقْتَ اَنْعَامًا وَ اَنْاسِي	HAATELAN MUNHATELAN	large drops, ample,
كَثِيْرًا . اَللّٰهُمَّ اَرْحَمْنَا بِمَسَاحِيْ رُغْعٍ وَ	MOTA-HAATELAN	blessed, pleasant ending,
صَبِيْانٍ رُضْعٍ وَ بَهَائِمٍ رُغْعٍ وَ شُبَّانٍ	RAGHADAN HANEE-AN	durable, satiating, rapid,
	MAREE-AN DAA-EMAN	universal, downcasting,
	RAWIYYAN SAREE-A'N	beneficial, unharming. By
	A'AMMAN MUSBELAN	it the servants and the
	NAAFE-A'N GHAYRA	lands revive and by it the
	ZAARRIN TOHYEE BEHIL	plants and vegetations
	E'BAADA WAL BELAADA	
	WA TANBOTO BEHIZ ZAR-	

¹ Fath al-Abwaab, p. 141; al-Misbah, p. 515; al-Balad al-Ameen, p. 23



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 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.

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
creatures and plenty of
people. O Allah! Have
mercy upon our knelt
chieftains and our suckling
infants and grazing
animals and subdued
youth.¹

(7) Salaat When Travelling

This salaat is narrated by Imam Reza (a.s.).

"Whenever you intend to go on a journey assemble your family members and after performing two units prayer recite the following supplication:

اللَّهُمَّ إِنِّي أَسْتَوْدِعُكَ دِينِي وَ نَفْسِي وَ	ALLAAHUMMA	INNEE	O Allah! I entrust you
أَهْلِي وَ وُلْدِي وَ عِيَالِي.	ASTAWDE-O'KA	DEENEE	with my religion, myself,
	WA NAFSEE WA AHLEE WA		my family, my children
	WULDEE WA E'YAALEE.		and my wife. ²

(8) Salaat of Ja'far-e-Tayyaar (a.s.)

Imam Reza (a.s.) quotes on the authority of his honourable father, Imam Moosa Ibn Ja'far (a.s.) that a person asked Imam Ja'far al-Sadiq (a.s.) about salaat of Tasbeeh (Salaat of Ja'far-e-Tayyaar (a.s.)), he (a.s.) said:

"This salaat is a very big endowment and Divine Gift.

¹ Fiqh al-Reza (a.s.), p. 153; Behaar al-Anwaar, vol. 91, p. 333, Tr. 18

² Fiqh al-Reza (a.s.), p. 399; Mustadrak al-Wasaael, vol. 8, p. 129

My honourable father has narrated on the authority of my honourable fore-father Imam Zainul Aabedin (a.s.) that he (a.s.) said:

When Ja'far ibn Abi Taalib (a.s.) returned from Abyssinia, the Messenger of Allah (s.a.w.a.) met him in his restroom near Khaibar. When Ja'far (a.s.) saw him (s.a.w.a.), he rushed towards him happily. The Holy Prophet (s.a.w.a.) embraced him and was very much pleased on seeing him. He (s.a.w.a.) talked to him. Then he (s.a.w.a.) mounted on his horse and also made him mounted. When the horse started to walk, he (s.a.w.a.) looked at Ja'far (a.s.) and said:

"O brother Ja'far! Should not I select you to offer some present?"

When the people heard these dialogues, they thought that the Holy Prophet (s.a.w.a.) would give him some worldly gift because he had helped the Holy Prophet (s.a.w.a.) in the battle of Khaiber and got a good booty.

Ja'far (a.s.) said: "May my parents be sacrificed upon you please do give me."

Then the Holy Prophet (s.a.w.a.) taught him the Salaat of Tasbeeh (which is known as 'Salaat of Ja'far-e-Tayyaar')."¹

Imam Reza (a.s.) narrates:

"It is incumbent upon you to remain in touch with Namaz of Ja'far Tayyaar because it carries many virtues. It may be performed at any time during the day or night but not at the time of any obligatory salaat. It may be performed along with recommended salaat and without tasbeeh.

Start this salaat with one takbeer and recite Surah Aadeyaat (chapter 100) after Surah Hamd in the first unit. In the second unit recite Surah Zilzaal (chapter 99) after Surah Hamd."²

In the third unit recite Surah Nasr (chapter 110) and in the fourth unit recite Surah Ikhlaas. Surah Tawheed can be recited in all the four units also.

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.

In each unit, recite سُبحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ after:

Reciting Surah Hamd and another Surah 15 times

In ruku 10 times

After ruku, while standing 10 times

In the first sajdah 10 times

After first sajdah, while sitting 10 times

In the second sajdah 10 times

After second sajdah, while sitting 10 times

Then stand up and perform the second unit like the first unit. Then finish the salaah with Tashahud and Salaam. Perform another two unit like the previous ones.¹

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

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.²

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

¹ Fiqh al-Reza (a.s.), p. 155; Mustadrak al-Wasaael, vol. 6, pp. 224 & 231 (briefly); Behaar al-Anwaar, vol. 91, p. 209

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

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'¹ 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.²

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.³

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 Salaat of Ja'far-e-Tayyaar in stead of recommended day and night salats. It would be counted at both places.⁴ 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 Salaat.
- 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

¹ Stay at Arafat and Mashar al-Haraam during Hajj.

² Behaarul Anwaar, vol. 100, p. 137; Mustadrak al-Wasaael, vol. 6, p. 233 and vol. 10, p. 402

³ Zaad al-Maad, p. 520

⁴ The reward of recommended prayers as well as Salaat of Ja'far-e-Tayyaar. – Tr.

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 Salaat of Ja'far-e-Tayyaar, 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.¹

¹ Zaad al-Maad, p. 520

Chapter 4

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

(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.”²

(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 salaat 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

¹ Jaame’ Ahaadees al-Shiah, vol. 6, p. 493; Wasaael al-Shiah, vol. 4, p. 816; Behaar al-Anwaar, vol. 85, p. 27

² Jaame’ Ahaadees al-Shiah, vol. 6, p. 524; Wasaael al-Shiah, vol. 5, p. 23; Behaar al-Anwaar, vol. 90, p. 25

performing two unit ritual salaah, perform the two unit ritual salaah after the obligatory prayer.”¹

(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.”²

(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’.”³ The Imam (a.s.) said,

“That is the Night of Power (Qadr) in the month of Ramazan.”⁴

¹ Wasaael al-Shiah, vol. 5, p. 25

² Wasaael al-Shiah, vol. 5, p. 31; Behaar al-Anwaar, vol. 90, p. 363

³ The night of ‘Sekak’ is the same as the Night of Power (Qadr) in which the Quran was revealed.

⁴ Misbaah al-Mujtahid, p. 838; Oyoon-e-Akhbaar al-Reza (a.s.), vol. 1, p. 292; Rawzah al-Waaezeen, 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.

(7) Salaat of the Holy Prophet (s.a.w.a.) in the Month of Ramazan

Mohammad Ibn Suleman narrates that when we asked Imam Reza (a.s.) about the manner of desirable prayers performed by the Holy Prophet (s.a.w.a.), he (a.s.) said:

"On the first of the month of Ramazan the Holy Prophet (s.a.w.a.) performed Maghrib prayer then performed four units of supererogatory prayers of Maghrib then he (s.a.w.a.) performed eight units other prayers, and thereafter after performing Isha prayer he performed two unit of supererogatory of Isha in sitting position. Then after getting up he (s.a.w.a.) performed twelve units of other supererogatory prayer and then entered his house.

When some people asked the holy prophet (s.a.w.a.) the reason of performance of these prayers, he (s.a.w.a.) said:

أَيُّهَا النَّاسُ إِنَّ هَذِهِ الصَّلَاةَ نَافِلَةٌ وَلَنْ نَجْتَمِعَ لِلنَّافِلَةِ فَلْيُضِلَّ كُلُّ رَجُلٍ مِنْكُمْ وَحْدَهُ وَ لِيَقُلَ 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

¹ Behaar al-Anwaar, vol. 98, p. 25

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

(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:

¹ Wasaael al-Shiah, vol. 5, p. 181

اَللّٰهُمَّ اَنْتَ الْاِلٰهُ الْقَدِيْمُ وَ هٰذِهِ سَنَةٌ
 جَدِيْدَةٌ فَاسْأَلُكَ فِيْهَا الْعِصْمَةَ مِنْ
 الشَّيْطَانِ وَ الْقُوَّةَ عَلَى هٰذِهِ النَّفْسِ
 الْاَمَّارَةِ بِالسُّوْءِ وَ الْاِسْتِغَاثَةَ بِمَا يَقْرِيْنِي
 اِلَيْكَ يَا كَرِيْمُ يَا ذَا الْجَلَالِ وَ الْاِكْرَامِ
 يَا عِمَادَ مَنْ لَا عِمَادَ لَهُ يَا ذَخِيْرَةَ مَنْ لَا
 ذَخِيْرَةَ لَهُ يَا حِزْرَ مَنْ لَا حِزْرَ لَهُ يَا
 غِيَاثَ مَنْ لَا غِيَاثَ لَهُ يَا سِنْدَ مَنْ لَا
 سِنْدَ لَهُ يَا كَنْزَ مَنْ لَا كَنْزَ لَهُ يَا حَسَنَ
 الْبَلَاءِ يَا عَظِيْمَ الرِّجَاءِ يَا عِزَّ الضُّعَفَاءِ يَا
 مُنْقِذَ الْغَرْفَى يَا مُنْجِيَ الْهَلَكَى يَا مُنْعِمَ
 مُجْبِلَ يَا مُفْضِلَ يَا مُحْسِنُ اَنْتَ
 الَّذِي سَجَدَ لَكَ سَوَادُ اللَّيْلِ وَ نُوْرُ
 النَّهَارِ وَ صَوْنُ الْقَمَرِ وَ شُعَاعُ الشَّمْسِ
 وَ دَوِيُّ الْمَاءِ وَ خَفِيْفُ الشَّجَرِ يَا اَللّٰهُ
 لَا شَرِيْكَ لَكَ اَللّٰهُمَّ اجْعَلْنَا خَيْرًا مِّمَّا
 يَطْلُوْنَ وَ اغْفِرْ لَنَا مَا لَا يَعْلَمُوْنَ وَ لَا
 تُؤَاخِذْنَا بِمَا يَقُوْلُوْنَ حَسْبِيَ اَللّٰهُ لَا اِلٰهَ
 اِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ
 الْعَظِيْمِ اٰمَنَّا بِهٖ كُلِّ مَنْ عِنْدَ رَبِّنَا وَ مَا
 يَذْكُرُ اِلَّا اَوَّلُوا الْاَلْبَابِ رَبَّنَا لَا تُرْغِ
 قُلُوْبَنَا بَعْدَ اِذْ هَدَيْتَنَا وَ هَبْ لَنَا مِنْ
 لَدُنْكَ رَحْمَةً اِنَّكَ اَنْتَ الْوَهَّابُ.

ALLAAHUMMA ANTAL
 ELAAHUL QADEEMO WA
 HAAZEHI SANATUN
 JADEEDATUN FA-AS-
 ALOKA FEEHAL I'SMATA
 MENASH SHAYTAANE
 WAL QUWWATA A'LAA
 HAAZEHIN NAFSIL
 AMMAARATE BIS-SOO-E
 WAL ISHTEGHAALE
 BEMA YOQARREBONEE
 ELAYKA YAA KAREEMO
 YAA ZAL JALAALE WAL
 IKRAAME YAA E'MAADA
 MAN LAA E'MAADA
 LAHU YAA ZUKHRA MAN
 LAA ZUKHRA LAHU YAA
 HIRZA MAN LAA HIRZA
 LAHU YAA GHEYAASA
 MAN LAA GHEYAASA
 LAHU YAA SANADA MAN
 LAA SANADA LAHU YAA
 KANZA MAN LAA KANZA
 LAHU YAA HASANAL
 BALAAA-E YAA
 A'ZEEMAR RAJAA-E YAA
 I'ZZAZ ZO-A'FAA-E YAA
 MUNQEZAL GHARQAA
 YAA MUNJEYAL HALKAA
 YAA MUN-E'MO YAA
 MUJMELO YAA
 MUFZELO YAA
 MOHSENO ANTAL LAZEE
 SAJADA LAKA
 SAWAADUL LAYLE WA
 NOORUN NAHAARE WA
 ZAW-UL QAMARE WA
 SHO-A'A-U'SH SHAMSE
 WA DAWIYYUL MAAA-E
 WA HAFEEFUSH
 SHAJARE YAA ALLAAHO
 LAA SHAREEKA LAKA

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! There is no associate
 with You! O Allah! (Please

ALLAAHUMMAJ A'LNAA
 KHAYRAN MIMMAA
 YAZUNNOONA WAGH
 FIR LANAA MAA LAA
 YA'LAMOONA WA LAA
 TO-AAKHIZNAA BEMAA
 YAQOOLONA
 HASBEYAL LAAHO LAA
 ELAAHA ILLAA HOWA
 A'LAYHE TAWAKKALTO
 WA HOWA RABBUL
 A'RSHIL A'ZEEME
 AAMANNAA BEHI
 KULLUM MIN I'NDENAA
 RABBANAA WA MAA
 YAZZAKKARO ILLAA
 OOLUL ALBAABE
 RABBANAA WA HAB
 LANAA MIN LADUNKA
 RAHMATAN INNAKA
 ANTAL WAHHAAB.

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

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.

¹ Hadiyyah al-Zaaereen Wa Bahjah al-Naazereen, p. 581; Iqbaal al-Aamaal, p. 27; al-Saheefah al-Saadeqiyyah, p. 600; Mustadrak al-Wasaael, vol. 6, p. 379; Behaar al-Anwaar, vol. 98, p. 334

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

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."*²

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."*³

¹ Hadiyyah al-Zaaereen Wa Bahjah al-Naazereen, p. 581

² Wasaael al-Shiah, vol. 3, p. 4

³ 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 defeciencies 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

Reason Behind the Number of Takbirs at the Beginning of the Obligatory Prayers

When Fazl Ibn Shaaзан 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.”²

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

¹ Wasaael al-Shiah, vol. 3, p. 38

² Wasaael al-Shiah, vol. 4, p. 722

express his gratitude to his Creator and acknowledge His Greatness and says Takbeer (الله أكبر) and Tahleel (لا إله إلا الله) 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

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.”²

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

¹ Wasaael al-Shiah, vol. 4, p. 924

² Wasaael al-Shiah, vol. 4, p. 946

takbirs are said on his dead body. This is why the Shias say five takbirs and the opponents say four takbirs.”¹

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.²

¹ Oyoon-e-Akhbaar al-Reza (a.s.), vol. 2, p. 81

² Behaar al-Anwaar, vol. 84, p. 243

Chapter 5

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:

اَللّٰهُمَّ اَنْتَ اللهُ لَا اِلَهَ اِلَّا اَنْتَ الْحَلِيْمُ
الْكَرِيْمُ لَا اِلَهَ اِلَّا اَنْتَ الْعَلِيُّ الْعَظِيْمُ
سُبْحَانَكَ رَبَّ السَّمَاوَاتِ السَّبْعِ وَ رَبَّ
الْاَرْضِيْنَ السَّبْعِ وَ مَا فِيْهِنَّ وَ مَا بَيْنَهُنَّ وَ
رَبَّ الْعَرْشِ الْعَظِيْمِ يَاَ اللهُ لَيْسَ كَمِثْلِهٖ شَيْءٌ
صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِ مُحَمَّدٍ وَ اَعْفُزُ لِيْ
وَ لِيُوَلِّدِيْ وَ لِجَمِيْعِ الْمُؤْمِنِيْنَ وَ الْمُؤْمِنَاتِ
اِنَّكَ عَلٰى ذٰلِكَ قَادِرٌ.

ALLAAHUMMA ANTAL
LAAHO LAA ELAAHA
ILLAA ANTAL HALEEMUL
KAREEMO LAA ELAAHA
ILLAA ANTAL A'LIYYUL
A'ZEEMO SUBHAANAKA
RABBAS SAMAAWAATIS
SAB-E' WA RABBAL
ARAZEENAS SAB-E' WA
MAA FEEHINNA WA MAA
BAYNAHUNNA WA
RABBUL A'RSHIL A'ZEEM
BIL-LAAHE LAYSA
KAMISLEHI SHAY-UN
SALLE A'LAA
MOHAMMADIN WA AALE
MOHAMMADIN WAGH FIR
LEE WE LE-WAALEDAYYA
WA LE-JAMEE-I'L
MOAMENEENA WAL
MOAMENAATE INNAKA
A'LAA ZAALEKA QAADER.

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

¹ Fiqh Imam Reza (a.s.), p. 107; Behaar al-Anwaar, vol. 84, p. 208; Mustadrak al-Wasaael, vol.

(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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(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:

اَللّٰهُمَّ اَصْلِحْ عَبْدَكَ وَ خَلِيفَتَكَ بِمَا اَصْلَحْتَ بِهِ اَنْبِيَائَكَ وَ رُسُلَكَ وَ حَقَّهُ بِمَلِكِكَ وَ اَيَّدْهُ بِرُوحِ الْقُدُسِ مِنْ عِنْدِكَ وَ اَسْلِكْهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ رَصْدًا يَحْفَظُوْنَهُ مِنْ كُلِّ سُوءٍ وَ اَبْدِلْهُ مِنْ بَعْدِ حَوْفِهِ اَمْنًا، يَعْْبُدُكَ لَا يُشْرِكُ بِكَ شَيْئًا، وَ لَا تَجْعَلْ لِاحَدٍ مِنْ خَلْقِكَ عَلَى وَلِيِّكَ سُلْطَانًا، وَ اَنْذِرْ لَهُ فِي جِهَادِ عَدُوِّكَ وَ عَدُوَّهُ، وَ اجْعَلْنِي مِنْ اَنْصَارِهِ اِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.	ALLAAHUMMA ASLEH A'BDACA 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 YAHFAZONAHU MIN KULLE SOOO-IN WA ABDILHO MIM BA'DE KHAWFEHI AMNAA	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
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YA'BODOKA LAA doesn't associate anybody
YUSHREKO BEKA SHAY- with You. Do not make any
AA, WA LAA TAJ-A'L LE- of Your creatures an
AHADIN MIN KHALQEKA authority over Your
A'LAA WALIYYEKA vicegerent. Permit him to
SULTAANAA, WA-ZAN fight against Your enemies
LAHU FEE JEHADE and his enemies and
A'DUWWEKA WA include me among his
A'DUWWEH, WAJ helpers. Surely You possess
A'LNEE MIN ANSAAREHI power over everything.¹
INNAKA A'LAA KULLE
SHAY-IN QADEER.

(4) Qunoot in the Salaats of Two Eids

Imam Reza (a.s.) recommended to recite the following in the prayers of Eidain:

<p>أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. اللَّهُمَّ أَنْتَ أَهْلُ الْكِبَرِيَّاتِ وَالْعَظَمَةِ وَأَهْلُ الْجُودِ وَالْجَبَرُوتِ (وَأَهْلُ الْعَفْوِ وَالْمَغْفِرَةِ) وَأَهْلُ التَّقْوَى وَالرَّحْمَةِ أَسْأَلُكَ فِي هَذَا الْيَوْمِ الَّذِي جَعَلْتَهُ لِلْمُسْلِمِينَ عِيدًا وَلِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ دُخْرًا وَمَرِيدًا أَنْ تُصَلِّيَ عَلَيْهِ وَعَلَى آلِهِ وَأَسْأَلُكَ بِهَذَا الْيَوْمِ الَّذِي شَرَّفْتَهُ وَكَرَّمْتَهُ وَعَظَّمْتَهُ وَقَضَّيْتَهُ بِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، وَأَنْ تَغْفِرَ لِي وَلِجَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَالْمُسْلِمِينَ وَالْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَالْأَمْوَاتِ إِنَّكَ مُجِيبُ الدَّعَوَاتِ يَا أَرْحَمَ الرَّاحِمِينَ.</p>	<p>ASH-HADO AN LAA ELAAHA ILLAL LAAHO WAHDAHU LAA SHAREEKA LAHU, WA ANNA MOHAMMADAN A'BDOHU WA RASOOLAH. ALLAAHUMMA ANTA AHLAL KIBREYAAA-E WAL A'ZAMATE WA AHLAL JOODE WAL JABAROOTE (WA AHLAL A'FEW WAL MAGHFERATE) WA AHLAT TAQWAA WAR RAHMATE AS-ALOKA FEE HAAZAL YAWMIL LAZEE JA-A'LTAAHU LIL- MUSLEMEENA E'EDAAN WA LE-MOHAMMADIN SALLAL LAAHO A'LAYHE WA AALEH ZUKHRAN WA MAZEEDAN AN TOSALLEYA A'LAYHE WA</p>	<p>I bear witness that there is no god save Allah, alone without having any partner, and that Muhammad is his servant and messenger. O Allah! You are the Lord of glory and greatness, and the Lord of magnanimity and omnipotence, (and the Lord of pardon and forgiveness), And the worthiest of being feared and mercy, I beseech You in this day, which You have decided to be feast for the Muslims, and to be safety and increasing honor for Muhammad - peace of Allah be upon him and his Household,</p>
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¹ Misbaah al-Mutahajjid, p. 366; Jamaal al-Usboo', p. 256; Behaar al-Anwaar, vol. 89, p. 251; Abwaal al-Jinnaat, p. 183

A'LAA AALEHI WA AS-	that You send blessings
ALOKA BE-HAAZAL	upon him and upon his
YAWMIL LAZEE	progeny, and I beseech
SHARRAFTAHU WA	You in the name of this
KARRAMTAHU WA	day which You have
A'ZZAMTAHU WA	honored, ennobled,
FAZZALTAHU BE-	glorified and preferred in
MOHAMMADIN SALLAL	the name of Muhammad –
LAAHO A'LAYHE WA	blessings of Allah be upon
AALEHI, WA AN	him and his progeny, and
TAGHFERA LEE WA LE-	that You forgive me and
JAMEE-I'L MOAMENEENA	all our believing brothers
WAL MOAMENAATE WAL	and sisters, muslim men
MUSLEMEENA WAL	and women, both the
MUSLEMAATIL AHYAA-E	alive and the dead, surely
MINHUM WAL AMWAATE	You answers all
INNAKA MOJEEBUD DA-	supplications, O Most
A'WAATE YAA ARHAMAR	Merciful of all. ¹
RAAHEMEEN.	

(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	I ask Allah for forgiveness
	WA ASALOHUT TAWBAH.	and I pray to Him to accept my repentance. ²

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 salaah al-shab and then two units prayer of Shaf' and one unit salaah 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."³

¹ Fiqh Imam Reza (a.s.), p. 132; Behaar al-Anwaar, vol. 90, p. 367

² Behaar al-Anwaar, vol. 49, p. 93

³ Da'waat, p. 272; Rawzah al-Waa'e'zeen, p. 320; Mustadrak al-Wasaael, vol. 6, p. 331; Behaar

(6) Supplication in the Qunoot of Salaat of Watr

Ahmad Ibn Ansari narrates on the authority of Raja' Ibn Abi Zahhaak who said that Imam Reza (a.s.) recited the following supplication in the Qunoot of Salaat of Watr:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ	ALLAAHUMMA SALLE	O my Lord! Please send blessings
اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ وَ عَافِنَا	A'LAA MOHAMMADIN	upon Muhammad (s.a.w.a.) and
فِيْمَنْ عَافَيْتَ وَ تَوَلَّيْنَا فِيمَنْ تَوَلَّيْتَ	WA AALE MOHAMMADIN	the Household of Muhammad
وَ بَارِكْ لَنَا فِيمَا أَعْطَيْتَ وَ قِنَا شَرَّ	ALLAAHUMMAH DENAA	(a.s.)! O my Lord! Please guide
مَا قَضَيْتَ فَإِنَّكَ تَقْضِي وَ لَا يُقْضَى	FEEMAN HADAYTA WA	us amongst those whom You
عَلَيْكَ إِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ وَ لَا	A'AFENAA FEEMAN	have guided! Make us healthy
يَعِزُّ مَنْ عَادَيْتَ تَبَارَكَتَ رَبَّنَا وَ	A'AFAYTA WA	and place us amongst those
تَعَالَيْتَ.	TAWALLANAA FEEMAN	whom You have made healthy!
	TAWALLAYTA WA	Be kind to us and place us
	BAARIK LANAA	amongst those whom You have
	FEEMAA A-A'TAYTA WA	been kind to! Bless for us what
	QENAA SHARRA MAA	You have granted us! Protect us
	QAZAYTA FA-INNAKA	from the evil which You have
	TAQZEE WA LAA	destined (for the wicked ones)!
	YUQZAA A'LAYKA	As You are the One who
	INNAHU LAA YAZILLO	destines. There is none to
	MAN WAALAYTA WA	command You! Whomever You
	LAA YA-I'ZZO MAN	loves will not be humiliated!
	A'ADAYTA	Whomever You have considered
	TABAARAKTA	as an enemy will not be
	RABBANAA WA TA-	honored! O Our Lord! You are
	A'ALAYTA.	Blessed! You are High!'. ¹

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

الْفَرَجُ الْفَرَجُ إِلَيْكَ يَا ذَا الْمَخَاصِرِ وَ الرَّغْبَةُ	AL-FA-ZA-O' AL-FA-ZA-O'	The flight is toward You,
الرَّغْبَةُ إِلَيْكَ يَا مَنْ بِهِ الْمَفَاخِرَةُ وَ أَنْتَ	ELAYKA YAA ZAL	O Possessor of presence
اللَّهُمَّ مُشَاهِدُ هَوَاجِسِ النَّفُوسِ وَ مُرَاصِدُ	MOHAZZARATE WAR	and desire. The desire is
حَرَكَاتِ الْقُلُوبِ وَ مُطَالِعُ مَسَرَّاتِ السَّرَائِرِ	RAGHBATUR RAGHBATO	for You, O He through
	ELAYKA YAA MAN BEHIL	whom is pride. You, O
	MOFAAKHARATO WA ANTA	

مِنْ غَيْرِ تَكْلُفٍ وَ لَا تَعْسُفٍ وَ قَدْ تَرَى
 اَللّٰهُمَّ مَا لَيْسَ عَنْكَ بِمُنْطَوًى وَ لَكِنْ
 حِلْمُكَ اَمَنَ اَهْلَهُ عَلَيْهِ جُزَاةً وَ تَمَرُّدًا وَ
 عُتُوًّا وَ عِنَادًا وَ مَا يَعْاينِيهِ اَوَّلِيَاؤُكَ مِنْ
 تَغْفِيَةِ اَثَارِ الْحَقِّ وَ دُرُوسِ مَعَالِمِهِ وَ تَزْيِيدِ
 الْفَوَاحِشِ وَ اسْتِمْرَارِ اَهْلِيهَا عَلَيْهَا وَ ظُهُورِ
 الْبَاطِلِ وَ عُمُومِ التَّعَاشُمِ وَ التَّرَاضِي بِذَلِكَ
 فِي الْمَعَامِلَاتِ وَ الْمُتَصَرِّفَاتِ مُذْ جَرَتْ بِهِ
 الْعَادَاتُ وَ صَارَ كَالْمَفْرُوضَاتِ وَ
 الْمُسْتَوْنَاتِ. اَللّٰهُمَّ قَبَادِرَنَا مِنْكَ بِالْعَوْنِ
 الَّذِي مِنْ اَعْنَتِهِ بِهِ فَارَ وَ مَنْ اَيَّدَتْهُ لَمْ
 يَخْفَ لَمَزَلَمَازٍ وَ خَذِ الظَّالِمَ اَخْذًا عَنِيقًا وَ
 لَا تَكُنْ لَهُ رَاجِحًا وَ لَا بِهِ رَعُوفًا اَللّٰهُمَّ اَللّٰهُمَّ
 اَللّٰهُمَّ بَادِرْهُمْ اَللّٰهُمَّ عَاجِلْهُمْ اَللّٰهُمَّ لَا تُمَهِّلْهُمْ
 اَللّٰهُمَّ عَادِرْهُمْ بِكَرَّةٍ وَ هَجِيرَةٍ وَ سَحَرَةٍ وَ
 بَيَاسًا وَ هُمْ نَائِمُونَ وَ ضَعِي وَ هُمْ يَلْعَبُونَ وَ
 مَكْرًا وَ هُمْ يَمْكُرُونَ وَ فَجَاءَةً وَ هُمْ اَمِنُونَ
 اَللّٰهُمَّ بَدِّدْهُمْ وَ بَدِّدْ اَعْوَانَهُمْ وَ اَقْلِلْ
 اَعْصَادَهُمْ وَ اهْزِمْ جُنُودَهُمْ وَ اَقْلِلْ حَدَّهُمْ وَ
 اجْتَثِ سَنَامَهُمْ وَ اَضْعِفْ عَزَائِمَهُمْ اَللّٰهُمَّ
 اَمْتَحِنَا اَكْتَفَهُمْ وَ مَلِكُنَا اَكْتَفَهُمْ وَ بَدِّلْهُمْ
 بِالْيَتَمِ الْيَتَمِ وَ بَدِّلْنَا مِنْ مُحَادَرَتِهِمْ وَ بَغْيِهِمْ
 السَّلَامَةَ وَ اَعْنِمْنَاهُمْ اَكْمَلِ الْمَغْنَمِ اَللّٰهُمَّ لَا
 تَزِدْ عَنْهُمْ بِاسْكَ الَّذِي اِذَا حُلَّ بِقَوْمٍ فَسَاءَ
 صَبَاحُ الْمُنْدَرِينَ.

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'ANEEHE
 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 LAM
 YAKHAF LAMZA
 LAMMAAZIN WA KHOZIZ
 ZAALEMA AKHZAN
 A'NEEFAN WA LAA TAKUN
 LAHU RAAHEMAN WA LA

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 nor
 affectionate to them. O

BEHI	RAOOFAN	Allah! O Allah! O Allah!
ALLAAHUMMA		So rush toward them! O
ALLAAHUMMA		Allah! Be quick toward
ALLAAHUMMA	BAADIRHUM	them! O Allah! Grant
ALLAAHUMMA	A'AZILHUM	them not a respite! O
ALLAAHUMMA	LAA	Allah! Punish them early
TUMHILHUM	ALLAAHUMMA	in the morning and at
GHAADIRHUM	BUKRATAN	midday, in the early
WA	HAJEERATAN	dawn and by night,
SAHARATAN	WA	when sleeping, in the
BAYAATAN	YAL-A'BOONA	forenoon while playing;
WA	MAKRAN	scheme against them
YAMKOROONA	WA	when scheming; and
ATAN	WA	take them by surprise
AAMENOONA		while safe! O Allah!
ALLAAHUMMA	BADDIDHUM	Scatter them; disperse
WA	BADDID	their helpers; decrease
A'WAANAHUM	WAF	their aids; defeat their
A'ZAADAHUM	WAH	soldiers; reduce their
JONOODAHUM	WAF	limits; uproot their
HADDAHUM	WAJ	glory; and weaken their
SANAAMAHUM	WA	determinations! O
A'ZAA-EMAHUM		Allah! Grant us their
ALLAAHUMMAM	NAHNAA	sides; make us possess
AKTAAFAHUM	WA	their districts; change
MALLIKNAA	AKTAAFAHUM	their blessings; replace
WA	BADDILHUM	with peace our caution
A'MIN	NEQAMA	of them and their
BADDILNAA	MIN	aggression (against us);
MOHAAZARATEHIM	WA	make us control them
BAGHYEHMUS		thoroughly! O Allah! So
SALAAMATA	WA	do not withhold Your
AGHNIMNAAHUM	AKMALAL	punishment, which if
MAGHNAME	ALLAAHUMMA	occur among people,
LAA	TARUDDA	evil shall then be the
BAASAKAL	LAZEE	morning of the warned
HALLA	BEQAWMIN	one! ¹
SAAA-A	SABAAHUL	
MUNZAREEN.		

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:

أَنَّ اللَّهَ يَسْجُدُ لَهُ مَنْ فِي السَّمَوَاتِ
وَمَنْ فِي الْأَرْضِ وَالشَّمْسُ وَالْقَمَرُ
وَالنُّجُومُ (وَالْجِبَالُ) وَالشَّجَرُ
وَالدَّوَابُّ وَكَثِيرٌ مِنَ النَّاسِ
وَكَثِيرٌ حَقَّ عَلَيْهِ الْعَذَابُ. اللَّهُمَّ صَلِّ
عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ. اللَّهُمَّ لَا
تُعَذِّبْنَا بِعَذَابِكَ وَ لَا تَسْخَطْ عَلَيْنَا
بِسَخَطِكَ وَ لَا تُهْلِكْنَا بِغَضَبِكَ وَ لَا
تَأْخُذْنَا بِمَا فَعَلَ السُّفَهَاءُ مِنَّا وَ اغْفُ
عَنَّا وَ اغْفِرْ لَنَا وَ اصْرِفْ عَنَّا الْبَلَاءَ
يَا ذَا الْمَرِّ وَالطَّوْلِ.

ANNAL LAAHA YASJODO
LAHU MAN FIS
SAMAAWAATE WA MAN
FIL ARZE WASH SHAMSO
WAL QAMARO WAN
NOJOMO (WAL
JEBALO) WASH
SHAJARO WAD
DAWAAABBO WA
KASEERUM MENAN
NAAS, WA KASEERUN
HAQQA A'LAYHIL
A'ZAABO. ALLAAHUMMA
SALLE A'LAA
MOHAMMADIN WA AALE
MOHAMMADIN
ALLAAHUMMA LAA TO-
A'ZZIBNAA BE-
A'ZAABEKA WA LAA
TASKHAT A'LAYNAA BE-
SAKHATEKA WA LAA
TOHLIKNAA BE-
GHAZABEKA WA LAA
TAAKHUZNAA BEMAA FA-
A'LAS SOFAHAA-O
MINNAA WA'FO A'NNAA
WAGH FIR LANAA WAS
RIF A'NNAL BALAA-A YAA
ZAL MANNE WAT TAWLE.

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

¹ Fiqh Imam Reza (a.s.), p. 134; Behaar al-Anwaar, vol. 91, p. 155

Chapter 6

Eight Supplications after Salaats

In this chapter eight supplications after salaats as narrated by Imam Reza (a.s.) would be discussed:

(1) Supplication After Morning Salaat

Imam Reza (a.s.) said:

“Whoever says the following statement after the Morning Salaat, will have all his requests made easy-to-gain for him and will be saved by Almighty Allah against every thing that aggrieves him:

بِسْمِ اللَّهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ	BISMIL LAAHE WA	In the Name of Allah. May
آلِهِ وَ أَفَوِّضُ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ	SALLAL LAAHO A'LAA	Allah bless Muhammad and
بَصِيرٌ بِالْعِبَادِ فَوَقَاهُ اللَّهُ سَيِّئَاتِ مَا	MOHAMMADIN WA	his household. 'And I entrust
مَكْرُؤًا، لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي	AALEHI WA OFAWWEZO	my affair to Allah, Surely
كُنْتُ مِنَ الظَّالِمِينَ. فَاسْتَجَبْنَا لَهُ وَ	AMREE ELLAL LAAHE	Allah sees the servants. So
نَجَّيْنَاهُ مِنَ الْغَمِّ، وَ كَذَلِكَ نُنْجِي	INNAL LAAHA	Allah protected him from the
الْمُؤْمِنِينَ، حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ	BASEERUM BIL-E'BAAD,	evil (consequences) of what
فَانْقَلَبُوا بِنِعْمَةِ رَبِّهِمْ إِلَىٰ أَرْوَاحِهِمْ	FA- WAQAAHUL LAAHO	they planned. ¹ 'There is no
وَلَمْ يَكُن لَّهُمْ فِيهَا آلَافُ شُرَكَاءَ كَانُوا	SAYYEAATE MAA	god but You, glory be to You;
يَعْبُدُونَ إِلَّا اللَّهَ وَ مَا يَشَاءُ اللَّهُ لَا حَوْلَ	MAKAROO, LAA ELAAHA	surely I am of those who
وَ لَا قُوَّةَ إِلَّا بِاللَّهِ، مَا يَشَاءُ اللَّهُ لَا مَانِعَ	ILLAA ANTA	make themselves to suffer
بَيْنَ يَدَيْهِ وَ مَا يَشَاءُ اللَّهُ لَا حَوْلَ وَ لَا	SUBHAANAKA INNEE	loss. So We responded to him
قُوَّةَ إِلَّا بِاللَّهِ، مَا يَشَاءُ اللَّهُ لَا مَانِعَ	KUNTO MENAZ	and delivered him from the
بَيْنَ يَدَيْهِ وَ مَا يَشَاءُ اللَّهُ لَا حَوْلَ وَ لَا	ZAALEMEEN	grief and thus do We deliver
قُوَّةَ إِلَّا بِاللَّهِ، مَا يَشَاءُ اللَّهُ لَا مَانِعَ	FASTAJABNAA LAHU WA	the believers. ² 'Allah is
بَيْنَ يَدَيْهِ وَ مَا يَشَاءُ اللَّهُ لَا حَوْلَ وَ لَا	NAJJAYNAAHO MENAL	sufficient for us and most
قُوَّةَ إِلَّا بِاللَّهِ، مَا يَشَاءُ اللَّهُ لَا مَانِعَ	GHAMME WA	excellent is the Protector. So
بَيْنَ يَدَيْهِ وَ مَا يَشَاءُ اللَّهُ لَا حَوْلَ وَ لَا	KAZAALEKA NUNJIL	they returned with favor
قُوَّةَ إِلَّا بِاللَّهِ، مَا يَشَاءُ اللَّهُ لَا مَانِعَ	MOAMENEEN,	from Allah and (His) grace, no
بَيْنَ يَدَيْهِ وَ مَا يَشَاءُ اللَّهُ لَا حَوْلَ وَ لَا	HASBONAL LAAHO WA	

¹ Surah Ghaafir (40): Verses 44-45

² Surah Anbiya (21): Verses 87-88

حَسْبِيَ الرَّازِقُ مِنَ الْمَرْزُوقِينَ،
 حَسْبِيَ اللَّهُ رَبُّ الْعَالَمِينَ، حَسْبِيَ
 مَنْ هُوَ حَسْبِي، حَسْبِيَ مَنْ لَمْ يَزَلْ
 حَسْبِي، حَسْبِيَ مَنْ كَانَ مُذْ كُنْتُ
 لَمْ يَزَلْ حَسْبِي، حَسْبِيَ اللَّهُ لَا إِلَهَ
 إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ
 الْعَرْشِ الْعَظِيمِ.

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
 MENAL MARBOOBIN.
 HASBEYAL KHAALAQO
 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.

evil touched them.’¹ 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 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.’²

(2) Supplication for Abundance of Sustenance after every Obligatory Salaat

Imam Reza (a.s.) said:

“Recite the following supplication after every obligatory salaah for

¹ Surah Aal-e-Imraan (3): Verses 173-174

² Surah Tawbah (9): Verse 129; Uddat al-Da'ee, p. 307

request of abundance in the sustenance:

يَا مَنْ يَمْلِكُ حَوَائِجَ السَّائِلِينَ وَ يَعْلَمُ
صَمِيرَ الصَّامِتِينَ لِكُلِّ مَسْأَلَةٍ مِنْكَ سَمْعٌ
حَاضِرٌ وَ جَوَابٌ عَتِيدٌ وَ لِكُلِّ صَامِتٍ
مِنْكَ عِلْمٌ بَاطِنٌ مُحِيطٌ أَسْأَلُكَ
بِمَوَاعِيدِكَ الصَّادِقَةِ وَ أَيَادِيكَ الْفَاضِلَةِ
وَ رَحْمَتِكَ الْوَاسِعَةِ وَ سُلْطَانِكَ الْقَاهِرِ
وَ مُلْكِكَ الدَّائِمِ وَ كَلِمَاتِكَ الثَّامِتِ يَا
مَنْ لَا تَنْفَعُهُ طَاعَةُ الْمُطِيعِينَ وَ لَا
يَضُرُّهُ مَعْصِيَةُ الْعَاصِينَ صَلِّ عَلَى
مُحَمَّدٍ وَ آلِهِ وَ ارْزُقْنِي مِنْ فَضْلِكَ وَ
أَعْطِنِي فِيمَا تَرْزُقُنِي 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
AYAADDEEKAL
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

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

(4) Supplication to be Recited After Morning Salaat

Imam Reza (a.s.) said:

"Recite this supplication after Fajr Prayer:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

BISMIL

LAAHIR

RAHMAANIR

RAHEEM

LAA HAWLA

WA LAA

QUWWATA

ILLAA

BILLAAHIL

A'LIYYIL

A'ZEEM.

In the name of Allah, the Beneficent, the Merciful. There are no means and no power without Allah the Most High, the Most Great.

*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."*²

(5) Another Supplication After Morning Salaat

Imam Reza (a.s.) advised:

"Whoever recites

يَا عَزِيزُ.

YAA A'ZEEZO.

O Mighty.

*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."*³

¹ Khawaass-e-Aayaat-e-Quraan-e-Kareem, p. 68

² Al-Misbaah, p. 411

³ Khawaass-e-Aayaat-e-Quran-e-Kareem, p. 70

(6) Supplication After Fajr and Maghrib Salaats

Ismail Ibn Hamam, who on the authority of Imam Reza (a.s.) who on the authority of Imam Ali Ibne Abi Taalib (a.s.) narrates:

“Whoever recites this supplication seven times without talking anybody after fajr and maghrib prayers:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.	BISMIL RAHMAANIR RAHEEM WA LAA HAWLA WA LAA QUWWATA BILLAAHIL A'ZEEM.	LAAHIR RAHMAANIR RAHEEM WA LAA HAWLA WA LAA ILLAA A'LIYYIL Most High, the Most Great.	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.
--	--	--	--

Almighty Allah will dispense seventy types of calamities such as leprosy and wickedness of Satan from him.¹

(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.²

(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?'

¹ Jaame' Ahaadis al-Shiah, vol. 6, p. 112; Miqyaas al-Masaabeeh, p. 103

² Behaar al-Anwaar, vol. 87, p. 85

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

Chapter 7

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 salaar recite following supplication:

اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ مِنْ كُلِّ مَا سَأَلَكَ بِهِ
مُحَمَّدٌ وَ اَلِهٖ وَ اَسْتَغِيْذُ بِكَ مِنْ كُلِّ مَا
اَسْتَغَاذُ مِنْهُ مُحَمَّدٌ وَ اَلِهٖ اَللّٰهُمَّ اَعْطِنِيْ
مِنْ كُلِّ خَيْرٍ خَيْرًا وَ اصْرِفْ عَنِّيْ كُلَّ مَا
قَضَيْتَ مِنْ شَرٍّ اَوْ فِتْنَةٍ وَ اغْفِرْ لِيْ مَا
تَعَلَّمْتُ مِنِّيْ وَ مَا قَدْ اَخْصَيْتَ عَلَيَّ مِنْ
دُنُوْنِيْ وَ اَقْضِ حَوَائِجِيْ مَا لَكَ فِيْهِ رِضًا
وَ لِيْ فِيْهِ صَلاَحٌ يَا ذَا الْمَنِّ وَ الْفَضْلِ
وَ سَبِّحْ عَلَيَّ فِي الرِّزْقِ وَ الْاَجَلِ وَ اَكْفِنِيْ
مَا اَهْتَمُّ مِنْ اَمْرِ دُنْيَايَ وَ اٰخِرَتِيْ اِنَّكَ
اَنْتَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ.

ALLAAHUMMA INNEE AS-
ALOKA MIN KULLE MAA
SA-ALAKA BEHI
MOHAMMADUN WA
AALOHU WA AS-TA-E'EZO
BEKA MIN KULLE MAS TA-
A'AZA MINHO
MOHAMMADUN WA
AALOHU ALLAAHUMMA
A-A'TENEE MIN KULLE
KHAYRIN KHAYRAN WAS
RIF A'NNEE 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

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

MIN AMRE DUNYAAYA WA
AAKHERATEE INNAKA
ANTA A'LAA KULLE
SHAY-IN QADEER.

grievances appertained to
my world and my
hereafter, surely You have
power over everything.¹

(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 salaah of need:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ
لَهُ خَالِقُ الْخَلْقِ وَفَاسِمُ الرِّزْقِ وَفَالِقُ
الْأَصْبَاحِ وَجَاعِلُ اللَّيْلِ سَكَنًا وَ
الْشَّمْسِ وَالْقَمَرِ حُسْبَانًا ذَلِكَ تَقْدِيرُ
الْعَزِيزِ الْعَلِيمِ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ
الْحَكِيمُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ
رَسُولُهُ وَلِيِّهِ وَنَبِيِّهِ وَخَلِيلُهُ وَصَفِيَّهُ
وَ حَبِيبُهُ وَ خَالِصَتُهُ وَ خَاصَّتُهُ مِنْ خَلْقِهِ
وَ أَمِينُهُ عَلَى وَحْيِهِ أَرْسَلَهُ بِالْهُدَى وَ
دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ
كَرِهَ الْمُشْرِكُونَ بِشِيرًا وَ نَذِيرًا وَ دَاعِيًا
إِلَى اللَّهِ بِإِذْنِهِ وَ سِرَاجًا مُنِيرًا صَلَّى اللَّهُ
عَلَيْهِ وَ عَلَى أَهْلِ بَيْتِهِ الَّذِينَ أَذْهَبَ اللَّهُ
عَنْهُمْ الرِّجْسَ وَ طَهَّرَهُمْ تَطْهِيرًا يَا مُقْوِي
كُلِّ ذَلِيلٍ وَ مُعِزُّ الْمُؤْمِنِينَ وَ مُذِلُّ
الْجَبَّارِينَ قَدْ وَ حَقَّكَ بَلَّغَ مِنِّي الْمَجْهُودُ
فَقَرِّجْ عَنِّي يَا أَرْحَمَ الرَّاحِمِينَ يَا مُفْرِجُ
الْفَرَجِ يَا كَرِيمُ الْفَرَجِ يَا عَزِيزُ الْفَرَجِ يَا

BISMIL LAahir
RAHMAANIR RAHEEM.
ASH-HADO AN LAA
ELAAHA ILLAL LAAHO
WAHDAHU LAA SHAREEKA
LAHU KHAALQUL
KHALQE WA QAASEMUR
RIZQE WA FAALQUL
ISBAAHE WA JAA-E'LUL
LAYLE SAKANAN WASH
SHAMSE WAL QAMARE
HUSBAANAN ZAALEKA
TAQDEERUL A'ZEEZIL
A'LEEME LAA ELAAHA
ILLAA HOWAL A'ZEEZUL
HAKEEMO WA ASH-HADO
ANNA MOHAMMADAN
A'BDOHU WA RASOOLOHU
WA WALIYYOHU WA
NABIYYOHU WA
KHALEELOHU WA
SAFIYYOHU WA
HABEEBOHU WA
KHAALESATOHU WA
KHAASSATOHU MIN
KHALQEH WA AMEENOHU
A'LAA WAHYEH
ARSALAHU BIL-HODAA WA
DEENIL HAQQE LE-

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

¹ Fiqh Imam Reza (a.s.), p. 155; Mustadrak al-Wasaael, vol. 6, pp. 224 & 231 (briefly); Behaar al-Anwaar, vol. 91, p. 209

جَبَّارُ الْفَرَجِ يَا رَحْمَانُ الْفَرَجِ يَا رَحِيمُ
 الْفَرَجِ يَا جَلِيلُ الْفَرَجِ يَا جَمِيلُ الْفَرَجِ يَا
 كَفِيلُ الْفَرَجِ يَا مُنِيلُ الْفَرَجِ يَا مُقِيلُ
 الْفَرَجِ يَا مُحِيرُ الْفَرَجِ يَا خَبِيرُ الْفَرَجِ يَا
 مُنِيرُ الْفَرَجِ يَا مُبْلِعُ الْفَرَجِ يَا مُدِيلُ الْفَرَجِ
 يَا مُحِيلُ الْفَرَجِ يَا كَبِيرُ الْفَرَجِ يَا قَدِيرُ
 الْفَرَجِ يَا بَصِيرُ الْفَرَجِ يَا بَرُّ الْفَرَجِ يَا
 طَهْرُ الْفَرَجِ يَا طَاهِرُ الْفَرَجِ يَا قَاهِرُ
 الْفَرَجِ يَا ظَاهِرُ الْفَرَجِ يَا بَاطِلُ الْفَرَجِ يَا
 سَائِرُ الْفَرَجِ يَا مُحِيطُ الْفَرَجِ يَا مُقْتَدِرُ
 الْفَرَجِ يَا حَفِيطُ الْفَرَجِ يَا مُتَجَبِّرُ الْفَرَجِ يَا
 قَرِيبُ الْفَرَجِ يَا وَدُودُ الْفَرَجِ يَا حَمِيدُ
 الْفَرَجِ يَا مَجِيدُ الْفَرَجِ يَا مُبْدِئُ الْفَرَجِ يَا
 مُعِيدُ الْفَرَجِ يَا شَهِيدُ الْفَرَجِ يَا مُحْسِنُ
 الْفَرَجِ يَا مُجْمِلُ الْفَرَجِ يَا مُنْعِمُ الْفَرَجِ يَا
 مُفَضِّلُ الْفَرَجِ يَا قَابِضُ الْفَرَجِ يَا بَاسِطُ
 الْفَرَجِ يَا هَادِيُ الْفَرَجِ يَا مُرْسِلُ الْفَرَجِ
 يَا دَافِعُ الْفَرَجِ يَا رَافِعُ الْفَرَجِ يَا بَاقِيُ
 الْفَرَجِ يَا وَافِيُ الْفَرَجِ يَا خَلَّاقُ الْفَرَجِ يَا
 وَهَّابُ الْفَرَجِ يَا تَوَّابُ الْفَرَجِ يَا فَتَّاحُ
 الْفَرَجِ يَا نَفَّاحُ الْفَرَجِ يَا مُرْتَّاحُ الْفَرَجِ يَا
 نَفَّاعُ الْفَرَجِ يَا رَوْوْفُ الْفَرَجِ يَا عَطُوفُ
 الْفَرَجِ يَا كَافِيُ الْفَرَجِ يَا شَافِيُ الْفَرَجِ يَا
 مُعَافِيُ الْفَرَجِ يَا مُكَافِيُ الْفَرَجِ يَا وَفِيُ
 الْفَرَجِ يَا مُهَيِّمُ الْفَرَجِ يَا سَلَامُ الْفَرَجِ يَا
 مُتَكَبِّرُ الْفَرَجِ يَا مُؤْمِنُ الْفَرَجِ يَا أَحَدُ
 الْفَرَجِ يَا صَمَدُ الْفَرَجِ يَا نُورُ الْفَرَجِ يَا
 مُدَبِّرُ الْفَرَجِ يَا قَرَدُ الْفَرَجِ يَا وَثَرُ الْفَرَجِ

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 WA
 MOZILLAL JABBAAREENA
 QA WA HAQKEKA
 BALAGHA MINNIL
 MAJHOODO FA-FARRIJ
 A'NNEE 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

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 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

يَا نَاصِرُ الْفَرْجِ يَا مُوْنِسُ الْفَرْجِ يَا بَاعِثُ
 الْفَرْجِ يَا وَارِثُ الْفَرْجِ يَا غَالِمُ الْفَرْجِ يَا
 حَاكِمُ الْفَرْجِ يَا بَارِءُ الْفَرْجِ يَا مُتَعَالِي
 الْفَرْجِ يَا مُصَوِّرُ الْفَرْجِ يَا مُحْيِيُ الْفَرْجِ
 يَا قَائِمُ الْفَرْجِ يَا دَائِمُ الْفَرْجِ يَا عَلِيمُ الْفَرْجِ
 يَا حَكِيمُ الْفَرْجِ يَا جَوَادُ الْفَرْجِ يَا بَارُّ
 الْفَرْجِ يَا سَائِرُ الْفَرْجِ يَا عَدْلُ الْفَرْجِ يَا
 فَاضِلُ الْفَرْجِ يَا دَيَّانُ الْفَرْجِ يَا حَتَّانُ
 الْفَرْجِ يَا مَتَّانُ الْفَرْجِ يَا سَمِيعُ الْفَرْجِ يَا
 خَفِيُّ الْفَرْجِ يَا مُعِينُ الْفَرْجِ يَا نَاشِرُ
 الْفَرْجِ يَا عَافِرُ الْفَرْجِ يَا قَدِيمُ الْفَرْجِ يَا
 مُسَهِّلُ الْفَرْجِ يَا مُبَسِّرُ الْفَرْجِ يَا مُمِيتُ
 الْفَرْجِ يَا مُحْيِيُ الْفَرْجِ يَا نَافِعُ الْفَرْجِ يَا
 رَازِقُ الْفَرْجِ يَا مُسَبِّبُ الْفَرْجِ يَا مُغِيثُ
 الْفَرْجِ يَا مُغْنِيُ الْفَرْجِ يَا مُعْزِيُ الْفَرْجِ يَا
 خَالِقُ الْفَرْجِ يَا رَاصِدُ الْفَرْجِ يَا حَاضِرُ
 الْفَرْجِ يَا جَابِرُ الْفَرْجِ يَا حَافِظُ الْفَرْجِ يَا
 شَدِيدُ الْفَرْجِ يَا غِيَاثُ الْفَرْجِ يَا عَائِدُ
 الْفَرْجِ يَا اللَّهُ الْفَرْجِ يَا عَظِيمُ الْفَرْجِ يَا
 حَيُّ الْفَرْجِ يَا قَيُّومُ الْفَرْجِ يَا عَلِيُّ الْفَرْجِ
 يَا رَبُّ الْفَرْجِ يَا أَعْظَمُ الْفَرْجِ يَا أَعَزُّ
 الْفَرْجِ يَا أَجَلُ الْفَرْجِ يَا غَنِيُّ الْفَرْجِ يَا
 أَكْبَرُ الْفَرْجِ يَا أَرْزِيُّ الْفَرْجِ يَا أَوَّلُ الْفَرْجِ
 يَا آخِرُ الْفَرْجِ يَا حَقُّ الْفَرْجِ يَا مُبِينُ
 الْفَرْجِ يَا يَقِينُ الْفَرْجِ يَا مَالِكُ الْفَرْجِ يَا
 قُدُّوسُ الْفَرْجِ يَا مُتَقَدِّسُ الْفَرْجِ يَا وَاحِدُ
 الْفَرْجِ يَا أَحَدُ الْفَرْجِ يَا مُتَوَحِّدُ الْفَرْجِ يَا
 مُمِدُّ الْفَرْجِ يَا قَهَّارُ الْفَرْجِ يَا رَاحِمُ الْفَرْجِ

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 MOHSENU
 FARAJA YAA MUJMEUL
 FARAJA YAA MUN-E'MUL
 FARAJA YAA MUFZELUL
 FARAJA YAA QAABEZUL
 FARAJA YAA BAASETUL
 FARAJA YAA HADEYUL
 FARAJA YAA MURSELUL
 FARAJA YAA DAA-FE-U'L
 FARAJA YAA RAA-FE-U'L
 FARAJA YAA BAAQEYUL
 FARAJA YAA WAAQEYUL
 FARAJA YAA
 KHALLAAQUL FARAJA
 YAA WAHHAABUL FARAJA
 YAA TAWWAABUL FARAJA
 YAA FATTAAHUL FARAJA
 YAA NAFFAAHUL FARAJA
 YAA MURTAAHUL FARAJA
 YAA NAFFAA-U'L FARAJA
 YAA RA-OOFUL FARAJA
 YAA A'TOOFUL FARAJA
 YAA KAAFEYL FARAJA

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
 Witness! Relief! O All-
 liberal! Relief! O All-
 bountiful! Relief! O Source
 of all bounties! Relief! O
 Doer of favors! Relief! O
 Straitening! Relief! O
 Enlarger! Relief! O Guide!
 Relief! O Sender! Relief! O
 Repealer! Relief! O Raiser!
 Relief! O Eternal! Relief! O
 Guardian! Relief! O
 Creator! Relief! O
 Endower! Relief! O
 Acceptor of repentance!
 Relief! O Decider! Relief!
 O Donator! Relief! O
 Source of rest! Relief! O

يَا مُفَضِّلُ الْفَرْجِ يَا مُتَرَحِّمُ الْفَرْجِ يَا
 قَاصِمُ الْفَرْجِ يَا مُكْرِمُ الْفَرْجِ يَا مُعَلِّمُ
 الْفَرْجِ يَا مُصْطَفِي الْفَرْجِ يَا مُزَكِّي الْفَرْجِ
 يَا وَافِي الْفَرْجِ يَا كَاشِفُ الْفَرْجِ يَا
 مُصَرِّفُ الْفَرْجِ يَا ذَاعِي الْفَرْجِ يَا مَرْجُو
 الْفَرْجِ يَا مُتَجَاوِزُ الْفَرْجِ يَا فَاتِحُ الْفَرْجِ يَا
 مَلِيكُ الْفَرْجِ يَا مُقَدِّرُ الْفَرْجِ يَا مُؤَلِّفُ
 الْفَرْجِ يَا مُمَهِّدُ الْفَرْجِ يَا مُؤَيِّدُ الْفَرْجِ يَا
 شَاهِدُ الْفَرْجِ يَا صَادِقُ الْفَرْجِ يَا مُصَدِّقُ
 الْفَرْجِ يَا مُدْرِكُ الْفَرْجِ يَا سَابِقُ الْفَرْجِ يَا
 عَوْنُ الْفَرْجِ يَا لَطِيفُ الْفَرْجِ يَا رَقِيبُ
 الْفَرْجِ يَا فَاطِرُ الْفَرْجِ يَا مُقَيِّمُ الْفَرْجِ يَا
 مُسَخِّرُ الْفَرْجِ يَا مُمَجِّدُ الْفَرْجِ يَا مَعْبُودُ
 الْفَرْجِ يَا مَدْعُو الْفَرْجِ يَا مَرْهُوبُ الْفَرْجِ
 يَا مُسْتَعَانُ الْفَرْجِ يَا مُلْتَجِي الْفَرْجِ يَا
 كَهْفُ الْفَرْجِ يَا عُدَّةُ الْفَرْجِ يَا ذَا الْجَلَالِ
 وَ الْإِكْرَامِ اللَّهُمَّ بِحَقِّ هَذِهِ الْأَسْمَاءِ
 الْحُسْنَى وَ الْكَلِمَاتِ الْعُلْيَا وَ بِحَقِّ
 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ قُلْ هُوَ اللَّهُ
 أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ
 يَكُنْ لَهُ كُفُوًا أَحَدٌ أَهْلِكَ عَدُوٌّ مُحَمَّدٍ وَ
 آلِ مُحَمَّدٍ اللَّهُمَّ إِنْ كَانَ فَلَانٌ عَدُوٌّ لِلَّهِ
 وَ عَدُوٌّ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ
 وَ أَهْلِ بَيْتِهِ وَ ذُرِّيَّتِهِ وَ شَيْعَتِهِ جَحَدَ
 حَقًّا وَ ادَّعَى بَاطِلًا فَانْزِلْ عَلَيْهِ حُسْبَانًا
 مِنَ السَّمَاءِ وَ عَذَابًا عَاجِلًا آمِينَ آمِينَ
 آمِينَ رَبِّ الْعَالَمِينَ وَ أَمَانَ الْخَائِفِينَ
 أَذْرَكُنَا فِي هَذِهِ الْحَاجَةِ وَ اغْنِنَا يَا إِلَهِي

YAA SHAA-FEYUL FARAJA
 YAA MO-A'AFEYUL
 FARAJA YAA
 MOKAAFEYUL FARAJA
 YAA WAFIYYUL FARAJA
 YAA MOHAYMENUL
 FARAJA YAA SALAAMUL
 FARAJA YAA
 MOTAKABBERUL FARAJA
 YAA MOAMENUL FARAJA
 YAA AHADUL FARAJA YAA
 SAMADUL FARAJA YAA
 NOORUL FARAJA YAA
 MODABBERUL FARAJA
 YAA FARDUL FARAJA YAA
 WATRUL FARAJA YAA
 NAASERUL FARAJA YAA
 MOONESUL FARAJA YAA
 BAA-E'SUL FARAJA YAA
 WAARESUL FARAJA YAA
 A'ALEMUL FARAJA YAA
 HAAKEMUL FARAJA YAA
 BAA-REUL FARAJA YAA
 MOTA-A'ALEYUL FARAJA
 YAA MOSAWWERUL
 FARAJA YAA MOJEEBUL
 FARAJA YAA QAA-EMUL
 FARAJA YAA DAA-EMUL
 FARAJA YAA A'LEEMUL
 FARAJA YAA HAKEEMUL
 FARAJA YAA JAWAADUL
 FARAJA YAA BAARRUL
 FARAJA YAA SAARRUL
 FARAJA YAA A'DLUL
 FARAJA YAA FAAZELUL
 FARAJA YAA DAYYAANUL
 FARAJA YAA HANNAANUL
 FARAJA YAA MANNAANUL
 FARAJA YAA SAMEE-U'L
 FA'AJA YAA KHAFIYYUL
 FARAJA YAA MO-E'ENUL
 FARAJA YAA NAASHERUL

Source of profit! Relief! O
 All-kind! Relief! O All-
 sympathetic! Relief! O
 Securer! Relief! O Healer!
 Relief! O Curer! Relief! O
 Awarder! Relief! O
 Faithful! Relief! O
 Dominant! Relief! O Giver
 of peace! Relief! O
 Superb! Relief! O Grantor
 of security! Relief! O Only
 One! Relief! O Besought of
 all! Relief! O Light! Relief!
 O Manager (of all affairs)!
 Relief! O Single! Relief! O
 Lone! Relief! O Giver of
 victory! Relief! O Source of
 entertainment! Relief! O
 Resurrector! Relief! O
 Inheritor (of all things)!
 Relief! O All-knowing!
 Relief! O Judge! Relief! O
 Maker! Relief! O Exalted!
 Relief! O Maker of visions!
 Relief! O All-responding!
 Relief! O Subsistent!
 Relief! O Everlasting!
 Relief! O Knowing! Relief!
 O Wise! Relief! O All-
 magnanimous! Relief! O
 Caring! Relief! O Source of
 pleasure! Relief! O Fair!
 Relief! O Distinguisher
 (between the right and
 the wrong)! Relief! O
 Master! Relief! O All-
 munificent! Relief! O
 Favourer! Relief! O All-
 hearer! Relief! O

بِحَقِّ مَلَائِكَتِكَ الْمُقَرَّبِينَ وَ أَنْبِيَائِكَ
 الْمُرْسَلِينَ الْمُطَهَّرِينَ وَ بِشَفَاعَةِ نَبِيِّكَ
 مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَللَّهُمَّ إِنِّي
 أَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ مُحَمَّدٍ صَلَّى اللَّهُ
 عَلَيْهِ وَ آلِهِ يَا أَبَا الْقَاسِمِ يَا رَسُولَ اللَّهِ يَا
 إِمَامَ الرَّحْمَةِ إِنَّا تَوَجَّهْنَا بِكَ إِلَى اللَّهِ وَ
 تَوَسَّلْنَا بِكَ إِلَى اللَّهِ وَ اسْتَشْفَعْنَا بِكَ
 إِلَى اللَّهِ وَ قَدَّمْنَاكَ بَيْنَ يَدَيِ حَاجَاتِنَا يَا
 وَجِيهًا عِنْدَ اللَّهِ اشْفَعْ 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
 وَجِيهًا عِنْدَ اللَّهِ اشْفَعْ لَنَا عِنْدَ اللَّهِ يَا
 فَاطِمَةُ الزَّهْرَاءِ يَا بِنْتَ رَسُولِ اللَّهِ يَا
 سَيِّدَتَنَا وَ مَوْلَانَا إِنَّا تَوَجَّهْنَا بِكَ إِلَى
 اللَّهِ وَ تَوَسَّلْنَا بِكَ إِلَى اللَّهِ وَ اسْتَشْفَعْنَا
 بِكَ إِلَى اللَّهِ وَ قَدَّمْنَاكَ بَيْنَ يَدَيِ
 حَاجَاتِنَا يَا وَجِيهَةً عِنْدَ اللَّهِ اشْفَعْ 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 حَاجَاتِنَا يَا وَجِيهًا عِنْدَ اللَّهِ اشْفَعْ
 لَنَا عِنْدَ اللَّهِ يَا أَبَا عَبْدِ اللَّهِ يَا حُسَيْنَ
 بْنَ عَلِيٍّ يَا ابْنَ رَسُولِ اللَّهِ يَا حُجَّةَ اللَّهِ

FARAJA YAA GHAAFERUL
 FARAJA YAA QADEEMUL
 FARAJA YAA
 MOSAHHELUL FARAJA
 YAA MOYASSERUL
 FARAJA YAA MOMEETUL
 FARAJA YAA MOHYEYUL
 FARAJA YAA NAAFE-U'L
 FARAJA YAA RAAZEQUL
 FARAJA YAA
 MOSABBEBUL FARAJA
 YAA MOGHEESUL FARAJA
 YAA MUGHNEYUL FARAJA
 YAA MOQNEYUL FARAJA
 YAA KHAALQUL FARAJA
 YAA RAASEDUL FARAJA
 YAA HAAZERUL FARAJA
 YAA JAABERUL FARAJA
 YAA HAAFEZUL FARAJA
 YAA SHADEEDUL FARAJA
 YAA GHEYAASUL FARAJA
 YAA A'A-EZUL FARAJA
 YAA ALLAAHUL FARAJA
 YAA A'ZEEMUL FARAJA
 YAA HAYYUL FARAJA YAA
 QAYYOOMUL FARAJA YAA
 A'ALEYUL FARAJA YAA
 RABBUL FARAJA YAA A-
 A'ZAMUL FARAJA YAA A-
 A'ZZUL FARAJA YAA
 AJALLUL FARAJA YAA
 GHANIYYUL FARAJA YAA
 AKBARUL FARAJA YAA
 AZALIYYUL FARAJA YAA
 AWWALUL FARAJA YAA
 AAKHERUL FARAJA YAA
 HAQQUL FARAJA YAA
 MOBEENUL FARAJA YAA
 YAQEENUL FARAJA YAA
 MAALEKUL FARAJA YAA
 QUDDOOSUL FARAJA YAA
 MOTAQADDESUL FARAJA

Concealed! Relief! O
 Helper! Relief! O Extender
 (of mercy)! Relief! O
 Forgiver! Relief! O Eternal!
 Relief! O Alleviator! Relief!
 O Reliever! Relief! O He
 Who causes to die! Relief!
 O Grantor of life! Relief! O
 Grantor of benefits!
 Relief! O Provider of
 sustenance! Relief! O
 Creator of causes! Relief!
 O Aide! Relief! O Grantor
 of wealth! Relief! O Giver
 to hold! Relief! O Creator!
 Relief! O Onlooker! Relief!
 O Present! Relief! O
 Mender! Relief! O
 Safeguarding! Relief! O
 Firm (in punishment)!
 Relief! O Aid! Relief! O
 Donor! Relief! O Allah!
 Relief! O All-Great! Relief!
 O Ever-living! Relief! O
 Self-subsistent! Relief! O
 Lofty! Relief! O Lord!
 Relief! O Grandest! Relief!
 O Mightiest! Relief! O
 Most Magnificent! Relief!
 O Self-Sufficient! Relief! O
 Greatest! Relief! O
 Eternal! Relief! O First!
 Relief! O Last! Relief! O
 Right! Relief! O Distinct!
 Relief! O Certain! Relief! O
 Owner! Relief! O All-holy!
 Relief! O Self-Hallowed!
 Relief! O One! Relief! O
 Absolute! Relief! O One

عَلَى خَلْقِهِ يَا سَيِّدَنَا وَمَوْلَانَا إِنَّا تَوَجَّهْنَا
 بِكَ إِلَى اللَّهِ وَتَوَسَّلْنَا بِكَ إِلَى اللَّهِ وَ
 اسْتَشْفَعْنَا بِكَ إِلَى اللَّهِ وَقَدَّمْنَاكَ بَيْنَ
 يَدَيَّ حَاجَاتِنَا يَا وَجِيهًا عِنْدَ اللَّهِ اشْفَعْ
 لَنَا عِنْدَ اللَّهِ يَا أَبَا الْحَسَنِ يَا عَلِيَّ بْنَ
 الْحُسَيْنِ يَا ابْنَ رَسُولِ اللَّهِ يَا حُجَّةَ اللَّهِ
 عَلَى خَلْقِهِ يَا سَيِّدَنَا وَمَوْلَانَا إِنَّا تَوَجَّهْنَا
 بِكَ إِلَى اللَّهِ وَتَوَسَّلْنَا بِكَ إِلَى اللَّهِ وَ
 اسْتَشْفَعْنَا بِكَ إِلَى اللَّهِ وَقَدَّمْنَاكَ بَيْنَ
 يَدَيَّ حَاجَاتِنَا يَا وَجِيهًا عِنْدَ اللَّهِ اشْفَعْ
 لَنَا عِنْدَ اللَّهِ يَا أَبَا جَعْفَرٍ يَا مُحَمَّدَ بْنَ
 عَلِيٍّ يَا ابْنَ رَسُولِ اللَّهِ يَا حُجَّةَ اللَّهِ
 عَلَى خَلْقِهِ يَا سَيِّدَنَا وَمَوْلَانَا إِنَّا تَوَجَّهْنَا
 بِكَ إِلَى اللَّهِ وَتَوَسَّلْنَا بِكَ إِلَى اللَّهِ وَ
 اسْتَشْفَعْنَا بِكَ إِلَى اللَّهِ وَقَدَّمْنَاكَ بَيْنَ
 يَدَيَّ 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 وَمَوْلَانَا إِنَّا تَوَجَّهْنَا
 بِكَ إِلَى اللَّهِ وَتَوَسَّلْنَا بِكَ إِلَى اللَّهِ وَ
 اسْتَشْفَعْنَا بِكَ إِلَى اللَّهِ وَقَدَّمْنَاكَ بَيْنَ
 يَدَيَّ حَاجَاتِنَا يَا وَجِيهًا عِنْدَ اللَّهِ اشْفَعْ
 لَنَا عِنْدَ اللَّهِ يَا أَبَا إِبْرَاهِيمَ يَا مُوسَى بْنَ
 جَعْفَرٍ يَا ابْنَ رَسُولِ اللَّهِ يَا حُجَّةَ اللَّهِ
 عَلَى خَلْقِهِ يَا سَيِّدَنَا وَمَوْلَانَا إِنَّا تَوَجَّهْنَا
 بِكَ إِلَى اللَّهِ وَتَوَسَّلْنَا بِكَ إِلَى اللَّهِ وَ
 اسْتَشْفَعْنَا بِكَ إِلَى اللَّهِ وَقَدَّمْنَاكَ بَيْنَ
 يَدَيَّ حَاجَاتِنَا يَا وَجِيهًا عِنْدَ اللَّهِ اشْفَعْ

YAA WAAHEDUL FARAJA
 YAA AHADUL FARAJA YAA
 MOTAWAHHEDUL FARAJA
 YAA MOMIDDUL FARAJA
 YAA QAHHAARUL FARAJA
 YAA RAAHEMUL FARAJA
 YAA MOFAZZELUL FARAJA
 YAA MOTARAHHEMUL
 FARAJA YAA QAASEMUL
 FARAJA YAA MUKREMUL
 FARAJA YAA MO-
 A'LLEMUL FARAJA YAA
 MUSTAFEYUL FARAJA YAA
 MOZAKKEYUL FARAJA
 YAA WAAFEYUL FARAJA
 YAA KAASHEFUL FARAJA
 YAA MUSARREFUL
 FARAJA YAA DAA-E'YUL
 FARAJA YAA MARJUWWUL
 FARAJA YAA
 MOTAJAAWEZUL FARAJA
 YAA FAATEHUL FARAJA
 YAA MALEEKUL FARAJA
 YAA MOQADDERUL
 FARAJA YAA MO-ALLEFUL
 FARAJA YAA
 MOMAHHEDUL FARAJA YAA
 MO-AYYEDUL FARAJA YAA
 SHAAHEDUL FARAJA YAA
 SAADEQUL FARAJA YAA
 MOSADDEQUL FARAJA
 YAA MUDREKUL FARAJA
 YAA SAABEQUL FARAJA
 YAA A'WNUL FARAJA YAA
 LATEEFUL FARAJA YAA
 RAQEEBUL FARAJA YAA
 FAATERUL FARAJA YAA
 MUQNEYUL FARAJA YAA
 MOSAKHKHERUL FARAJA
 YAA MOMAJJEDUL
 FARAJA YAA MA'BOODUL
 FARAJA YAA MAD-U'WWUL

and Only! Relief! O
 Extender! Relief! O
 Subduer! Relief! O
 Merciful! Relief! O
 Favourer! Relief! O Ever-
 merciful! Relief! O
 Eradicator! Relief! O
 Honorer! Relief! O
 Instructor! Relief! O He
 Who selects! Relief! O
 Cleanser! Relief! O All-
 fulfilling! Relief! O
 Dispeller! Relief! O
 Transformer! Relief! O
 Inviter! Relief! O Object of
 hope! Relief! O Pardoner!
 Relief! O Introducer!
 Relief! O All-omnipotent!
 Relief! O All-sovereign!
 Relief! O Collector! Relief!
 O Preparer! Relief! O
 Supporter! Relief! O
 Witness! Relief! O
 Truthful! Relief! O Most
 believed! Relief! O
 Comprehender! Relief! O
 Foremost! Relief! O
 Succorer! Relief! O Subtle!
 Relief! O Preserver! Relief!
 O Creator out of nothing!
 Relief! O Impoverisher!
 Relief! O Subjector! Relief!
 O Glorious! Relief! O All-
 worshipped! Relief! O
 Object of supplication!
 Relief! O Feared! Relief! O
 Recourse! Relief! O
 Shelterer! Relief! O
 Refuge! Relief! O

لَنَا عِنْدَ اللَّهِ يَا أَبَا الْحَسَنِ يَا عَلِيَّ بْنَ
 مُوسَى يَا ابْنَ رَسُولِ اللَّهِ يَا حُجَّةَ اللَّهِ
 عَلَى خَلْقِهِ يَا سَيِّدَنَا وَمَوْلَانَا إِنَّا تَوَجَّهْنَا
 بِكَ إِلَى اللَّهِ وَتَوَسَّلْنَا بِكَ إِلَى اللَّهِ وَ
 اسْتَشْفَعْنَا بِكَ إِلَى اللَّهِ وَقَدَّمْنَاكَ بَيْنَ
 يَدَيَّ حَاجَاتِنَا يَا وَجِيهًا عِنْدَ اللَّهِ اشْفَعْ
 لَنَا عِنْدَ اللَّهِ يَا أَبَا جَعْفَرٍ يَا مُحَمَّدَ بْنَ
 عَلِيٍّ يَا ابْنَ رَسُولِ اللَّهِ يَا حُجَّةَ اللَّهِ
 عَلَى خَلْقِهِ يَا سَيِّدَنَا وَمَوْلَانَا إِنَّا تَوَجَّهْنَا
 بِكَ إِلَى اللَّهِ وَتَوَسَّلْنَا بِكَ إِلَى اللَّهِ وَ
 اسْتَشْفَعْنَا بِكَ إِلَى اللَّهِ وَقَدَّمْنَاكَ بَيْنَ
 يَدَيَّ حَاجَاتِنَا يَا وَجِيهًا عِنْدَ اللَّهِ اشْفَعْ
 لَنَا عِنْدَ اللَّهِ يَا أَبَا مُحَمَّدٍ يَا حَسَنَ بْنَ
 عَلِيٍّ يَا ابْنَ رَسُولِ اللَّهِ يَا حُجَّةَ اللَّهِ
 عَلَى خَلْقِهِ يَا سَيِّدَنَا وَمَوْلَانَا إِنَّا تَوَجَّهْنَا
 بِكَ إِلَى اللَّهِ وَتَوَسَّلْنَا بِكَ إِلَى اللَّهِ وَ
 اسْتَشْفَعْنَا بِكَ إِلَى اللَّهِ وَقَدَّمْنَاكَ بَيْنَ
 يَدَيَّ حَاجَاتِنَا يَا وَجِيهًا عِنْدَ اللَّهِ اشْفَعْ
 لَنَا عِنْدَ اللَّهِ يَا وَصِيَّ الْحَسَنِ وَ
 الْخَلَفَ الصَّالِحَ يَا ابْنَ رَسُولِ اللَّهِ يَا

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 HAAZEHL
 ASMAA-IL HUSNAA WAL
 KALEMAATIL U'LYAA WA
 BE-HAQQE BISMIL LAHIR
 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'TEHI 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 HAAZEHL
 HAAJATE WA AGHISNAA
 YAA ELAAHI BEHAQQE
 MALAA-EKATEKAL

Resource! Relief! O Lord of
 Majesty and Honor! O
 Allah! By the right of these
 Excellent Names and the
 Most Elevated Words and
 by the right of 'In the
 name of Allah, 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

¹ Surah Ikhlāas (112): Verses 1-4

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 اَللَّهُمَّ صَلِّ
 عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اكْشِفْ عَنَّا
 كُلَّ هَمٍّ وَ فَرِّجْ عَنَّا كُلَّ غَمٍّ وَ اقْضِ لَنَا
 كُلَّ حَاجَةٍ مِنْ حَوَائِجِ الدُّنْيَا وَ الْآخِرَةِ
 اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ
 اَعِزَّنَا مِنْ شَرِّ جَمِيعِ مَا خَلَقْتَ اَللَّهُمَّ
 صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ
 اَلْبَسْنَا دِرْعَكَ الْحَصِيَّةِ وَ قِنَا شَرَّ جَمِيعِ
 خَلْقِكَ اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ
 مُحَمَّدٍ وَ احْفَظْ غُرَبَتَنَا وَ اسْتُرْ عَوْرَتَنَا
 وَ آمِنْ رَوْعَتَنَا وَ اَكْفِنَا مِنْ بَغْيِ عَلَيْنَا وَ
 انْصُرْنَا عَلَى مَنْ ظَلَمَنَا وَ اَعِزَّنَا مِنْ
 الشَّيْطَانِ الرَّجِيمِ وَ مِنْ جَوْرِ السُّلْطَانِ
 وَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ اَللَّهُمَّ اجْعَلْنَا فِي
 سِرِّكَ وَ فِي حِفْظِكَ وَ فِي كِتَابِكَ وَ فِي
 حِزْبِكَ وَ فِي عِيَاذِكَ وَ فِي عِزِّكَ وَ فِي
 مَنَعِكَ عَزَّ جَارُكَ وَ جَلَّ شَأْؤُكَ وَ اَمْتَنَعَ
 عَائِدُكَ 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
 كِبَرُهُ تَكْبِيرًا وَ سُبْحَانَ اللَّهِ بُكْرَةً وَ
 آصِنًا وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ
 الْعَلِيِّ الْعَظِيمِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

MOQARRABEENA WA
 ANBEYAA-EKAL
 MURSALEENAL
 MOTAHHAREENA WA WA
 BE-SHAFAA-A'TE
 NABIYYEKA MOHAMMADIN
 SALLAL LAaho A'LAYHE
 WA AALEHI ALLAAHUMMA
 INNEE ATAWAJJAHO
 ELAYKA BE-NABIYYEKA
 MOHAMMADIN SALLAL
 LAaho A'LAYHE WA
 AALEHI YAA ABAL
 QAASEME YAA RASOOLAL
 LAAHE YAA EMAAMAR
 RAHMATE INNA
 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 INNA
 TAWAJJAHNAA BEKA
 ELAL LAAHE WA
 TAWASSALNAA BEKA
 ELAL LAAHE WAS
 TASHFA'NAA BEKA ELAL
 LAAHE WA
 QADDAMNAAKA BAYNA
 YADAY HAAJAATENAA

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 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

وَالِهَ أَجْمَعِينَ اللَّهُمَّ كُفَّ عَنْ عَبْدِكَ
الصَّعِيفِ فَلَانِ بْنِ فَلَانٍ شَرَّ فَلَانِ بْنِ
فُلَانٍ وَ دُبَّ عَنْهُ كَيْدَهُ وَ مَكْرَهُ وَ
عَائِلَتَهُ وَ بَطْشَهُ وَ حِيلَتَهُ وَ غَمْرَهُ وَ
طُمَهُ بِالْعَذَابِ طَمًا وَ قُتْمَهُ بِالْبَلَاءِ قَمًا وَ
أَبْحَ حَرِيمَهُ وَ أَرَمَهُ بِيَوْمٍ لَا مَعَادَ لَهُ وَ
بِسَاعَةِ لَا مَرَدَّ لَهَا إِنَّكَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ اللَّهُمَّ بِحَقِّ الْأَيِّمَةِ الْمَغْضُومِينَ وَ
بِحَقِّ خُرْمَتِهِمْ لَدَيْكَ وَ مَنَزِلَتِهِمْ عِنْدَكَ
أَهْلِكَ هَلَاكًا عَاجِلًا غَيْرَ أَجَلٍ وَ حُذُهُ
أَخَذَ عَزِيْزٍ مُقْتَدِرٍ بِرَحْمَتِكَ يَا أَرْحَمَ
الرَّاحِمِينَ اللَّهُمَّ بِحَقِّكَ الْعَظِيمِ وَ بِحَقِّ
مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ بِحَقِّ أَنْبِيَائِكَ وَ
رُسُلِكَ وَ بِحَقِّ هَؤُلَاءِ الْأَيِّمَةِ
الْمَغْضُومِينَ وَ بِحَقِّ عِبَادِكَ الصَّالِحِينَ
وَ بِحَقِّ مَنْ نَادَاكَ وَ نَاجَاكَ وَ دَعَاكَ
فِي الْبَرِّ وَ الْبَحْرِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ
مُحَمَّدٍ وَ عَجِّلْ فَرَجَهُمْ وَ تَفْصِلْ عَلَى
فُقَرَاءِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ بِالْغَنَى وَ
الْبُرْكَهَ وَ عَلَى مَرَضَى الْمُؤْمِنِينَ وَ
الْمُؤْمِنَاتِ بِالشِّفَاءِ وَ الْعَافِيَةِ وَ عَلَى
مَوْتَى الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ بِالْمَغْفِرَةِ وَ
الرَّحْمَةِ وَ عَلَى غُرَبَاءِ الْمُؤْمِنِينَ وَ
الْمُؤْمِنَاتِ بِالرِّدِّ إِلَى أَوْطَانِهِمْ سَالِمِينَ
غَانِمِينَ وَ عَلَى وَالِدَيْنَا وَ أَرْوَاجِنَا وَ
ذُرِّيَّاتِنَا وَ أَهْلِ خُرَاتِنَا بِالْعِثْقِ مِنَ النَّارِ
وَ الْفَوْزِ بِالْجَنَّةِ وَ اجْعَلْ لَنَا مِنْ أَمْرِنَا
فَرَجًا وَ مَخْرَجًا وَ اِزْرُقْنَا رِزْقًا حَلَالًا

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
WAJEEHATAN I'NDAL
LAAHISH FA-E'E LANAA
I'NDAL LAAHE 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
ELAL LAAHE WA
TAWASSALNAA BEKA
ELAL LAAHE WAS
TASHFA'NAA BEKA ELAL
LAAHE WA
QADDAMNAAKA BAYNA
YADAY HAAJAATENAA
YAA WAJEEHAN I'NDAL
LAAHISH FA' LANAA
I'NDAL LAAH YAA ABAA
A'BDIL LAAHE YAA HUSAIN
ABNA A'LIYYIN YAB NA
RASOOLIL LAAHE YAA
HUJJATAL LAAHE A'LAA
KHALQEHI YAA

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 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

طَبِيبًا مِنْ حَيْثُ نَحْتَسِبُ وَ مِنْ حَيْثُ
لَا نَحْتَسِبُ وَ اخْتِمَ لَنَا بِخَيْرٍ وَ اصْلَحْ
لَنَا شَأْنَنَا وَ اَعِثْنَا لِدِينِنَا وَ دُنْيَانَا وَ افْضِ
حَوَائِجَنَا كُلَّهَا مِنْ اُمُورِ الدُّنْيَا وَ الْاٰخِرَةِ
مِمَّا لَكَ فِيْهِ رِضًى وَ لَنَا فِيْهِ صَلاَحٌ وَ
اَغْنِنَا وَ اَذْكُرْنَا وَ اَرْزُقْنَا حَاجَ بَيْتِكَ
الْحَرَامِ وَ زِيَارَةَ النَّبِيِّ وَ الْاَيْمَةِ عَلَيْهِمُ
السَّلَامُ فِيْ غَايَةِ هَذَا وَ فِيْ كُلِّ عَامٍ وَ
اجْعَلْنَا فِيْ طَاعَتِكَ مُجِدِّينَ وَ فِيْ
خِدْمَتِكَ رَاغِبِينَ وَ قِنَا بِفَضْلِ رَحْمَتِكَ
عَذَابَ الْفَقْرِ وَ الْقَبْرِ وَ النَّارِ وَ سَكَرَاتِ
الْمَوْتِ وَ اَهْوَالِ يَوْمِ الْقِيَامَةِ يَا اَرْحَمَ
الرَّاحِمِينَ.

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
ABNAL HUSAIN YAB NA
RASOOLIL LAAHE YAA
HUJJATAL LAAHE A'LAA
KHALQEH 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
JA'AFARIN YAA
MOHAMMAD ABNA
A'LIYYIN YAB NA
RASOOLIL LAAHE YAA
HUJJATAL LAAHE A'LAA
KHALQEH YAA
SAYYEDANAA WA
MAWLAANAA INNAA
TAWAJJAHNAA BEKA
ELAL LAAHE WA
TAWASSALNAA BEKA

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 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

ELAL LAAHE WAS
 TASHFA'NAA BEKA ELAL
 LAAHE WA
 QADDAMNAAKA BAYNA
 YADAY HAAJAATENAA
 YAA WAJEEHAN I'NDAL
 LAAHISH FA' LANAA
 I'NDAL LAAH YAA ABAA
 A'BDIL LAAH YAA JA'FAR
 ABNA MOHAMMADIN YAB
 NA RASOOLIL LAAHE YAA
 HUJJATAL LAAHE A'LAA
 KHALQEHI YAA
 SAYYEDANAA WA
 MAWLAANAA INNAA
 TAWAJJAHNAA BEKA
 ELAL LAAHE WA
 TAWASSALNAA BEKA
 ELAL LAAHE WAS
 TASHFA'NAA BEKA ELAL
 LAAHE WA
 QADDAMNAAKA BAYNA
 YADAY HAAJAATENAA
 YAA WAJEEHAN I'NDAL
 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

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 Ibrahim! O
 Moosa! Son of Ja'far, O
 son of the Messenger of
 Allah! O decisive
 argument of Allah over
 mankind! O our chief, O
 our master, we turn
 towards Allah through
 you, and we seek
 advocacy of Allah through
 you, and we seek
 intercession of Allah
 through you, and we put
 before you our open
 needs; O intimate of
 Allah! Stand by us when
 Allah sits in judgment over
 us. O Abul Hasan! O Ali!
 Son of Moosa, O son of
 the Messenger of Allah! O
 decisive argument of Allah
 over mankind! O our chief,
 O our master, we turn
 towards Allah through
 you, and we seek

LAAHISH FA' LANAA advocacy of Allah through
 I'NDAL LAAH YAA ABAL you, and we seek
 HASANE YAA A'LIYY ABNA intercession of Allah
 MOOSAA YAB NA through you, and we put
 RASOOLIL LAAHE YAA before you our open
 HUJJATAL LAAHE A'LAA needs; O intimate of
 KHALQEHI YAA Allah! Stand by us when
 SAYYEDANAA WA Allah sits in judgment over
 MAWLAANAA INNAA us. O Abu Ja'far! O
 TAWAJJAHNAA BEKA Muhammad! Son of Ali, O
 ELAL LAAHE WA son of the Messenger of
 TAWASSALNAA BEKA Allah! O decisive
 ELAL LAAHE WAS argument of Allah over
 TASHFA'NAA BEKA ELAL mankind! O our chief, O
 LAAHE WA our master, we turn
 QADDAMNAAKA BAYNA towards Allah through
 YADAY HAAJAATENAA you, and we seek
 YAA WAJEEHAN I'NDAL advocacy of Allah through
 LAAHISH FA' LANAA you, and we seek
 I'NDAL LAAH YAA ABAA intercession of Allah
 JA'FARIN YA MOHAMMAD through you, and we put
 ABNA A'LIYY YAB NA before you our open
 RASOOLIL LAAHE YAA needs; O intimate of
 HUJJATAL LAAHE A'LAA Allah! Stand by us when
 KHALQEHI YAA Allah sits in judgment over
 SAYYEDANAA WA us. O Abul Hasan! O Ali!
 MAWLAANAA INNAA Son of Muhammad, O son
 TAWAJJAHNAA BEKA of the Messenger of Allah!
 ELAL LAAHE WA O decisive argument of
 TAWASSALNAA BEKA Allah over mankind! O our
 ELAL LAAHE WAS chief, O our master, we
 TASHFA'NAA BEKA ELAL turn towards Allah
 LAAHE WA through you, and we seek
 QADDAMNAAKA BAYNA advocacy of Allah through
 YADAY HAAJAATENAA you, and we seek
 YAA WAJEEHAN I'NDAL intercession of Allah
 LAAHISH FA' LANAA through you, and we put
 I'NDAL LAAH YAA ABAL before you our open
 HASANE YAA A'LIYY ABNA needs; O intimate of
 MOHAMMADIN YAB NA
 RASOOLIL LAAHE YAA
 HUJJATAL LAAHE A'LAA

KHALQEHI	YAA	Allah! Stand by us when
SAYYEDANAA	WA	Allah sits in judgment over
MAWLAANAA	INNAA	us. O Abu Muhammad! O
TAWAJJAHNAA	BEKA	Hasan! son of Ali, O son of
ELAL LAAHE	WA	the Messenger of Allah! O
TAWASSALNAA	BEKA	decisive argument of Allah
ELAL LAAHE	WAS	over mankind! O our chief,
TASHFA'NAA	BEKA ELAL	O our master, we turn
LAAHE	WA	towards Allah through
QADDAMNAAKA	BAYNA	you, and we seek
YADAY HAAJAATENAA		advocacy of Allah through
YAA WAJEEHAN	I'NDAL	you, and we seek
LAAHISH FA' LANAA		intercession of Allah
I'NDAL LAAH	YAA ABAA	through you, and we put
MOHAMMADIN	YAA HASAN	before you our open
ABNA A'LIYYIN	YAB NA	needs; O intimate of
RASOOLIL LAAHE	YAA	Allah! Stand by us when
HUJJATAL LAAHE	A'LAA	Allah sits in judgment over
KHALQEHI	YAA	us. O inheritor of al-
SAYYEDANAA	WA	Hasan! O Righteous
MAWLAANAA	INNAA	Successor! O son of the
TAWAJJAHNAA	BEKA	Messenger of Allah! O
ELAL LAAHE	WA	decisive argument of Allah
TAWASSALNAA	BEKA	over mankind! O our chief,
ELAL LAAHE	WAS	O our master, we turn
TASHFA'NAA	BEKA ELAL	towards Allah through
LAAHE	WA	you, and we seek
QADDAMNAAKA	BAYNA	advocacy of Allah through
YADAY HAAJAATENAA		you, and we seek
YAA WAJEEHAN	I'NDAL	intercession of Allah
LAAHISH FA' LANAA		through you, and we put
I'NDAL LAAH	YAA	before you our open
WASIYYAL HASANE	WAL	needs; O intimate of
KHALAFAS SAALEHE	YAB	Allah! Stand by us when
NA RASOOLIL LAAHE	YAA	Allah sits in judgment over
HUJJATAL LAAHE	A'LAA	us. O Allah! Send blessings
KHALQEHI	YAA	upon Muhammad and the
SAYYEDANAA	WA	progeny of Muhammad,
MAWLAANAA	INNAA	and remove us from all
TAWAJJAHNAA	BEKA	
ELAL LAAHE	WA	
TAWASSALNAA	BEKA	

ELAL LAAHE WAS
 TASHFA'NAA BEKA ELAL
 LAAHE WA
 QADDAMNAAKA BAYNA
 YADAY HAAJAATENAA
 YAA WAJEEHAN I'NDAL
 LAAHISH FA' LANAA
 I'NDAL LAAH
 ALLAAHUMMA SALLE
 A'LAA MOHAMMADIN WA
 AALE MOHAMMADIN WAK
 SHIF A'NNA KULLA
 HAMMIN WA FARRIJ
 A'NNAA KULLA GHAMMIN
 WAQ ZE LANAA KULLA
 HAAJATIN MIN HAWAA-
 EJID DUNYAA WAL
 AAKHERATE
 ALLAAHUMMA SALLE
 A'LAA MOHAMMADIN WA
 AALE MOHAMMADIN WA A-
 I'ZNAA MIN SHARRE
 JAMEE-E' MAA KHALAQTA
 ALLAAHUMMA SALLE
 A'LAA MOHAMMADIN WA
 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

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 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

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 ELAHA GHAYROKA
 TAWAKKALTO A'LAL
 HAYYIL LAZEE LAA
 YAMOOTO WAL HAMDO
 LILLAAIL 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
 MAKRAHU WA GHAA-
 ELATAHU WA BAT-SHAHU
 WA HEELATAHU WA
 GHAMZAHU WA TUMMAHU
 BIL-A'ZAABE TAMMAN WA

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-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,

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 NAADAACA
 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-

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 relief, bestow
 upon the poor among the
 believing men and women
 with wealth and blessing,
 upon the ailed believing

GHENAA WAL BARAKATE
 WA A'LAA MARZAL
 MOAMENEENA WAL
 MOAMENAATE BISH-
 SHEFAA-E 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 AWTAA NEHIM
 SAALEMEENA
 GHAANEMEENA WA A'LAA
 WAALEDAYNAA WA
 AZWAAJENAA WA
 ZURRIYYAATENAA WA
 AHLE HOZAANATENAA
 BIL-I'TQE MENAN NAARE
 WAL FAWZE BIL-JANNATE
 WAJ A'L LANAA MIN
 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
 LEDEENENAA WA
 DUNYAANAA WAQZE
 HAWAA-EJANAA
 KULLAHAA MIN OMOORID
 DUNYAA WAL AAKHERATE
 MIMMAA LAKA FEEHE
 REZAN WA LANAA FEEHE
 SALAAHUN WA AGHISNAA
 WA ADRIKNAA WAR

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

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 WAL QABRE WAN
 NAARE WA SAKARAATIL
 MAWTE WA AHWAALE
 YAWMIL QEYAAMATE YAA
 ARHAMAR RAAHEMEEN.

every year, and make us diligent in Your obedience, and desiring for 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.¹

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):

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ بِحُرْمَةِ مَنْ عَادَ بِكَ
 مِنْكَ وَ لَجَا اِلٰی عِزِّكَ وَ اسْتَضَلَّ
 بِفَيْئِكَ وَ اعْتَصَمَ بِحَبْلِكَ وَ لَمْ يَتَّقِ اِلَّا
 بِكَ يَا جَزِيْلَ الْعَطَا يَا مُطْلِقَ
 الْاَسَارِ يَا مَنْ سَمِيَ نَفْسُهُ مِنْ جُودِهِ
 وَهَابًا اَدْعُوْكَ رَغْبًا وَ رَهْبًا وَ خَوْفًا وَ
 طَمَعًا وَ الْخَاخَا وَ الْخَافَا وَ تَضَرُّعًا وَ
 تَمَلُّقًا وَ قَائِمًا وَ قَاعِدًا وَ رَاكِعًا وَ
 سَاجِدًا وَ رَاكِبًا وَ مَاشِيًا وَ ذَاهِبًا وَ

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 NAFAHU MIN
 JOODEHI WAHHAABAN
 AD-O'OKA RAGHABAN WA
 RAHABAN WA KHAWFAN

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

¹ Al-Balad al-Ameen, p. 449; Jaame' al-Asar, p. 605 (briefly)

جَائِيَا وَ فِي كُلِّ حَالَيْنِي وَ أَسْأَلُكَ أَنْ
تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ
تَعْمَلَ بِي كَذَا وَ كَذَا.

WA TAMA-A'N WA
ILHAAHAN WA ILHAAFAN
WA TAZARRO-A'N WA
TAMALLOQAN WA QAA-
EMAN WA QAA-E'DAN WA
RAA-KE-A'N WA
SAAJEDAN WA RAAKEBAN
WA MAASHEYAN WA
ZAAHEBAN WA JAAA-
EYAN WA FEE KULLE
HAALAATEE WA AS-
ALOKA AN TOSALLEYA
A'LAA MOHAMMADIN WA
AALE MOHAMMADIN WA
AN TAF-A'LA BEE KAZAA
WA KAZAA.

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

(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 مِنَ الْمَهَالِكِ وَ أَنْ
تُسَلِّمَنِي مِنْ أَفَاتِ الدُّنْيَا وَ الْآخِرَةِ وَ
وَعَثَاءِ السَّفَرِ وَ سُوءِ الْمُنْقَلَبِ وَ أَنْ
تُرَدِّدَنِي سَالِمًا إِلَى وَطَنِي بَعْدَ حَجِّ
مَقْبُولٍ وَ سَعْيٍ مَشْكُورٍ وَ عَمَلٍ مُتَقَبَّلٍ
وَ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنِّي مِنْ
حَرَمِكَ وَ حَرَمِ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَ
آلِهِ.

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
AFAATID 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

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

¹ Misbaah al-Motahajjid, p. 150; Behaar al-Anwaar, vol. 87, p. 257

WA LAA TAJ-A'LHO
AAKHERAL A'HDE MINNEE
MIN HARAMEKA WA
HARAME NABIYYEKA
SALLAL LAAHO A'LAYHE
WA AALEHI.

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

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 salaah after ziyaarat for these ziyaaraat in the chapter of salaah. We are mentioning here the supplications to be recited after these salaah.

(5) Supplication After Salaah of Ziyaarat Performed on Behalf of Someone

اَللّٰهُمَّ اِنِّيْ زُرْتُ هَذِهِ الرَّيَّانَةَ وَ صَلَّيْتُ
هَاتَيْنِ الرَّكْعَتَيْنِ وَ جَعَلْتُ ثَوَابَهُمَا
لِجَمِيعِ اِخْوَانِي الْمُؤْمِنِيْنَ وَ الْمُؤْمِنَاتِ وَ
لِجَمِيعِ مَنْ اَوْصَانِي بِالرَّيَّانَةِ وَ الدُّعَاءِ لَهُ
اَللّٰهُمَّ تَقَبَّلْ ذَلِكَ مِنِّيْ وَ مِنْهُمْ بِرَحْمَتِكَ
يَا اَرْحَمَ الرَّاحِمِيْنَ.

ALLAAHUMMA INNEE
ZURTO HAAZEHI
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.

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.²

¹ Hadiyah al-Zaaereen Wa Behjah al-Naazereen, p. 313; Mustadrak al-Wasaael, vol. 10, p. 196

² Ketaab Fee al-Ziyaaraat Wa al-Adiyyah (manuscript), p. 60

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

اَللّٰهُمَّ لَكَ صَلَّيْتُ وَ لَكَ رَكَعْتُ وَ لَكَ
سَجَدْتُ لِأَنَّكَ لَا يَنْبَغِي الصَّلَاةَ وَ الرُّكُوعَ
وَ السُّجُودَ إِلَّا لَكَ. اَللّٰهُمَّ وَ قَدْ جَعَلْتَ
ثَوَابَ سَلَامِي وَ زِيَارَتِي وَ صَلَاتِي
بِأَتَيْنِ الرُّكُوعَتَيْنِ بِدِيَّةٍ مِّمِّيْ اِلَى فُلَانِ بْنِ
فُلَانٍ فَتَقَبَّلْ ذَلِكَ مِنِّيْ وَ مِنْهُ وَ
اجْزِنِيْ عَلَيْهِ اِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ.

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.

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

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

اَللّٰهُمَّ مَا أَصَابَنِيْ مِنْ تَعَبٍ أَوْ نَصَبٍ أَوْ
سَعَبٍ أَوْ لُغُوبٍ فَأَجْزُ فُلَانِ بْنِ فُلَانٍ
عَلَيْهِ وَ أَجْزِنِيْ فِيْ نِيَابَتِيْ عَنْهُ السَّلَامُ
عَلَيْكَ يَا مَوْلَايَ عَنْ فُلَانِ بْنِ فُلَانٍ
أَتَيْتُكَ زَائِرًا عَنْهُ فَاشْفَعْ لَهُ وَ لِيْ عِنْدَ
رَبِّكَ.

ALLAAHUMMA MAA
ASAABANEE MIN TA-A'BIN
AW NASABIN AW
SAGHABIN AW
LAGHOOBIN FAAJUR
FOLAAN ABNA FOLAANIN
A'LAYHE WAA JURNEE
FEE NEYAABATEE A'NHO
ASSALAAMO A'LAYKA YAA
MAWLAAYA A'N FOLAAN
IBNE FOLAANIN
ATAYTOKA ZAAAERAN
A'NHO FASH-FA' LAHU WA
LEE I'NDA RABBEKA.

O Allah! Whatever fatigue, or discomfort, or starvation, or exhaustion I have been afflicted (in this journey), then reward so-and-so son of so-and-so for it, and recompense me on his behalf. Peace be on you, O my master from so-and-so son of so-and-so I have come to you as a visitor on his behalf, intercede him and me near Your Lord.

Then pray for that person and for other believing persons and repeat the same

¹ Ibid.

action while returning.¹

(8) Supplication After Salaat of Ziyaarat of Imam Reza (a.s.) on 25th Zilqad from Far

اَللّٰهُمَّ اِنِّىْ بَاتِيْن الرَّكَعَتَيْنِ بِدِيَّةٍ مِّمَّنْىْ اِلَى
رُوحِ سَيِّدِيْ وَ اِمَامِىْ عَبْدِكَ وَ وَلِيَّتِكَ
اَبْنِى الْحَسَنِ عَلِيَّ بْنَ مُوسَى الرِّضَا
صَلَوَاتُكَ وَ تَسْلِيْمَاتُكَ عَلَى رُوحِهِ وَ
جَسَدِهِ. اَللّٰهُمَّ فَبَلِّغْهُمَا مِمَّنْىْ اِلَى رُوحِهِ وَ
اَرُدُّ عَلَى مَنْ رُوحِهِ التَّجِيَّةَ وَ السَّلَامَ.
اَللّٰهُمَّ وَاَجْزِنِىْ عَلَى ذٰلِكَ اَفْضَلَ الْجَزَاءِ
مِنْكَ وَ فِى رَسُوْلِكَ وَ فِى وُلْدِ رَسُوْلِكَ وَ
فِى وَلِيَّتِكَ وَ فِى وُلْدِ وَلِيَّتِكَ يَا وَلىّ
المُؤْمِنِيْنَ.

ALLAAHUMMA INNA
HAATAYNIR RAK-
A'TAYNE HADIYYATUN
MINNEE ELAA ROOHE
SAYYEDEE WA EMAAMEE
A'BDEKA WA WALIYYEKA
ABIL HASANE A'LIYY
IBNE MOOSAR REZAA
SALAWAATOKA WA
TASLEEMAATOKA A'LAA
ROOHEHI WA JASADEHI
ALLAAHUMMA FA-
BALLIGHOMAA MINNEE
ELAA ROOHEHI WAR DUD
A'LAYYA MIN ROOHEHIT
TAHIYYATA WAS
SALAAM. ALLAAHUMMA
WAJ ZENEE A'LAA
ZAALEKA AFZALAL JA-
ZAAA-E MINKA WA FEE
RASOOLEKA WA FEE
WULDE RASOOLEKA WA
FEE WALIYYEKA WA FEE
WULDE WALIYYEKA YAA
WALIYYAL MOAMENEEN.

O Allah! These two units of prayer are present from me to the soul of my master and my Imam, Your servant and Your vicegerent, Abu al-Hasan Ali Ibn Moosa al-Reza, Your blessings and Your peace be upon his soul and his body. O Allah! Convey to the soul of both of them two from me and and convey to me from his soul greetings and salutations. O Allah! And reward me for it with the best of the reward from You, and from Your Prophet, and from the sons of Your Prophet, and from Your vicegerent, and from the sons of Your vicegerent, O the authority of the believers!²

¹ Ketaab Fee al-Ziyaaraat Wa al-Adiyyah (manuscript), p. 61

² 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 salaah of Ziyaarat, not after the ziyaarat, we have mentioned them in this chapter not in the chapter 'Eight Supplications After Ziyaarat'.

Chapter 8

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).

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

(2) Supplication Recited in Prostration After Salaah al-Zohr

It is narrated by Imam Reza (a.s.)

"Put you forehead on the earth and recite this supplication:

يَا أَهْلَ التَّقْوَىٰ وَ الْمَغْفِرَةِ يَا أَرْحَمَ	YAA AHLAT TAQWAA WAL	O the worthiest of being
الرَّاحِمِينَ أَنْتَ مَوْلَايَ وَ سَيِّدِي	MAGHFERATE YAA	feared and the Lord of
فَارَزُقْنِي أَنْتَ خَيْرٌ لِّي مِنْ أَبِي وَ أُمِّي وَ	ARHAMAR RAAHEMEENA	forgiveness! O most
مِنَ النَّاسِ أَجْمَعِينَ يَا إِلَهَكَ فَقَرِّ وَ فَاقَهُ	ANTA MAWLAAYA WA	Merciful! You are my
وَ أَنْتَ عَنِّي عَنِّي أَسْأَلُكَ بِوَجْهِكَ	SAYYEDEE FAR ZUQNEE	Master and my Lord,
	ANTA KHAYRUN LEE MIN	provide me sustenance as
	ABEE WA UMMEE WA	You are to me better than
	MENAN NAASE AJMA-	my father and my mother

¹ Behaar al-Anwaar, vol. 91, p. 278

الْكَرِيمِ وَ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ
وَ آلِ مُحَمَّدٍ وَ عَلَى إِخْوَانِهِ النَّبِيِّينَ وَ
الْأَنْبِيَاءِ الطَّاهِرِينَ وَ تَسْتَجِيبَ دُعَائِي وَ
تَرْحَمَ تَضَرُّعِي وَ اصْرِفْ عَنِّي أَنْوَاعَ
الْبَلَاءِ يَا رَحْمَنُ.

E'ENA BEE ELAYKA
FAQRUN WA FAAQATUN
WA ANTA GHANIYYUN
A'NNEE 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'NNEE
ANWAA-A'L BALAA-E YAA
RAHMAAN.

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

(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 LILLA AH

Thanks to Allah

in the prostration of gratitude or you may recite one hundred times

عَفْوَ عَفْوَ

A'FWAN A'FWAN

Forgive, forgive.²

(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 LILLA AH

Thanks to Allah

¹ Fiqh Imam Reza (a.s.), p. 109; Behaar al-Anwaar, vol. 84, p. 210; Mustadrak al-Wasaael, vol. 5, p. 96 (with a minor difference)

² Miqyaas al-Masaabeeh, p. 202

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

(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 Imamatus.

When we reached a village, I heard him (a.s.) saying in prostration:

لَكَ الْحَمْدُ إِنْ أَطَعْتُكَ وَ لَا حُجَّةَ لِي	LAKAL HAMDO IN A-	Praise belongs to You, if I
إِنْ عَصَيْتُكَ وَ لَا صُنْعَ لِي وَ لَا لِعَيْرِي	TA'TOKA WA LAA	obey You. I have no
فِي إِحْسَانِكَ وَ لَا عُذْرَ لِي إِنْ أَسَأْتُ مَا	HUJJATA LEE IN	reasons nor any excuses
أَصَابَتِي مِنْ حَسَنَتِهِ فَمِنْكَ يَا كَرِيمُ اغْفِرْ	A'SAYTOKA WA LAA SUN-	should I disobey You.
	A' LEE WA LAA LE-	Neither me nor others
	GHAYREE FEE	can do anything in return
	EHSANEKA WA LAA	

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

لَمَنْ فِي مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا مِنْ
الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ.

U'ZRA LEE IN ASAATO
MAA ASAABANEE MIN
HASANATIN FA-MINKA
YAA KAREEMO IGHFIR
LEMAN FEE
MASHAAREQIL ARZE WA
MAGHAAREBEHAA
MENAL MOAMENEENA
WAL MOAMENAAT.

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

(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:

اَللّٰهُمَّ لَكَ سَجَدْتُ وَ بِكَ اَمَنْتُ وَ لَكَ
اَسْلَمْتُ وَ عَلَيْكَ تَوَكَّلْتُ اَنْتَ رَبِّي
سَجَدَ لَكَ وَجْهِي وَ شَعْرِي وَ بَشْرِي وَ
مُخِّي وَ لَحْمِي وَ دَمِي وَ عَصْبِي وَ
عِظَامِي سَجَدَ وَجْهِي الْبَالِي الْفَانِي
الدَّلِيلُ الْمُهْبِتُ لِلَّذِي خَلَقَهُ وَ صَوَّرَهُ وَ
شَقَّ سَمْعَهُ وَ بَصَرَهُ تَبَارَكَ اللهُ اَحْسَنُ
الْخَالِقِينَ سُبْحَانَ رَبِّيْ اَعْلَى 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'ZAMEE SAJADA
WAJHEYAL BAALIL
FAANIZ ZALEELUL
MAHEENO LIL-LAZEE
KHALAQAHU WA
SAWWARAHU WA
SHAQQA SAM-A'HU WA

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

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

BASARAHU TABAARAKAL	hearing and sight, blessed
LAAHO AHSANUL	be Allah, the most excellent
KHAALQEENA	of all creators, All glory be
SUBHAANA RABBEYAL A-	to Allah, the All-High, and
A'LAA WA BE-HAMDEH.	in praise of Him.

This supplication should be recited three, five or seven times and it is better if it is recited nine times.¹

(7) Supplication in 'Prostration of Omission' (سُجْدَةُ 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! ²
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(8) Supplication in Prostration at the Time of Distress

Imam Reza (a.s.) has narrated this supplication:

"While feeling weakness or involved in any trouble and tired of misfortunes then go into prostration and put first your right cheek and then left cheek on the earth and every time recite:

يَا مُذِلَّ كُلِّ جَبَّارٍ عَنِيدٍ يَا مُعَزِّ كُلِّ ذَلِيلٍ قَدْ وَ حَقِّكَ بَلَغَ مَجْهُودِي فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ فَرِّجْ 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. ³
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¹ Fiqh Imam Reza (a.s.), p. 106; Behaar al-Anwaar, vol. 84, p. 207

² Fiqh Imam Reza (a.s.), p. 106; Mustadrak al-Wasaael, vol. 6, p. 415

³ Fiqh Imam Reza (a.s.), p. 393

Chapter 9

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:

سُبْحَانَ اللَّهِ كَمَا يَنْبَغِي لَهُ وَ الْحَمْدُ	SUBHAANAL LAAHE	Glory be to Allah as it
لِلَّهِ كَمَا يَنْبَغِي لَهُ وَ لَا إِلَهَ إِلَّا اللَّهُ كَمَا	KAMAA YANBAGHEE	should be due for Allah and
يَنْبَغِي لَهُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ	LILLAAHE WAL HAMDO	praise be to Allah as it
وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَ أَهْلِ	LILLAAHE KAMAA	should be due for Allah and
بَيْتِهِ النَّبِيِّ الْعَرَبِيِّ الْهَاشِمِيِّ وَ صَلَّى اللَّهُ	YANBAGHEE LILLAAHE WA	there is no god but Allah as
عَلَى جَمِيعِ الْمُرْسَلِينَ وَ النَّبِيِّينَ حَتَّى	LAA ELAAHA ILLAL LAAHO	it should be due for Allah
يَرْضَى اللَّهُ.	KAMAA YANBAGHEE	and there are no means
	LILLAAHE WA LAA HAWLA	and no power without
	WA LAA QUWWATA ILLAA	Allah and salutation of
	BILLAAHE WA SALLAL	Allah upon Muhammad,
	LAAHO A'LAA	the Prophet and the
	MOHAMMADIN NABIYYE WA	progeny of Prophet, the
	AHLE BAYTEHIN NABIYYIL	Arab, the Hashmite and
	A'RABIYYIL HAASHEMIYYE	salutation of Allah upon all
	WA SALLAL LAAHO A'LAA	the messengers and the
	JAMEE-I'L MURSALEENA	prophets till Allah is
	WAN NABIYYEENA HATTAA	satisfied. ¹
	YARZAL LAAH.	

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:

اَللّٰهُمَّ اَدْفَعْ عَنِّ وَلِيَّكَ وَ خَلِيْقَتِكَ وَ	ALLAAHUMMAD FA' A'N	O Allah! defend Your friend
حُجَّتِكَ عَلٰى خَلْقِكَ وَ لِسَانِكَ الْمُعَبِّرِ	WALIYYEKA WA	and representative – a
عَنْكَ بِاَذْنِكَ التَّاطِقِ بِحِكْمَتِكَ وَ	KHALEEFATEKA WA	decisive argument for
عَيْنِكَ النَّاطِرَةِ عَلٰى بَرِيَّتِكَ وَ شَاهِدِكَ	HUJJATEKA A'LAA	mankind, Your mouthpiece
عَلٰى خَلْقِكَ اَلْجَحَّاحِ الْمُجَاهِدِ اَلْعَائِدِ	KHALQEKA WA	who speaks on behalf of You
بِكَ عِنْدَكَ. وَ اَعِذْهُ مِنْ شَرِّ جَمِيعِ مَا	LESAANEKAL MO-	with Your permission, the
خَلَقْتَ وَ بَرَأْتَ وَ اَنْشَأْتَ وَ صَوَّرْتَ وَ	A'BBERE A'NKA BE-	speaker with Your wisdom,
اَحْفَظْهُ مِنْ يَمِيْنٍ يَدِيْهِ وَ مِنْ قُوْفِهِ وَ	IZNEKAN NAATEQE BE-	Your eye that sees upon
عَنْ يَمِيْنِهِ وَ عَنْ شِمَالِهِ وَ مِنْ قُوْفِهِ وَ	HIKMATEKA WA	Your creatures, Your witness
مِنْ تَحْتِهِ بِحِفْظِكَ الَّذِي لَا يَضِيْعُ مِنْ	A'YNEKAN NAAZERATE	on Your creation, the master
حِفْظَتِهِ بِهِ وَ اَحْفَظْ فِيْهِ رَسُوْلَكَ وَ	A'LAA BARIYYATEKA WA	and the struggler (for the
اَيَّاهُ اَيَّمَّتَكَ وَ دَعَاَتَمْ دِيْنِكَ. وَ اجْعَلْهُ	SHAAHEDEKA A'LAA	sake of Allah), the seeker of
	KHALQEKA AL-	Your shelter in Your
	JAHHAAHIL MOJAAHEDE	measures. Keep him safe
	AL-A'A-EZE BEKA I'NDAK.	from the intrigues and evil
	WA A-I'ZHO MIN SHARRE	schemes of all that which
	JAMEE-E' MAA KHALAQTA	You created and made, and
	WA BARAA-TA WA	

فِي وَدِيعَتِكَ الَّتِي لَا تَضِيعُ وَ فِي جَوَارِكَ
الَّذِي لَا يُخْفَرُ وَ فِي مَنْعِكَ وَ عِرْكَ
الَّذِي لَا يُفْهَرُ وَ أَمْنُهُ بِأَمَانِكَ الْوَثِيقِ
الَّذِي لَا يُخْذَلُ مِنْ أَمْنَتِهِ بِهِ وَ اجْعَلْهُ
فِي كَنْفِكَ الَّذِي لَا يَرَامُ مَنْ كَانَ فِيهِ وَ
أَيْدُهُ بِبَصْرِكَ الْعَزِيزِ وَ أَيْدُهُ بِجُنْدِكَ
الْغَالِبِ وَ قَوِّهِ بِقُوَّتِكَ وَ أَرْدِفْهُ
بِمَلَأَيْكَكَ وَ وَالٍ مَنْ وَالَاهُ وَ عَادِ مَنْ
عَادَاهُ وَ أَلْبِسْهُ دِرْعَكَ الْحَصِينَةَ وَ حَقِّقْهُ
بِالْمَلَأَيْكَكَ حَقًّا. اللَّهُمَّ اشْعَبْ بِهِ الصَّدْعَ
وَ ارْتُقْ بِهِ الْفَتْقَ وَ أَمِثْ بِهِ الْجَوْرَ وَ
أَظْهِرْ بِهِ الْعَدْلَ وَ زَيِّنْ بِطَوْلِ بَقَائِهِ
الْأَرْضَ وَ أَيْدُهُ بِالنَّصْرِ وَ انْصُرْهُ
بِالرُّعْبِ وَ قَوِّ نَاصِرِيهِ وَ اخْذُلْ خَاذِلِيهِ
وَ دَمِّمْ عَلَى مَنْ نَصَبَ لَهُ وَ دَمَّرْ مَنْ
عَشَّاهُ. وَ اقْتُلْ بِهِ جَبَابِرَةَ الْكُفْرِ وَ عَمْدَهُ
وَ دَعَائِمَهُ وَ اقْصِمْ بِهِ رُؤُوسَ الصَّلَالَةِ
وَ شَارِعَةَ الْبِدْعِ وَ مُمَيَّنَةَ السُّتَةِ وَ
مُقَوِّةَ الْبَاطِلِ وَ ذَلِّلْ بِهِ الْجَبَّارِينَ وَ
أَبِرْ بِهِ الْكَافِرِينَ وَ جَمِّعِ الْمُلْحِدِينَ فِي
مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا وَ بَرِّهَا وَ
بَحْرِهَا وَ سَهْلَهَا وَ جَبَلَهَا حَتَّى لَا تَدْعَ
مِنْهُمْ دِيَّارًا وَ لَا تُبْقِيَ لَهُمْ آثَارًا. اللَّهُمَّ
طَهِّرْ مِنْهُمْ بِلَادَكَ وَ اشْفِ مِنْهُمْ عِبَادَكَ
وَ أَعِزِّ بِهِ الْمُؤْمِنِينَ وَ أَحْيِ بِهِ سُنَنَ
الْمُرْسَلِينَ وَ دَارِسَ حُكْمَةِ النَّبِيِّينَ وَ
جَدِّدْ بِهِ مَا امْتَحَى مِنْ دِينِكَ وَ بَدِّلْ
مِنْ حُكْمِكَ حَتَّى تُعِيدَ دِينَكَ بِهِ وَ عَلَى

ANSHAATA WA
SAWWARTA 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-
AMAANEKAL 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 HAFAN
ALLAAHUMMASH A'B

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 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

يَدَيْهِ غَضًا مَحْضًا صَحِيحًا لَا عِوَجَ فِيهِ
وَلَا بِدْعَةَ مَعَهُ وَحَتَّى تُثِيرَ بِعَدْلِهِ ظَلَمَ
الْجَوْرَ وَتُطْفِئَ بِهِ نِيرَانَ الْكُفْرِ وَ
تُوضَحَ بِهِ مَعَاذَ الْحَقِّ وَ مَجْهُولَ
الْعَدْلِ فَإِنَّهُ عَبْدُكَ الَّذِي اسْتَخْلَصْتَهُ
لِنَفْسِكَ وَ اضْطَفَيْتَهُ مِنْ خَلْقِكَ وَ
اضْطَفَيْتَهُ عَلَى عِبَادِكَ وَ اثْنَمْتَهُ عَلَى
عَيْنِكَ وَ عَصَمْتَهُ مِنَ الذُّنُوبِ وَ بَرَأْتَهُ
مِنَ الْغُيُوبِ وَ طَهَّرْتَهُ مِنَ الرَّجْسِ وَ
سَلَّمْتَهُ مِنَ الدَّسِ. اَللَّهُمَّ فَإِنَّا نَشْهَدُ لَهُ
يَوْمَ الْقِيَامَةِ وَ يَوْمَ حُلُولِ الطَّامَةِ أَنَّهُ لَمْ
يُذْنِبْ ذَنْبًا وَ لَا آتَى خَوْبًا وَ لَمْ يَرْتَكِبْ
مَعْصِيَةً وَ لَمْ يُصَيِّغْ لَكَ طَاعَةً وَ لَمْ
يَهْتِكْ لَكَ حُرْمَةً وَ لَمْ يُبَدِّلْ لَكَ فَرِيضَةً
وَ لَمْ يُغَيِّرْ لَكَ شَرِيعَةً وَ أَنَّهُ الْهَادِي
الْمُهْدِي الطَّاهِرُ التَّقِيُّ التَّقِيُّ الرَّضِيُّ
الرَّكِي. اَللَّهُمَّ اَعْظِهِ فِي نَفْسِهِ وَ أَهْلِهِ وَ
وَلَدِهِ وَ ذُرِّيَّتِهِ وَ أُمَّتِهِ وَ جَمِيعَ رَعِيَّتِهِ مَا
تُقَرَّرُ بِهِ عَيْنُهُ وَ تُسَرُّ بِهِ نَفْسُهُ وَ تَجْمَعُ
لَهُ مُلْكُ الْمَمْلَكَاتِ كُلِّهَا قَرِيبًا وَ بَعِيدًا
وَ عَزِيزًا وَ ذَلِيلًا حَتَّى يُجْرِيَ حُكْمَهُ
عَلَى كُلِّ حُكْمٍ وَ تَعْلَبَ بِحَقِّهِ كُلٌّ
بَاطِلٍ. اَللَّهُمَّ اسْلِكْ بِنَا عَلَى يَدَيْهِ مِنْهَاجَ
الْهُدَى وَ الْمَحَجَّةَ الْعُظْمَى وَ الطَّرِيقَةَ
الْوُسْطَى الَّتِي يَرْجِعُ إِلَيْهَا الْعَالِي وَ يَلْحَقُ
بِهَا السَّالِي وَ قَوْنَا عَلَى طَاعَتِهِ وَ تَبَتَّنَا
عَلَى مُسَايَعَتِهِ وَ اٰمَنَّا عَلَيْنَا بِمُتَابَعَتِهِ وَ
اجْعَلْنَا فِي حِزْبِهِ الْقَوَامِينَ بِأَمْرِهِ

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 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 KAAFEREENA
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

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 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

الصَّابِرِينَ مَعَهُ الطَّالِبِينَ رِضَاكَ
بِمُنَاصَحَتِهِ حَتَّى تَحْشُرَنَا يَوْمَ الْقِيَامَةِ
فِي أَنْصَارِهِ وَاعْوَانِهِ وَمُقَوِّيةِ سُلْطَانِهِ.
اللَّهُمَّ وَاجْعَلْ ذَلِكَ لَنَا خَالِصًا مِنْ كُلِّ
شَيْءٍ وَشُبْهَةٍ وَرِيَاءٍ وَسُمْعَةٍ حَتَّى لَا
تَعْتَمِدَ بِهِ غَيْرُكَ وَ لَا تَطْلُبَ بِهِ إِلَّا
وَجْهَكَ وَ حَتَّى تُجَلِّلَنَا مَحَلَّةً وَ تَجْعَلَنَا
فِي الْجَنَّةِ مَعَهُ وَ أَعِدَّنَا مِنَ السَّامَةِ وَ
الْكُسْلِ وَ الْفِتْرَةِ وَ اجْعَلْنَا مِمَّنْ تَنْتَصِرُ
بِهِ لِذِينِكَ وَ تُعِزُّ بِهِ نَصْرَ وَلِيِّكَ وَ لَا
تَسْتَبْدِلُ بِنَا غَيْرَنَا فَإِنَّ اسْتِدْبَالَكَ بِنَا
غَيْرَنَا عَلَيْكَ يَسِيرٌ وَ هُوَ عَلَيْنَا عَسِيرٌ.
اللَّهُمَّ صَلِّ عَلَى وُلَاةِ عَهْدِهِ وَ الْأَيِّمَةِ
مِنْ وَلَدِهِ وَ بَلِّغْهُمْ أَمَالَهُمْ وَ زِدْ فِي
أَجَالِهِمْ وَ اعِزِّ نَصْرَهُمْ وَ تَمِّمْ لَهُمْ مَا
أَسْنَدْتَ إِلَيْهِمْ مِنْ أَمْرِكَ لَهُمْ وَ ثَبِّتْ
دَعَائِمَهُمْ وَ اجْعَلْنَا لَهُمْ أَعْوَانًا وَ عَلَى
ذِينِكَ أَنْصَارًا فَإِنَّهُمْ مَعَادِنُ كَلِمَاتِكَ وَ
أَرْكَانُ تَوْحِيدِكَ وَ دَعَائِمُ دِينِكَ وَ وُلَاةُ
أَمْرِكَ وَ خَالِصَتُكَ مِنْ عِبَادِكَ وَ
صَفْوَتُكَ مِنْ خَلْقِكَ وَ أَوْلِيَاؤُكَ وَ
سَلَاتِلُ أَوْلِيَائِكَ وَ صَفْوَةُ أَوْلَادِ رُسُلِكَ
وَ السَّلَامُ عَلَيْهِمْ وَ عَلَيْهِمْ وَ رَحْمَةُ اللَّهِ وَ
بَرَكَاتُهُ.

AHYE BEHI SONANAL
MURSALEENA WA
DAARESA HUKMATIN
NABIYYEENA WA JADDID
BEHI MAM TAHAA MIN
DEENKA WA BUDELA
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
ZOLAMAL JAWRE WA
TUTBE-A BEHI
NEERAANAL KUFRE WA
TOOZE-HA BEHI MA-
A'AQEDAL HAQQE WA
MAJHOOLIL A'DLE FA-
INNAHU A'BODKAL 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-INNA
NASH-HADO LAHU
YAWMAL QEYAAMATE WA
YAWMA HOLOOLIT
TAAMMATE ANNAHU LAM
YUZNEB ZANBAN WA LAA

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 unfairness by means of his justice, extinguish the fires of atheism through him, and elucidate the positions of truth and the justice that will have been unknown. He is verily Your servant whom You have saved for Yourself, You chose him upon Your creatures, You select him upon Your servants, for keeping the unseen matters of You, You have chosen him as a trustee upon Your unseen matters, protected against sins, cleaned from any defect, purified from filth, and kept sound against dirt. O Allah! we will verily testify to him on the Day of

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 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

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; 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

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 ATTAALBEENA
 REZAAKA BE-
 MONAASAHATEHI
 HATTAA TAHSORANAA
 YAWMAL QEYAAMATE
 FEE ANSAAREHI WA A-
 A'WAANEHI WA
 MOQAWWEYATE
 SULTAANEH.
 ALLAAHUMMA WAJ A'L
 ZAALEKA LANAA
 KHAALASAN 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
 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.

(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 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

ALLAAHUMMA SALLE if You do it. O Allah! send
 A'LAA WOLAATE A'HDEHI blessings upon his
 WAL AIMMATE MIN representatives and the
 WULDEHI WA BALLIGH- leaders from his progeny,
 HUM AAMAALAHUM WA make them attain their
 ZID FEE AAJAALEHIM WA wishes, increase their
 A-I'ZZA NASRAHUM WA lifetimes, support their
 TAMMIM LAHUM MAA victory, make perfect for
 ASNADTA ELAYHIM MIN them Your orders that You
 AMREKA LAHUM WA bid them to carry out,
 SABBIT DA-A'AA-EMAHUM strengthen their pillars, and
 WAJ A'LNAA LAHUM A- make us their helpers and
 A'WAANAN WA A'LAA supporters of Your religion.
 DEENEKA ANSAARAN FA- They are the essence of Your
 INNAHUM MA-A'ADENO Words, the pillars of the
 KALEMAATEKA WA profession of Your Oneness,
 ARKAANO TAWHEEDEKA the posts of Your religion,
 WA DA-A'AA-EMO the authorities of Your
 DEENEKA WA WOLAATO commands, the choices over
 AMREKA WA Your servants, the well-
 KHAALLESATOKA MIN chosen ones from among
 E'BAADEKA WA Your creatures, the
 SAFWATOKA MIN vicegerents of You, the
 KHALQEKA WA AWLE- offspring of Your
 YAAA-OKA WA SALAAA- vicegerents, and the
 ELO AWLE-YAA-EKA WA selected descendants of
 SAFWATO AWLAADE Your Messengers. Peace be
 ROSOLEKA WAS upon him and them. May
 SALAAMO A'LAYHE WA the mercy and blessings of
 A'LAYHIM WA RAHMATUL Allah be on you.¹
 LAAHE WA BARAKAATOH.

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

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

time, Imam-e-Zamama (a.t.f.s.) as follows:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَ
ادْفَعْ عَنْ وَلِيِّكَ وَخَلِيفَتِكَ وَحُجَّتِكَ
عَلَى خَلْقِكَ وَلِسَانِكَ الْمُعَبِّرِ عَنْكَ
بِأُذُنِكَ النَّاطِقِ بِحُكْمَتِكَ وَغَيْنِكَ
الْتَّائِطَةِ فِي بَرِّيَّتِكَ الشَّاهِدِ عَلَى عِبَادِكَ
الْجَحْجَاحِ الْمُجَاهِدِ الْمُجْتَهِدِ عَبْدِكَ
الْعَائِدِ بِكَ. اللَّهُمَّ وَاعِظُهُ مِنْ شَرِّ مَا
خَلَقْتَ وَذَرَأْتَ وَبَرَأْتَ وَأَنْشَأْتَ وَ
صَوَّرْتَ وَاحْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ
خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَمِنْ
فَوْقِهِ وَ مِنْ تَحْتِهِ بِحِفْظِكَ الَّذِي لَا
يَضِيعُ مِنْ حِفْظَتِهِ بِهِ وَ احْفَظْ فِيهِ
رَسُولَكَ وَ وَصِيَّ رَسُولِكَ وَ آبَاءَهُ
أَنْتَمَكَ وَ دَعَايَ دِينِكَ صَلَوَاتِكَ عَلَيْهِمْ
أَجْمَعِينَ. وَ اجْعَلْهُ فِي وَدِيعَتِكَ الَّتِي لَا
تَضِيعُ وَ فِي جِوَارِكَ الَّذِي لَا يُخْتَفَرُ وَ فِي
مَنْعِكَ وَ عِرْكَ الَّذِي لَا يُفْهَرُ وَ أَمْنَتِهِ بِهِ
وَ اجْعَلْهُ فِي كَنْفِكَ الَّذِي لَا يُضَامُ مَنْ
كَانَ فِيهِ وَ انْصُرْهُ بِصُرِّكَ الْعَزِيزِ وَ آيِدْهُ
بِجُنْدِكَ الْغَالِبِ وَ قُوَّهُ بِقُوَّتِكَ وَ أَرِدْهُ
بِمَلَأَيْكَ. اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَ عَادِ
مَنْ عَادَاهُ وَ أَلْسِنَةُ دِرْعِكَ الْحَصِينَةِ وَ
خَفَهُ بِالْمَلَأَيْكَ حَفًّا. اللَّهُمَّ وَ بَلِّغْهُ
أَفْضَلَ مَا بَلَّغْتَ الْقَائِمِينَ بِقِسْطِكَ مِنْ
اتِّبَاعِ النَّبِيِّينَ. اللَّهُمَّ اشْعَبْ بِهِ الصَّدْعَ وَ
ارْتُقْ بِهِ الْفُتْقَ وَ أَمِثْ بِهِ الْجُورَ وَ
أَظْهَرْ بِهِ الْعَدْلَ وَ زَيِّنْ بِطَوْلِ بَقَائِهِ

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-
JAHJAAHIL
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

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

الْأَرْضَ وَ آيَدُهُ بِالنَّصْرِ وَ انْصُرُهُ بِالرُّعْبِ
وَ افْتَحْ لَهُ فَتْحًا يَسِيرًا وَ اجْعَلْ لَهُ مِنْ
لَدُنْكَ عَلَى عَدُوِّكَ وَ عَدُوِّهِ سُلْطَانًا
نَصِيرًا. اللَّهُمَّ اجْعَلْهُ الْقَائِمَ الْمُنْتَظَرَ وَ
الْإِمَامَ الَّذِي بِهِ تَنْتَصِرُ وَ آيَدُهُ بِنَصْرِ
عَزِيزٍ وَ فَتْحِ قَرِيبٍ وَ وَرَثَةِ مَشَارِقِ
الْأَرْضِ وَ مَغَارِبِهَا اللَّاتِي بَارَكْتَ فِيهَا وَ
أَخِي بِهِ سُنَّةَ نَبِيِّكَ صَلَوَاتُكَ عَلَيْهِ وَ آلِهِ
حَتَّى لَا يَسْتَحْفِي بِشَيْءٍ مِنَ الْحَقِّ
مَخَافَةَ أَحَدٍ مِنَ الْخَلْقِ وَ قَوِّ نَاصِرَهُ وَ
اخْذُلْ خَاذِلَهُ وَ دَمِدِمْ عَلَى مَنْ نَصَبَ
لَهُ وَ دَمَرَ مِنْ عَشَائِهِ. اللَّهُمَّ وَ اقْتُلْ بِهِ
جَبَابِرَةَ الْكُفْرِ وَ عُمدَهُ وَ دَعَائِمَهُ وَ
الْقَوَامَ بِهِ وَ اقْصِمْ بِهِ رُؤُوسَ الصَّلَاةِ وَ
شَارِعَةَ الْبِدْعَةِ وَ مُمَيَّنَةَ السُّنَّةِ وَ مُقَوِّيَةَ
الْبَاطِلِ وَ أَذِلُّهُ بِالْجَبَّارِينَ وَ أْبِرْ بِهِ
الْكَافِرِينَ وَ الْمُتَافِقِينَ وَ جَمِيعَ الْمُلْجِدِينَ
حَيْثُ كَانُوا وَ أَيْنَ كَانُوا مِنْ مَشَارِقِ
الْأَرْضِ وَ مَغَارِبِهَا وَ بَرِّهَا وَ بَحْرِهَا وَ
سَهْلِهَا وَ جَبَلِهَا حَتَّى لَا تَدَعَ مِنْهُمْ دَيَّارًا
وَ لَا تُبْقِيَ لَهُمْ آثَارًا. اللَّهُمَّ وَ طَهِّرْ مِنْهُمْ
بِلَادَكَ وَ اشْفِ مِنْهُمْ عِبَادَكَ وَ أَعِزِّ بِهِ
الْمُؤْمِنِينَ وَ أَخِي بِهِ سُنَنَ الْمُرْسَلِينَ وَ
دَارِسَ حِكْمِ التَّيِّبِينَ وَ جَدِّدْ بِهِ مَا مُحْيِي
مِنْ دِينِكَ وَ بَدِّلْ مِنْ حُكْمِكَ حَتَّى
تُعِيدَ دِينَكَ بِهِ وَ عَلَى يَدَيْهِ غَضًا جَدِيدًا
صَحِيحًا مَحْضًا لَا عَوَجَ فِيهِ وَ لَا بِدْعَةَ
مَعَهُ حَتَّى تُتَيَّرَ بِعَدْلِهِ ظَلَمَ الْجَوْرَ وَ

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

Messenger, and vicegerent of Your Messenger, and his (Imam al-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,

تُظْفِي بِهِ نِيرَانَ الْكُفْرِ وَ تُظْهِرَ بِهِ مَعَاقِدَ
الْحَقِّ وَ مَجْهُولَ الْعَدْلِ وَ تُوضَحَ بِهِ
مُشْكَلاتِ الْحُكْمِ. اللَّهُمَّ وَ إِنَّهُ عَبْدُكَ
الَّذِي اسْتَخْلَصْتَهُ لِتَفْسِكَ وَ اصْطَفَيْتَهُ
مِنْ خَلْقِكَ وَ اصْطَفَيْتَهُ عَلَى عِبَادِكَ وَ
اِسْتَمْتَنْتَهُ عَلَى عَيْنِكَ وَ عَصَمْتَهُ مِنْ
الدُّنُوبِ وَ بَرَأْتَهُ مِنَ الْعُيُوبِ وَ طَهَّرْتَهُ
(مِنْ الرِّجْسِ) وَ صَرَفْتَهُ عَنِ الدَّلَاسِ
وَ سَلَّمْتَهُ مِنَ الرَّيْبِ. اللَّهُمَّ فَإِنَّا نَشْهَدُ لَهُ
يَوْمَ الْقِيَامَةِ وَ يَوْمَ حُلُولِ الطَّامَةِ أَنَّهُ لَمْ
يَذْنِبْ وَ لَمْ يَأْتِ خُوبًا وَ لَمْ يَرْتَكِبْ
لَكَ مَعْصِيَةً وَ لَمْ يُضَيِّعْ لَكَ طَاعَةً وَ لَمْ
يَمْنُوكْ لَكَ حَرَمَةً وَ لَمْ يَبْدِلْ لَكَ فَرِيضَةً
وَ لَمْ يُغَيِّرْ لَكَ شَرِيعَةً وَ أَنَّهُ الْإِمَامُ النَّبِيُّ
الْهَادِي الْمُهَدِّي الطَّاهِرُ النَّتْقِيُّ الْوَفِيُّ
الرَّضِيُّ الرَّكْبِيُّ. اللَّهُمَّ فَصَلِّ عَلَيْهِ وَ عَلَى
آلِهِ وَ أَعْطِهِ فِي نَفْسِهِ وَ وَلَدِهِ وَ أَهْلِهِ
وَ ذُرِّيَّتِهِ وَ أُمَّتِهِ وَ جَمِيعَ رَعِيَّتِهِ مَا تُقَرُّ
بِهِ عَيْنُهُ وَ تَسُرُّ بِهِ نَفْسُهُ وَ تَجْمَعُ لَهُ
مُلْكُ الْمَمْلَكَاتِ كُلِّهَا قَرِيبًا وَ بَعِيدًا وَ
عَزِيزًا وَ ذَلِيلًا حَتَّى يُجْرِيَ حُكْمُهُ
عَلَى كُلِّ حُكْمٍ وَ يَغْلِبَ بِحَقِّهِ كُلَّ
بَاطِلٍ. اللَّهُمَّ اسْلُكْ بِنَا عَلَى يَدَيْهِ مِنْهَاجَ
الْهُدَى وَ الْمَحَجَّةَ الْعُظْمَى وَ الطَّرِيقَةَ
الْوُسْطَى الَّتِي يَرْجِعُ إِلَيْهَا الْعَالِي وَ يَلْحَقُ
بِهَا النَّاسُ. اللَّهُمَّ وَ قَوِّنَا عَلَى طَاعَتِهِ وَ
تَتَبَّنَا عَلَى مَسَائِعَتِهِ، وَ اٰمَنُنْ عَلَيْنَا
بِمُتَابَعَتِهِ، وَ اجْعَلْنَا فِي حِزْبِهِ الْقَوَّامِينَ

A'DUWWEHI SULTAANAN
NASEERAA.
ALLAAHUMMAJ A'LHUL
QAAA-EMAL MUNTAZARA
WAL EMAAMAL LAZEE
BEHI 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 KAAFEREENA WAL
MONAAFEQEENA WA
JAMEE-A'L MULHEDEENA
HAYSO KAAANO WA
AYNA KAAANO MIN

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
upright, the awaited, and
the Imam whom You will
take up for backing, and
support him with precious
victory, and approaching
triumph, and make him
inherit the east of the earth
and its west, wherein there
are blessings, and give life
to the norms of Your
Prophet through him, Your
blessings be upon him and
his progeny, so that he will
not have to hide any item
of truth for fear of any of
the creatures, and reinforce
his supporters, and thwart
his disappointers, and
crush those who lay traps
for him, and destroy those
who cheat him. O Allah!
And through him kill the
chiefs, pillars, supports and
maintainers of infidelity,
and though him crush the
heads of deviation and the
innovators of heresies, and

بِأَمْرِهِ، الصَّابِرِينَ مَعَهُ، الطَّالِبِينَ رِضَاكَ
بِمُنَاصَحَتِهِ، حَتَّى تَحْشُرَنَا يَوْمَ الْقِيَامَةِ
فِي أَنْصَارِهِ وَاعْوَانِهِ وَمُقَوِّيةِ سُلْطَانِهِ.
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَ
اجْعَلْ ذَلِكَ لَنَا خَالِصًا مِنْ كُلِّ شَكٍّ وَ
شُبْهَةٍ وَرِيَاءٍ وَتُغَيُّبَةٍ، حَتَّى لَا تَعْتَمِدَ بِهِ
غَيْرُكَ، وَ لَا تَطْلُبَ بِهِ إِلَّا وَجْهَكَ، وَ
حَتَّى تُجِلِّلَنَا مَحَلَّهُ، وَ تَجْعَلَنَا فِي الْجَنَّةِ
مَعَهُ، وَ لَا تَبْتَلِنَا فِي أَمْرِهِ مِنَ السَّامَةِ وَ
الْكُسْلِ وَ الْفُتْرَةِ وَ الْفَسْلِ، وَ اجْعَلْنَا
مِمَّنْ تَنْتَصِرُ بِهِ لِإِيْنِكَ وَ تُعِزُّ بِهِ نَصْرَ
وَلِيِّكَ وَ لَا تَسْتَبْدِلْ بِنَا غَيْرَنَا فَإِنَّ
اسْتِبْدَالَكَ بِنَا غَيْرَنَا عَلَيْكَ يَسِيرٌ، وَ هُوَ
عَلَيْنَا كَبِيرٌ. إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.
اللَّهُمَّ صَلِّ عَلَى وُلَاةِ عَهْدِهِ، وَ بَلِّغْهُمْ
أَمَالَهُمْ، وَ زِدْ فِي أَجَالِهِمْ وَ انْصُرْهُمْ وَ
تَمِّمْ لَهُمْ مَا أَسَدَدْتَ إِلَيْهِمْ مِنْ أَمْرِ
دِينِكَ، وَ اجْعَلْنَا لَهُمْ اعْوَانًا، وَ عَلَى
دِينِكَ أَنْصَارًا، وَ صَلِّ عَلَى آبَائِهِ
الطَّالِبِينَ الْإِيْمَةَ الرَّاشِدِينَ. اللَّهُمَّ فَاتِحُ
مَعَادِنِ كَلِمَاتِكَ، وَ خَزَائِنِ عِلْمِكَ، وَ
وُلَاةِ أَمْرِكَ وَ خَالِصَتِكَ مِنْ عِبَادِكَ، وَ
خَيْرَتِكَ مِنْ خَلْقِكَ، وَ أَوْلِيَاؤَكَ وَ
سَلَائِلِ أَوْلِيَانِكَ، وَ صَفْوَتِكَ وَ أَوْلَادِ
أَصْفِيَانِكَ، صَلِّوَانِكَ وَ رَحْمَتِكَ وَ
بَرَكَاتِكَ عَلَيْهِمْ أَجْمَعِينَ. اللَّهُمَّ وَ شُرَكَاءُ
فِي أَمْرِهِ، وَ مُعَاوَنُوهُ عَلَى طَاعَتِكَ الَّذِينَ
جَعَلْتَهُمْ حِصْنَهُ وَ سِلَاحَهُ وَ مَفْرَعَهُ وَ

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
TAHHIR MINHUM
BELAADAKA WA WASH
FE MINHUM E'BAADAKA
WA A-I'ZZA BEHIL
MOAMENEENA WA AHYE
BEHI SONANAL
MURSALEENA WA
DAARESA HEKAMIN
NABIYYEENA WA JADDID
BEHI MAA MOH-YEE MIN
DEENKA WA BUDELA
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-ZEHA BEHI MUSH-
KELAATIL HUKM.
ALLAAHUMMA WA
INNAHU A'BDOKAL LAZIS
TAKH-LAS-TAHU LE-
NAFSEKA WAS
TAFAYTAHU MIN

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, 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

أَنْسَهُ الَّذِينَ سَلَوْا عَنِ الْأَهْلِ وَ
الْأَوْلَادِ، وَ تَجَافَوْا الْوُطْنَ، وَ عَطَلُوا
الْوَيْثَرَ مِنَ الْمِهَادِ، قَدْ رَفَضُوا تِجَارَاتِهِمْ،
وَ أَصْرُوا بِمَعَايِشِهِمْ وَ فُقِدُوا فِي أَنْدِيَتِهِمْ
بِغَيْرِ عَيْنَةٍ عَنْ مِصْرِهِمْ وَ خَالَفُوا الْبَعِيدَ
مِمَّنْ عَاَصَدَهُمْ عَلَى أَمْرِهِمْ، وَ خَالَفُوا
الْقَرِيبَ مِمَّنْ صَدَّ عَنْ وَجْهِتِهِمْ، وَ
اِثْتَلَفُوا بَعْدَ التَّدَابُرِ وَ التَّقَاطُعِ فِي
دَهْرِهِمْ، وَ قَطَعُوا الْأَسْبَابَ الْمَتَّصِلَةَ
بِعَاجِلِ حُطَامٍ مِنَ الدُّنْيَا. فَاجْعَلْهُمُ اللَّهُمَّ
فِي حِرْزِكَ وَ فِي ظِلِّ كَنْفِكَ، وَ زِدْ
عَنْهُمْ بَأْسَ مَنْ قَصَدَ إِلَيْهِمُ بِالْعَدَاوَةِ مِنْ
خَلْقِكَ، وَ أَجْزِلْ لَهُمْ مِنْ دَعْوَتِكَ مِنْ
كِفَايَتِكَ وَ مَعْوَنَتِكَ لَهُمْ، وَ تَأْيِيدِكَ وَ
نَصْرِكَ إِيَّاهُمْ، مَا تُعِينُهُمْ بِهِ عَلَى
طَاعَتِكَ، وَ أَزْهِقْ بِحَقِّهِمْ بَاطِلَ مَنْ
أَرَادَ إِطْفَاءَ نُورِكَ، وَ صَلِّ عَلَى مُحَمَّدٍ
وَ آلِهِ، وَ أَمْلَأْ بِهِمْ كُلَّ أَفْقٍ مِنَ الْأَفَاقِ،
وَ قُطِرْ مِنَ الْأَفْطَارِ قِسْطًا وَ عَدْلًا وَ
رَحْمَةً وَ فَضْلًا وَ اشْكُرْ لَهُمْ عَلَى
حَسَبِ كَرَمِكَ وَ جُودِكَ، وَ مَا مَنَنْتَ
بِهِ عَلَى الْقَائِمِينَ بِالْقِسْطِ مِنْ عِبَادِكَ،
وَ ادْخَرْ لَهُمْ مِنْ ثَوَابِكَ مَا تَرَفَّعَ لَهُمْ بِهِ
الدَّرَجَاتِ، إِنَّكَ تَفْعَلُ مَا تَشَاءُ وَ تَحْكُمُ
مَا تُرِيدُ، أَمِينَ رَبَّ الْعَالَمِينَ.

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-INNA
NASH-HADO LAHU
YAWMAL QEYAAMATE
WA YAWMA HOLOOLIT
TAAM-MATE ANNAHU
LAM YAZ-NIB WA LAM
YAA-TE HOOBAN WA LAM
YAR-TAKIB LAKA
MA'SEYATAN WA LAM YO-
ZAYYE' LAKA TAA-A'TAN
WA LAM YAH-TIK LAKA
HURMATAN WA LAM
YOBADDIL LAKA
FAREEZA-TAN WA LAM
YO-GHAYYER LAKA
SHAREE-A'TAN WA
ANNAHUL EMAAMUT
TAQIYYUL HAADIL
MAHDIYYUT TAAHERUT
TAQIYYUL WAFIYYUR
RAZIYYUZ ZAKIYY.
ALLAAHUMMA FA-SALLE
A'LAYHE WA A'LAA
AABAAA-EHI WA A-A'-
TEHI FEE NAFSEHI WA
WULDEHI WA AHLEHI WA
ZURRIYYATEHI WA
UMMATEHI WA JA-MEE-E'
RA-I'YYATEHI MAA

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 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

TOQIRRO BEHI A'YNAHU
 WA TASURRO BEHI
 NAFSAHU WA TAJ-MA-O'
 LAHU MULKAL
 MUMLAKAATE KULLEHAA
 QAREEBEHAA WA BA-
 E'EDEHAA WA
 A'ZEEZEHAA WA
 ZALEELEHAA HATTAA
 YUJ-REYA HUK-MAHU
 A'LAA KULLE HUKMIN WA
 YAGH-LEBA BE-HAQQEH
 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-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

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. So that you will gather us

A'LAA MOHAMMADIN WA
 AALE MOHAMMADIN, WAJ
 A'L ZAALEKA LANAA
 KHALESAN 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-
 TALENAA FEE AMREHI
 MENAS SAA-MATE WAL
 KASALE WAL FATRATE
 WAL FA-SHALE, WAJ
 A'LNAA MIMMAN TAN-
 TASERO BEHI LE-
 DEENKA 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 BALLIGH-
 HUM AAMAALAHUM, WA
 ZID FEE AAJAALEHIM
 WAN SURHUM WA
 TAMMIM LAHUM MAA AS-
 NAD-TA ELAYHIM MIN
 AMRE DEENKA, WAJ
 A'LNAA LAHUM A-
 A'WAANAN, WA A'LAA
 DEENKA ANSAARAN,

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

WA	SALLE	A'LAA	the commands of Your
AABAAA-EHIT			religion, and make us their
TAAHEREENAL	A-		helpers, and the supporters
IMMATIR RAA-SHEEDEEN.			of Your religion, and send
ALLAAHUMMA	FA-		blessings upon his purified
INNAHUM	MA-A'ADENO		fore-fathers, the guided
KALEMAATEK.	WA		leaders. O Allah! For they
KHUZZAANO I'LMEK,	WA		are the sources of Your
WOLAATO AMREKA,	WA		words, and the treasures of
KHAALESATOKA	MIN		your knowledge, and the
E'BAADEK,	WA		ones in authority of Your
KHEYARATEKA	MIN		command, and the well-
KHALQEK,	WA		chosen ones among Your
AWLEYAAA-OKA	WA		creatures, and Your saints
SALAAA-ELO AWLE-YAA-			and the offspring of Your
EKA, WA SAFWATOKA WA			saints, and Your selected
AWLAADE ASFEYAAA-EK,			ones and the offspring of
SALAWAATOKA	WA		Your selected ones, Your
RAHMATOKA	WA		peace and Your mercy and
BARAKAATOKA A'LAYHIM			Your blessings be upon
AJMA-E'EN.			them all. O Allah! They are
ALLAAHUMMA	WA		partners in His command,
SHORA-KAA-OHU	FEE		and helpers in obeying You,
AMREHI,	WA	MO-	those who are made His
A'AWENOOHO	A'LAA		protection, and His
TAA-A'TEKAL LAZEENA			weapon, and His sanctuary,
JA-A'LTAHUM HISNAHU			and His intimacy, those
WA SELAAHAHU WA MAF-			were prevented from their
ZA-A'HU WA UNSAHUL			family and children, and
LAZEENA SALOO A'NIL			were deported from
AHLE WAL AWLAADE, WA			homeland, and were
TA-JAA-FAWUL WATANA,			restricted from cozy resting
WA A'T-TALUL WA-SEERA			place, their business was
MENAL MEHAADE, QAD			denied, their livelihood was
RAFAZOO			damaged, they were
TEJAARAATEHIM,	WA		deprived of their relatives
AZARROO	BE-MA-A'A-		without being away from
YESHEHIM WA FOQEDOO			their countries (i.e. they
FEE ANDEYATEHIM BE-			were kept in recluse), and
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'ENOHUM 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
 AAFAAQE, 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 A'LAL QAA-
 EMEENA BIL-QISTE MIN

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
 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

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.

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

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.²

Kaf'ami writes in al-Misbaah: Yunus Ibn Abdul Rahman, on the authority of Imam Reza (a.s.) narrates that he (a.s.) always recommended to recite this supplication for Imam Mahdi (a.t.f.s.): ... اَللّٰهُمَّ ادْفَعْ عَنَّا وَلِيَّتَكَ وَ خَلِيْفَتَكَ... he (a.s.) would recite this supplication till the sentence وَ هُوَ عَلَيْنَا كَبِيْرٌ then he (a.s.) added this portion:

اَللّٰهُمَّ صَلِّ عَلٰى وُلَاةِ عَهْدِهِ وَ الْاَيْمَةِ مِنْ
بَعْدِهِ وَ بَلِّغْهُمْ اَمَالَهُمْ وَ زِدْ فِيْ اَجَالِهِمْ وَ
اَعِزْ نَصْرَهُمْ وَ تَمِّمْ لَهُمْ مَا اَسْنَدْتَ لِيَّهِمْ
مِنْ اَمْرِكَ لَهُمْ وَ ثَبِّتْ دَعَائِهِمْ وَ اجْعَلْنَا
لَهُمْ اَعْوَانًا وَ عَلٰى دِيْنِكَ اَنْصَارًا فَلْيَمِّمْ
مَعَادِنُ كَلِمَاتِكَ وَ حُرَّانُ عِلْمِكَ وَ اَرْكَانُ
تَوْحِيْدِكَ وَ دَعَاتِمُ دِيْنِكَ وَ وُلَاةُ اَمْرِكَ وَ
خَالَصَتِكَ مِنْ عِبَادِكَ وَ صَفْوَتِكَ مِنْ
خَلْقِكَ وَ اَوْلِيَائِكَ وَ سَلَاتِلُ اَوْلِيَائِكَ وَ
صَفْوَةُ اَوْلَادِ نَبِيِّكَ وَ السَّلَامُ عَلَيْهِمْ وَ
رَحْمَةُ اللّٰهِ وَ بَرَكَاتُهُ.

ALLAAHUMMA SALLE
A'LAA WOLAATE A'HDEHI
WAL A-IMMATE MIN
BA'DEHI WA BALLIGH-
HUM AAMAAA-LAHUM WA
ZID FEE AAAJAALEHIM
WA A-I'ZZ NASRAHUM WA
TAMMIM LAHUM MAA AS-
NAD-TA ELAYHIM MIN
AMREKA LAHUM WA
SABBIT DA-A'AA-EMAHUM
WAJ A'LNAALAHUM A-
A'WAANAN WA A'LAA
DEENKA ANSAARAN FA-
INNAHUM MA-A'ADENO
KALEMAATEKA WA
KHUZZAANO I'LMEKA WA

O Allah! Send blessings
upon his representatives
and the leaders after him,
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 hoarders of
Your knowledge, the pillars

¹ Jamaal al-Usboo', p. 310

² Jamaal al-Usboo', p. 314

ARKAANO TAWHEEDEKA of the profession of Your
 WA DA-A'AA-EMO Oneness, the posts of Your
 DEENEKA WA WOLAATO religion, the authorities of
 AMREKA WA Your commands, the choices
 KHAALESATOKA MIN over Your servants, the
 E'BAADEKA WA well-chosen ones from
 SAFWATOKA MIN among Your creatures, the
 KHALQEKA WA AW- vicegerents of You, the
 LEYAAA-OKA WA offspring of Your
 SALAAA-ELO AWLE- vicegerents, and the
 YAAA-EKA WA SAFWATO selected descendants of
 AWLAADE NABIYYEKA Your Prophet. Peace be
 WAS SALAAMO A'LAYHIM upon him and them. May
 WA RAHMATUL LAAHE the mercy and blessings of
 WA BARAKAATOH. Allah be on you.¹

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

اللَّهُمَّ أَعْطِنِي الْهُدَى وَ تَبَيَّنْ لِي عَلَيْهِ آمِنًا
 آمِنٌ مِّنْ لَا خَوْفَ عَلَيْهِ وَ لَا حُزْنَ وَ لَا
 جَزَعٍ إِنَّكَ أَهْلُ التَّقْوَى وَ أَهْلُ الْمَغْفَرَةِ.

ALLAAHUMMA A-A'TE-NIL O my Lord! Grant me
 HODAA WA SABBIT-NEE guidance, and
 A'LAYHE AAMENAN AMNA MAN establish me firm
 LAA KHAWFA A'LAYHE WA LAA while I am safe and
 HUZNA WA LAA JA-ZA-A' secure as someone
 INNAKA AHLUT TAQWAA WA who has no fears. You
 AHLUL MAGHFERAH. foster piety and
 forgiveness.

Whoever makes it his habit to recite this supplication would be resurrected along with Imam Reza (a.s.).²

(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

¹ Behaar al-Anwaar, vol. 102, p. 155; Saheefah Mahdiyyah, p. 346

² Al-Misbaah, p. 406; al-Balad al-Ameen, p. 630; al-Jannah al-Waaqea'h Wa al-Jannah al-Baaqeyah (manuscript), p. 59

forgiveness excessively.”¹

(5) Supplication Seeking Forgiveness – While Listening Azan of Morning and Maghrib

Abbas (servant of Imam Reza (a.s.)) says: I heard my master saying:

“Whoever listens the azan of Morning and Maghrib should recite this supplication then if he dies that night he would depart this world penitenced and would enter paradise.”

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِإِقْبَالِ نَهَارِكَ وَ إِذْبَارِ لَيْلِكَ وَ حُضُورِ صَلَوَاتِكَ وَ أَصَوَاتِ دُعَائِكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَتُوبَ 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 TATOوبا 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. ²
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(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 النَّامَةِ وَ الصَّلَاةِ الْقَائِمَةِ بَلِّغْ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ الدَّرَجَةَ وَ الْوَسِيلَةَ وَ الْفُضْلَ وَ الْفَضِيلَةَ بِاللَّهِ أَسْتَفِيحُ وَ بِاللَّهِ أَسْتَنْجِحُ وَ بِمُحَمَّدٍ رَسُولِ اللَّهِ وَ آلِ مُحَمَّدٍ أَتَوَجَّهُ. اللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنِي مِنْ عِبْدِكَ وَ جِمْيَا فِي الدُّنْيَا وَ الْآخِرَةِ وَ	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-	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
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¹ Al-Da'waat, p. 49

² Oyoon Akhbaar al-Reza (a.s.), vol. 1, p. 198; al-Balad al-Ameen, p. 50; al-Misbaah, p. 56

مِنَ الْمُقَرَّبِينَ.

MOHAMMADIN RASOOLIL
LAAHE WA AALE
MOHAMMADIN
ATAWAJJAHO.
ALLAAHUMMA SALLE
A'LAA MOHAMMADIN WA
AALE MOHAMMADIN WAJ
A'LNEE BEHIM I'NDACA
WAJEEHAN FID DUNYAA
WAL AAKHERATE WA
MENAL MOQARRABEEN.

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

(7) Supplication for the Eighth Hour Daily

Everyday, the eighth hour² is dedicated to Imam Reza (a.s.). Recite this supplication at this hour:

يَا خَيْرَ مَدْعُوٍّ يَا خَيْرَ مَنْ أَعْطَى يَا خَيْرَ
مَنْ سُئِلَ يَا مَنْ أَصَاءَ بِاسْمِهِ ضَوْءَ النَّهَارِ
وَ أَظْلَمَ بِهِ ظُلْمَةُ اللَّيْلِ وَ سَالَ بِاسْمِهِ
وَ ابِلُ السَّيْلِ وَ رَزَقَ أَوْلِيَاءَهُ كُلَّ خَيْرٍ يَا
مَنْ عَلَا السَّمَاوَاتِ نُورُهُ وَ الْأَرْضِ
ضَوْؤُهُ وَ الشَّرْقِ وَ الْعَرْبِ رَحْمَتُهُ يَا
وَاسِعَ الْجُودِ أَسْأَلُكَ بِحَقِّ عَلِيِّ بْنِ
مُوسَى الرِّضَا عَلَيْهِ السَّلَامُ وَ أَقْدِمُهُ بَيْنَ
يَدَيَّ حَوَائِجِي وَ رَغْبَتِي إِلَيْكَ أَنْ تُصَلِّيَ
عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُكَفِّنِي
بِهِ وَ تُنَجِّنِي مِمَّا أَخَافُهُ وَ أَحْذَرُهُ فِي
جَمِيعِ أَسْفَارِي وَ فِي الْبَرَارِي وَ الْقِفَارِ وَ
الْأَوْدِيَةِ وَ الْأَكَامِ وَ الْغِيَاضِ وَ الْجِبَالِ وَ
الشَّعَابِ وَ الْبَحَارِ يَا وَاحِدُ يَا قَهَّارُ يَا

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 AWLEYAAAA-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

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

¹ Falaah al-Saael, p. 155; Mustadrak al-Wasaael, vol. 4, p. 123; Behaar al-Anwaar, vol. 84, p. 375

² The time between the completion of four units of Zohr salaah till the time of Asr Salaah.

عَزِيزُ يَا جَبَّارُ يَا سَتَّارُ وَ أَنْ تَفْعَلَ بِي
كَذَا وَ كَذَا.

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
AKAAME WAL GHEYAAZE
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.

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.¹

(8) Another Supplication at the Eighth Hour

اَللّٰهُمَّ اَنْتَ الْكَاشِفُ لِلْمُلِمَّاتِ وَ الْكَافِي
لِلْمُهَمَّاتِ وَ الْمُفْرِجُ لِلْكَرَبَاتِ وَ السَّامِعُ
لِلْأَصْوَاتِ وَ الْمُخْرِجُ مِنَ الظُّلُمَاتِ وَ
الْمُجِيبُ لِلدَّعَوَاتِ الرَّاحِمُ لِلْعِبَرَاتِ جَبَّارُ
الْأَرْضِ وَ السَّمَاوَاتِ يَا وَلِيَّ يَا مَوْلَى يَا
عَلِيَّ يَا أَعْلَى يَا كَرِيمُ يَا أَكْرَمُ يَا مَنْ لَهُ
الْإِسْمُ الْأَعْظَمُ يَا مَنْ عَلَّمَ الْإِنْسَانَ مَا لَمْ
يَعْلَمْ فَاطِرُ السَّمَاوَاتِ وَ الْأَرْضِ وَ هُوَ
يُطْعَمُ وَ لَا يُطْعَمُ. أَسْأَلُكَ بِمُحَمَّدٍ
الْمُصْطَفَى مِنَ الْخَلْقِ الْمُبْعُوْثِ بِالْحَقِّ وَ
بِأَمِيرِ الْمُؤْمِنِينَ الَّذِي أَوْلَيْتَهُ قَالِقَيْتَهُ
شَاكِرًا وَ ابْتَلَيْتَهُ فَوَجَدْتَهُ صَابِرًا وَ بِالْإِمَامِ

ALLAAHUMMA ANTAL
KAASHEFO LIL-
MOLIMMAATE WAL KAAFEE
LIL-MOHIMMAATE WAL
MOFARREJO LIL-
KOROBAAATE 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

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

¹ Al-Balad al-Ameen, p. 210; al-Misbaah, p. 187; Misbaah al-Motahajjid, p. 515

الرِّضَا عَلَيَّ بْنِ مُوسَى الَّذِي أَوْفَى بِعَهْدِكَ
وَوَثَّقَ بِوَعْدِكَ وَاعْرَضَ عَنِ الدُّنْيَا وَ قَدْ
أَقْبَلْتُ إِلَيْهِ وَ رَغِبْتُ عَنْ زِينَتِهَا وَ قَدْ
رَغِبْتُ فِيهِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ إِلَيَّ
مُحَمَّدٍ فَقَدْ تَوَسَّلْتُ بِهِمْ إِلَيْكَ وَ قَدَّمْتُهُمْ
أَمَامِي وَ بَيْنَ يَدَيَّ حَوَائِجِي أَنْ تَهْدِيَنِي
إِلَى سُبُلِ مَرْضَاتِكَ وَ تُبَسِّرَ لِي أَسْبَابَ
طَاعَتِكَ وَ تُؤَقِّقَنِي لِإِبْتِغَاءِ الرُّلْفَةِ بِمُؤَالَاةِ
أَوْلِيَائِكَ وَ إِذْرَاكِ الْحَطُوءَةِ مِنْ مُعَادَاةِ
أَعْدَائِكَ وَ تُعِينَنِي عَلَى آدَاءِ قَرَائِصِكَ وَ
اسْتِعْمَالِ سُنَّتِكَ وَ تُؤَقِّقَنِي عَلَى الْمَحَبَّةِ
الْمُؤَدِّيَةِ إِلَى الْعُنُقِ مِنْ عَذَابِكَ وَ الْفُوزِ
بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

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
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

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 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

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.

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

Chapter 10

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 Raza (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:

اَللّٰهُمَّ اَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ وَ
اِلَيْكَ يَعودُ السَّلَامُ حَيَّتَا رَبَّنَا وَ مِنْكَ
بِالسَّلَامِ. اَللّٰهُمَّ اِنَّ هَذِهِ الرُّكْعَاتِ هَدِيَّةٌ
مِّنِّيْ اِلَى وَلِيِّكَ فُلَانِ بْنِ فُلَانٍ. فَصَلِّ
عَلَى مُحَمَّدٍ وَ اٰلِ مُحَمَّدٍ وَ بَلِّغْهُ اِيَّاهَا وَ

ALLAAHUMMA ANTAS
SALAAMO WA MINKAS
SALAAMO WA ELAYKA YA-
O'ODUS SALAAMO
HAYYENAA RABBANAA
MINKA BIS-SALAAM.
ALLAAHUMMA INNA
HAAZEHIR RAKA-A'ATE

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

أَعْطِنِي أَفْضَلَ أَمَلِي وَ رَجَائِي فِيكَ وَ
فِي رَسُولِكَ وَ فِيهِ .

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
FEEKA WA FEE
RASOOLEKA WA FEEHE.

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.

Then beseech Almighty Allah and request Him to fulfill your legitimate desires.²

(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 أَوْلِيَاءَ اللَّهِ السَّلَامُ
عَلَيْكُمْ يَا حُجَجَ اللَّهِ السَّلَامُ عَلَيْكُمْ يَا
نُورَ اللَّهِ فِي ظُلُمَاتِ الْأَرْضِ السَّلَامُ
عَلَيْكُمْ صَلَوَاتُ اللَّهِ عَلَيْكُمْ وَ عَلَى آلِ
بَيْتِكُمُ الطَّاهِرِينَ الطَّاهِرِينَ يَا بَنِي آتَمٍ وَ أَمَى
لَقَدْ عَبْدْتُمُ اللَّهَ مُخْلِصِينَ وَ جَاهِدْتُمُ فِي
اللَّهِ حَقَّ جِهَادِهِ حَتَّى آتَاكُمْ الْيَقِينَ فَلَعَنَ
اللَّهُ أَعْدَاءَكُمْ مِنَ الْحَيِّ وَ الْأَنْسِ
أَجْمَعِينَ وَ أَنَا أَبْرَأُ إِلَى اللَّهِ وَ إِلَيْكُمْ مِنْهُمْ
يَا مَوْلَايَ يَا أَبَا إِبْرَاهِيمَ مُوسَى بْنَ جَعْفَرٍ
يَا مَوْلَايَ يَا أَبَا الْحَسَنِ عَلِيَّ بْنَ مُوسَى
يَا مَوْلَايَ يَا أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ
يَا مَوْلَايَ يَا أَبَا الْحَسَنِ عَلِيَّ بْنَ مُحَمَّدٍ
أَنَا مَوْلَى لَكُمْ مُؤْمِنٌ بِسِرِّكُمْ وَ جَهْرِكُمْ

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 JEHADEHI
HATTAA ATAAKOMUL
YAQEENO FA-LA-A'NAL
LAAHO A-A'DAAA-AKUM

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,

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

مُتَّصِفٌ بِكُمْ فِي يَوْمِكُمْ هَذَا وَ هُوَ يَوْمُ
الْأَرْبَعَاءِ وَ مُسْتَجِيرٌ بِكُمْ فَاصْبِرُوا وَ
اجِرُونِي بِإِلِ بَيْتِكُمُ الطَّيِّبِينَ الطَّاهِرِينَ.

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 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.

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 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

(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:

السَّلَامُ عَلَى الرَّضَا الْمُرْتَضَى سَيِّ
سَيِّدِ الْوَصِيِّينَ وَ إِمَامِ الْمُتَّقِينَ خَلِيفَةَ

ASSALAAMO A'LAR
REZAL MURTAZAA
SAMIYYE SAYYEDIL

Peace be upon al-Reza, the well-pleased, exalted chief of the Prophet's successor,

¹ Jamaal al-Usboo', p. 40; Behaar al-Anwaar, vol. 102, p. 215

الرَّحْمَنِ وَ إِمَامِ أَهْلِ الْقُرْآنِ وَ صَاحِبِ
التَّوَلُّوْءِ وَ مَعْدِنِ الْقُرْقَانِ وَ حَامِلِ
التَّوْرَةِ وَ الْإِنْجِيلِ وَ إِفْنَاءِ الْحَبِثَاتِ وَ
الْأَبَاطِيلِ وَ الْقَائِلِ الْقَاعِلِ وَ الْحَاكِمِ
الْعَادِلِ وَ الصَّادِقِ الْبَرِّ وَ الْحَازِرِ الْفَخْرِ
جَدُّهُ سَيِّدُ النَّبِيِّينَ وَ أَبُوهُ سَيِّدُ
الْوَصِيِّينَ وَ إِلَيْهِ مَابُ الْأَوَّلِينَ وَ
الْآخِرِينَ السَّلَامُ عَلَيْكَ يَا أَبَا الْحَسَنِ
عَلَيْ بَنِ مُوسَى الرِّضَا وَ رَحْمَةُ اللَّهِ وَ
بَرَكَاتُهُ اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ
مُحَمَّدٍ وَ كَمَا أَكْرَمْتَهُ بِمُحَمَّدٍ رَسُولِكَ وَ
جَعَلْتَهُ فِي الْحَقِّ ذَلِيلَكَ فَدَعَا إِلَى
سَبِيلِكَ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ
فَأَجَلْ لَهُ الْعَهْدُ وَ تَمِّمْ لَهُ الْوَعْدَ وَ آيِدْهُ
وَ دُرِّيَّتَهُ وَ أَوْلِيَائَهُ بِالنَّصْرِ وَ الْجُنْدِ
لِيُخَلِّصَ الدِّينَ بِالْجِدِّ فَيَعْمَلَ فِي ذَلِكَ
بِالْجَهْدِ وَ يُصَيِّرَ لَكَ الدِّينَ خَالِصًا وَ
الْحَمْدَ تَامًا اَللَّهُمَّ صَلِّ عَلَيْهِ حَيًّا وَ مَيِّتًا
وَ عَجِّلْ فَرَجَنَا بِهِ وَ بِالْوَصِيِّ مِنْ بَعْدِهِ
وَ انصُرْهُ عَلَى أَهْلِ طَاعَةِ الشَّيْطَانِ وَ
أَعِزِّزْ بِهِ الْإِيْمَانَ وَ أَذِلِّلْ بِهِ الشَّيْطَانَ.

WASIYYEEN WA
EMAAMIL MUTTAQEEEN
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 SABEELEKA BIL-
HIKMATE WAL MAW-
E'ZATIL HASANATE FA-
AKMIL LAHUL A'HDA WA

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 complete
for him the promise, then
complete for him the

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 KHAALLESAN WAL
 HAMDA TAAM-MAN
 ALLAAHUMMA SALLE
 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.

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

(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."*²

(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

¹ Behaar al-Anwaar, vol. 102, p. 225

² 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.

perform after sunrise but it is better if it is nearer to noon. Recite this supplication after performing ghusl."

اَللّٰهُمَّ طَهِّرْنِيْ وَ طَهِّرْ قَلْبِيْ وَ اَنْقِ
عُسْلِيْ وَ اَجْرِ عَلَى لِسَانِيْ ذِكْرَكَ وَ
ذِكْر نَّبِيِّكَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَ اٰلِهِ
وَ اجْعَلْنِيْ مِنَ التَّوَّابِيْنَ وَ مِنَ
الْمُتَطَهِّرِيْنَ.

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 repentant and the purified ones.¹

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.

(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:

لَا إِلَهَ إِلَّا اللهُ وَ اللهُ أَكْبَرُ وَ سُبْحَانَ
اللهِ وَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا
وَ لَمْ يَكُنْ لَهُ شَرِيْكٌ فِي الْمُلْكِ وَ لَمْ
يَكُنْ لَهُ وَلِيٌّ مِنَ الدُّلِّ وَ كَبْرَهُ تَكْبِيرًا يَا
سَابِغَ النِّعَمِ وَ يَا دَافِعَ النِّقَمِ يَا بَارِئَ
النَّسَمِ يَا عَلِيَّ الْهَمَمِ وَ يَا مُغْنِيَّ الظُّلَمِ
يَا ذَا الْجُودِ وَ الْكَرَمِ يَا كَاشِفَ الضُّرِّ
وَ الْاَلَمِ يَا مُؤَنِّسَ الْمُسْتَوْجِحِيْنَ فِي
الظُّلَمِ يَا عَالِمًا لَا يَعْلَمُ صَلَّى عَلَى مُحَمَّدٍ
وَ اٰلِ مُحَمَّدٍ وَ اَفْعَلُ يَنْ مَا اَنْتَ اَهْلُهُ
يَا مَنْ اسْمُهُ دَوَاءٌ وَ ذِكْرُهُ شِفَاءٌ وَ
طَاعَتُهُ غِنَاءٌ اِرْحَمْ مَنْ رَأْسُ مَالِهِ

LAA ELAAHA ILLAL
LAAHO WAL LAAHO
AKBARO WA SUBHAANAL
LAAHE WAL HAMDO
LILLAAILIL 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

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

¹ Fiqh Imam Reza (a.s.), p. 175

الرَّجَاءُ وَ سِلَاحُهُ الْبُكَاءُ سُبْحَانَكَ لَا
إِلَهَ إِلَّا أَنْتَ يَا حَنَّانُ يَا مَنَّانُ يَا بَدِيعَ
السَّمَاوَاتِ وَالْأَرْضِ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ.

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
SELAH OHUL BOKAAA-O
SUBHAANAKA LAA
ELAAHA ILLAA ANTA YAA
HANNAANO YAA
MANNAANO YAA BADEE-
A'S SAMAAWAATE WAL
ARZE YAA ZAL JALAALE
WAL IKRAAM.

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 the earth, O Lord of majesty and honor.¹

(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 تَلَاثُونَ لِلدُّنْيَا وَ تَلَاثُونَ لِلْآخِرَةِ.

*"Whoever recites salawat one hundred times (on Friday), Almighty Allah will fulfil sixty of his invocations out of which thirty would be related to this world and thirty will be of hereafter."*²

(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

¹ Nuzhah al-Zaahed, p. 241

² Wasaael al-Shiah, vol. 5, p. 71; Behaar al-Anwaar, vol. 89, p. 351

salaat on Friday:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِ مُحَمَّدٍ
 الْمُصْطَفَيْنِ بِأَفْضَلِ صَلَوَاتِكَ وَ بَارِكْ
 عَلَيْهِمْ بِأَفْضَلِ بَرَكَاتِكَ وَ السَّلَامُ عَلٰى
 أَرْوَاحِهِمْ وَ أَجْسَادِهِمْ وَ رَحْمَةُ اللهِ وَ
 بَرَكَاتُهُ.

ALLAAHUMMA SALLE
 A'LAA MOHAMMADIN WA
 AALE MOHAMMADENIL
 MUSTAFAYNA BE-AFZALE
 SALWAAATEKA 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.

If Surah Qadr is recited ten times after Asr salaat on Friday, it carries abundant reward.¹

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:

اِزْبِ اَبَا الْحَسَنِ فِي لَيْلَةِ الْجُمُعَةِ وَ فِي شَهْرِ رَمَضَانَ وَ فِي اللَّيْلِ وَ فِي سَائِرِ الْاَيَّامِ فَإِنَّ اللَّهَ يَكْفِيكَ 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."*²

¹ Fiqh Imam Reza (a.s.), p. 128; Behaar al-Anwaar, vol. 90, p. 95

² Wasaaal al-Shiah, vol. 10, p. 469

Chapter 11

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

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:

“Performing 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.”²

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.”³

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:

¹ Oyoon Akhbaar al-Reza (a.s.), vol. 1, p. 230

² Behaar al-Anwaar, vol. 98, p. 151

³ Behaar al-Anwaar, vol. 98, p. 151

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:

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ بَهَائِكَ بِأَهْلِهِ وَ
كُلِّ بَهَائِكَ بِهَيْئِهِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ
بِبَهَائِكَ كُلِّهِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ
جَمَالِكَ بِأَجْمَلِهِ وَكُلِّ جَمَالِكَ بِجَمِيلِهِ.
اللَّهُمَّ إِنِّي أَسْأَلُكَ بِجَمَالِكَ كُلِّهِ. اللَّهُمَّ
إِنِّي أَسْأَلُكَ مِنْ جَلَالِكَ بِأَجَلِّهِ وَكُلِّ
جَلَالِكَ بِجَلِيلِهِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ
بِجَلَالِكَ كُلِّهِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ
عَظَمَتِكَ بِأَعْظَمِهَا وَكُلِّ عَظَمَتِكَ
عَظِيمَتِهِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعَظَمَتِكَ
كُلِّهَا. اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ نُورِكَ
بِأَنْوَرِهِ وَكُلِّ نُورِكَ بِزَيَّادِهِ. اللَّهُمَّ إِنِّي
أَسْأَلُكَ بِنُورِكَ كُلِّهِ. اللَّهُمَّ إِنِّي
أَسْأَلُكَ مِنْ رَحْمَتِكَ بِأَوْسَعِهَا وَكُلِّ
رَحْمَتِكَ بِأَسْعَى. اللَّهُمَّ إِنِّي أَسْأَلُكَ
بِرَحْمَتِكَ كُلِّهَا. اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ
كَلِمَاتِكَ بِأَتَمِّهَا وَكُلِّ كَلِمَاتِكَ بِأَكْمَلِهَا.
اللَّهُمَّ إِنِّي أَسْأَلُكَ بِكَلِمَاتِكَ كُلِّهَا. اللَّهُمَّ
إِنِّي أَسْأَلُكَ مِنْ كَمَالِكَ بِأَكْمَلِهِ وَكُلِّ
كَمَالِكَ بِأَكْمَلِهِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ

ALLAAHUMMA INNEE AS-
ALOKA MIN BAHAA-EKA
BE-ABHAAHO WA KULLO
BAHAA-EKA BAHIIYUN.
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 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

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 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

بِكَمَالِكَ كُلِّهِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ
 أَسْمَائِكَ بِأَكْبَرِبَا وَكُلِّ أَسْمَائِكَ كَبِيرَةً.
 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَسْمَائِكَ كُلِّهَا. اللَّهُمَّ
 إِنِّي أَسْأَلُكَ مِنْ عِزَّتِكَ بِأَعَزِّبَا وَكُلِّ
 عِزَّتِكَ عَزِيزَةً. اللَّهُمَّ إِنِّي أَسْأَلُكَ
 بِعِزَّتِكَ كُلِّهَا. اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ
 مَشِيتِكَ بِأَمْضَابَا وَكُلِّ مَشِيتِكَ
 مَاضِيَةً. اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَشِيتِكَ
 كُلِّهَا. اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ قُدْرَتِكَ
 بِالْقُدْرَةِ الَّتِي اسْتَطَلَّتْ بِهَا عَلَى كُلِّ
 شَيْءٍ وَكُلِّ قُدْرَتِكَ مُسْتَطِيلَةً. اللَّهُمَّ
 إِنِّي أَسْأَلُكَ بِقُدْرَتِكَ كُلِّهَا. اللَّهُمَّ إِنِّي
 أَسْأَلُكَ مِنْ عِلْمِكَ بِأَقْذِهِ وَكُلِّ
 عِلْمِكَ نَافِذٍ. اللَّهُمَّ إِنِّي أَسْأَلُكَ
 بِعِلْمِكَ كُلِّهِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ
 قَوْلِكَ بِأَرْضَاهُ وَكُلِّ قَوْلِكَ رَاضِيٍّ.
 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِقَوْلِكَ كُلِّهِ. اللَّهُمَّ
 إِنِّي أَسْأَلُكَ مِنْ مَسَائِلِكَ بِأَحَبِّهَا
 إِلَيْكَ وَكُلِّ مَسَائِلِكَ إِلَيْكَ حَبِيبَةٍ.
 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَسَائِلِكَ كُلِّهَا.
 اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ شَرَفِكَ بِأَشْرَفِهِ
 وَكُلِّ شَرَفِكَ شَرِيفٍ. اللَّهُمَّ إِنِّي
 أَسْأَلُكَ بِشَرَفِكَ كُلِّهِ. اللَّهُمَّ إِنِّي
 أَسْأَلُكَ مِنْ سُلْطَانِكَ بِأَدْوَمِهِ وَكُلِّ
 سُلْطَانِكَ دَائِمٍ. اللَّهُمَّ إِنِّي أَسْأَلُكَ
 بِسُلْطَانِكَ كُلِّهِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ
 مُلْكِكَ بِأَفْخَرِهِ وَكُلِّ مُلْكِكَ فَاحِزٍ.
 اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمُلْكِكَ كُلِّهِ. اللَّهُمَّ

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
 KALEMBEAAATEKA
 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
 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

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 are rare and
 supreme. O Allah! I beseech

إِنِّي أَسْأَلُكَ مِنْ عُلُوكِ بِأَعْلَاهُ وَ كُلُّ
 عُلُوكِ عَالٍ. اللَّهُمَّ إِنِّي أَسْأَلُكَ بِعُلُوكِ
 كُلِّهِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ مَتِكَ
 بِأَقْدَمِهِ وَ كُلِّ مَتِكَ قَدِيمٍ. اللَّهُمَّ إِنِّي
 أَسْأَلُكَ بِمَتِكَ كُلِّهِ. اللَّهُمَّ إِنِّي
 أَسْأَلُكَ مِنْ آيَاتِكَ بِأَكْرَمِهَا وَ كُلِّ
 آيَاتِكَ كَرِيمَةٍ. اللَّهُمَّ إِنِّي أَسْأَلُكَ
 بِآيَاتِكَ كُلِّهَا. اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَا
 أَنْتَ فِيهِ مِنَ الشَّانِ وَالْجَبْرُوتِ وَ
 أَسْأَلُكَ بِكُلِّ شَأْنٍ وَحْدَهُ وَ جَبْرُوتِ
 وَحْدَهَا. اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَا تُجِيبُنِي
 بِهِ حِينَ أَسْأَلُكَ فَاجْنِبْنِي يَا اللَّهُ، وَ
 افْعَلْ بِي كَذَا وَ كَذَا.

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 ELAYKA
 HABEEBATUN.
 ALLAAHUMMA INNEE AS-
 ALOKA BE-MASAA-ELEKA
 KULLEHAA. ALLAAHUMMA
 INNEE AS-ALOKA MIN

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

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
 AAYAATEKA
 KAREEMATUN.
 ALLAAHUMMA INNEE AS-
 ALOKA BE-AAYAATEKA
 KULLEHAA. ALLAAHUMMA

distinctions 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

INNEE AS-ALOKA BEMAA	You to give me whereby
ANTA FEEHE MENASH	You exercises absolute
SHAANE WAL	authority and power, I
JABAROOTE. WA AS-	beseech You in the name of
ALOKA BE-KULLE	(Your) total exclusive
SHAANIN WAHDAHU WA	omnipotence, and singular
JABAROOTIN WAHDAHAA.	absolute authority. O Allah!
ALLAAHUMMA INNEE AS-	I ask You to give me
ALOKA BEMAA	whereby You gives answer
TOJEEBONEE BEHI HENA	to my supplication
AS-ALOKA FA-AJIBNEE	whenever I turn to You,
YAA ALLAAH, WAF A'L	therefore hear my prayers
BEE KAZAA WA KAZAA.	O Allah! do for me so and
	so.

Then beseech Almighty Allah which will surely be answered Allah (s.w.t.) willing.¹

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:

بِئْسَ الْعَدُوُّ فَاحْذَرُوهُمْ

They are the enemy, therefore beware of them.²

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 فِتْنَةُ 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

¹ Iqbaal al-Aamaal, p. 345; Zaad al-Ma'ad, p. 117; Behaar al-Anwaar, vol. 98, p. 93

² Surah Munaafeqoon (63): Verse 4

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:

اَللّٰهُمَّ لَنْ كَانَ فَرَجِيْ مِمَّا اَنَا فِيْهِ الْمَوْتُ، فَعَجِّلْ لِي السَّاعَةَ.

“O Allah! If my death is attached with the release from imprisonment, please hasten it.”

Imam Reza (a.s.) left this world in a distressed and melancholic condition. No wise person would ever imagine that a mundane person like Ma'moon – who had killed his brother Muhammad Ameen mercilessly, ordered to hang his head in his courtyard and ordered his soldiers to curse the head and collect the reward – would call Imam Reza (a.s.) from Madinah to offer vicegerency. Whereas, caliphate was the light of the eyes for Ma'moon. Also, it is said that: 'Kingdom is barren.' His brother Ameen was knowing this very well. Therefore, when he was arrested, he asked Ahmad Ibn Salaam: 'Will Ma'moon assassinate me?' Ahmad replied: 'No, he will not kill you because he has a place for you in his heart which will prevent him from killing you.' On this Ameen said: 'Alas! Kingdom is barren, he does not have mercy (for it).'

In the book 'Eejaaj al-Ahzaan' (page 66) the letter written by Ma'moon regarding offering of vicegerency to Imam Reza (a.s.) has been mentioned and Imam (a.s.)'s supplication is also mentioned therein.

Ma'moon never wanted that the virtues and excellent qualities of Imam Reza (a.s.) should come to light which is apparent with the event when he (a.s.) was going to perform Eid prayer.

Atlast when Ma'moon noticed that the magnificence, fame, dignity, knowledge and exaltation of Imam Reza (a.s.) is growing day by day and his love is being routed in the hearts of people, the fire of emulation and jealousy started burning in his chest and he was on the look of a solution and as a result he killed Imam Reza (a.s.) with poison.

Ahmad Ibn Ali reports on the authority of Shaikh Sudooq that he said: 'I asked Abu Salt Harawi: 'How did Ma'moon prepare to kill Imam Reza (a.s.)? Although he was having firm belief in him and he would always express his love for him and he appointed him as his successor?'

Abu Salt said: The reason behind Mamoon for expressing his respect and regards for Imam Reza (a.s.) was because he very well knew his magnificence. He had rewarded the position of his heir apparent to him so that people could understand that he is inclined towards this world and by this way he wanted to diminish his love from the hearts of the people. But when he saw that his thrust did not work instead his respect is getting boosted, he invited prominent theologicians and scholars of many religions including Jews, Catholic, Archbishop, High Rabbi, the Hindu high Priest, followers of Zoroaster for a debate with him so that they could overcome him and when his diminution and weakness will be manifested before the people their belief in him would end. But this trick also could not work and went against his expectation and all the scholars and theologians were defeated and they accepted his superiority and magnificence.¹

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:

اَللّٰهُمَّ اِنَّكَ تَعْلَمُ اَنِّيْ مُكْرَهٌ مُّضْطَرٌّ فَلَا	ALLAAHUMMA	INNAKA	O Allah! You know that I am
تُوَاخِذُنِيْ كَمَا لَمْ تُوَاخِذْ عَبْدَكَ وَ نَبِيَّكَ	TA'LAMO	ANNEE	forced, compelled (to accept
يُوسُفَ حِيْنَ وَقَعَ اِلَى وِلَايَةِ مِصْرَ.	MUKRAHUN	MUZ-TARRUN	vicegerency) then (please)
	FALAA	TO-AAKHIZNEE	do not reproach me for it like
	KAMAA	LAM TO-AAKHIZ	

¹ Tatimmah al-Muntahaa, p. 279

**A'BDACA WA NABIYYAKA You had not reproached
 YOOSOFA HEENA WAQA-A' Your servant and Your
 ELAA WELAAYATE MISR. 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

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 Ashaaerah 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

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, Shahar, Barbaat, Lahaj, Aden and Falaat were also annexed in his rule.¹

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.'

¹ 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

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

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 أَخْبَى لَيْلَةَ الْقَدْرِ غُفِرَتْ لَهُ ذُنُوبُهُ وَ لَوْ كَانَتْ عَدَدَ نُجُومِ السَّمَاءِ وَ مِثْقَالِ الْجِبَالِ وَ مَكَايِلَ الْبَحَارِ.

“Whoever remains awake on the night of power Almighty Allah will forgive his sins even though they would be equal to the numbers of stars on the sky, equal to the weight of the mountains and in measure equal to the rivers.”²

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 Oyoon Akhbaar al-Reza (a.s.), vol. 2, p. 24; In Saheefah al-Imam Reza (a.s.) with major difference.

² Wasaael al-Shiah, vol. 5, p. 173

(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:

وَلْيُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدَيْكُمْ 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

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.

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

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 مَّهِيمَةِ الْأَنْعَامِ وَالْحَمْدُ لِلَّهِ عَلَى مَا أَبْلَأَنَا

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 فَلَانُ تَقَبَّلَ اللَّهُ مِنْكَ وَمِنَّا

'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 فَلَانُ تَقَبَّلَ اللَّهُ مِنَّا وَمِنْكَ

'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

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

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.’¹

(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.²

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 عَلِمْتُ أَحَدًا مِنْ أَهْلِ الْمَغْرِبِ قَدِيمٌ؟

“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.”

¹ Usul al-Kaafi, vol. 4, p. 181, Tr. 4

² 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.

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.

Visiting the Shrine pf Imam Reza (a.s.) On 23rd Zilqad

Allamah Majlisi (r.a.) reports on the authority of Sayed ibne Taaos (r.a.) who said that I have seen in some of the books written by Shia scholars that they narrated:

"It is desirable to recite any ziyaarat of Imam Reza (a.s.) from far or near on on 23rd Zilqad."³

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:

¹ Masaar al-Shiah, p. 34

² Behaar al-Anwaar, vol. 98, p. 198

³ Behaar al-Anwaar, vol. 102, p. 43

“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

Ziyaarat of Imam Reza (a.s.) on 25th Zilqad²

Mir Daamaad writes in the magazine ‘Arba-a’h Ayyaam’:

On this day visiting 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 أَيَّامُ أَرْبَع (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

¹ Arba-a’h Ayyaam, p. 76

² دَحْوُ الْأَرْضِ (Spreading of the Earth)

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:

أَعْتَسِلُ 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:

أُصَلِّي صَلَاةَ زِيَارَةِ مَوْلَايَ الرِّضَا عَلَيْهِ السَّلَامُ عَنِ الْبُعْدِ فِي يَوْمِ دَحْوِ الْأَرْضِ لِنَدْبِهَا قُرْبَةً إِلَى اللَّهِ

"I perform the salaah of ziyaarat of Imam Reza (a.s.) from distance on this day of Dahwul Arz to seek the proximity of Almighty Allah."

After finishing the prayer one should recite the Tasbeeh of Hazrat Faatemah Zahra (s.a.), keep the head in prostration and nose and forehead on the Turbah of Imam Husain (a.s.) and say:

اَللّٰهُمَّ اِنَّ هَاتَيْنِ الرَّكْعَتَيْنِ هَدِيَّةٌ مِنِّيْ اِلَى
رُوحِ سَيِّدِيْ وَ اِمَامِيْ عَبْدِكَ وَ وَلِيِّكَ
اَيُّي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرِّضَا...

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

Then after raising the head from prostration one should stand up and facing holy Mashhad make the niyyat of Ziyaarat saying: I perform the ziyaarat of Imam Reza (a.s.) on this day of Dahwul Arz on behalf of myself, my parents and all the

¹ This supplication is mentioned in Chapter VII

faithful believing men and believing women to seek the proximity of Almighty Allah.”

In Arabic it should be done like this:

أَزُورُ سَيِّدِي وَ مَوْلَايَ وَ إِمَامِي أَبَا الْحَسَنِ عَلِيَّ بْنَ مُوسَى الرِّضَا عَلَيْهِ السَّلَامُ عَنِ الْبُعْدِ فِي مَقَامِي بَدَا عَنِّي وَ عَنِ
وَالِدَتِي وَ عَنِ جَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ لِنُدْبِهَا فُرْتَةً إِلَى اللَّهِ-

Then Mir Daamaad has recorded ‘Ziyaarat-e-Jawadiyyah’ which will be mentioned in the chapter of Ziyaarat of Imam Reza (a.s.).¹

(3) Month Of Zilhajj

Imam Reza (a.s.) recommended to recite the following supplication on the day of Arafah:

اَللّٰهُمَّ كَمَا سَتَرْتَ عَلَيَّ مَا لَمْ اَعْلَمْ فَاعْفُرْ لِي
مَا تَعْلَمُ وَ كَمَا وَسِعَنِي عِلْمُكَ فَلْيَسِّعْنِي
عَفْوَكَ وَ كَمَا بَدَأْتَنِي بِالْاِحْسَانِ فَاتِّمِّمْ نِعْمَتَكَ
بِالْغُفْرَانِ وَ كَمَا اَكْرَمْتَنِي بِمَعْرِفَتِكَ فَاشْفَعْهَا
بِمَغْفِرَتِكَ وَ كَمَا عَزَّفْتَنِي وَحْدَانِيَّتَكَ
فَاكْرِمْنِي بِطَاعَتِكَ وَ كَمَا عَصَمْتَنِي وَمِمَّا لَمْ
اَكُنْ اَعْصِمْ مِنْهُ اِلَّا بِعِصْمَتِكَ فَاعْفُرْ لِي
مَا لَوْ شِئْتُ عَصَمْتَنِي مِنْهُ يَا جَوَادُ يَا
كَرِيْمُ يَا ذَا الْجَلَالِ وَ الْاِكْرَامِ.

ALLAAHUMMA KAMAA
SATARTA A'LAYYA MA
LAM A-A'LAM FAGH-FIR
LEE MA 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'RRRAFTANEE
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 MA LAW SHEA-TA
A'SAMTANEE MINHO

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

¹ Arba-a'h Ayyaam, p. 53

YAA JAWAADO YAA All-Magnanimous! O All-
KAREEMO YAA ZAL generous! O Lord of
JALAALE WAL IKRAAM. majesty and honoring!.¹

Salaat Of Eid al-Azha

Ma'moon was unwell on the day of Eid al-Azha so he requested Imam Reza (a.s.):

'O Abul Hasan! You go and pray the salaat of Eid alongwith the people.'

When Imam Reza (a.s.) set out to perform Eid prayer he was wearing white dress and had white turban on his head both of cotton cloth. With a staff in his hand he was proceeding towards the place of prayer on foot and reciting:

السَّلَامُ عَلَى أَبِي آدَمَ وَ نُوحٍ، السَّلَامُ عَلَى أَبِي إِبْرَاهِيمَ وَ إِسْمَاعِيلَ، السَّلَامُ عَلَى أَبِي مُحَمَّدٍ وَ عَلِيٍّ، السَّلَامُ
عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ.

"Peace be upon my father Adam (a.s.) and Nooh (a.s.), peace be upon my father Ibrahim (a.s.) and Ismaaeel (a.s.), peace be upon my father Muhammad (s.a.w.a.) and Ali (a.s.), peace be upon the righteous servants of Allah.

As soon as people saw him, they rushed towards him and there was crowd to kiss his hands. When some of the close persons of Ma'moon saw this situation they suggested to Ma'moon: "You perform the prayer else you will loose your rulership". They told him to set out as soon as possible.

Imam Reza (a.s.) was still on his way due to overcrowding. In the mean time Ma'moon proceeded and stood for the prayer so that people could pray behind him.²

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.³

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

¹ Hadiyyah al-Zaaereen Wa Behjah al-Naazereen, p. 561; Mustadrak al-Wasaael, vol. 10, p. 25; Behaar al-Anwaar, vol. 98, p. 216

² Behaar al-Anwaar, vol. 49, p. 171

³ Eejaaj al-Ahzaan, p. 129

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:

لَنَّ يَوْمَ الْغَدِيرِ فِي السَّمَاءِ أَشْهَرُ مِنْهُ فِي الْأَرْضِ لَنَّ بِهِ عَرْ وَ جَلَّ فِي الْفَرْدَوْسِ الْأَعْلَى قَصْرًا لَبَنَةً مِنْ دَهَبٍ وَ لَبَنَةً مِنْ فِضَّةٍ فِيهِ مِائَةُ أَلْفِ قُبَّةٍ مِنْ يَاقُوتٍ حُمْرَاءَ وَ مِائَةُ أَلْفِ خَيْمَةٍ مِنْ يَاقُوتٍ أَحْضَرَ ثَرَابُهُ الْمِسْكُ وَ الْعَنْبَرُ فِيهِ أَرْبَعَةُ أَهْجَارٍ: حَمْرٍ مِنْ حَمَرٍ وَ تَحْمَرُ مِنْ مَاءٍ وَ تَحْمَرُ مِنْ لَبَنٍ وَ تَحْمَرُ مِنْ عَسَلٍ حَوَالِيهِ أَشْجَارٌ جَمِيعُ الْفَوَاكِهِ عَلَيْهِ طُيُورٌ أَبَدَانَهَا مِنْ لُؤْلُؤٍ وَ أَحْبَحْتَهَا مِنْ يَاقُوتٍ تَضُوتُ بِالْوَانِ الْأَضْوَاتِ.

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 يَوْمُ الْغَدِيرِ وَرَدَ إِلَى ذَلِكَ الْقَصْرِ أَهْلُ السَّمَاوَاتِ يُسَبِّحُونَ اللَّهَ وَ يَقْدِسُونَهُ وَ مَهْلِكُونَهُ فَتَطَائِرُ تِلْكَ الطُّيُورُ فَتَنْقَعُ 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 بِنَارِ فَاطِمَةَ عَلَيْهَا السَّلَامُ فَإِذَا كَانَ آخِرُ الْيَوْمِ نُوذُوا: انْصَرِفُوا إِلَى مَرَاتِبِكُمْ فَقَدْ آمَنْتُمْ 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 فَأَحْضُرْ يَوْمَ الْغَدِيرِ عِنْدَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ فَإِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يُغْفِرُ لِكُلِّ مُؤْمِنٍ وَ مُؤْمِنَةٍ وَ مُسْلِمٍ وَ مُسْلِمَةٍ ذُنُوبَ سِتِّينَ سَنَةً وَ يُغْنِيكَ مِنَ النَّارِ ضِعْفَ مَا أَعْتَقَ مِنْ شَهْرِ رَمَضَانَ وَ لَيْلَةَ الْقَدْرِ وَ لَيْلَةَ الْفِطْرِ وَ لِيَزْهَمَ فِيهِ بِأَلْفِ دِرْهَمٍ لِإِخْوَانِكَ الْعَارِفِينَ وَ أَفْضَلَ عَلَى إِخْوَانِكَ فِي هَذَا الْيَوْمِ وَ سَرٍّ فِيهِ كُلِّ

مُؤْمِنٍ وَ مُؤْمِنَةٍ.

Listen, son of Abu-Nasr! Wherever you are, try your best to present yourself at the tomb of Ameer al-Momineen (a.s.) on the Ghadeer Day. Verily, Almighty Allah forgives the sins of sixty years of each faithful believer and Muslim individual, male and female (who presents himself/herself there at on this day). On this day too, Almighty Allah releases from Hellfire two folds as many people as He releases during the month of Ramazan, the Grand (i.e Qadr) Night and the night before Eid al-Fitr night. A single dirham that is given as alms on this day to the believing brethren is equal to one thousand dirhams (that are given as alms on other occasions). Try to do favors to your brethren on this day and try to please each believing man and woman.

Then he (a.s.) said:

يَا أَهْلَ الْكُوفَةِ لَقَدْ أُعْطِيتُمْ خَيْرًا كَثِيرًا وَ إِنَّكُمْ لَمَنِ امْتَحَنَ اللَّهُ قَلْبَهُ لِلْإِيمَانِ مُسْتَدْلُونَ مَهْزُورُونَ 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

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

¹ Iqbaal al-Aamaal, p. 783; Wasaael al-Shiah, vol. 10, p. 302; Misbaah al-Motahajjid, p. 737

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 intendedness. 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 supplicants. So Allah – the High – showered his blessings over him because He preserves regards for him and He awarded him nobility and magnanimity and extended it to the extent having no boundary. So that he could remain attached with Him forever.

So the Almighty Allah selected a group of some special persons from amongst His creature after His messenger and offered them splendor as that of His own and elevated their position and reposed them as a guide for inviting people of all ages towards themselves.

He created them in the form of light before all other creatures and made them speak with His might and revealed over them His Glorification and Praise and selected them as His Argument over all those who accepted His Lordship and Devotion. And through their medium He awarded speaking power to dumbs so that they could confess the Lordship of Sublime Allah and He is the Creator of the earth and heavens.

He made them witness on His being a Creator and made them responsible by His Commandment and Will whatever He wanted. He made them interpretor of His love and manifested His intention through their tongue.

'They do not procede Him in speech and (only) according to His Commandment do they act. He knows what is before them and what is behind them and they do not intercede except for Him when He approves and for fear of Him they tremble.'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

¹ Surah Anbiya (21): Verses 27, 28

لَا يَسْتَفِئُونَ بِالْقَوْلِ وُتُمْ بِأَمْرِهِ يَعْمَلُونَ ﴿٢٧﴾ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ ﴿٢٨﴾ إِلَّا لِمَنْ ارْتَضَى وَتُتْمَ مِنْ حَشِيَّتِهِ مُشْفِقُونَ ﴿٢٨﴾

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.”¹

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.

¹ Surah Anfaal (8): Verse 45

Follow His path and do not follow a path that is not from Him.¹
Otherwise, you will become lost.

إِنَّ هَذَا يَوْمٌ عَظِيمٌ الشَّانِ فِيهِ وَقَعَ الْفَرْجُ وَ رُفِعَتِ الدَّرَجُ وَ وَصَحَتِ الْحُجُبُ.
 وَ هُوَ يَوْمُ الْإِبْصَاحِ وَ الْإِفْصَاحِ عَنِ الْمَقَامِ الصَّرَاحِ وَ يَوْمُ كَالِ الدِّينِ وَ يَوْمُ الْعَهْدِ الْمُعْهُودِ وَ يَوْمُ الشَّاهِدِ وَ الْمَشْهُودِ
 وَ يَوْمُ تَبْيَانِ الْعُقُودِ عَنِ التَّفَاقِقِ وَ الْجُودِ وَ يَوْمُ الْبَيَانِ عَنْ حَقَائِقِ الْإِيمَانِ وَ يَوْمُ دَحْرِ الشَّيْطَانِ وَ يَوْمُ 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 الْفُضْلِ الَّذِي كُنْتُمْ تُوعِدُونَ هَذَا يَوْمُ الْمَلَأِ الْأَعْلَى الَّذِي أَنْتُمْ عَنْهُ مُعْرِضُونَ هَذَا يَوْمُ الْإِزْسَادِ وَ يَوْمُ مَخْنَةِ الْعِبَادِ وَ يَوْمُ اللَّيْلِ عَلَى الرُّودِ.

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 إِدْءَاءِ خَفَايَا الصُّدُورِ وَ مُضْمَرَاتِ الْأُمُورِ هَذَا يَوْمُ التُّصُوصِ عَلَى أَهْلِ الْخُصُوصِ هَذَا يَوْمُ شَيْثِ هَذَا يَوْمُ
 اِدْرِيسَ هَذَا يَوْمُ يُوشَعَ هَذَا يَوْمُ شَتْمَعُونَ هَذَا يَوْمُ الْأَمْنِ الْمَأْمُونِ هَذَا يَوْمُ إِطْهَارِ 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.

¹ And (know) that وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ. وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ. ذَلِكَمُ وَصْيَاكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ١٥٣
 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

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 ﴿٦٧﴾ رَبَّنَا آتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْنًا كَبِيرًا ﴿٦٨﴾

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.¹

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?”²

Then they will say, ‘If Allah had guided us, we too would have guided you;’³

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.

¹ Surah Ahzaab (33): Verses 67-68

² Surah Ghaafir (40), Verse 47

³ Surah Ibrahim (14), Verse 21

إِنَّ اللَّهَ يُحِبُّ الَّذِينَ يُقَاتِلُونَ فِي سَبِيلِهِ صَفًّا كَانَتْهُمْ بُنْيَانًا مَرْصُوصًا ﴿٤﴾

Surely Allah loves those who fight in His way in ranks as if they were a firm and compact wall.¹

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 مَنْ لَمْ يَسْلُكْهُ بِطَاعَةِ اللَّهِ فِيهِ هَوًى بِهِ إِلَى النَّارِ وَ أَنَا سَبِيلُهُ الَّذِي نَصَبَنِي اللَّهُ لِلْإِتِّبَاعِ بَعْدَ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلهِ أَنَا قَسِيمُ الْجَنَّةِ وَ النَّارِ وَ أَنَا حُجَّةُ اللَّهِ عَلَى الْفُجَّارِ 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

¹ Surah Saff (61): Verse 4

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.¹

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.

¹ Misbaah al-Motahajjid, p. 752; Iqbal al-Aa’maal, p. 773; al-Misbaah, p. 919

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 oversighted 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 meaning 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 مِنَ الْمُتَمَسِّكِينَ
بِوَلَايَةِ أَمِيرِ الْمُؤْمِنِينَ وَ الْأَئِمَّةِ عَلَيْهِمُ

ALHAMDO
LAZEE
MENAL

LILLA AHIL
JA-A'LANAA

Praise be to Allah, who
blessed us to be among
those who cling and hold

السَّلَامُ. MOTAMASSEKEENA BE- to the "Wilayaat" (love,
WELAAYATE AMEERIL friendship and authority)
MOAMENEENA WAL- of Ameer al-Momineen
AIMMATE A'LAYHEMUS and all the Imams (a.s.).
SALAAM.

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 اكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ 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...¹

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.²

(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 Ashooraa, Allah (s.w.t.) shall grant him his desires of this world and the hereafter. The one for whom the day of Ashooraa 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 Ashooraa 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,

¹ Surah Maidah (5): Verse 3

² Full translation from Iqbal al-Aa'maal, vol. 2, p. 356

"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 لِقَارَاتِ 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

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

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

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

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.²

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.’

¹ Behaar al-Anwaar, vol. 45, p. 94

² Al-Da’waat, vol. 162; Oyyoon Akhbaar al-Reza (a.s.), vol. 2, p. 21

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.¹

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 أَحْكُمْ بَيْنِي وَ بَيْنَ قَاتِلِي وَلِيِّي

'O the Judge of the judges! Judge between me and the murderers of my son.'

Imam Ali ibn Abi Taalib (a.s.) also said that Allah's Prophet (s.a.w.a.) said,

وَيَحْكُمُ لِبَنَّتِي 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.).'²

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

¹ Oyoon Akhbaar al-Reza (a.s.), vol. 1, Chapter 30, Tr. No. 54

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

Exalted: O Lord! My brother Haaroon has died. Please forgive him. Allah – the High – revealed to him,

يَا مُوسَىٰ لَوْ سَأَلْتَنِي فِي الْأَوَّلِينَ وَالْآخِرِينَ لَأَجَبْتُكَ مَا خَلَا قَاتِلَ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ عَلَيْهِمَا السَّلَامُ
فَلَنِي أَنْتَقِمَ 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.”¹

(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 alligence was made i.e. 1st or 6th of month of Ramazan.²

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.

Circumstances Under Which Imam Reza (a.s.) was Matyred 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.’

¹ Saheefah al-Imam al-Reza (a.s.), p. 263

² Behaar al-Anwaar, vol. 102, p. 43

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

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

¹ Oyoon Akhbaar al-Reza (a.s.), vol. 2, p. 244; al-Saaqib Fee al-Manaaqib, p. 849

poisoned a thread, and has put it through the grapes using a needle and has poisoned the pomegranates by having one of his servants rub poison on his hands, and the servant has peeled the pomegranates and pulled out all the seeds, thereby covering them with poison. Then tomorrow Ma'moon will invite me (to his house), offer me these grapes and pomegranates, and he will ask me (i.e. force me) to eat them. Then I will eat them. The decree will come to happen and I will die.

When I die, Ma'moon will say, 'I must perform the ceremonial burial ablutions of his body with my own hands.' Once Ma'moon says that, you should privately tell him that I told you to tell him not to perform the ceremonial burial ablutions for me, shroud me or bury me; else the Divine Punishment that is to be brought upon him (Ma'moon) later will be brought upon him sooner. And that which he is trying to avoid will rush towards him. Then Ma'moon will accept this and give up.'

Then Harsama added, "I said, 'Yes my master!' Then Imam Reza (a.s.) continued,

'Then Ma'moon will appoint you to perform the ceremonial burial ablutions for me. Ma'moon himself will sit at a high point to watch you wash my body. O Harsama! Do not do anything related to my ceremonial burial ablutions until you see a white tent set up next to the house. Once you see it set up, take me inside wearing the clothes in which I had died. Stay outside and wait along with the others. Do not raise the tent to look in, lest you will be destroyed.

Then Ma'moon will come to you and ask, 'O Harsama! Don't you say that no one but a Divine Leader can wash a Divine Leader's body? Then who washed Abul Hasan Ali ibn Moosa (a.s.) while his son Muhammad (a.s.) was in Madinah that is one of the cities in Hijaz, and Imam Reza (a.s.) is here in Toos?'

Once Ma'moon says this, you should answer him as follows, 'No one needs to perform the ceremonial burial ablutions for a Divine Leader, except for the Divine Leader after him.

However, if someone violates this principle and performs the ceremonial burial ablutions for the Imam, this act will not void the Imam's Divine Leadership. It will neither void the Divine Leadership of the Imam succeeding him, even if someone forces him not to perform the

ceremonial burial ablutions for his father's body. If Imam Reza (a.s.) was in Madinah when he passed away, it is apparent that his son Muhammad (a.s.) would have performed the ceremonial ritual ablutions for him (a.s.). However, this did not happen, but Muhammad (a.s.) performed the ceremonial burial ablutions for his father (a.s.) in secret.'

Once the sides of the tent are lifted up you will see me in my shroud. Then lift up my body, place it in the coffin and carry me. Once he (Ma'moon) decides to have my grave dug, he will try to dig it in such a position that the grave of his father Haroon al-Rashid is located in the direction of the Qibla from my grave. This, however, will never happen. No matter how hard they hit the ground with a mattock, it will not be dug up, and they will not make any headway. Once they have made enough effort and got tired, tell Ma'moon that I have ordered you to use a mattock and hit the ground at the location in the direction of the Qibla from the grave of his father Haroon al-Rashid just once. Then once you do this the ground will open up, a grave will be dug and a tomb shall be erected. Once Ma'moon accepts this and you see the grave appear, do not place me in it immediately. Wait until some clear water comes up and reaches the level of the ground. Then a fish as large as the grave will appear swimming there. Do not put me in it as long as the fish is moving. Then the fish will disappear and the water will be drained. Then take me to the grave and place me in it. Do not let anyone throw any dirt over my body. The grave will get filled and covered up by itself.'"

Harsama added, "I said, 'Yes. My master!' Then Imam Reza (a.s.) told me,

'Remember what I told you and act accordingly. Do not disobey.'

Then I (Harsama) said, 'O my master! I take refuge in Allah that I will not disobey your orders.'"

Harsama added, "Then I left there crying and sad. Tears were falling down like drops sizzling in a frying pan. No one but Allah – the Highest – knew how I felt. Then Ma'moon called me in and I went to him. I stood near him until daytime. Then Ma'moon said, 'O Harsama! Go to Abul Hasan Imam Reza (a.s.), express my greetings to him and tell him, 'Come to us if it is not difficult for you. Else I will come to see you.' If Imam Reza (a.s.) accepts to come, insist that he (a.s.) comes sooner.'"

Harsama added, "When I went to Imam Reza (a.s.), he (a.s.) asked me, 'O Harsama! Do you remember what I have advised you to do?'"

I replied, 'Yes.' Then Imam Reza (a.s.) said,

'Give me my shoes. I know why Ma'moon has sent you here.'"

Harsama added, "Then I did this. Imam Reza (a.s.) put them on and walked towards Ma'moon. Then when he (a.s.) entered, Ma'moon stood up for him, embraced him and kissed him on the forehead. Ma'moon had Imam Reza (a.s.) seated on his couch next to himself. He started talking to him for hours until daybreak. Then he ordered one of his servants to bring pomegranates and grapes."

Then Harsama added, "When I heard this I could not control myself. I started to shiver. I turned around and quietly left the meeting, since I did not want Ma'moon to see me in that state. I went to a corner of the palace. When the sun was about to go down, I sensed that my master had left. He had left there and returned home. Then I saw that Ma'moon ordered that doctors and nurses be called in."

Harsama added, "I asked, 'What has happened?' They told me, Ali ibn Moosa al-Reza (a.s.) has become ill.' The people were in doubt, but I was certain about what had happened since I knew."

Harsama added, "When the second one-third part of the night came, loud crying could be heard from the house. I heard the crying and rushed in there from amongst the people who were rushing in. I looked and saw Ma'moon standing there on his feet with a bare head and open buttons. He was crying. Then I stood among the people and wept with deep sighs until the morning. Then Ma'moon held the mourning ceremonies. Then he stood up and walked to the place where our master Imam Reza (a.s.) was placed and said, 'Prepare a place for us. I want to perform his ceremonial burial ablutions in person.' I stepped forward and told Ma'moon what my master Imam Reza (a.s.) had told me regarding the ceremonial burial ablutions, shrouding and burying of his body. Then Ma'moon told me, 'O Harsama! I will not object to your performing the ceremonial burial ablutions for him. Do as you please.'

I was standing and saw that a tent had been set up. I and everyone in the house subject to me were standing behind the tent. We could hear the praises of Allah and His glorifications being recited along with the sound of water being poured

and pans being moved. We could also smell such a good scent that we had never before smelled before.

At once, I heard that Ma'moon called me to come up to the balcony of the house and said, 'You thought that no one would perform the ceremonial burial ablutions for a Divine Leader, except a Divine Leader like himself. Then where is his son Muhammad ibn Ali (a.s.) to come and perform the ceremonial burial ablutions for him? Now he (a.s.) is in Madinah, while this one (Imam Reza (a.s.)) is here in Toos.'

I (Harsama) replied, 'O Commander of the Faithful (Ma'moon)! That is what we say. It is not incumbent upon anyone to perform the ceremonial burial ablutions for a Divine Leader, but another Divine Leader – one like him. However, if someone transgresses and performs the ablutions for the Divine Leader, that will not void the Divine Leadership of the Imam. Neither will the transgression of the one who has performed the ablutions for the Divine Leader void the Divine Leadership of the Imam that is to succeed, since he has been oppressed and not allowed to perform the ceremonial burial ablutions for his father. If Abul Hasan Ali ibn Moosa al-Reza (a.s.) was in Madinah, then it is apparent that his son Muhammad (a.s.) would have washed him. However, now it is apparent that even though his son did not do this in public, he performed the ceremonial burial ablutions for his father in secret.'

Then Ma'moon became quiet and said nothing more. Then the sides of the tent were lifted. When I looked, I saw my master Imam Reza (a.s.) shrouded. His body was placed in the coffin, Ma'moon prayed salaah al-Mayyit with the people present over there. Then Imam Reza (a.s.) was lifted up and taken up to the location of the grave. Then I saw a group of people who were trying to dig up the ground near Harun's grave in such a way as to position Harun's grave to be in the direction of the Qibla from Al-Reza's (s) grave. However, no matter how hard they tried, not even the least bit of dirt was removed from the ground.

Ma'moon said, 'O Harsama! Do you see how the dirt refuses to be dug up for his grave?'

I told Ma'moon, 'O Commander of the Faithful! Imam Reza (a.s.) has indeed ordered me to hit not more than one stroke of the mattock on the ground in the direction of the Qibla from the grave of your father Haroon al-Rashid.'

Then Ma'moon asked me, 'O Harsama! What will happen if you make just one

strike on the ground?’

I said, “Indeed Imam Reza (a.s.) has informed me that it is not allowed that the grave of for your father – Haroon – be positioned in the direction of the Qibla from his (al-Reza (a.s.)’s) grave. And if I just strike the ground once, a prepared tomb will appear where there is no need to dig up the ground and remove any dirt. A large tomb shall appear in the middle.’

Then Ma’moon said, ‘Glory be to Allah! What does all this mean? How amazing is what Abul Hasan (a.s.) has said! O Harsama! Strike the ground with the mattock so that we see what happens.’

Then I picked up the mattock with my hands and hit the ground with it once in the position of the direction of the Qibla from Haroon al-Rashid’s grave. Then a dug-up and prepared grave with a tomb appeared in the middle. The people were looking at it.

Ma’moon said, ‘O Harsama! Place Imam Reza (a.s.) in it.’

Then I said, ‘O Commander of the Faithful (Ma’moon)! Indeed my master has ordered me not to place him in the grave until there gushes out of the earth clear water and the grave gets filled up with it up to the level of the earth. Also a fish as large as the grave shall appear and move in the water. Then I am instructed to take Imam Reza (a.s.) next to the grave and just leave him there when the fish disappears and the water totally drains away.’ Then Ma’moon said, ‘O Harsama! Do whatever you have been ordered to do.’

Harsama added: Then I waited until the water and the fish appeared. Then the fish disappeared and the water was drained away while all the people were watching. Then I took the corpse next to the grave and left it there. At once, I saw that a white tent was set up next to the grave in such a way that we could no longer see the grave. Someone other than those who were present there picked up the body, and placed it in the grave. Ma’moon pointed at the people to throw dirt over the body and fill up the grave.

I said, ‘O Commander of the Faithful (Ma’moon)! We will not do that.’

Ma’moon said, ‘Woe be to you! Then who will fill up the grave?’

I said, ‘Indeed Imam Reza (a.s.) has ordered me not to throw any dirt over his body. He (a.s.) has informed me that the grave will be filled up by itself. Then it will be raised up and a four-sided tomb will be formed.’ Then Ma’moon ordered

the people not to throw any dirt over him. The people dropped the dirt that they had picked up. The grave was filled up, raised and turned into a four-sided tomb. Then Ma'moon returned.

He called me in and asked me in private, 'O Harsama! I ask you to swear to Allah and tell me the truth about whatever you heard from Abul Hasan al-Reza (a.s.) – may Allah sanctify his spirit.' Then I told the Commander of the Faithful (Ma'moon) whatever Imam Reza (a.s.) had told me.

Then he told me, 'I swear to you by Allah to tell me if he informed you of anything else.'

Then I said, 'O Commander of the Faithful! I will answer any questions that you ask.'

Ma'moon asked, 'O Harsama! Did Imam Reza (a.s.) tell you anything else in private?'

I replied, 'Yes, he (a.s.) did.'

Ma'moon asked, 'What was it?'

I replied, 'Imam Reza (a.s.) informed me about the grapes and the pomegranates.'

Then Ma'moon turned colors. He turned yellow, red, and black. Finally he yawned and fainted. While Ma'moon was unconscious I heard him say,

'Woe be to Ma'moon from Allah! Woe be to him from Allah's Prophet (s.a.w.a.)! Woe be to him from Ali ibn Abi Talib (a.s.). Woe be to Ma'moon from (the Blessed Lady) Faatemah – al-Zahra (s.a.)! Woe be to Ma'moon from Imam Hasan (a.s.) and Imam Husain (a.s.)! Woe be to Ma'moon from Ali ibn al-Husain (a.s.)! Woe be to Ma'moon from Muhammad ibn Ali (a.s.)! Woe be to Ma'moon from Ja'far ibn Muhammad (a.s.)! Woe be to Ma'moon from Moosa ibn Ja'far (a.s.)! Woe be to Ma'moon from Ali ibn Moosa al-Reza (a.s.)! By Allah, this is the clear loss.'

Ma'moon kept repeating these same words. When I saw that this change of state lasted for a long time, I got up and left. I sat in a corner of the palace. Ma'moon became conscious again and called me in. I went in and saw him sitting like a drunk person. He said, 'By Allah! You are not least dearer to me than Imam Reza (a.s.). Even the residents of the heavens and the earth are not dearer to me than him. I swear by Allah that if I hear that you have told anyone else what you have

heard from him, I will kill you.'

I (Harsama) said, 'O Commander of the Faithful! Shedding my blood will be allowed for you, if you realize that I have expressed anything about this to anyone.'

Ma'moon said, 'By Allah, I will not accept this unless you swear and make a covenant to keep this a secret.' Ma'moon made me make a promise and a covenant, and made me swear to them. When I left, he hit himself on the head with both hands and recited the following verse,

يَسْتَخْفُونَ مِنَ النَّاسِ وَلَا يَسْتَخْفُونَ مِنَ اللَّهِ وَهُمْ مَعَهُمْ إِذْ يُبَيِّنُونَ 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

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

– 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.

يَقْرُحُ اللَّهُ عَمَّنْ زَارَهُ كَرِيهَ	مَنْ سَرَّهُ أَنْ يَرَى قَبْرًا يَرُؤِيهِ
سُلَالَةً مِنْ رَسُولِ اللَّهِ مُتَّبِعِهِ	فَلْيَأْتِ ذَا الْقَبْرِ إِنَّ اللَّهَ أَسْكَنَهُ

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.).¹

(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 Mozar² 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

¹ Weqaayah al-Ayyaam, p. 98

² Two populated tribes.

them deserve the Fire.”¹

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.”²

Imam Reza (a.s.) said:

مَنْ صَامَ يَوْمَ الثَّامِنِ وَالْعِشْرِينَ مِنْ رَجَبٍ كَانَ صَوْمُهُ لِنِكَالِ الْيَوْمِ كَفَّارَةً تِسْعِينَ سَنَةً.

One who observes fast on 28th of the month of Rajab it would be expiation of ninety years.³

Imam Reza (a.s.) said:

مَنْ صَامَ يَوْمَ الثَّامِنِ وَالْعِشْرِينَ مِنْ رَجَبٍ كَانَ صَوْمُهُ ذَلِكَ الْيَوْمِ كَفَّارَةً مِائَةَ سَنَةٍ.

One who observes fast on 29th of the month of Rajab it would be expiation of one hundred years.⁴

Imam Reza (a.s.) said:

¹ Oyoon Akhbaar al-Reza (a.s.), vol. 1, p. 226; Rawzah al-Waaezeen, p. 396

² Wasaael al-Shiah, vol. 7, p. 355

³ Iqbaal al-Aamaal, p. 188

⁴ Iqbaal al-Aamaal, p. 189

مَنْ صَامَ يَوْمَ الثَّلَاثِينَ مِنْ رَجَبٍ عَفَّرَ 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.¹

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.²

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.”³

¹ Iqbaal al-Aamaal, p. 194

² Behaar al-Anwaar, vol. 100, p. 136

³ 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:

الْحَمْدُ لِلَّهِ الَّذِي أَشْهَدَنَا مَشْهَدَ أَوْلِيَائِهِ
فِي رَجَبٍ وَ أَوْجَبَ عَلَيْنَا مِنْ حَقِّهِمْ مَا
قَدْ وَجَبَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ
الْمُنْتَجَبِ وَ عَلَى أَوْصِيَائِهِ الْحُجُبِ.
اللَّهُمَّ فَكَمَا أَشْهَدْتَنَا مَشْهَدَهُمْ فَأَنْجِزْ لَنَا
مَوْعِدَهُمْ وَ أَوْرِدْنَا مَوْرِدَهُمْ غَيْرَ مُحْلَلِينَ
عَنْ وَرْدٍ فِي دَارِ الْمَقَامَةِ وَ الْخُلْدِ وَ
السَّلَامِ عَلَيْكُمْ إِنِّي قَصَدْتُكُمْ وَ اعْتَمَدْتُكُمْ
بِمَسْئَلَتِي وَ حَاجَتِي وَ بَيِّ فَكَأَكْ رَقَبَتِي
مِنَ النَّارِ وَ الْمَقَرِّ مَعَكُمْ فِي دَارِ الْقَرَارِ مَعَ
شَيْعَتِكُمُ الْأَبْرَارِ أَنَا سَائِلُكُمْ وَ آمِلُكُمْ فِيمَا
لَيْكُمْ التَّغْوِيضُ وَ عَلَيْكُمْ التَّغْوِيضُ فَبِكُمْ
يُجَبَّرُ الْمَرْيُضُ وَ يُشْفَى الْمَرِيضُ وَ مَا
تَزْدَادُ الْأَرْحَامُ وَ مَا تَغِيضُ إِنِّي بِسِرِّكُمْ
مُؤْمِنٌ وَ لِقَوْلِكُمْ مُسَلِّمٌ وَ عَلَى اللَّهِ بِكُمْ
مُفَسِّمٌ فِي رَجْعِي بِحَوَائِجِي وَ قَضَائِيهَا وَ
إِمْصَائِيهَا وَ إِنْجَاحِيهَا وَ إِبْرَاجِيهَا وَ
بِشُؤُونِي لَدَيْكُمْ وَ صَلَاحِيهَا وَ السَّلَامُ
عَلَيْكُمْ سَلَامٌ مُودِعٌ وَ لَكُمْ حَوَائِجُهُ مُودِعٌ

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 MAQARRO
MA-A'KUM FEE DAARIL

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

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

يَسْأَلُ اللَّهُ إِلَيْكُمْ الْمَرْجِعَ وَ سَعْيُهُ إِلَيْكُمْ
عَيْرَ مُنْقَطِعَ وَأَنْ يَزِجَعَنِي مِنْ حَضْرَتِكُمْ
خَيْرَ مَرْجِعَ إِلَى جَنَابِ مُمَرِّعٍ وَ حَفِصِ
مُوسِعٍ وَ دَعَا وَ مَهْلٍ إِلَى حِينِ الْأَجَلِ وَ
خَيْرَ مَصِيرٍ وَ مَحَلٍّ فِي التَّعْنِيمِ الْأَزَلِ وَ
الْعَيْشِ الْمُقْتَبِلِ وَ دَوَامِ الْأَكْلِ وَ شُرْبِ
الرَّحِيقِ وَ السَّلْسَلِ وَ عَلٍّ وَ نَهْلٍ لَا
سَامَ مِنْهُ وَ لَا مَلَلَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ
وَ تَحِيَّاتُهُ عَلَيْكُمْ حَتَّى الْعُودِ إِلَى حَضْرَتِكُمْ
وَ الْفَوْزِ فِي كَرَمِكُمْ وَ الْحَشْرِ فِي زُمْرَتِكُمْ
وَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ
عَلَيْكُمْ وَ صَلَوَاتُهُ وَ تَحِيَّاتُهُ وَ بِوَحْشِئِنَا
وَ نِعَمِ الْوَكِيلِ.

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 MOWASSE-I'N
WA MAHALIN ELAA
HEENIL AJALE WA

Hellfire and the settlement with you in the 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

KHAYRE MASEERIN WA	destiny and abode in the
MAHALLIN FIN NA-E'EMIL	Eternal Bliss, the affluent
AZALE, WAL A'YSHIL	living, the perpetual fruit,
MUQTABALE, WA	the drinking from the pure
DAWAAMIL OKOLE, WA	drink and the divine spring
SHURBIR RAHEEQE WAS	whose drink is refreshing
SALSALE WA A'LLIN WA	and thirst-quenching that is
NAHALIN LAA SA-AMA	never bored or fed up.
MINHO WA LAA MALALA	Allah's mercy, blessings and
WA RAHMATUL LAAHE	salutations be upon you
WA BARAKAATOHU WA	incessantly until I return to
TAHIYYATOHU A'LAYKUM	your presence and win the
HATTAL A'WDE ELAA	honor of visiting you again
HAZRATEKUM, WAL	and the honor of being
FAWZE FEE	resurrected with your
KARRATEKUM, WAL	group. Allah's mercy,
HASHER FEE	blessings, benedictions, and
ZUMRATEKUM, WA	salutations be upon you,
RAHMATUL LAAHE WA	for Allah alone is Sufficient
BARAKAATOHU	for us! Most Excellent is He
A'LAYKUM WA	in Whom we trust! ¹
SALAWAATOHU WA	
TAHIYYAATOHU, WA	
HOWA HASBONAA WA	
NE'MAL WAKEELO.	

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.

(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.”

¹ Saheefah Mahdiyyah, p. 604

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

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."'"²

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.

¹ Jame' Ahaadees al-Shiah, vol. 19, p. 577

² Oyoon Akhbaar al-Reza (a.s.), vol. 1, p. 199; Wasaael al-Shiah, vol. 7, p. 378

And Almighty Allah will let him enter the Eternal Residence.”¹

Salaat on Night of 15th of Shaban

Hasan ibn Ali ibn Fazzaal, on the authority of his father quotes, “I asked Ali ibn Moosa al-Reza (a.s.) about the night of the middle of Shaban. The Imam (a.s.) said,

“It is the night to get released from the Fire. On that night major sins will be forgiven.”

I said, “Are there any additional prayers for that night?” The Imam (a.s.) said,

“It does not have any especial prayers. However, if you like to do a recommendable act on that night you can say the salaah of Ja’far ibn Abi Talib and mention Allah - Mighty and Majestic be He -, ask for forgiveness and supplicate a lot. My father (a.s.) said, ‘Supplications are accepted on that night.’

I said, ‘The people say that that night is the night of Sekak.’² The Imam (a.s.) said,

“That is the Night of Power (Qadr) in the month of Ramazan.”³

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.”⁴

Supplication for the Last Days of the Month of Shaban

Abdul Salam ibn Saaleh al-Harawi narrates, “I went to see Abil Hasan Ali ibn Moosa al-Reza (a.s.) on the last Friday in the month of Shaban. Imam Reza (a.s.) told me,

¹ Oyoon Akhbaar al-Reza (a.s.), vol. 1, p. 199; Jaame’ al-Ahaadees al-Shiah, vol. 19, p. 576; Rawzah al-Waa’zeen, p. 403; Wasaael al-Shiah, vol. 7, p. 379

² The night of Sekak is the same as the Night of Power (Qadr) in which the Holy Quran was revealed.

³ Misbaah al-Motahajjid, p. 838; Oyoon Akhbaar al-Reza (a.s.), vol. 1, p. 228; Rawzah al-Waa’zeen, p. 402; Wasaael al-Shiah, vol. 5, p. 202

⁴ Wasaael al-Shiah, vol. 10, p. 364

'O Aba Salt! Most of the month of Shaban has passed. Now this is its last Friday. Perform the good deeds that you neglected to do during all this month in the few remaining days. I advise you to do what is beneficial for you, and abandon doing what is of no use for you. Increase the amount of supplications, asking for Allah (s.w.t.)'s forgiveness, reciting the Qur'an, making repentance to Allah (s.w.t.) for the sins you have committed so that Allah (s.w.t.) turns towards you in this month while you have been sincere with your Lord – the Honorable the Exalted. Do not let the responsibility for anything you have been entrusted with remain on your shoulders. Return them to their owners. Do not let any hate for any believers remain in your heart. Throw it away. Do not let any sins that you have committed remain. Get rid of them. Fear Allah (s.w.t.) and rely on Him regarding your private and public affairs.

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ. إِنَّ اللَّهَ بَالِغُ أَمْرِهِ. قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا ۝

...And whoever trusts in Allah, He is sufficient for him; surely Allah attains His purpose; Allah indeed has appointed a measure for everything.¹

You should often say the following in the remaining days of this month,

اَللّٰهُمَّ اِنْ لَمْ تَكُنْ قَدْ عَفَرْتَ لَنَا فِيْ مَا	ALLAAHUMMA IN LAM	O Allah! If You have not
مَضٰى مِنْ شَعْبَانَ فَاغْفِرْ لَنَا فَيَمَّا بَقِيَ	TAKUN QAD GHAFARTA	forgiven us in the past
مِنْهُ.	LANAA FEE MAA MAZAA	days of Shaban, (please
	MIN SHA'BAAN FAGH-FIR	do) forgive us in the rest
	LANAA FEEMAA BAQEYA	of it.
	MINHO.	

as Allah – the Blessed the Sublime – frees many people from the Fire during this month for the respect they hold for the month of Ramazan.”²

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

Chapter 12

Eight Supplications for Safety from Worries and Troubles

In this chapter eight supplications to remain safe from worries and troubles will be discussed.

(1) Supplication to be Attentive Towards Allah and Protecting Oneself in the Market

Imam Reza (a.s.) narrates:

“The Holy Prophet (s.a.w.a.) said: Anyone who says while entering the market

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ
الْحَمْدُ يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا
يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ 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 YAMOOTU
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.

will be given as many rewards as Allah has created til the Resurrection Day.”¹

(2) Supplication for the Protection from Different Troubles

Hisham ibn Saalim narrates, ‘I heard Imam Reza (a.s.) saying:

“Whoever recites:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

LAA HAWLA WA LAA
QUWWATA ILLAA
BILLAAHIL A'LIIYYIL

There are no means and no power without Allah

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

A'ZEEM.

the Most High, the Most Great.

the Almighty Allah will keep him safe from seventy types of troubles, minimum of which is self-dejection.”¹

(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:

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ بِحَقِّ وَلِیِّكَ عَلِیِّ بْنِ
مُؤَسَى الرِّضَا اِلَّا مَا سَلَّمْتَنِيْ بِهٖ فِیْ جَمِیْعِ
اَسْفَارِیْ فِی الْبَرِّ اَوِ الْبَحْرِ وَ الْجِبَالِ وَ
الْعُقَارِ وَ الْاَوْدِیَةِ وَ الْغِیَاضِ مِنْ جَمِیْعِ مَا
اَخَافُهُ وَ اَخَذَرُهُ اِنَّكَ رَءُوْفٌ رَّحِیْمٌ.

ALLAAHUMMA INNEE AS-
ALOKA BE-HAQQE
WALIYYEKA A'LIY YIBNE
MOOSAR REZAA ILLAA
MAA SALLAMTANEE BEHI
FEE JAMEE-E' ASFAAREE
FIL BARAAREE WAL
BEHAARE WAL JEBAALE
WAL QEFAARE WAL AW-
DEYATE WAL GHEYAAZE
MIN JAMEE-E' MAA
AKHAAFOHU WA
AHZAROHU INNAKA
RAOOFUR 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.²

(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

¹ Sawaab al-Aa'maal, p. 162

² Al-Mahaasin, p. 289; Mustadrak al-Wasaael, vol. 8, p. 134; Behaar al-Anwaar, vol. 94, p. 36

Hadi (a.s.), eleventh hour with Imam Hasan Askari (a.s.) and the twelfth hour has been attributed to our master Imam Mahdi (a.t.f.s.).

Sayed ibn Taaos (r.a.) says that one should recite the supplication which is attributed to the said hour. It makes no difference if it is summer during which days are longer or it is winter when the days are shorter. The days should be allotted twelve hours and one should recite the duas attributed to that particular hour.

So when you set for a journey at a particular hour recite this supplication which is attributed to an infallible Imam (a.s.):

اَللّٰهُمَّ بَلِّغْ مُوَلّٰنَا فُلّٰنًا صَلَوٰتُ اللّٰهِ عَلَیْهِ
اِتَنِیْ اَسْلَمٌ عَلَیْهِ وَ اِتَنِیْ اَتَوَجُّهُ اِلَیْهِ بِاِقْبَالِكَ
عَلَیْهِ فِیْ اَنْ یَّکُوْنَ خَفّٰرَتِیْ وَ حَمَیِّتِیْ وَ
سَلَامَتِیْ وَ کَمَلُ سَعَادَتِیْ ضَمَانَهَا بِكَ عَلَیْهِ
حِیْثُ قَدْ تَوَجَّهْتُ فِی السَّاعَةِ الَّتِیْ جَعَلْتَهُ
کَالْخَفِیْرِ فِیْهَا وَ حَدِیْثُهَا فِیْ ذٰلِكَ اِلَیْهِ.

ALLAAHUMMA BALLIGH
MAWLAANAA FOLAANAN
SALAWAATUL LAAHE
A'LAYHE INNANEE
OSALLEMO A'LAYHE WA
INNANEE ATAWAJJAHO
ELAYHE BE-IQBAALEKA
A'LAYHE FEE AN
YAKOONA KHAFAARATEE
WA HEMAAYATEE WA
SALAAMATEE WA
KAMAALO SA-A'ADATEE
ZAMAANAHAA BEKA
A'LAYHE HAYSO QAD
TAWAJJAHTO FIS SAA-
A'TIL LATEE JA-A'LTAHU
KAL-KHAFFEERE FEEHAA
WA HADEESEHAA FEE
ZAALEKA ELAYHE.

O Allah! Convey to our master, so and so, Allah's blessings be upon him, that I send salutation upon him, and I turn towards him for Your closeness to him, to be my guardian, my protector, my safety and complete happiness because of the guarantee on him by You, certainly when I turned to him in the hour which You have appointed him as the guard in it and protector towards it.

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

(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,

<p>بِسْمِ اللَّهِ آمَنْتُ بِاللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ مَا شَاءَ اللَّهُ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ</p>	<p>BISMIL LAAHE AAMANTO BIL-LAAHE TAWAKKALTO A'LAL LAAHE MAA SHAA ALLAAHO LAA HAWLA WA LAA QUWWATA ILLAA BILLAAH.</p>	<p>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.</p>
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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.’”²

(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,

<p>بِسْمِ اللَّهِ خَرَجْتُ وَبِسْمِ اللَّهِ وَلَجْتُ وَ عَلَى اللَّهِ تَوَكَّلْتُ وَ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ</p>	<p>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.</p>	<p>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.</p>
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Muhammad ibn Sinan says that Imam Reza (a.s.) also used to recite this supplication while leaving the house.³

¹ Al-Amaan Min Akhtaar al-Asha'ar wa al-Azmaan, p. 101

² Al-Amaan Min Akhtaar al-Asha'ar wa al-Azmaan, p. 105; Wasaael al-Shiah, vol. 8, p. 279

³ Al-Mahaasin, p. 290; Wasaael al-Shiah, vol. 8, p. 280

(7) Supplication for Protection in the Night

The brother of Debil Khuzaee narrated: My master Imam Reza (a.s.) has narrated on the authority of his honourable father Imam Moosa Kazim (a.s.) who says:

I heard from my father Imam Ja'far al-Sadiq (a.s.) that he recommended to recite this dua (for the protection) in the night:

إِذَا أَمْسَى أَمْسَيْنَا وَ أَمْسَى الْمُلْكُ لِلَّهِ
الْوَاحِدِ الْقَهَّارِ، وَ الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ الَّذِي أَذْهَبَ بِالنَّهَارِ وَ جَاءَ
بِاللَّيْلِ وَ نَحْنُ فِي عَافِيَةٍ مِنْهُ، اللَّهُمَّ هَذَا
خَلْقٌ جَدِيدٌ قَدْ عَشَانَا، فَمَا عَمِلْتُ فِيهِ
مِنْ خَيْرٍ فَسَهِّلْهُ وَ قَيِّضْهُ وَ كَبِّهِ أَضْعَافًا
مُضَاعَفَةً، وَ مَا عَمِلْتُ فِيهِ مِنْ شَرٍّ
فَتَجَاوِزْ عَنْهُ بِرَحْمَتِكَ، أَمْسَيْتُ لَا أَمَلُكَ
مَا أَرْجُو، وَ لَا أَدْفَعُ شَرَّ مَا أَخْشَى،
أَمْسَى الْأَمْرُ لِعَيْرِي، وَ أَمْسَيْتُ مُرْتَبِنًا
بِكَسْبِي، وَ أَمْسَيْتُ لَا فَقِيرَ أَفْقَرُ مِنِّي،
فَاتَّسِعْ لِفَقْرِي مِنْ سِعَتِكَ مِمَّا كَتَبْتَ
عَلَى نَفْسِكَ التَّقْوَى مَا أَبْقَيْتَنِي، وَ
الْكَرَامَةَ إِذَا تَوَفَّيْتَنِي، وَ الصَّبْرَ عَلَى مَا
ابْتَلَيْتَنِي، وَ الْبَرَكَاتِ فِيمَا رَزَقْتَنِي، وَ
الْعِزَّ عَلَى طَاعَتِكَ فِيمَا بَقِيَ مِنْ
عُمْرِي، وَ الشُّكْرَ لَكَ فِيمَا أَنْعَمْتَ بِهِ
عَلَيَّ.

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-QAYTANEE, WAL
KARAAMATA EZAA

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

TAWAFFAYTANEE,	WAS	time I remain, and honour
SABRA A'LAA MAB		till I die, and patience till
TALAYTANE,	WAL	You test me, and blessing
BARAKATA FEEMAA		in what you bestow, and
RAZAQTANEE, WAL A'ZMA		determination upon Your
A'LAA TAA-A'TEKA		obedience till my
FEEMAA BAQEYA MIN		remaining life, and
U'MREE, WASH SHUKRA		thankfulness to You in
LAKA FEEMAA AN-A'MTA		what You have blessed
BEHI A'LAYYA.		me. ¹

(8) Tasbeeh of Janab-e-Faatemah Zahra (s.a.) and Aayatul Kursees 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 Kursees 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 Kursees. 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.

¹ Jaame' al-Ahaadees al-Shiah, vol. 19, p. 525; Mustadrak al-Wasaael, vol. 5, p. 382

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

Chapter 13

Eight Supplications for Getting Deliverance from Hardships

In this chapter eight supplications for getting deliverances from hardships shall be mentioned.

(1) Supplication for Getting Deliverance 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	BISMIL	LAAHIR	In the name of Allah, the
اَللّٰهُمَّ اِنَّ دُنُوِيْ وَ كَثْرَتَهَا قَدْ اَخْلَقَتْ	RAHMAANIR RAHEEM.		Beneficent, the Merciful.
وَجْهِيْ عِنْدَكَ وَ حَجَبْتَنِيْ عَنِ اسْتِيْاَلِ	ALLAAHUMMA	INNA	O Allah! My many sins
رَحْمَتِكَ وَ بَاعَدْتَنِيْ عَنِ اسْتِيْجَابِ	ZONOOBEE	WA	have made me lose face
مَغْفِرَتِكَ وَ لَوْ لَا تَعَلَّقْنِيْ بِالْاِيْنِكَ وَ	KASRATAHAA	QAD	before You, prevented
تَمَسُّكِيْ بِالْاِدْعَاءِ وَ مَا وَعَدْتَ اَمْتَالِيْ مِنْ	AKHLAQAT	WAJ-HEE	me from being worthy of
اَلْمُسْرِفِيْنَ وَ اَشْبَاهِيْ مِنْ اَلْخَاطِيْئِيْنَ وَ	I'NDAKA WA HAJA-BATNEE		Your mercy, and kept me
اَوْعَدْتَ اَلْقَانِطِيْنَ مِنْ رَحْمَتِكَ بِقَوْلِكَ	A'NIS	TEEHAAL	away from deserving
”يَعْبَادِي الَّذِيْنَ اَسْرَفُوْا عَلٰى اَنْفُسِهِمْ لَا	RAHMATEKA	WA BAA-	Your forgiveness! I have
تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ۝ اِنَّ اللّٰهَ يَغْفِرُ	A'DAT-NEE	A'NIS	adhered to Your boons
اَلذُّنُوْبَ جَمِيْعًا ۝ اِنَّهُ بُوَ الْعَفْوُ	TEEJAABE		and clung to supplicating
	MAGHFERATEKA	WA LA	You, for You have
	LAA TA-A'LLOQE	BE-	promised those who are
	AALAA-EKA	WA	like me in acting
	TAMASSOKEE	BID-DO-	extravagantly (against
	A'AA-E WA MAA	WA-A'DTA	their own souls), making
	AMSAALEE	MENAL	

الرَّحِيمِ“ وَ حَدَّثَرْتُ الْقَانِطِينَ مِنْ رَحْمَتِكَ
 فَقُلْتُ ”وَمَنْ يَقْطُ مِنْ رَحْمَةِ رَبِّهِ إِلَّا
 الصَّالُّونَ“ ثُمَّ نَدَبْنَا بِرَأْفَتِكَ إِلَى دُعَايِكَ
 فَقُلْتُ ”ادْعُونِي أَسْتَجِبْ لَكُمْ“ ﴿١﴾
 إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي
 سَيَدْخُلُونَ جَهَنَّمَ دُخْرِينَ“ إِلَهِي لَقَدْ كَانَ
 ذَلِكَ الْيَأْسَ عَلَيَّ مُشْتِمِلًا وَ الْقُتُوطُ
 مِنْ رَحْمَتِكَ مُلْتَجِفًا. إِلَهِي لَقَدْ وَعَدْتَ
 الْمُحْسِنَ ظَنَّهُ بِكَ ثَوَابًا وَ أَوْعَدْتَ
 الْمُسِيءَ ظَنَّهُ بِكَ عِقَابًا. اَللَّهُمَّ وَ قَدْ
 أَمْسَكَ رَمَقِي حُسْنُ الظَّنِّ بِكَ فِي عِثْقِي
 رَقِيَّتِي مِنَ النَّارِ وَ تَعَمَّدَ زَلَّتِي وَ إِقَالَةَ
 عَثْرَتِي. اَللَّهُمَّ قُلْتَ فِي كِتَابِكَ وَ قَوْلِكَ
 الْحَقُّ الَّذِي لَا خُلْفَ لَهُ وَ لَا تَبْدِيلَ
 ”يَوْمَ تَدْعُوا كُلَّ أُنَاسٍ بِإِمامِهِمْ“ وَ
 ذَلِكَ يَوْمَ النُّشُورِ إِذَا تُفْخَجُ فِي الصُّورِ وَ
 ”بَغَيْرَ مَا فِي الْقُبُورِ“ اَللَّهُمَّ قَاتِي أَوْفِي وَ
 أَشْهَدُ وَ أَقْرُ وَ لَا أُنْكِرُ وَ لَا أَحْجَدُ وَ
 أُسِرُّ وَ أَعْلُنُ وَ أَظْهَرُ وَ أَبْطِنُ بِأَنَّكَ أَنْتَ
 اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ وَحْدَكَ لَا شَرِيكَ لَكَ
 وَ أَنْ مُحَمَّدًا عَبْدُكَ وَ رَسُولُكَ صَلَّى
 اللَّهُ عَلَيْهِ وَ آلهِ وَ آتٍ عَلَيَّا أَمِيرُ الْمُؤْمِنِينَ
 سَيِّدُ الْأَوْصِيَاءِ وَ وَارِثُ عِلْمِ الْأَنْبِيَاءِ عِلْمُ
 الدِّينِ وَ مُبِيرُ الْمُشْرِكِينَ وَ مُمَيِّزُ
 الْمُتَافِقِينَ وَ مُجَاهِدُ الْمَارِقِينَ وَ إِمَامِي وَ

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 HOWAL
 GHAFOORUR RAHEEM" WA
 HAZZARATAL
 QAANETEENA MIN
 RAHMATEKA FA-QULTA
 "WA MANY YAQNATO MIR
 RAHMA TE RABBEHI ILLAZ
 ZAAL-LOOONA" SUMMA
 NATAB-TANAA BE-
 RAAFA TEKA ELAA DO-
 A'AA-EKA FAQULTA "OD-
 O'ONEE ASTAJIB LAKUM,
 INNAL LAZEENA
 YASTAKBEROONA A'N
 E'BAADATEE SA-YAD-
 KHOLOONA JAHANNAMA
 DAAKHEREEN" ELAAHI
 LAQAD KAANA ZAALEKAL
 EYAASO A'LAYYA
 MUSHTAMELAN WAL
 QONOOTOO MIN
 RAHMATEKA MUL-
 TAHEFAA. ELAAHEE
 LAQAD WA-A'DTAL
 MOHSENA ZANNAHU BEKA
 SAWAABAN WA AW-A'DTAL
 MOSEEE-A ZANNAHU BEKA

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
 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

¹ Surah Zomar (39): Verse 53

² Surah Hijr (15): Verse 56

³ Surah Ghaafir (40): Verse 60

حُجَّتِي وَ غُرُوفِي وَ صِرَاطِي وَ دَلِيلِي وَ
 حُجَّتِي وَ مَنْ لَا أَثِقُ بِأَعْمَالِي وَ لَوْ زَكَّتْ
 وَ لَا أَرَاهَا مُنْجِيَةً لِي وَ لَوْ صَلَحَتْ إِلَّا
 بِوَلَايَتِهِ وَ الْأُتَيْمَامِ بِهِ وَ الْإِفْرَارِ بِفَضَائِلِهِ
 وَ الْقَبُولِ مِنْ حَمَلَتِهَا وَ التَّسْلِيمِ لِرَوَاتِهَا وَ
 أَقْرِ بِأَوْصِيَائِهِ مِنْ أَبْنَائِهِ أَيْمَةً وَ حُجَبًا
 وَ أَدِلَّةً وَ سُرُجًا وَ أَعْلَامًا وَ مَنَارًا وَ
 سَادَةً وَ أَبْرَارًا وَ أَوْمِنُ بِسِرِّهِمْ وَ خَفَرِهِمْ
 وَ ظَاهِرِهِمْ وَ بَاطِنِهِمْ وَ شَاهِدِهِمْ وَ
 غَائِبِهِمْ وَ حَيِّهِمْ وَ مَيِّتِهِمْ لَا شَكَّ فِي ذَلِكَ
 وَ لَا ارْتِيَابَ عِنْدَ تَحْوِيلِكَ وَ لَا انْقِلَابَ.
 اللَّهُمَّ فَادْعِنِي يَوْمَ حَشْرِي وَ نَشْرِي
 بِإِمَامَتِهِمْ وَ أَنْقِذْنِي بِهِمْ يَا مَوْلَايَ مِنْ حَرِّ
 النَّيِّرَانِ وَ لَنْ لَمْ تَرْزُقْنِي رُوحَ الْجِنَانِ
 فَإِنَّكَ إِنْ أَعْتَقْتَنِي مِنَ النَّارِ كُنْتُ مِنَ
 الْفَائِزِينَ. اللَّهُمَّ وَ قَدْ أَصْبَحْتُ يَوْمِي هَذَا
 لَا يَثِقَةُ لِي وَ لَا رَجَاءٌ وَ لَا لَجَأٌ وَ لَا مَفْزَعٌ
 وَ لَا مَنْجَى غَيْرَ مَنْ تَوَسَّلْتُ بِهِمْ إِلَيْكَ
 مُتَقَرِّبًا إِلَى رَسُولِكَ مُحَمَّدٍ صَلَّى اللَّهُ
 عَلَيْهِ وَ آلِهِ ثُمَّ عَلَيَّ 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 يَتَّقِمُ الْمَحَبَّةَ إِلَى
 الْحُجَّةِ الْمَسْئُورَةِ مِنْ وَلَدِهِ الْمَرْجُو
 لِلْأُمَّةِ مِنْ بَعْدِهِ. اللَّهُمَّ فَاجْعَلْهُمْ فِي هَذَا

E'QAABAA. ALLAAHUMMA
 WA QAD AMSAKA
 RAMAQEE HUSNUZ ZANNE
 BEKA FEE I'TQE
 RAQABATEE MENAN
 NAARE WA TA-GHAM-MODE
 ZALLATEE WA EQAALATE
 A'SRATEE. ALLAAHUMMA
 QULTA FEE KETAABEKA
 WA QAWLOKAL HAQQUL
 LAZEE LAA KHULFA LAHU
 WA LAA TABDEELA
 "YAWMA NAD-O'O KULLA
 ONAASIM BE-EMAAMEHIM"
 WA ZAALEKA YAWMUN
 NOSHOORE EZAA
 NOFEKHA FIS SOORE WA
 "BO'SERA MAA FIL
 QOBOOR" ALLAAHUMMA
 FA-INNEE AWFAA WA ASH-
 HAOD WA AQARRO WA
 LAA UN-KERO WA LAA AJ-
 HADO WA OSIRRO WA O-
 A'LENO WA UZ'HERO WA
 UB-TENO BE-ANNAKA
 ANTAL LAAHO LAA
 ELAAHA ILLAA ANTA WAH-
 DAKA LAA SHAREEKA
 LAKA WA ANNA
 MOHAMMADAN A'BDOKA
 WA RASOOLOKA SALLAL
 LAAHO A'LAYHE WA
 AALEHI WA ANNA A'LIYYAN
 AMEERAL MOAMENEENA
 SAYYEDUL AWSE-YAAA-E
 WA WAARESO I'LMIL
 AMBEYAAA-E A'LAMUD
 DEENE WA MOBEERUL
 MUSHREKEENA WA

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.'¹ That is the Day of Resurrection when the trumpet shall be blown and 'what is in the graves shall be raised.'² O Allah! I believe, witness, confess, do not deny, do not renege, conceal, announce, manifest, and hide 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

¹ Surah Bani Israaeel (17): Verse 71

² Surah A'adeyaat (100): Verse 9

الْيَوْمَ وَمَا بَعْدَهُ حُضْنِي مِنَ الْمَكَارِهِ وَ
مَعْقِلِي مِنَ الْمَخَافِ وَ نَجِّنِي بِهِمْ مِنْ
كُلِّ عَدُوٍّ وَ طَاغٍ وَ بَاغٍ وَ فَاسِقٍ وَ مِنْ
شَرِّ مَا أَعْرِفُ وَ مَا أَنْكَرُ وَ مَا اسْتَتَرَ
عَنِّي وَ مَا أَبْصُرُ وَ مِنْ شَرِّ كُلِّ دَابَّةٍ رَيْتُ
أَخِذُ بِنَاصِيَتَيْهَا إِنَّكَ عَلَى صِرَاطٍ مُسْتَقِيمٍ.
اللَّهُمَّ بِتَوْشِي بِهِمْ إِلَيْكَ وَ تَقَرُّبِي
بِمَحَبَّتِهِمْ وَ تَحْضُنِي بِإِمَامَتِهِمْ افْتَحْ عَلَيَّ
فِي هَذَا الْيَوْمِ أَبْوَابَ رِزْقِكَ وَ انْشُرْ عَلَيَّ
رَحْمَتَكَ وَ حَبِّبْنِي إِلَى خَلْقِكَ وَ جَنِّبْنِي
بُغْضَهُمْ وَ عَدَاوَتَهُمْ إِنَّكَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ. اللَّهُمَّ وَ لِكُلِّ مُتَوَسِّلٍ ثَوَابٌ وَ
لِكُلِّ ذِي شَفَاعَةٍ حَقٌّ فَاسْأَلْكَ بِمَنْ
جَعَلْتَهُ وَسِيلَتِي إِلَيْكَ وَ قَدَّمْتَهُ أَمَامَ
طَلِبَتِي أَنْ تُعَرِّفَنِي بِرُكَّةِ يَوْمِي هَذَا وَ
شَهْرِي هَذَا وَ عَامِي هَذَا. اللَّهُمَّ وَ هُمْ
مُقَرَّبِي وَ مَعُودَتِي فِي شِدَّتِي وَ رَخَائِي وَ
عَافِيَتِي وَ بَلَائِي وَ نَوْمِي وَ يَقَظَتِي وَ
طَعْنِي وَ إِقَامَتِي وَ عُسْرِي وَ يُسْرِي وَ
عَلَانِيَتِي وَ سِرِّي وَ اضْبَاحِي وَ اِمْسَائِي
وَ تَقْلَبِي وَ مَثْوَايَ وَ سِرِّي وَ جَهْرِي.
اللَّهُمَّ فَلَا تُخَيِّبْنِي بِهِمْ مِنْ نَائِلِكَ وَ لَا
تَقْطَعْ رَجَائِي مِنْ رَحْمَتِكَ وَ لَا تُؤَيِّسْنِي
مِنْ رُوحِكَ وَ لَا تَبْتَلِنِي بِإِنْعِلَاقِ أَبْوَابِ
الْأَرْزَاقِ وَ اِنْسِدَادِ مَسَالِكِهَا وَ اِزْتِيَاحِ
مَذَاهِبِهَا وَ افْتَحْ لِي مِنْ لَدُنْكَ فَتْحًا يَسِيرًا
وَ اجْعَلْ لِي مِنْ كُلِّ صَنَكٍ مَخْرَجًا وَ
إِلَى كُلِّ سِعَةٍ مَنَاجَا إِنَّكَ أَرْحَمُ الرَّاحِمِينَ

MOMAYYEZUL
MONAAFEQEENA WA
MOJAAHEDUL
MAAREQEENA WA
EMAAMEE WA HUJJATEE
WA U'RWATEE WA
SERAATEE WA DALEEE
WA HUJJATEE WA MAN
LAA ASEQO BE-A-
A'MAALEE WA LAW ZAKAT
WA LAA ARAHAA MUN-
JEYATAN LEE WA LAW
SALOHAT ILLAA BE-
WELAAAYATEHI 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 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

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!
summon me on the day
of my mustering and my
resurrecting through

وَصَلَّى اللّٰهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ
الطَّاهِرِينَ أَمِينَ رَبِّ الْعَالَمِينَ.

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'QEELE MENAL
MAKHAAWEFE WA
NAJJENEE BEHIM MIN

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;

KULLE A'DUWWIN WA
 TAAGHIN WA BAAGHIN WA
 FAASEQIN WA MIN SHARRE
 MAA A-A'REFO WA MAA
 UNKERO WA MAS TATARA
 A'NNEE 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

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 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

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 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
 SEDAAD MASAA-
 LEKEHAA WAR TEYAAHE
 MAZAA-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
 LAHO A'LAA
 MOHAMMADIN WA AALEHIT
 TAYYEBEENAT
 TAAHEREENA AAMEENA
 RABBAL A'ALAMEEN.

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, 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!¹

¹ 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 رَوْوُفُ يَا رَحِيمُ.

YAA RA-OOFO YAA
RAHEEMO.

O Compassionate, O
Merciful.

*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*

(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:

أَعِيذُ نَفْسِي بِرَبِّ الْأَرْضِ وَ رَبِّ
السَّمَاءِ أَعِيذُ نَفْسِي بِالَّذِي لَا يَضُرُّ مَعَ
اسْمِهِ دَاءٌ أَعِيذُ نَفْسِي بِالَّذِي اسْمُهُ
بَرَكَهٌ وَ شِفَاءٌ.

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.²

(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 Zakariyya."

I answered: "At your service, O son of the Messenger of Allah." He (a.s.) said:

"Recite for all illnesses:

¹ Mohijj al-Da'waat, p. 397; Behaar al-Anwaar, vol. 95, p. 283

² Behaar al-Anwaar, vol. 95, p. 8

يَا مُنْزِلَ الشِّفَاءِ وَ مُذْهِبَ الدَّاءِ أَنْزِلْ
 عَلَى وَجْعِي الشِّفَاءَ. YAA MUNZELASH O Bestower of healing
 SHEFAAA-E WA MUZHEBAD and Remover of illness,
 DAA-E ANZIL A'LAA WAJA- send down healing for
 E'YASH SHEFAA-E. my ailment.¹

You will be restored to health, Allah, the Mighty and Sublime, willing.”

(5) Supplication for Relief from Eye Corrosion

Moa'mmar Ibn Khallaad narrates:

'I was with Imam Reza (a.s.) and was made responsible for household purchases while he (a.s.) ordered me to bring Ghaaleyah (a kind of perfume). When I purchased it and presented it to Imam Reza (a.s.), he liked it very much and said to me:

'O Moa'mmar! No doubt as winking of eyelashes is certain, write Surah-e-Hamd, Surah Ahad, Surah Naas, Surah Falaq and Aayatul Kursee on a piece of paper and keep it in a pot. (To get relief from Eye Corrosion).²

(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 بِسْمِ اللَّهِ الْعَظِيمِ BISMIL LAAHIL A'ZEEME In the name of Allah, the
 الْعَرْشِ الْعَظِيمِ إِلَّا ذَهَبَتْ وَ انْقَرَضَتْ. BISMIL LAAHIL A'ZEEME Great, in the name of
 RABBIL A'RSHIL A'ZEEME Allah, the Great, Lord of
 ILLAA ZAHAB-TA WAN the Mighty Throne, but
 QARAZTA. that it left and perished.³

(7) Supplication for Cure from Fever

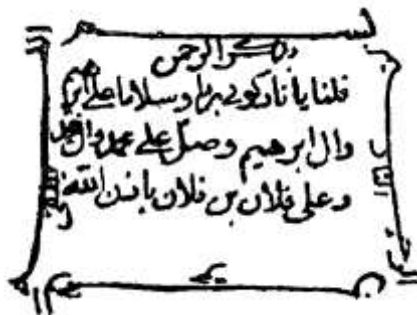
It has been narrated from Imam Reza (a.s.) that in order to get relief from fever,

¹ Behaar al-Anwaar, vol. 95, p. 8

² Makaarem al-Akhlaaq, vol. 2, p. 231; Behaar al-Anwaar, vol. 95, p. 128

³ Makaarem al-Akhlaaq, vol. 2, p. 286; Behaar al-Anwaar, vol. 95, p. 129

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.

(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 مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا
هُوَ ۖ وَيَعْلَمُ مَا فِي الْبَرِّ
وَالْبَحْرِ ۚ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا
يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلْمَتِ الْأَرْضِ وَلَا
رَطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ
مُبِينٍ ﴿٥٩﴾

WA I'NDAHU
MAFAATEHUL GHAYBE
LAA YA'LAMOHAA ILLAA
HOO, WA YA'LAMO MAA
FIL BARRE WAL BAHR,
WA MAA TASQOTO MINW
WARAQATIN ILLAA
YA'LAMOHAA 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).²

Then recite this dua:

اللَّهُمَّ إِنَّكَ تَهْدِي مِنَ الضَّلَالَةِ وَتُنَجِّي ALLAAHUMMA INNAKA O Allah! You guide one

¹ Behaar al-Anwaar, vol. 95, p. 33

² Surah Ana'am (6): Verse 59

مِنَ الْعَمَى وَ تَرُدُّ الصَّلَاةَ صَلِّ عَلَى
 مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي وَ رُدِّ
 صَلَاتِي وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ سَلِّمْ.

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.

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).¹

¹ Makaarem al-Akhlaaq, vol. 2, p. 232; Anwaar al-No'maaniyyah, vol. 4, p. 167; Behaar al-Anwaar, vol. 95, p. 123; Mustadrak al-Wasaael, vol. 8, p. 215

Chapter 14

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 اطْرُقْهُ بِلَيْلَةٍ لَا أُخْتَّ لَهَا، وَ	ALLAAHUMMAT RUQHO BE-	O Lord, strike him with
أَبْخِ حَرِيمَةً.	LAYLATIN LAA UKHTA	peerless misfortune in the
	LAHAA, WA ABEH	night and allow his
	HAREEMAHU.	defenses to be ransacked. ¹

(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:

بِاللَّهِ أَسْتَفْتِيحُ وَ بِاللَّهِ أَسْتَنْجِيحُ وَ	BILLAAHE ASTAFTEHO WA	By the help of Allah, I seek
بِمُحَمَّدٍ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) أَتَوَجَّهُ.	BILLAAHE ASTANJEHO WA	conquest, by the power of
اللَّهُمَّ سَهِّلْ لِي خُزُونَةَ أَمْرِي كُلَّهُ، وَ	BE-MOHAMMADIN (SALLAL	Allah, I will achieve success
يَسِّرْ لِي صُعُوبَتَهُ؛ إِنَّكَ تَمَحُّو مَا تَشَاءُ	LAAHO A'LAYHE WA	and through Muhammad
وَ تُثَبِّتُ، وَ عِنْدَكَ أُمُّ الْكِتَابِ.	AALEHI) ATAWAJJAHO.	(s.a.w.a.), I turn to (Allah).
	ALLAAHUMMA SAHHIL LEE	O Lord, soften for his
	HOZONATA AMREE	hardheartedness all of it,
	KULLAHU, WA YASSIR LEE	and comfort me from his
	SO-O'OBATAHU, INNAKA	difficult attitude; You delete
	TAMHOO MAA TASHAAA-O	what You will, and
	WA TUSBETO, WA I'NDAKA	establish. And with You
	UMMUL KETAAB.	there is the original book.

Imam Ali ibn Abi Taalib (a.s.) narrated:

¹ Makaarem al-Akhlaaq, vol. 2, p. 149; Behaar al-Anwaar, vol. 95, p. 222

"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, facilitated my problems, control over my enemy and success in my matters."¹

(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:

اِسْتَسَلَمْتُ مَوْلَايَ لَكَ وَ اَسَلَمْتُ نَفْسِي
اِلَيْكَ وَ تَوَكَّلْتُ فِي كُلِّ اَمْرٍ عَلَىكَ وَ
اَنَا عَبْدُكَ وَ ابْنُ عَبْدِكَ اَخْبَانِي اَللّٰهُمَّ فِي
سِتْرِكَ عَنْ شَرِّ رَايِ خَلْقِكَ وَ اغْصِنِي مِنْ
كُلِّ اَذًى وَ سُوءٍ يَمِيْتُكَ وَ اَكْفِنِي شَرَّ كُلِّ
ذِي سَرٍّ يَقْدِرُكَ اَللّٰهُمَّ مَنْ كَادَنِي اَوْ
اَرَادَنِي فَلْيَنِي اَدْرَا بِكَ فِي نَحْوِهِ وَ اسْتَعِيْنِ
بِكَ مِنْهُ وَ اسْتَعِيْنِدْ مِنْهُ بِحَوْلِكَ وَ قُوَّتِكَ
وَ شُدِّ عَنِّيْ اَيْدِي الظَّالِمِيْنَ اِذْ كُنْتُ
نَاصِرِيْ لَا اِلٰهَ اِلَّا اَنْتَ يَا اَرْحَمَ الرَّاحِمِيْنَ وَ
وَ اِلٰهَ الْعَالَمِيْنَ اَسْأَلُكَ كِفَايَةَ الْاَذًى وَ
الْعَافِيَةَ وَ الشِّفَاءَ وَ النَّصْرَ عَلَى الْاَعْدَاءِ
وَ التَّوْفِيقَ لِمَا تُحِبُّ رَبَّنَا وَ تَرْضٰى يَا اِلٰهَ
الْعَالَمِيْنَ يَا جَبَّارَ السَّمٰوٰتِ وَ الْاَرْضِيْنَ يَا
رَبَّ مُحَمَّدٍ وَ اِلٰهَ الطَّيِّبِيْنَ الطَّاهِرِيْنَ
صَلِّوْا تَكَ عَلَيْهِمْ اَجْمَعِيْنَ.

ISTASLAMTO MAWLAAYA
LAKA WA ASLAMTO
NAFSEE ELAYKA WA
TAWAKKALTO FEE KULLE
OMOOREE A'LAYKA WA
ANAA A'BDOKA WABNO
A'BDAYKA AKHBAANEE.
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.

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

¹ Behaar al-Anwaar, vol. 94, p. 315

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
 A'ALAMEEN. YAA
 JABBAARAS
 SAMAAWAATE WAL
 ARAZEEN. YAA RABBA
 MOHAMMADIN WA
 AALEHIT TAYYEBEENAT
 TAAHEREEN
 SALAWAATOKA A'LAYHIM
 AJMAE'EN.

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 in the heavens and the earths. O Lord of Muhammad and his purified and clean progeny. Your blessings be on them all.¹

(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:

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 الْجَأُ إِلَيْكَ مِمَّا أَشْفَقْتُ عَلَى
 نَفْسِي مِنْهُ. اللَّهُمَّ فَكُنْ عِنْدَ ظَنِّي بِكَ فِيمَا
 لَمْ أَجِدْ فِيهِ مَفْزَعًا غَيْرَكَ وَ لَا مَلْجَأًا سِوَاكَ
 فَقَدْ عَلِمْتُ أَنَّ عَذْلَكَ أَوْسَعُ مِنْ جُورِ
 الْجَائِرِينَ وَ إِنْصَافَكَ مِنْ وَرَاءِ الظَّالِمِينَ
 فَاجِرُنِي مِنْهُ يَا إِلَهَ الْعَالَمِينَ بِحَقِّكَ عَلَيَّ
 فَإِنَّ أَحَدًا لَا يَعْرِفُ حَقَّكَ حَسْبِ

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

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

¹ Mohijj al-Da'waat, p. 358; al-Misbaah, p. 293; al-Balad al-Ameen, p. 644; al-Majmu'a al-Raaeq Min Azhaar al-Hadaaq, vol. 1, p. 381; Behaar al-Anwaar, vol. 94, p. 379

مَعْرِفَتِكَ بِحَقِّكَ. حَسْبِيَ أَنْتَ يَا اللَّهُ
 حَسْبِيَ أَنْتَ يَا اللَّهُ حَسْبِيَ أَنْتَ يَا اللَّهُ
 وَ مَنْ يَتَوَكَّلْ عَلَيْكَ فَاَنْتَ حَسْبُهُ بِذَلِكَ
 جَزَى وَغَدُكَ وَ نَطَقَ كِتَابُكَ وَ أَنْتَ
 أَوْفَى الصَّامِنِينَ. سُبْحَانَكَ رَبِّ الْعَالَمِينَ
 وَ صَلَّى اللَّهُ عَلَي مُحَمَّدٍ وَ آلِهِ.

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
 KETAABOKA WA ANTA
 AWFAZ ZAALMENEEN.
 SUBHAANAKA RABBIL
 A'ALAMEENA WA SALLAL
 LAHO A'LAA
 MOHAMMADIN WA
 AALEHI.

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 biggest guarantor. Glory be to You, Lord of the worlds and blessings of Allah be upon Muhammad and his progeny.¹

(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.”

¹ al-Majmu’a al-Raaeq Min Azhaar al-Hadaaq, vol. 1, p. 319

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 الْمَرْئِيْنَ وَ حَسْبِيَ
الْخَالِقُ مِنَ الْمَخْلُوْقِيْنَ وَ حَسْبِيَ
الرَّازِقُ مِنَ الْمَرْزُوْقِيْنَ وَ حَسْبِيَ اللّٰهُ
رَبُّ الْعَالَمِيْنَ حَسْبِيَ مَنْ هُوَ حَسْبِيَ
حَسْبِيَ مَنْ لَمْ يَزَلْ حَسْبِيَ حَسْبِيَ
اللّٰهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ
رَبُّ الْعَرْشِ الْعَظِيْمِ.

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 HOWA RABBUL
A'RSHEL A'ZEEM.

Sufficient for me is the Lord against the lored. And sufficient for me is the Creator against the creatures. And sufficient for me is the Sustainer against the sustained. Sufficient for me is Allah, the Lord of the worlds. Sufficient for me is He Who is sufficient for me. Sufficient for me is He Who has been always sufficient for me. Allah suffices me. There is no god save Him. In Him have I put my trust, and He is the Lord of the Tremendous Throne.¹

(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:

¹ Oyoon Akhbaar al-Reza (a.s.), vol. 1, p. 237; Behaar al-Anwaar, vol. 95, p. 214

"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:

اَللّٰهُمَّ طُمَّهٖ بِالْبَلَاءِ طَمًا وَ عُمَّةٖ
بِالْبَلَاءِ عَمًا وَ قُمَّهٖ بِالْاَذٰى قَمًا وَ
اَزْمِهٖ بِیَوْمٍ لَا مَعَادَ لَهٗ وَ سَاعَةً لَا مَرَدَّ
لَهَا وَ اَبِخْ حَرِيْمَةً وَ صَلِّ عَلٰی
مُحَمَّدٍ وَ اَهْلِ بَيْتِهٖ (عَلَيْهِ وَ عَلَیْهِمْ
السَّلَامُ) وَ قِنِّیْ شَرَّهٗ وَ اَكْفِنِّیْ اَمْرَهٗ وَ
اَصْرِفْ عَنِّیْ كَيْدَهٗ وَ اَخْرِجْ قَلْبَهٗ وَ
سُدِّ فَاہُ عَنِّیْ "وَ حَشَعَتِ الْاَصْوَاتُ
لِلرَّحْمٰنِ فَلَا تَسْمَعُ اِلَّا هَمْسًا" وَ
عَنَّتِ الْوُجُوْهُ لِلْحَیِّ الْقَیُّوْمِ وَ قَدْ
خَابَ مَنْ حَمَلَ ظُلْمًا "اِحْسَسُوْا فِیْهَا
وَ لَا تَكْلُمُوْنَ" صَهْ صَهْ صَهْ صَهْ
صَهْ صَهْ.

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'NNEE
KAYDAHU WA AHRIJ
QALBAHU WA SUDDA
FAAHO A'NNEE "WA
KHASHA-A'TIL ASWAATO
LIR-RAHMAANE FALAA
TASMA-O' ILLAA
HAMSAA" "WA A'NATIL
WOJOHO LIL-HAYYIL
QAYYOOME WA QAD
KHAABA MAN HAMALA
ZULMAA" "IKHSA-OO
FEEHAA WA LAA

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 speak

¹ Surah Taahaa (20): Verse 108

² Surah Taahaa (20): Verse 111

TOKALLEMOON" SAH not to Me."¹ Be silent, be
 SAH SAH SAH SAH SAH silent, be silent, be silent, be
 SAH. silent, be silent, be silent.²

(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 التَّقِيَّ الْخَنِيَّ وَإِنَّ شَرَّ عِبَادِ اللَّهِ الْمُشَارِ 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 لَهُ وَلَا إِلَهَ إِلَّا اللَّهُ كَمَا يَنْبَغِي لَهُ وَالْحَمْدُ لَهُ كَمَا يَنْبَغِي لَهُ وَلَا حَوْلَ وَلَا 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 LAHAEE KAMAA
 YAMBAGHEE LILLAHAH WA
 LAA ELAHA ILLAL LAAHO
 KAMAA YAMBAGHEE
 LILLAHAH WAL HAMDO
 LILLAAHE KAMAA
 YAMBAGHEE LILLAHAH WA
 LAA HAWLA WA LAA
 QUWWATA ILLAA BILLAAHE
 WA SALLAL LAAHO A'LAA
 MOHAMMADIN WA AHLE
 BAYTEHIN NABIYYEENAL
 A'RABIYYIL HAASHEMIYYE

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

¹ Surah Moamenoona (23): Verse 108

² Mohijj al-Da'waat, p. 306; al-Misbaah, p. 273; Behaar al-Anwaar, vol. 95, p. 215; al-Jannah al-Waaqayah wa al-Jannah al-Baaqayah (manuscript), p. 49

WA SALLAL LAaho A'LAA and praise of Allah be
 JAMEE-I'L MURSALEENA upon all the messengers
 WAN NABIYYEENA HATTAA and the prophets till Allah
 YARZAL LAAH. is pleased.

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 supplication 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

(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 حَسِبُ

YAA HASEEBO

O Reckoner.

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.²

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-Waaqayah wa al-Jannah al-Baaqayah (manuscript), p. 32

² Khawaass-e-Aayaat-e-Quran-e-Kareem, p. 81

Chapter 15

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) Amulet or Paper In Pocket (رُقْعَةُ الْجَيْبِ) of Imam Reza (a.s.)

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 إِيَّيْ	BISMIL LAAHIR RAHMAANIR	In the Name of Allah
أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا أَوْ غَيْرَ	RAHEEM. BISMIL LAAHE	the Beneficent, the
تَقِيٍّ أَخَذْتُ بِاللَّهِ السَّمِيعِ الْبَصِيرِ عَلَى	INNEE A-O'OZO BIR-	Merciful. In the Name
سَمْعِكَ وَبَصْرِكَ لَا سُلْطَانَ لَكَ عَلَيَّ وَلَا	RAHMAANE MINKA IN KUNTA	of Allah. I take refuge
عَلَى سَمْعِي وَلَا بَصْرِي وَلَا عَلَى شَعْرِي	TAQIYYAN AW GHAYRA	in the Merciful from
وَلَا عَلَى بَشْرِي وَلَا عَلَى لَحْمِي وَلَا	TAQIYYIN AKHAZTO	you – whether you are
	BILLAAHIS SAMEE-I'L	pious or not. By Allah
	BASEERE A'LAA SAM-E'KA	– the One Who hears
	WA BASAREKA LAA	

¹ In some traditions it has been explained to not only keep these amulets but to read them is also very effective.

عَلَى دَعَائِي وَ لَا عَلَى مُخَيِّ وَ لَا عَلَى
عَصِي وَ لَا عَلَى عِظَامِي وَ لَا عَلَى أَهْلِي
وَ لَا عَلَى مَالِي وَ لَا عَلَى مَا رَزَقَنِي رَبِّي
سَتَرْتُ بَيْنِي وَ بَيْنَكَ بِسِتْرَةِ التَّوْبَةِ الَّذِي
اسْتَتَرَ أَنْبِيَاءَ اللَّهِ بِهِ مِنْ سَطَوَاتِ الْجَبَابِرَةِ
وَ الْفَرَاغَةِ جَبْرِئِيلُ عَنْ يَمِينِي وَ مِيكَائِيلُ
عَنْ يَسَارِي وَ إِسْرَافِيلُ عَنْ وَرَائِي وَ
مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ أَمَامِي وَ اللَّهُ
مُطَّلِعٌ عَلَيَّ يَمْنَعُكَ مِنِّي وَ يَمْنَعُ الشَّيْطَانَ
مِنِّي اللَّهُمَّ لَا يَغْلِبُ جَهْلُهُ أَنَا تَكَ أَنْ
يَسْتَفْزِرَنِي وَ يَسْتَحْفِزَنِي اللَّهُمَّ إِلَيْكَ التَّجَاثُ
اللَّهُمَّ إِلَيْكَ التَّجَاثُ اللَّهُمَّ إِلَيْكَ التَّجَاثُ.

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 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
ISRAAFEILO 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.

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 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. Israafile 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. O my Lord! I take refuge in You.¹

¹ Mohijj al-Da'waat, p. 49; Oyoon Akhbaar al-Reza (a.s.), vol. 2, p. 136; al-Balad al-Ameen, p.

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.¹

(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.”

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	BISMIL LAAHIR RAHMAANIR	In the Name of Allah, the
أَخْسَوْا فِيهَا وَلَا تُكَلِّمُونِ إِنِّي آعُودُ	RAHEEM.	Merciful, the
بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا أَخَذْتُ	BISMIL LAAHIKH SA-OO	Compassionate.
	FEEHAA WA LAA	In the Name of Allah,
	TOKALLEMOONE INNEE A-	slink you into it, and do

640; Behaar al-Anwaar, vol. 94, pp. 192 & 343; al-Majmu’a al-Raaeq Min Azhaar al-Hadaaeq, vol. 1, p. 36

¹ Mohijj al-Da’waat, p. 49; al-Balad al-Ameen, p. 640; Behaar al-Anwaar, vol. 94, pp. 192 & 343

بِسْمِ اللَّهِ وَ بَصَرِهِ عَلَى أَسْمَاعِكُمْ وَ
 أَبْصَارِكُمْ وَ بَقْوَةَ اللَّهِ عَلَى قُوَّتِكُمْ لَا سُلْطَانَ
 لَكُمْ عَلَى فُلَانِ بْنِ فُلَانَةٍ وَ لَا عَلَى ذُرِّيَّتِهِ
 وَ لَا عَلَى أَهْلِهِ وَ لَا عَلَى أَهْلِ بَيْتِهِ
 سَتَرْتُ بَيْنِي وَ بَيْنَكُمْ بَسِترَ النُّبُوَّةِ الَّذِي
 اسْتَرْتَرُوا بِهِ مِنْ سَطَوَاتِ الْجَبَابِرَةِ وَ
 الْفَرَاغَةِ جَبْرَيْلُ عَنْ أَيْمَانِكُمْ وَ مِيكَائِيلُ
 عَنْ يَسَارِكُمْ وَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَ
 آلِهِ أَمَامَكُمْ وَ اللَّهُ يُطْلِعُ عَلَيْكُمْ بِمَنْعِهِ نَبِيَّ
 اللَّهِ وَ بِمَنْعِ ذُرِّيَّتِهِ وَ أَهْلِ بَيْتِهِ مِنْكُمْ وَ
 مِنَ الشَّيَاطِينِ مَا شَاءَ اللَّهُ لَا حَوْلَ وَ لَا
 قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ اَللَّهُمَّ إِنَّهُ لَا
 يَبْلُغُ جَهْلُهُ أَنْتَكَ وَ لَا يَبْتَلِيهِ وَ لَا يَبْلُغُ
 مَجْهُودُ نَفْسِهِ عَلَيْكَ تَوَكَّلْتُ وَ أَنْتَ نِعْمَ
 الْمَوْلَى وَ نِعْمَ النَّصِيرُ حَرَسَكَ اللَّهُ يَا
 فُلَانُ ابْنَ فُلَانَةٍ وَ ذُرِّيَّتِكَ مِمَّا تَخَافُ
 عَلَى أَحَدٍ مِنْ خَلْقِهِ وَ صَلَّى اللَّهُ عَلَى
 مُحَمَّدٍ وَ آلِهِ.

O'OZO BIR-RAHMAANE
 MINKA IN KUNTA TAQIYYAN
 AKHAZTO BE-SAM-I'L
 LAAHE WA BASAREHI
 A'LAA ASMAA-E'KUM WA
 ABSAAREKUM WA
 BEQUWWATIL LAAHE
 A'LAA QUWWATEKUM LAA
 SULTAANA LAKUM A'LAA
 FOLLANIB NE FOLAANATA
 WA LAA A'LAA
 ZURRIYYATEHI WA LAA
 A'LAA AHLEHI WA LAA
 A'LAA AHLE BAYTEHI
 SATARTA BAYNEE WA
 BAYNAKUM BE-SITRIN
 NOBUWWATIL LAZIS
 TATAROO BEHI MIN
 SATAWAATIL
 JABAABERATE WAL
 FARAA-E'NATE JABRA-
 EELO A'N AYMAANEKUM
 WA MEEKAA-EELO A'N
 YASAAREKUM WA
 MOHAMMADUN SALLAL
 LAAHO A'LAYHE WA
 AALEHI AMAAMAKUM WAL
 LAAHO YATTALE-O'
 A'LAYKUM BE-MAN-E'HI
 NABIYYIL LAAHE WA BE-
 MAN-E' ZURRIYYATEHI WA
 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

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 (shayaateen).
 Whatever Allah has
 willed, there is no might
 nor power except with
 Allah, the Most High, the
 Mighty. O Allah! his

¹ Surah Momenoon (23): Verse 108

² Surah Maryam (19): Verse 18

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 KHAQEHİ WA
SALLAL LAAHO A'LAA
MOHAMMADIN WA AALEHI.

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. ۞ الْحَيُّ
الْقَيُّومُ. ۞ لَا تَأْخُذُهُ سِنَّةٌ وَلَا
نَوْمٌ. ۞ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي
الْأَرْضِ. ۞ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ
إِلَّا بِإِذْنِهِ. ۞ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا
خَلْفَهُمْ. ۞ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ
عِلْمِهِ إِلَّا بِمَا شَاءَ. ۞ وَسِعَ كُرْسِيُّهُ
السَّمَوَاتِ وَالْأَرْضَ. ۞ وَلَا يَئُودُهُ
حِفْظُهُمَا. ۞ وَهُوَ الْعَلِيُّ الْعَظِيمُ. ٢٥٥

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 HIFZOHOMAA
WA HOWAL A'LIYYUL
A'ZEEM.

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, and He is the
Most High, the Great.

Then write:

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ
لَا مَلْجَأَ مِنَ اللَّهِ إِلَّا إِلَيْهِ وَحَسْبِيَ اللَّهُ
وَنِعْمَ الْوَكِيلُ. وَ أَسْلَمَ فِي رَأْسِ
الشَّهْبَاءِ فِيهَا طَأْ لَسَلْسِبِلَا 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.¹

(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 وَلَا خَالِقَ إِلَّا أَنْتَ
تُفْنِي الْمَخْلُوقِينَ وَ تَبْقَى أَنْتَ حُلُمَتِ
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 REZAACA.

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.²

(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."

¹ Mohijj al-Da'waat, p. 51; al-Balad al-Ameen, p. 434; Behaar al-Anwaar, vol. 94, p. 344

² Mohijj al-Da'waat, p. 52; Behaar al-Anwaar, vol. 94, p. 345

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	In the name of Allah, the
بِسْمِ اللَّهِ وَ بِاللَّهِ أَبْجَدُ هَوَزُ حُطِّي عَنْ	RAHMAANIR RAHEEM.		Beneficent, the Merciful.
فُلَانِ بْنِ فُلَانَةٍ بِإِذْنِ اللَّهِ تَعَالَى.	BISMIL LAAHE WA		In the name of Allah and by
	BILLAAHE	ABJAD	Allah Abjad, Hawwaz, Hutti ¹
	HAWWAZ	HUTTEE A'N	from so-and-so son of so-
	FOLAAN	IBNE	and-so with the permission
	FOLAANATIN	BE-IZNIL	of Allah – the High.
	LAAHE TA-A'ALAA.		

Then he (a.s.) put the 'Seal of Sulaiman' seven times below it. Then after rolling it said:

O Mod'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 Kursee, 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 Kursee till the end and do not copulate till it is on your shoulder."*²

(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:

¹ Numerical values of Arabic letters.

² Makaarem al-Akhlaaq, vol. 2, p. 263; Behaar al-Anwaar, vol. 95, p. 21

“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 وَتَقَطَّعُوا 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:

¹ Surah Muhammad (47): Verse 22

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 وَنَصَرَ عَبْدَهُ وَاعْتَزَّ جُنْدَهُ وَهَزَمَ
الْأَحْزَابَ وَحْدَهُ فَلَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ أَمْسَيْتُ وَ
أَصْبَحْتُ فِي حِمَى اللَّهِ الَّذِي لَا يُسْتَبَاحُ
وَ ذِمَّتِهِ الَّتِي لَا تُرَامُ وَ لَا تُخْفَرُ وَ فِي
عِزِّ اللَّهِ الَّذِي لَا يُذَلُّ وَ لَا يُغْهَرُ وَ فِي
جَزْبِهِ الَّذِي لَا يُغْلَبُ وَ فِي جُنْدِهِ الَّذِي
لَا يُهْزَمُ وَ حَرِيمِهِ الَّذِي لَا يُسْتَبَاحُ بِاللَّهِ
اسْتَجَرْتُ وَ بِاللَّهِ أَصْبَحْتُ وَ بِاللَّهِ
اسْتَنْجَحْتُ وَ تَعَزَّزْتُ وَ تَعَوَّذْتُ وَ
انْتَصَرْتُ وَ تَقَوَّيْتُ وَ بِعِزَّةِ اللَّهِ قَوَّيْتُ
عَلَى أَعْدَائِي وَ بِجَلَالِ اللَّهِ وَ كِبَرِيَّاتِهِ
ظَهَرْتُ عَلَيْهِمْ وَ فَهَرَّتْهُمْ بِحَوْلِ اللَّهِ وَ
قُوَّتِهِ وَ اسْتَعَنْتُ عَلَيْهِمْ بِاللَّهِ وَ فَوَّضْتُ
أَمْرِي إِلَى اللَّهِ وَ حَسْبِيَ اللَّهُ وَ نِعْمَ
الْوَكِيلُ وَ تَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَ هُمْ لَا
يُفْصِرُونَ أَمَّا أَمْرُ اللَّهِ فَلَجَتْ حُجَّةُ اللَّهِ
عَلَيْتُ كَلِمَتَهُ عَلَى أَعْدَاءِ اللَّهِ الْفَاسِقِينَ وَ
جُنُودِ إِبْلِيسَ أَجْمَعِينَ "لَنْ يَضُرُّوكُمْ إِلَّا
أَذًى" ۞ وَ لَنْ يُقَاتِلُوكُمْ يُؤْلُوكُمْ
الْأَذْبَارُ ۞ ثُمَّ لَا يُنْصَرُونَ ۞
صُرِّبْتُ عَلَيْهِمُ الدَّلَّةَ أَيْنَ مَا تَقَفُوا"
أَحِذُوا وَ قَاتِلُوا تَقْتِيلًا "لَا يُقَاتِلُونَكُمْ جَمِيعًا

BISMIL LAAHIR
RAHMAANIR RAHEEM.
LAA ELAAHA ILLAL
LAAHO WAHDAHU LAA
SHAREEKA LAHU ANJAZA
WA'DAHU WA NASARA
A'BDHU 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
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-

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, 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

إِلَّا فِي قُرَى مُّحَصَّنَةٍ أَوْ مِنْ وَرَاءِ
 جُدُرٍ ۚ بِأَسْهُمٍ يَنْتَهُمُ شَدِيدٍ ۝
 تَحْسِبُهُمْ جَمِيعًا وَقُلُوبُهُمْ شَتَّى ۝
 ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ ۝١٤
 تَخَصَّنَتْ مِنْهُمْ بِالْحِصْنِ الْمَحْفُوظِ ۚ فَمَا
 اسْطَاعُوا أَنْ يَظْهَرُوهُ وَمَا اسْتَطَاعُوا لَهُ
 نَقْبًا ۝١٥ أَوَيْتَ إِلَى زُكْنٍ شَدِيدٍ وَ
 التَّجَاتُ إِلَى كَهْفٍ زَفِيعٍ وَ تَمَسَّكَتْ
 بِالْحَبْلِ الْمَتِينِ وَ تَدَرَّعَتْ بِدِرْعِ اللَّهِ
 الْحَصِينَةِ وَ تَدَرَّعَتْ بِدِرْعَةِ أَمِيرِ
 الْمُؤْمِنِينَ وَ تَعَوَّذَتْ بِعُوْدَةِ سُلَيْمَانَ بْنِ
 دَاوُدَ وَ تَحْتَمَّتْ بِخَاتَمِهِ فَأَنَا حَيْثُمَا
 سَلَكَتُ أَمِنْ مُطْمَئِنَّ وَ عَدُوِّي فِي
 الْأَهْوَالِ حَيْرَانٌ قَدْ خُفَّ بِالْمَهَانَةِ وَ
 أَلْبَسَ الثَّلَّ وَ فُتِّعَ بِالصَّعَارِ صَرَبْتُ عَلَى
 نَفْسِي سُرَادِقَ الْحَيَاطَةِ وَ لَبِسْتُ دِرْعَ
 الْجَفْظِ وَ عَلِقْتُ عَلَى هَيْكَلِ الْهَيْبَةِ وَ
 تَتَوَجَّهْتُ بِتَاجِ الْكِرَامَةِ وَ تَقَلَّدْتُ بِسَيْفِ
 الْعِزِّ الَّذِي لَا يُقَالُ وَ خَفِيتُ عَنْ أَعْيُنِ
 الْبَاطِلِ النَّاطِرِينَ وَ تَوَارَيْتُ عَنِ الطُّنُونِ
 وَ أَمِنْتُ عَلَى نَفْسِي وَ سَلِمْتُ مِنْ
 أَعْدَائِي بِجَلَالِ اللَّهِ فَهُمْ لِي خَاضِعُونَ وَ
 عَنِّي نَافِرُونَ ۚ كَانَهُمْ حُمْرُ
 مُسْتَنْفَرَةٍ ۝١٥ قُتِرْتُ مِنْ
 قَسُورَةٍ ۝١٥ قَصُرَتْ أَيْدِيهِمْ عَنْ
 بُلُوغِي وَ عَمِيَتْ أَبْصَارُهُمْ عَنْ رُؤْيِي وَ

JALAALIL LAAHE WA
 KIBREYAAA-EHI
 ZAHARTO A'LAYHIM WA
 QAHHARTOHUM BE-
 HAWLIL 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
 YOQAATELOOKUM
 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 QOLOOBOHUM

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."¹ "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,

¹ Surah Aal-e-Imraan (3): Verses 111-112

خَرَسَتْ أَلْسِنَتُهُمْ عَنْ ذِكْرِي وَ ذَهَلَتْ
عُقُولُهُمْ عَنْ مَعْرِفَتِي وَ تَحَوَّفَتْ قُلُوبُهُمْ وَ
ارْتَعَدَتْ فَرَائِصُهُمْ وَ نَفْسُهُمْ مِنْ مَخَافَتِي
يَا اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ يَا هُوَ يَا مَنْ
لَا إِلَهَ إِلَّا هُوَ أَفْلُلُ جُنُودَهُمْ وَ أَكْبِرُ
شُوكِبَتَهُمْ وَ نَكِسَ رُؤُسَهُمْ وَ أَعْمَ أَبْصَارَهُمْ
”قَطَلْتُ أَعْنَاقَهُمْ لَهَا خُضَعِينَ“^١ وَ
انْهَزَمَ جَيْشُهُمْ وَ وَلَّوْا مُدْبِرِينَ ”سَبَّهْرُمُ
الْجَمْعُ وَ يُؤَلُّونَ الدُّبَرُ“^٢ بَلِ السَّاعَةِ
مَوْعِدُهُمْ وَ السَّاعَةِ أَذْيِي وَ أَمْرُ^٣ ”
”وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ“
عَلَوْتْ عَلَيْهِمْ بَغْلُو اللَّهِ الَّذِي كَانَ يَغْلُو بِهِ
صَاحِبُ الْخُرُوبِ مُنَكِّسُ الرَّيَاطِ وَ
مُبِيدُ الْأَقْرَانِ وَ تَعَوَّذْتُ بِأَسْمَاءِ اللَّهِ
الْحُسْنَى وَ كَلِمَاتِهِ الْعُلْيَا وَ ظَهَرْتُ عَلَى
أَعْدَائِي بِبَاسٍ شَدِيدٍ وَ أَمْرٍ رَشِيدٍ وَ
أَذَلَّتُهُمْ وَ قَمَعْتُ رُؤُسَهُمْ وَ ظَلَّتْ
أَعْنَاقُهُمْ لِي خَاصِعِينَ فَخَابَ مَنْ نَاوَانِي
وَ هَلَكَ مَنْ عَادَانِي وَ أَنَا الْمُؤَيَّدُ
الْمُنْصُورُ وَ الْمُظَفَّرُ الْمُتَوَجَّعُ الْمُحْبُورُ وَ
قَدْ لَزِمْتُ كَلِمَةَ التَّقْوَى وَ اسْتَمْسَكْتُ
بِالْعُرْوَةِ الْوُثْقَى وَ اعْتَصَمْتُ بِحَبْلِ اللَّهِ
الْمَتِينِ فَلَنْ يَضُرَّنِي كَيْدُ الْكَافِرِينَ وَ
حَسَدُ الْخَاسِدِينَ أَبَدَ الْأَبْدِينَ وَ ذَهَرَ
الدَّاهِرِينَ فَلَنْ يَرَانِي أَحَدٌ وَ لَنْ يَقْدِرَ
عَلَيَّ أَحَدٌ ”قُلْ إِنَّمَا أَدْعُوا رَبِّي وَلَا

SHATTAA, ZAALEKA BE-
ANNAHUM QAWMUL LAA
YA'QELOON”

TAHASSANTO MINHUM
BIL-HISNIL MAHFOOZE
”FAMAS TAA-O'O ANY
YAZHAROOHO WA MAS
TATAA-O'O LAHU
NAQBAA” AWAYTO ELAA
RUKNIN SHADEEDIN WAL-
TAJAA-TO ELAA KAHFIN
RAFEE-I'N WA

TAMASSAKTO BIL-HABLIL
MATEENE WA TA-
DARRA'TO BE-DIR-I'L
LAAHIL HASEENATE WA
TADARRAQTO BE-
DARAQATE AMEERIL
MOAMENEENA WA TA-
A'WWAZTO BE-O'OZATE
SOLAYMAAN ABNE
DAAWOODA WA
TAKHATTAMTO BE-
KHAATAMEHI FA-ANAA
HAYSOMAA SALAKTO
AAMENUN MUT-MA-INNUN
WA A'DUWWEE FIL
AHWAALE HAYRAANO
QAD HUFFA BIL-
MAHAANATE WA
ULBESAZ ZULLA WA
QOMME-A' BIS-
SEGHAARE ZARABTO
A'LAA NAFSEE
SORAADEQAL
HEYAATATE WA LABISTO
DIR-A'L HIFZE WA
A'LIQTO A'LAA HAYKALIL
HAYBATE WA

and their hearts are
disunited that is because
they are a people who
have no understanding.”¹ I
am fortified and safe from
them in the most fortified
of strongholds. “So they
were not able to surmount
it nor could they make a
hole in it.”² I took recourse
to a “strong support” I took
refuge to an lofty cavern,
and I held firm with the
“strong cord”, and I
armored myself with the
impenetrable armour of
Allah, and I shielded myself
with the shield of Imam Ali
(a.s.), and I sought refuge
with the invocation of
Sulaiman son of Dawood,
and I wore his ring. So
wherever I go I am safe,
tranquil; while my enemies
are in constant fear and
worried. They were rubbed
with humiliation, and they
were clothed with disgrace
and restrained lowliness.
And I placed upon myself
an enclosed tent, and I
wore protecting shield, and
I have hunged awesome
amulet, and I crowned
myself with the crown of
respect, and I wielded the

¹ Surah Hashr (59): Verse 14

² Surah Kahf (18): Verse 97

أَشْرِكُ بِهِ أَحَدًا ۖ ﴿٢٠﴾ “أَسْأَلُكَ يَا
مُتَّقِلٌ أَنْ تَنْقُصَ عَلَيَّ بِالْأَمْنِ وَ
الْإِيمَانِ عَلَى نَفْسِي وَ رُوحِي بِالسَّلَامَةِ
مِنْ أَعْدَائِي وَ أَنْ تَحُولَ بَيْنِي وَ بَيْنَ
شَرِّهِمْ بِالْمَلَأَيْكَةِ الْغَلَاظِ الشَّدَادِ ”لَا
يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا
يُؤْمَرُونَ ۖ ﴿٢١﴾ “وَ آيِدُنِي بِالْجُنْدِ الْكَثِيفَةِ
وَ الْأَرْوَاحِ الْعَظِيمَةِ الْمُطِيعَةِ فَيَجِئُونَهُمْ
بِالْحُجَّةِ الْبَالِغَةِ وَ يَقْدِفُونَهُمْ بِالْحَجَرِ
الدَّامِعِ وَ يَضْرِبُونَهُمْ بِالسَّيْفِ الْقَاطِعِ وَ
يَرْمُونَهُمْ بِالشَّهَابِ الثَّقِيبِ وَ الْحَرِيقِ
الْمُلْتَمِيبِ وَ الشَّوْاطِئِ الْمُخْرِقِ ”وَيَقْدِفُونَ
مِنْ كُلِّ جَانِبٍ ۖ ﴿٢٢﴾ دُحُورًا وَ لَهُمْ
عَذَابٌ وَاصِبٌ ۖ ﴿٢٣﴾ “قَدْ فَتَنَهُمْ وَ رَجَزَهُمْ
بِفَضْلِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ بِطَلْهِ وَ
يُسِّ وَ الدَّارِيَّاتِ وَ الطَّوَّاسِينِ وَ تَنْزِيلِ
الْقُرْآنِ الْعَظِيمِ وَ الْحَوَامِيمِ وَ كِهْمِصِّ
بِكَافٍ كُفَيْتُ وَ يَهَاءِ هُدَيْتُ وَ يَبَاءِ يُبْسِرُ
لِي وَ بَعِينٍ عَلَوْتُ وَ بِصَادٍ صَدَقْتُ أَنَّهُ
لَا إِلَهَ إِلَّا هُوَ وَ يَنْوُنِ وَ الْقَلَمِ وَ مَا
يَسْطُرُونَ وَ بِمَوَاقِعِ النُّجُومِ وَ بِالطُّورِ
”وَ كَتَبَ مَسْطُورٍ ۖ ﴿٢٤﴾ فِي رَقٍ
مَنْشُورٍ ۖ ﴿٢٥﴾ وَ الْبَيْتِ الْمَعْمُورِ ۖ ﴿٢٦﴾
وَ السَّقْفِ الْمَرْفُوعِ ۖ ﴿٢٧﴾ وَ الْبَحْرِ
الْمَسْجُورِ ۖ ﴿٢٨﴾ إِنَّ عَذَابَ رَبِّكَ

TATAWWAJTO BE-TAAJIL
KARAAMATE WA
TAQALLADTO BE-SAYFIL
I'ZZIL LAZEE LAA
YOFALLO WA KHAFAYTO
A'N A-A'YONIL
BAAGHEENAN
NAAZEREENA WA
TAWAARAYTO A'NIZ
ZONOONE WA AMINTO
A'LAA NAFSEE 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

sword of glory that is never defeated, and I am hidden from the [evil] eyes of oppressors and assaulters, and I am concealed from the [people's] suspicions, and I feel secure within myself and I have inner peace regardless of my enemies. And with the Dignity of Allah they have surrendered to me, and they are fleeing from me, “as if they were frightened donkeys, fleeing from a lion.”¹ Their hands fell short of reaching me, 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

¹ Surah Muddassir (74): Verses 50-51

لَوَاقِعٌ ﴿١٠٨﴾ مَا لَهُ مِنْ دَافِعٍ ﴿١٠٩﴾ فَوَلَّوْا
 مُدْبِرِينَ وَ عَلَى أَعْقَابِهِمْ تَاكِصِينَ وَ فِي
 دُبَارِهِمْ خَائِفِينَ ﴿١١٠﴾ فَوَقَعَ الْحَقُّ وَبَطَلَ مَا
 كَانُوا يَعْمَلُونَ ﴿١١١﴾ فَعَلِبُوا بِنَالِكَ
 وَانْقَلَبُوا صُغُرِينَ ﴿١١٢﴾ وَالَّتِي السَّحَرَةُ
 سَجَدْنَ ﴿١١٣﴾ فَوَقَّهَ اللَّهُ سَيِّئَاتِ مَا
 مَكَرُوا وَحَاقَ بِآلِ فِرْعَوْنَ سُوءُ
 الْعَذَابِ ﴿١١٤﴾ وَمَكَرُوا وَمَكَرَ
 اللَّهُ ﴿١١٥﴾ وَاللَّهُ خَيْرُ الْمَاكِرِينَ ﴿١١٦﴾
 “الَّذِينَ قَالُوا لَهُمُ النَّاسُ إِنَّ النَّاسَ قَدْ
 جَمَعُوا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ
 إِيمَانًا ﴿١١٧﴾ وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ
 الْوَكِيلُ ﴿١١٨﴾ فَانْقَلَبُوا بِنِعْمَةِ رَبِّهِمْ
 وَفَضْلٍ لَمْ يَمَسُّهُمْ سُوءٌ ﴿١١٩﴾ وَاتَّبَعُوا
 رِضْوَانَ اللَّهِ ﴿١٢٠﴾ وَاللَّهُ ذُو فَضْلٍ
 عَظِيمٍ ﴿١٢١﴾ ” رَبِّ اعْوُذْ بِكَ مِنْ
 بَعْزَتِ الشَّيْطَانِ ﴿١٢٢﴾ ” وَأَعْوُذْ بِكَ رَبِّ
 أَنْ يَبْخُسُونِي ﴿١٢٣﴾ ” اللَّهُمَّ إِنِّي أَعُوذُ
 بِكَ مِنْ شَرِّ مَا خَافَ وَ آخَذَ وَ
 أَسْأَلُكَ مِنْ خَيْرِ مَا عِنْدَكَ ” فَسَيَكْفِيكَهُمُ
 اللَّهُ ﴿١٢٤﴾ وَ هُوَ السَّمِيعُ الْعَلِيمُ ﴿١٢٥﴾ ”
 لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ
 جَبْرَيْلُ عَنْ يَمِينِي وَ مِيكَائِيلُ عَنْ
 شِمَالِي وَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ
 أَمَامِي وَ اللَّهُ عَزَّ وَ جَلَّ يُظِلُّ عَلَيَّ

LUL JONOODAHUM WAK
 SIR SHAWKATAHUM WA
 NAKKIS RO-OOSAHUM
 WA A-A'ME ABSAARAHUM
 “FA-ZALLAT A-
 A'NAAQOHUM LAHAA
 KHAAZEEN” 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 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

should stoop to it.”¹ 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.”² “and the matter of the hour is but as the twinkling of an eye.”³ 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 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,

¹ Surah Shoa'raa (26): Verse 4

² Surah Qamar (54): Verse 45-46

³ Surah Nahl (16): Verse 77

يَمْنَعُكُمْ مَنِّي وَ يَمْنَعُ الشَّيْطَانَ الرَّجِيمَ يَا
 مَنْ جَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا أَحْجُرُ
 بَيْنِي وَ بَيْنَ أَعْدَائِي حَتَّى لَا يَصِلُوا إِلَيَّ
 بِسُوءِ سِتْرَتِي بَيْنِي وَ بَيْنَهُمْ بِسُورِ اللَّهِ
 الَّذِي يُسْتَتَرُ بِهِ مِنْ سَطَوَاتِ الْفِرَاعَةِ وَ
 مَنْ كَانَ فِي سِتْرِ اللَّهِ كَانَ مَحْفُوظًا
 حَسْبِيَ الَّذِي يَكْفِي مَا لَا يَكْفِي أَحَدًا
 سِوَاهُ ” وَ جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَ
 مِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَهُمْ فِيهِمْ لَا
 يُبْصِرُونَ ﴿٩﴾ ” اللَّهُمَّ اضْرِبْ عَلَيَّ
 سَرَادِقَاتِ حِفْظِكَ الَّذِي لَا يَهْتِكُهُ
 الرِّيحُ وَ لَا تَحْرِقُهُ الرِّيحُ وَ اكْفِنِي شَرَّ
 مَا أَخَافُهُ بِرُوحِ قُدْسِكَ الَّذِي مِنَ الْقَيْتَةِ
 عَلَيْهِ كَانَ مَسْئُورًا عَنْ عُيُونِ النَّاطِرِينَ
 وَ كَبِيرًا فِي صُدُورِ الْخَلَائِقِ أَجْمَعِينَ وَ
 وَفَّقْ لِي بِأَسْمَائِكَ الْحُسْنَى وَ كَلِمَاتِكَ
 الْعُلْيَا صَلَاحِي فِي جَمِيعِ مَا أَوْمَلَهُ مِنْ
 حَيْرِ الدُّنْيَا وَ الْآخِرَةِ وَ اصْرِفْ عَنِّي
 أَبْصَارَ النَّاطِرِينَ وَ اصْرِفْ عَنِّي شَرَّ
 قُلُوبِهِمْ وَ شَرَّ مَا يُضْمِرُونَ إِلَى خَيْرٍ 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 عَمَالِيَةُ الْفِرَاعَةِ أَجِرْنِي
 اللَّهُمَّ مِنْ خُزَيْكَ وَ كَشْفِ سِتْرِكَ وَ
 نَسْيَانِ ذِكْرِكَ وَ الْإِضْرَابِ عَنْ شُكْرِكَ

MO-AYYEDUL MANSOORO
 WAL MOZAFFARUL
 MOTAWAJJUL
 MAHBOORO WA QAD
 LAZIMTO KALEMATIT
 TAQWAA WAS TAMSAKTO
 BIL-U'RWATIL WUSQAA
 WA' TASAMTO BE-HABLIL
 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-
 MALAAAA-EKATIL
 GHELAAZISH SHEDAADE
 "LAA YA'SOONAL LAAHA
 MAA AMARAHUM WA
 YAF-A'LOONA MAA
 YOAMAROON." WA
 AYYIDNEE BIL-JUNDIL
 KASEEFATE WAL
 ARWAAHIL A'ZEEMATIL
 MO-TEE-A'TEFA-

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."¹ 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."² 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

¹ Surah Jinn (72): Verse 20

² Surah Tahreem (66): Verse 6

أَنَا فِي كَتِفِكَ لَيْلِي وَ نَهَارِي وَ تَوْمِي وَ
 قَرَارِي وَ ائْتِبَاهِي وَ ائْتِشَارِي ذِكْرَكَ
 شِعَارِي وَ تَنَازُّكَ دِقَارِي. اَللّٰهُمَّ لَنْ خَوْفِي
 اَمْسِي وَ اَصْبَحْ مُسْتَجِيرًا بِكَ وَ يَامَانِكَ
 مِنْ خَوْفِكَ وَ سُوءِ عَذَابِكَ وَ اَصْرِبْ
 عَلَيَّ سُرَادِقَاتِ حِفْظِكَ وَ ارْزُقْنِي حِفْظَ
 عَنَائِتِكَ بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِينَ اَمِيْنُ
 اَمِيْنُ رَبَّ الْعَالَمِيْنَ.

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'LAUTO 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

nullifying stones, and they smite them with sharp swords, and they pelt them with penetrating meteors, and blazing fire, and scorching flames. "And they are thrown at from every side. Being driven off, and for them is a perpetual chastisement."¹ 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'², 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

¹ Surah Saaffaat (37): Verse 8-9

² The surahs which starts from 'Haa-Meem'.

MASTOORIN. FEE RAQQIM
 MANSHOORINW, WAL
 BAYTIL MA'MOORE. WAS
 SAQFIL MARFOO-E', WAL
 BAHRIIL MASJOORE, INNA
 A'ZAABA RABBEKA LA-
 WAA-QE-U'M, MAA LAHU
 MIN DAA-FE-I'N."
 FAWALLAW
 MUDBEREENA WA A'LAA
 A-A'QAABEHIM
 NAAKESEENA WA FEE
 DEYAAREHIM KHAAA-
 EFEENA "FA-WA-QA-A'L
 HAQQO WA BATALA MAA
 KAANOO YA'MALOON. FA-
 GHOLEBOO HONAALEKA
 WAN QALABOO
 SAAGHEREEN. WA
 ULQEYAS SAHARATO
 SAAJEDEEN." "FAWA-
 QAAHUL LAAHO SAYYE-
 AATE MAA MAKAROO WA
 HAAQA BE-AALE FIR-
 A'WNA SOOO-UL
 A'ZAAB." "WA MAKAROO
 WA MAKARAL LAAH, WAL
 LAAHO KAHYRUL
 MAAKEREEN." "AL-
 LAZEENA QAALA
 LAHOMUN NAASO INNAN
 NAASA QAD JAMA-O'O
 LAKUM FAKH-SHAWHUM
 FA-ZAADAHUM
 EEMAANAANW, WAA
 QAALOO HASBONAL
 LAAHO WA NE'MAL

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."¹ 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 vanquished there, and they went back abased. And the magicians were cast down in prostration."² "So Allah protected him from the evils they plotted and the people of Pharaoh were enveloped with the most evil punishment."³ "And they planned and Allah planned, and Allah is the best of planners."⁴ "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

¹ Surah Toor (52): Verses 2-8

² Surah Aa'raaf (7): Verse 118-120

³ Surah Ghaafir (40): Verse 45

⁴ Surah Aal-e-Imraan (3): Verse 54

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
 YAHZORON"
 ALLAAHUMMA 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

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.”¹ “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.”² 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.”³ 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, 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

¹ Surah Aal-e-Imraan (3): Verses 173-174

² Surah Momenoon (23): Verses 97-98

³ Surah Baqarah (2): Verse 137

HAAJEZAN OHJUZ
 BAYNEE WA BAYNA A-
 A'DAAA-EE HATTAA LAA
 YASELOO ELAYYA BE-
 SOOO-IN SATARTO
 BAYNEE WA BAYNAHUM
 BE-SITRIL LAAHIL LAZEE
 YOS-TATARO BEHI MIN
 SATAWAATIL FARAA-
 E'NATE WA MAN KAANA
 FEE SITRIL LAAHE KAANA
 MAHFOOZAN HASBEYAL
 LAZEE YAKFEE MAA LAA
 YAKFEE AHADUN
 SEWAAHO "WA JA-
 A'LNAA MIM BAYNE
 AYDEEHIM SADDANW WA
 MIN KHALFEHIM SADDAN
 FA-AGH-SHAYNAAHUM
 FAHUM LAA
 YUBSEROON."
 ALLAAHUMMAZ RIB
 A'LAYYA SORAADE-
 QAATE HIF-ZEKAL LAZEE
 LAA YAHTEKOHUR
 REYAAHO WA LAA
 TAKHREQOHUR REMAA-
 HO WAK FENEE SHARRA
 MAA AKHAAFOHU BE-
 ROOHE QUDSEKAL
 LAZEE MIN AL-QAYTAHU
 A'LAYHE KAANA
 MASOORAN A'N
 O'YOONIN NAAZEREEN
 WA KABEERAN FEE
 SODOORL KHALAAEQE
 AJMA-E'ENA WA WAFFIQ
 LEE BE-ASMAAAA-EKAL
 HUSNAA WA
 KALEMAATEKAL U'LYAA

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."¹ 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

¹ Surah Yaaseen (36): Verse 9

SALAAHEE FEE JAMEE-E'
 MAA O-AMMELOHU MIN
 KHAYRID DUNYAA WAL
 AAKHERATE WAS RIF
 A'NNEE ABSAARAN
 NAAZEREENA WAS RIF
 A'NNEE 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 NISYAANE
 ZIKREKA WAL IZRAABE
 A'N SHUKREKA ANAA FEE
 KANAFEKA LAYLEE WA
 NAHAAREE WA NAWMEE
 WA QARAAREE WAN
 TEBAACHEE WAN
 TSHAAREE 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

for, from the best of this
 world and the hereafter,
 and 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

SORAADEQAATE
HIFZEKA WAR ZUQNEE
HIFZA E'NAAYATEKA BE-
RAHMATEKA YAA
ARHAMAR RAAHEMEEN.
AAMEENA AAMEENA
RABBAL A'ALAMEEN.

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.¹

(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 الْكِفَايَةُ وَ سُرَادِفُهُ الرِّعَايَةُ يَا
مَنْ هُوَ الْغَايَةُ وَ النَّهَايَةُ يَا صَارِفَ السُّوءِ
وَ السَّوَايَةِ اصْرِفْ عَنِّي ٓ اَذِيَّ ٓ الْعَالَمِينَ
مِنَ الْحَيِّ وَ الْأَنْسِ أَجْمَعِينَ بِالْأَشْبَاحِ
النُّورَانِيَّةِ وَ بِالْأَسْمَاءِ السِّرِّيَّاتِ وَ بِالْأَقْلَامِ
الْيُونَانِيَّةِ وَ بِالْكَلِمَاتِ الْعِبْرَانِيَّةِ وَ بِمَا نَزَلَ
فِي الْأَلْوَحِ مِنْ تَعْيِينَ الْأَيُّصَاحِ إِبْرَئِيلِي
اللَّهُمَّ فِي حِزْكَ وَ فِي عِبَادِكَ وَ فِي
سِتْرِكَ وَ فِي حِفْظِكَ وَ فِي كِتْفِكَ مِنْ
شَرِّ كُلِّ شَيْطَانٍ مَارِدٍ وَ عَدُوِّ مُرَاصِدٍ وَ
لَيْئِمٍ مُعَانِدٍ وَ ضِدِّ كَيْوُدٍ وَ مِنْ شَرِّ كُلِّ
حَاسِدٍ بِسْمِ اللَّهِ اسْتَعِثْتُ وَ بِسْمِ اللَّهِ
اِكْتَفَيْتُ وَ عَلَى اللَّهِ تَوَكَّلْتُ فَالْيَهُ
اسْتَعِذْتُ عَلَى كُلِّ ظَالِمٍ ظَلَمَ وَ غَاشِمٍ
عَشَمَ وَ طَارِقٍ طَرَقَ وَ زَاجِرٍ زَجَرَ فَاللَّهُ
خَيْرٌ حَافِظًا وَ هُوَ أَرْحَمُ الرَّاحِمِينَ.

YAA MAN SHAA-NOHUL
KEFAAYATO WA
SORAADEQOHUR RE-
A'AYATO YAA MAN HOWAL
GHAAYATO WAN
NEHAAYATO YAA
SAAREFAS SOO-E WAS
SAWAAYATIS RIF A'NNEE
AZIYYATAL A'ALAMEENA
MENAL JINNE WAL INSE
AJMAE'ENA BIL-
ASHBAAHIN
NOORANIYYATE WA BIL-
ASMAAA-IS
SIRYAANIYYATE WA BIL-
AQLAAMIL
YOONAANIYYATE WA BIL-
KALEMAATIL
I'BRAANIYYATE WA BEMAA
NAZALA FIL ALWAAHE MIN
TA'YEENIL EEZAAHE IJ-
A'LNEE ALLAAHUMMA FEE
HIRZEKA WA FEE
E'BADEKA WA FEE
SITREKA WA FEE HIFZEKA
WA FEE KANAFEKA MIN
SHARRE KULLE

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

¹ Mohijj al-Da'wat, p. 298; Behaar al-Anwaar, vol. 94, p. 349

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 ZAALEMIN ZALAMA
WA GHAASHEMIN
GHASHAMA WA TAAREQIN
TARAQA WA ZAAJERIN
ZAJARA. FAL-LAAHO
KHAYRUN HAAFEZAA. WA
HOWA ARHAMUR
RAAHEMEEN.

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-comer who comes
and the impediment that
impedes. Then Allah is
the best of the
protectors and He is
Most Merciful.¹

(7) Another Amulet of Imam Reza (a.s.)

Muhammad Ibn Muslim narrates on the authority of Imam Reza (a.s.) that he (a.s.) said:

“Write this invocation on a paper or parchment for pregnant humans and animals:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
بِسْمِ اللَّهِ بِسْمِ اللَّهِ بِسْمِ اللَّهِ إِنَّ مَعَ
الْعُسْرِ يُسْرًا ۖ إِنَّ مَعَ الْعُسْرِ
يُسْرًا ۖ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا
يُرِيدُ بِكُمُ الْعُسْرَ ۖ وَلِتُكْمِلُوا الْعِدَّةَ
وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدٰكُمْ وَلَعَلَّكُمْ
تَشْكُرُونَ ١٨٥ ۝ وَإِذَا سَأَلَكَ عِبَادِي

BISMIL LAAHIR
RAHMAANIR RAHEEM.
BISMIL LAAHE BISMIL
LAAHE BISMIL LAAHE
INNA MA-A'L U'SRE
YUSRAAN.
INNA MA-A'L U'SRE
YUSRAA. YOREEDUL
LAAHO BEKOMUL YUSRA
WA LAA YOREEDO
BEKOMUL U'SR, WA

In the Name of Allah, the
Merciful, the
Compassionate.
In the Name of Allah, in
the Name of Allah, in the
Name of Allah, Surely with
difficulty is ease. With
difficulty is surely ease.³
Allah desires ease for you,
and He does not desire for

¹ Jannaat al-Kholood, p. 349

³ Surah Insherah (94): Verses 5-6

عَنِّي فَإِنِّي قَرِيبٌ ﴿١٨٥﴾ أَجِيبْ دَعْوَةَ
الدَّاعِ إِذَا دَعَا ﴿١٨٦﴾ فَلْيَسْتَجِيبُوا لِي
وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٧﴾
وَبِهِدْيِ لَكُمْ مِّنْ أَمْرٍ مِّمَّا فَرَغْنَا ﴿١٨٨﴾ وَ
مُحِيطٍ لَّكُمْ مِّنْ أَمْرٍ رَّشَدًا وَعَلَى اللَّهِ
قَصْدُ السَّبِيلِ وَمِنْهَا جَايزٌ ﴿١٨٩﴾ وَلَوْ
شَاءَ لَهَدَيْكُمْ أَجْمَعِينَ ﴿١٩٠﴾ ثُمَّ السَّبِيلُ
يَسْرُهُ ﴿١٩١﴾ أَوْلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ
السَّمُوتَ وَالْأَرْضَ كَانَتَا رَتْقًا
فَفَتَقْنَاهُمَا ﴿١٩٢﴾ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ
شَيْءٍ حَيٍّ ﴿١٩٣﴾ أَفَلَا يُؤْمِنُونَ ﴿١٩٤﴾
فَحَمَلْنَاهُ فَأَنْبَذَتْ بِهِ مَكَانًا قَصِيًّا ﴿١٩٥﴾
فَإِجَاءَ بِهَا الْمَخَاضَ إِلَى جِذْعِ النَّخْلَةِ ﴿١٩٦﴾
قَالَتْ يَلَيْتَنِي مِتُّ قَبْلَ هَذَا وَكُنْتُ
نَسِيًّا مِّنْ نَّسِيًّا ﴿١٩٧﴾ فَوَدَّعَاهَا مِنْ تَحْتِهَا
أَلَّا تَحْزَنِي قَدْ جَعَلَ رَبُّكِ تَحْتَكِ
سَرِيًّا ﴿١٩٨﴾ وَبُرِّي إِلَيْكِ بِجِذْعِ
النَّخْلَةِ تُسْقِطُ عَلَيْكَ رَطْبًا جَنِيًّا ﴿١٩٩﴾
فَكُلِي وَاشْرَبِي وَقَرِّي عَيْنًا ﴿٢٠٠﴾ فَإِمَّا
تَرَيِ مِنَ الْبَشَرِ أَحَدًا ﴿٢٠١﴾ فَقُولِي إِنِّي
نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ أَكَلِمَ الْيَوْمَ
إِنْسِيًّا ﴿٢٠٢﴾ فَأَنْتَ بِهِ قَوْمُهَا
تَحْمِلُهُ ﴿٢٠٣﴾ قَالُوا يُعْزِمُ لَقَدْ جِئْتَ
شَيْئًا فَرِيًّا ﴿٢٠٤﴾ يَأْخُذُ بَزُونَ مَا

LETUKMELUL I'DDATA WA
LE-TOKABBERUL LAHA
A'LAA MAA HADAAKUM
WA LA-A'LLAKUM
TASHKORON. WA EZAA
SA-ALAKA E'BAADDEE
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 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 KANATAA
RATQAN FA-
FATAQNAAHOMAA, WA
JA-A'LNAA MENAL MAAA-
E KULLA SHAY-IN HAYY,
AFALAA YOAMENON.
FA-HAMALATHO
FANTABAZAT BEHI
MAKAANAN QASIYYAA.
FA-AJAAA-AHAL

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.¹ And provide for you a profitable course in your affair.² 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 would certainly guide you all aright.³ Then (as for) the way – He has made it easy (for him).⁴ 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

¹ Surah Baqarah (2): Verses 185-186

² Surah Kahf (18): Verse 16

³ Surah Nahl (16): Verse 9

⁴ Surah Abas (80): Verse 20

كَانَ أَبُوكَ امْرَأَ سَوْءٍ وَمَا كَانَتْ أُمُّكَ
 بَعِيًّا ۚ فَأَشَارَتْ إِلَيْهِ ۖ قَالُوا
 كَيْفَ نَعْلَمُ مَنْ كَانَ فِي الْمَهْدِ
 صَبِيًّا ۚ قَالَ إِنِّي عَبْدُ اللَّهِ
 آتَنِي الْكِتَابَ وَجَعَلَنِي نَبِيًّا ۚ
 وَجَعَلَنِي مُبْرَكًا آيْنَ مَا كُنْتُ ۚ
 وَأَوْصَنِي بِالصَّلَاةِ وَالزَّكَاةِ مَا دُمْتُ
 حَيًّا ۚ وَبُرًّا بِوَالِدَيْهِ ۚ وَلَمْ
 يَجْعَلْنِي جَبَّارًا شَقِيًّا ۚ وَالسَّلَامُ عَلَيَّ
 يَوْمَ وُلِدْتُ وَيَوْمَ أَمُوتُ وَيَوْمَ أُبْعَثُ
 حَيًّا ۚ ذَلِكَ عِيسَى ابْنُ مَرْيَمَ وَاللَّهُ
 أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ
 شَيْئًا ۚ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ
 وَالْأَفْئِدَةَ ۚ لَعَلَّكُمْ تَشْكُرُونَ ۚ
 أَلَمْ يَرَوْا إِلَى الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْ
 السَّمَاءِ ۚ مَا يُمْسِكُهُنَّ إِلَّا
 اللَّهُ ۚ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ
 يُؤْمِنُونَ ۚ كَذَلِكَ أَنهَذَا الْمُؤَلَّدُ
 أَخْرَجَ سَوِيًّا بِإِذْنِ اللَّهِ عَزَّ وَجَلَّ.

MAKHAAZO ELAA JIZ-I'N
 NAKHLAH, QAALAT YAA
 LAYTANEE MITTO QABLA
 HAAZAA WA KUNTO
 NASYAM MANSIYYAA.

FA-NAADAAHAA MIN
 TAHTEHAA ALLAA
 TAHZANEE 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.

QAALA INNEE A'BDUL
 LAH, AATAANEYAL
 KETAABA WA JA-A'LANEE

not then believe?¹ So she conceived him; then withdrew herself with him to a remote place. And the throes (of childbirth) compelled her to betake herself to the trunk of a palm tree. She said: Oh, would that I had died before this, and had been a thing quite forgotten! Then (the child) called out to her from beneath her: Grieve not, surely your Lord has made a stream to flow beneath you; And shake towards you the trunk of the palmtree, it will drop on you fresh ripe dates: So eat and drink and refresh the eye. Then if you see any mortal, say: Surely I have vowed a fast to the Beneficent Allah, so I shall not speak to any man today. And she came to her people with him, carrying him (with her). They said: O Marium! surely you have done a strange thing. O sister of Haroun! your father was not a bad man, nor, was your mother an unchaste woman. But she pointed to him. They said: How should we speak to one

¹ Surah Anbiya (21): Verse 30

NABIYYANW.
 WA JA-A'LANEE
 MOBAARAKAN AYN A MAA
 KUNT, WA AWSAANEE
 BIS-SALAATE WAZ
 ZAKAATE MAA DUMTO
 HAYYANW.
 WA BARRAM BE-
 WAALEDATTEE, 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.¹ WAL LAAHO
 AKHRAJAKUM MIM
 BOTOONE
 UMMAHAATEKUM LA
 TA'LAMOONA SHAY-ANW,
 WA JA-A'LA LAKOMUS
 SAM-A' WAL ABSAARA
 WAL AF-EDATA, LA-
 A'LLAKUM TASHKORON.
 ALAM YARAW ELAT
 TAYRE
 MOSAKHKHARAATIN FEE
 JAWWIS SAMAAA, MAA
 YUMSEKOHUNNA ILLAL
 LAAH, INNA FEE ZAALEKA
 LA-AAYAATIL LEQAWMINY
 YOAMENON.
 KAZAALEKA AYYOHAL
 MAWLOODUKH RUJ
 SAWIYYAN BE-IZNIL
 LAAHE A'ZZA WA JALLA.

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.

Then fasten it to her and when she gives birth, remove it from her. Take

¹ Surah Maryam (19): Verses 22-34

⁸ Surah Mariam (19): Verse 22-34

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 لَكُمُ 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.”¹

(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:

اَللّٰهُمَّ بِكَ اَسْتَفْجِحُ وَ بِكَ اَسْتَنْجِحُ وَ
بِمُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَ اٰلِهٖ اَتُوْجَّهٖ
اَللّٰهُمَّ سَهِّلْ لِيْ حُرُوْثَهٗ وَ كُلَّ حُرُوْثَةٍ وَ
ذَلِّلْ لِيْ صُعُوْبَتَهٗ وَ كُلَّ صُعُوْبَةٍ وَ اَكْفِنِيْ
مُؤْتَنَتَهٗ وَ كُلَّ مُؤْتَنَةٍ وَ اَرْزُقْنِيْ مَعْرُوْفَهٗ وَ
وُدَّهٗ وَ اصْرِفْ عَنِّيْ ضَرَّهٗ وَ مَعَرَّتَهٗ اِنَّكَ
تَمْحُوْ مَا تَشَآءُ وَ تُثَبِّتُ وَ عِنْدَكَ اُمُّ
اَلْكِتَابِ اِلَّا اِنَّ اَوْلِيَّاءَ اللّٰهِ لَا خَوْفَ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٦٢﴾ اِنَّا رُسُلُ

ALLAAHUMMA BEKA AS-
TAFTEHO WA BEKA
ASTANJEHO WA BE-
MOHAMMADIN SALLAL
LAAHO A'LAYHE WA
AALEHI ATAWAJJAHU
ALLAAHUMMA SAHHIL
LEE HOZONATAHU WA
KULLA HOZONATIN WA
ZALLIL LEE SO-
O'OBATAHU WA KULLA
SO-O'OBATIN WAK FENEE
MA-OONATAHU WA
KULLA MA-OONATIN WAR

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

¹ Behaar al-Anwaar, vol. 95, p. 40

رَبِّكَ لَنْ يَصْلُوا إِلَيْكَ طَهُ حَمْ لَا
يُصْرُونَ وَ جَعَلْنَا فِيْ أَعْنَاقِهِمْ أَغْلَالًا
فَهَبَى إِلَى الْأَذْقَانِ فَهُمْ مُّقْمَحُونَ ﴿٨﴾
وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ
سَدًّا فَأَغْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ ﴿٩﴾
أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ
وَسَمِعُوهُمْ وَآبْصَارِهِمْ ﴿١٠﴾ وَأُولَئِكَ هُمُ
الْغُلُوفُونَ ﴿١٠﴾ لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا
يُبْسِرُونَ وَمَا يُمْسِرُونَ فَسَبِّحْهُمْ
اللَّهُ ﴿١١﴾ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٢﴾
وَتَرَاهُمْ يَنْتُظِرُونَ إِلَيْكَ وَهُمْ لَا
يُبْصِرُونَ ﴿١٣﴾ صُمُّ بَكْمٌ عُمَى فَهُمْ لَا
يَرْجِعُونَ ﴿١٤﴾ طَسْمٌ ﴿١٥﴾ تِلْكَ آيَةُ
الْكِتَابِ الْمُبِينِ ﴿١٦﴾ لَعَلَّكَ بَاخِعٌ نَّفْسَكَ
أَلَّا يَكُونُوا مُؤْمِنِينَ ﴿١٧﴾ إِنْ نَشَأْ نُذَلِّ
عَلَيْهِمْ مِنَ السَّمَاءِ آيَةً فَظَلَّتْ أَعْنَاقُهُمْ لَهَا
خَاضِعِينَ ﴿١٨﴾

ZUQNEE MA'ROOFAHU WA
WUDDAHU WAS RIF
A'NNEE ZURRAHU WA MA-
A'RRATAHU INNAKA
TAMHOO MAA TASHAAA-O
WA TUSBETO WA I'NDAKA
UMMUL KETAABE ALAA
INNA AWLEYAAAA-AL
LAAHE LAA KHAWFUN
A'LAYHIM WA LAA HUM
YAHZANOON. INNA
ROSOLO RABBEKA LAN-Y
YASALOO ELAYKA,
TAAHAA, HAAMEEM, LAA
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-

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.¹ We are the apostles of your Lord; they shall by no means reach you;² TaaHaa, HaaMeeem, they do not see. Surely We 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

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

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.

against them, and He is the Hearing, the Knowing.¹ And you see them looking towards you, yet they do not see.² Deaf, dumb (and) blind, so they will not turn back.³ 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.⁴

Names:

اَللّٰهُمَّ لِيْ اَسْأَلُكَ بِالْعَيْنِ الَّتِي لَا تَنَامُ وَ
بِالْعِزِّ الَّذِي لَا يَرَامُ وَ بِالْمُلْكِ الَّذِي لَا
يُضَامُ وَ بِالنُّوْرِ الَّذِي لَا يُطْفِئُ وَ
بِالْوَجْهِ الَّذِي لَا يَبْلَى وَ بِالْحَيَاةِ الَّتِي لَا
تَمُوْتُ وَ بِالصَّمَدِيَّةِ الَّتِي لَا تُفْهَرُ وَ
بِالدِّئِمُوْمِيَّةِ الَّتِي لَا تُفْنَى وَ بِالْاِسْمِ الَّذِي
لَا يَبْرُدُ وَ بِالرُّبُوْبِيَّةِ الَّتِي لَا تُسْتَدَلُّ اَنْ
تُصَلِّيَ عَلٰى مُحَمَّدٍ وَ اٰلِ مُحَمَّدٍ وَ اَنْ
تَفْعَلَ بِيْ كَذَا وَ كَذَا.

ALLAAHUMMA INNEE AS-
ALOKA BIL-A'NYIL LATEE
LAA TANAAMO WA BIL-
I'ZZIL LAZEE 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

O Allah! I ask You by the Eye, which does not sleeps, and by the Honour which cannot be 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

¹ Surah Baqarah (2): Verse 137

² Surah Aa'raaf (7): Verse 198

³ Surah Baqarah (2): Verse 18

⁴ Surah Sho'raa (26): Verses 1-4

LATEE LAA TUS-TAZALLO
 AN TOSALLEEYA A'LAA
 MOHAMMADIN WA AALE
 MOHAMMADIN WA AN TAF-
 A'LA BEE KAZAA WA
 KAZAA.

Divinity which is not
 degraded, that You send
 blessings upon Muhammad
 and the progeny of
 Muhammad and do for me
 such and such.

Then invoke Almighty Allah for your needs if Allah – the High – wills it will be accepted.¹

¹ Mohijj al-Da'waat, p. 297; Behaar al-Anwaar, vol. 94, p. 345

Chapter 16

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

(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.'*²

(3) Supplication for Getting Relief from Headache

Abu Salt al-Harawi narrated from Imam Reza (a.s.) from his father from Imam Baqir (a.s.) who said:

"Teach our Shiahs to recite the following for a pain in the head:

يَا طَنَات	يَا طَمْنَة	يَا ذَر	يَا طَاهِي
yaa tanaat	yaa tamnah	YAA ZAR	YAA TAAHIYYO

They are Sublime Names and have an authority given by Allah, the

¹ Behaar al-Anwaar, vol. 95, p. 90

² Behaar al-Anwaar, vol. 95, p. 150; al-Misbaah, p. 207

Exalted and Sublime. Allah will turn that [pain] away from them.”¹

(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 وَ يَا سَيِّدَ	YAA ALLAAHO YAA	O Allah! O Lord of the
السَّادَاتِ وَ يَا إِلَهَ الْأَلِهَةِ وَ يَا مَلِكَ	RABBAL ARBAABE WA YAA	lords, O Master of the
الْمُلُوكِ وَ يَا جَبَّارَ السَّمَوَاتِ وَ الْأَرْضِ	SAYYEDAS SAADAATE WA	masters, O God of the
إِشْفِنِي وَ عَافِنِي مِنْ دَائِي هَذَا فَإِنِّي	YAA ELAAHAL AALEHATE	gods, O King of the kings,
عَبْدُكَ وَ ابْنُ عَبْدِكَ أَتَقَلَّبُ فِي قَبْضَتِكَ	WA YAA MALEKAL	O Omnipotent of the
وَ نَاصِيَتِي بِيَدِكَ.	MOLOOKE WA YAA	heavens and the earth.
	JABBARAS SAMAAWAATE	Heal me and cure me of
	WAL ARZE ISHFENEE WA	this disease of mine, for I
	A'AFENEE MIN DAA-EE	am Your servant and the
	HAAZAA FA-INNEE	son of Your servant. I
	A'BDOKA WABNO A'BDEKA	turn about in Your grasp
	ATAQALLABO FEE	and my forelock is in
	QABZATEKA WA	Your Hand.
	NAASEYATEE BE-YADEKA.	

Say it three times, and Allah – the Mighty and Sublime – will protect you with His Might and Power, if He – the Exalted – wills.²

(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.³

(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

¹ Behaar al-Anwaar, vol. 95, p. 54

² Behaar al-Anwaar, vol. 95, p. 20

³ Al-Da'waat, p. 189; Rawzah al-Waa'e'zeen, p. 313

فَكَانَتْ بِنَاءً مُبْنً *seven times over each seed. And the saying of Allah – Mighty and Magestic be He:*

وَيَسْأَلُونَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّي نَسْفًا ۖ ۝١٠ فَيَذَرُهَا قَاعًا صَافً ۖ ۝١١ لَا تَرَى فِيهَا عِوَجًا وَلَا أَمْتًا ۖ ۝١٢

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

(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.”³

(8) Supplication for Elimination of Scrofula⁴

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 رَءُوفُ يَا رَحِيمُ يَا رَبِّ يَا سَيِّدِي. YAA RA-OOFO YAA O Compassionate, O RAHEEMO YAA RABBE YAA Merciful, O Lord, O my

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

³ Behaar al-Anwaar, vol. 95, p. 82

⁴ Glands of neck

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

Chapter 17

Eight Supplications for Increase in Sustenance and Elimination of Poverty

(1) Supplication for Sustenance

Ahmad ibn Muhammad ibn Abi Nasr reports the following: ‘Once I said to Imam Reza (a.s.), ‘May Allah keep my soul in service for your cause. Pray to Allah – the Most Majestic, the Most Holy – to grant me lawful sustenance.’ The Imam (a.s.) said,

‘Do you know what lawful sustenance is?’

I said, ‘That which we earn and is pure.’ The Imam (a.s.) said that Ali ibn al-Husain (a.s.) would say,

‘Lawful sustenance is the sustenance of the chosen ones.’

The Imam (a.s.) then instructed me to say,

أَسْأَلُكَ مِنْ رِزْقِكَ الْوَاسِعِ AS-ALOKA MIN RIZQEKAL I plead before You for
WAA-SE-E’. Your vast sustenance.¹

(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 There are no means and
QUWWATA ILLAA BILLAAH. no power without Allah.²

¹ Jaame’ al-Ahaadees al-Shiah, vol. 19, p. 376; Behaar al-Anwaar, vol. 103, p. 2, Tr. No. 4

² 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 Khozaaee 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	ALLAAHUMMAJ A'L LEE	O Allah! Place for me
حَسَنَةٍ أَنْزَلْتَهَا مِنَ السَّمَاءِ إِلَى الْأَرْضِ فِي	SAHMAN WAAFERAN FEE	abundant portion in all
هَذَا الْيَوْمِ وَاصْرِفْ عَنِّي كُلَّ مُصِيبَةٍ	KULLE HASANATIN	the goodness which is
أَنْزَلْتَهَا مِنَ السَّمَاءِ إِلَى الْأَرْضِ فِي هَذَا	ANZALTAHAA MENAS	descended from the sky
الْيَوْمِ وَ عَافِيٍّ مِنْ طَلَبٍ مَا لَمْ تَقْدِرْ لِي	SAMAAA-E ELAL ARZE FEE	to the earth in this day,
مِنْ رِزْقٍ وَ مَا قَدَّرْتَ لِي مِنْ رِزْقٍ	HAAZAL YAWME WAS RIF	and turn away from me
فَسَقِّهِ إِلَيَّ فِي يُسْرٍ مِنْكَ وَ عَافِيَةٍ.	A'NNEE KULLA	all the misfortune which
	MOSEEBATIN ANZALTAHAA	is descended from the
	MENAS SAMAAA-E ELAL	sky to the earth in this
	ARZE FEE HAAZAL YAWME	day, and keep me safe
	WA A'AFENEE MIN TALABE	from asking sustenance
	MAA LAM TOQADDIR LEE	which You have not
	MIN RIZQIN WA MAA	decided for me, and give
	QADDARTA LEE MIN RIZQIN	the sustenance which
	FA-SUQHU ELAYYA FEE	has been ordained for
	YUSRIN MINKA WA	me from Your side with
	A'AFEYAH.	ease and wellbeing.

Then say 'Aameen' three times.¹

(4) Repeating Azan for Delivrance 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."*²

¹ Jaame' al-Ahaadees al-Shiah, vol. 19, p. 527; Mustadrak al-Wasaael, vol. 5, p. 372; Behaar al-Anwaar, vol. 86, p. 249

² 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 أَلْتَمِسُ فِيهِ مِنْ خَيْرِكَ	ALLAAHUMMA	INNISH	O Allah! I have
فَجْعَلْ لِي فِيهِ خَيْرًا. اللَّهُمَّ إِنِّي اشْتَرَيْتُهُ	TARAYTOHU	ALTAMESO	purchased this and I seek
أَلْتَمِسُ فِيهِ مِنْ فَضْلِكَ.	FEEHE MIN KHAYREKA FAJ-		in it Your Benevolence.
	A'L LEE FEEHE KHAYRAA.		Then place in it
	ALLAAHUMMA	INNISH	goodness. O Allah! I have
	TARAYTOHU	ALTAMESO	purchased it and seek in
	FEEHE MIN FAZLEK.		it Your Grace.

Then Imam (a.s.) said:

Whenever Imam Reza (a.s.) would purchase anything he would write on it:

بَرَكَهَ لَنَا.

BARAKTAN LANAA.

Blessing for us.¹

(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 الْمَلِكُ الْحَقُّ الْمُبِينُ.	LAA ELAAHA ILLAL LAAHUL	There is no god, except
	MALEKUL	Allah, the Ruler, the
	HAQQUL	Real, the Manifest.
	MOBEEN.	

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.”²

(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:

¹ Wasaael al-Shiah, vol. 12, p. 304

² Saheefah al-Imam al-Reza (a.s.), p. 288

اَللّٰهُمَّ اِنِّىْ اَشْتَرِيْتُهُ اَلْتَمِسُ فِيْهِ مِنْ رِّزْقِكَ
فَاَجْعَلْ لِّىْ فِيْهِ رِزْقًا. اَللّٰهُمَّ اِنِّىْ اَلْتَمِسُ
فِيْهِ فَضْلَكَ فَاَجْعَلْ لِّىْ فِيْهِ فَضْلًا. اَللّٰهُمَّ
اِنِّىْ اَلْتَمِسُ فِيْهِ مِنْ خَيْرِكَ وَ بَرَكَاتِكَ وَ
سِعَةِ رِّزْقِكَ فَاَجْعَلْ لِّىْ فِيْهِ رِزْقًا وَاسِعًا
وَ رِيْحًا طَيِّبًا هَيِّئْ لِّىْ مَرِيًّا.

ALLAAHUMMA INNEESH
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.

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.

Repeat these sentences three times.¹

(8) Supplication for Safety of Goods from Destruction

This narration is also attributed to Imam Reza (a.s.):

"Whenever you intend to keep your goods at a safe place recite Aayatul Kursee, write and keep it in the middle of goods and also write this:

وَجَعَلْنَا مِنْ بَيْنِ اَيْدِيْهِمْ سَدًّا وَمِنْ خَلْفِهِمْ
سَدًّا فَاَعْمَيْنٰهُمْ فَهُمْ لَا يُبْصِرُوْنَ ﴿٩﴾ لَا
ضَيْعَةَ عَلٰى مَا حَفِظَهُ اللّٰهُ. فَاِنْ تَوَلَّوْا فَقُلْ
حَسْبِىَ اللّٰهُ ﴿١٠﴾ لَا اِلٰهَ اِلَّا هُوَ ﴿١١﴾
عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ
الْعَظِيْمِ ﴿١٢﴾

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.² 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!"³

¹ Behaar al-Anwaar, vol. 76, p. 173; Fiqh al-Reza (a.s.), p. 399

² Surah Yaasin (36): Verse 9

³ Surah Tawbah (9): Verse 129

If you keep your goods in this way then it would not be destroyed if Almighty Allah wills.¹

¹ Behaar al-Anwaar, vol. 76, p. 174; Fiqh al-Reza (a.s.), p. 400

Chapter 18

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

اَللّٰهُمَّ اِنَّكَ كُنْتَ قَبْلَ الْاَزْمَانِ وَ قَبْلَ
الْكُوْنِ وَ الْكَيْنُوْنِيَّةِ وَ الْكَايْنِ وَ عَلِمْتَ
بِمَا تُرِيْدُ اَنْ تُكُوْنَ قَبْلَ تَكْوِيْنِ الْاَشْيَاءِ
وَ كَانَ عِلْمُكَ السَّابِقُ فَيَمَّا تُرِيْدُ اَنْ
تُكُوْنَ قَبْلَ التَّكْوِيْنِ وَ الْعِلْمُ فَعِلْمُكَ دَايِمَةٌ
غَيْرُ مُكْتَسَبٍ. لَمْ تَزَلْ كُنْتَ عَالِمًا
مَوْجُوْدًا وَ الْجَهْلُ عَنْكَ نَافِيًا فَانْتَ
بَادِي الْاَبَدِ وَ قَادِمُ الْاَزَلِ وَ دَائِمُ الْقَدَمِ لَا
تُوصَفُ بِصِفَاتٍ وَ لَا تُنْعَثُ بِوُصُفٍ وَ لَا
تُلْحَقُ بِالْحَوَاسِ وَ لَا تُضْرَبُ فِيْكَ
الْاَمْثَالُ وَ لَا تُقَاسُ بِقِيَاسٍ وَ لَا تُحَدُّ
بِحُدُوْدٍ لَيْسَ لَكَ مَكَانٌ يُعْرَفُ وَ لَا لَكَ
مَوْضِعٌ يُنَالُ لَا فَوْقَكَ مُنْتَهَى وَ لَا عَنْكَ
اَنْتَهَاءٌ وَ لَا خَلْفَكَ اِذْرَاكٌ وَ لَا اَمَامَكَ
مُضَادٌّ بَلْ اَيْنَ تَوَجَّهَ الْوَاْجِهُوْنَ فَانْتَ
هُنَاكَ لَمْ تَزَلْ لَا يُحِيْطُ بِكَ الْاَشْيَاءُ بَلْ
تُحِيْطُ بِالْاَشْيَاءِ مُحْتَوٍ بِهَا مُحْتَجَبٌ
عَنْ رُّوْبِيَّةِ الْمَخْلُوْقِيْنَ وَ هُمْ عَنْكَ غَيْرُ
مُحْتَجِيْنَ تَرَى وَ لَا تُرَى وَ اَنْتَ فِي
الْمَلَا الْاَعْلَى تَسْمَعُ وَ تَرَى وَ تَعْلَمُ مَا

ALLAAHUMMA INNAKA
KUNTA QABLAL
AZMAANE WA QABLAL
KAWNE WAL
KAYNOONIYYATE WAL
KAAA-ENE WA A'LIMTA
BEMAA TOREEDO AN
TOKAWWENA QABLA
TAKWEENIL ASH-YAAA-E
WA KAANA I'LMOKAS
SAABEQO FEEMAA
TOREEDO AN
TOKAWWENA QABLAT
TAKWEENE WAL I'LME
FA-I'LMOKA DAAA-
EBATUN 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

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 gauged by measurement,

يَخْفَى وَ أَخْفَى فَتَبَارَكَتْ وَ تَعَالَيْتْ عَمَّا
يَقُولُونَ عُلُوًّا كَبِيرًا.

TOQAASO BE-QEYAASIN
WA LAA TOHADDI 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 AYN
TAWAJJAHAL
WAAJEHOONA FA-ANTA
HONAAKA LAM TAZAL
LAA YOHEEDO BEKAL
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-
TABAAARAKTA WA TA-
A'ALAYTA A'MMAA
YAQOOLONA
O'LUWWAN KABEERAA.

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 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

(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,

¹ Behaar al-Anwaar, vol. 95, p. 357

إِلَهِي بَدَتْ قُدْرَتُكَ وَ لَمْ تَبْدُ هَيْئَتُهُ
فَجَهْلُوكَ وَ قَدَّرُوكَ وَ التَّقْدِيرَ عَلَى
غَيْرِ مَا بِهِ وَصَفُوكَ وَ إِنِّي بَرِيءٌ يَا
إِلَهِي مِنَ الَّذِينَ بِالتَّشْبِيهِ طَلَبُوكَ
لَيْسَ كَمِثْلِكَ شَيْءٌ إِلَهِي وَ لَنْ
يُذَرِّكَ وَ ظَاهِرٌ مَا بِهِمْ مِنْ نِعْمِكَ
دَلِيلُهُمْ عَلَيْكَ لَوْ عَرَفُوكَ وَ فِي
خَلْقِكَ يَا إِلَهِي مَنُذُوحَةٌ أَنْ يَتَنَاوَلُوكَ
بَلْ سَوَّوْكَ بِخَلْقِكَ فَمِنْ ثَمَّ لَمْ
يَعْرِفُوكَ وَ اتَّخَذُوا بَعْضَ آيَاتِكَ رَبًّا
فَبِذَلِكَ وَصَفُوكَ فَتَعَالَيْتَ رَبِّي عَمَّا بِهِ
الْمُشَبِّهَةُ نَعْتُوكَ.

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.

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

(3) Another Important Supplication Narrated by Imam Reza (a.s.)

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

اللَّهُمَّ يَا ذَا الْقُدْرَةِ الْجَامِعَةِ وَ الرَّحْمَةِ ALLAAHUMMA YAA ZAL O Allah! O possessor of

¹ Oyoon Akhbaar al-Reza (a.s.), vol. 1, p. 95; Behaar al-Anwaar, vol. 94, p. 181

الْوَاسِعَةِ وَ الْمِنَّةِ الْمُتَتَابِعَةِ وَ الْآلَاءِ
 الْمُتَوَالِيَةِ وَ الْيَادِي الْجَمِيلَةِ وَ
 الْمَوَاهِبِ الْجَزِيلَةِ يَا مَنْ لَا يُوصَفُ
 بِمِثْلٍ وَ لَا يُمَثَّلُ بِنَظِيرٍ وَ لَا يُغْلَبُ
 بِظَهِيرٍ يَا مَنْ خَلَقَ فَرَزَقَ وَ أَلْهَمَ
 فَانْطَقَ وَ ابْتَدَعَ فَشَرَعَ وَ عَلَا فَارْتَفَعَ وَ
 قَدَّرَ فَأَحْسَنَ وَ صَوَّرَ فَاتَّقَنَ وَ اخْتَبَعَ
 فَابْلَغَ وَ أَنْعَمَ فَاسْبَغَ وَ أَعْطَى فَاجْزَلَ وَ
 مَنَحَ فَأَفْضَلَ يَا مَنْ سَمَا فِي الْعِزِّ فَفَاقَ
 حَوَاطِفَ الْأَبْصَارِ وَ دَنَا فِي اللَّطْفِ
 فَجَاَزَ هَوَاجِسَ الْأَفْكَارِ يَا مَنْ تَفَرَّدَ
 بِالْمُلْكِ فَلَا يَدَّ لَهُ فِي مَلَكُوتِ سُلْطَانِهِ
 وَ تَوَحَّدَ فِي الْكِبَرِيَاءِ فَلَا ضِدَّ لَهُ فِي
 جَبَرُوتِ شَأْنِهِ يَا مَنْ حَارَثَ فِي كِبَرِيَاءِهِ
 هَيْبَتَهُ دَقَائِقَ لَطَائِفِ الْأَوْهَامِ وَ
 انْحَسَرَتْ دُونَ إِدْرَاكِ عَظَمَتِهِ
 خَطَائِفُ أَبْصَارِ الْأَنَامِ يَا عَالِمَ خَطَرَاتِ
 قُلُوبِ الْعَالَمِينَ وَ شَاهِدَ لَحَظَاتِ
 أَبْصَارِ النَّاطِرِينَ يَا مَنْ عَنَتِ الْوُجُوهُ
 لِهَيْبَتِهِ وَ خَضَعَتِ الرِّقَابُ لِعَظَمَتِهِ وَ
 جَلَّالَتِهِ وَ وَجَلَّتِ الْقُلُوبُ مِنْ خِيفَتِهِ وَ
 ارْتَعَدَتِ الْقَرَائِصُ مِنْ فَرْقِهِ. يَا بَادِئُ يَا
 بَدِيعُ يَا قَوِيُّ يَا مَنِيعُ يَا عَلِيُّ يَا رَفِيعُ
 صَلِّ عَلَى مَنْ شَرَفَتِ الصَّلَاةُ بِالصَّلَاةِ
 عَلَيْهِ وَ انْتَقَمَ لِي مِمَّنْ ظَلَمَنِي وَ
 اسْتَحَقَّ بِي وَ طَرَدَ الشَّيْعَةَ عَنْ بَابِي
 وَ أَدْفَأَهُ مَرَارَةَ اللَّئْلِ وَ الْهُوَانِ كَمَا أَدَاقْنِيهَا
 وَ اجْعَلْهُ طَرِيدَ الْأَرْجَاسِ وَ شَرِيدَ

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
 TAWAHHADA FIL KIBRE-
 YAAA-E FALAA ZIDDA
 LAHU FEE JABAROOTE
 SHAANEHI YAA MAN
 HAARAT FEE
 KIBREYAAA-E

omnipotent power! And all-
 inclusive mercy, and
 successive favors, 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 power! And has been so
 matchless in pride that
 nothing can oppose Him in

الْأَنْجَاسِ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ
صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّيِّبِينَ
الطَّاهِرِينَ.

HAYBATEHI DAQAAA-
EQO LATAAA-EFIL
AWHAAME WAN
HASARAT DOONA
IDRAAKE A'ZAMATEHI
KHATAAA-EFO
ABSAARIL ANAAME YAA
A'ALEMA KHATARAATE
QOLOOBIL A'ALAMEENA
WA SHAAHEDA LA-
HAZAATE ABSAARIN
NAAZEREENA YAA MAN
A'NATIL WOJOHO LE-
HAYBATEHI WA KHAZA-
A'TIR REQAABO LE-
A'ZAMATEHI WA
JALAALATEHI WA
WAJELATIL QOLOOBO
MIN KHEEFATEHI WAR
TA-A'DATIL FARAAA-ESO
MIN FARAQEH. 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
AZAAQANEHAA WAJ
A'LHO TAREEDAL
ARJAASE WA
SHAREEDAL AJNAASE
WAL HAMDO LILLAAHE
RABBIL A'ALAMEENA WA
SALLAL LAAHO A'LAA

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

MOHAMMADIN WA be upon Muhammad and his
AALEHIT TAYYEBEENAT good and pure progeny.¹
TAAHEREEN.

(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:

اَللّٰهُمَّ اَنْتَ تَقِيّ فِي كُلِّ كَرْبٍ وَ اَنْتَ	ALLAAHUMMA ANTA	O Allah! You are my Trust
رَجَائِي فِي كُلِّ شِدَّةٍ وَ اَنْتَ لِي فِي كُلِّ	SEQATEE FEE KULLE	in every distress, and You
اَمْرٍ نَزَلَ بِي نِقْمَةً وَ عُدَّةٌ كَمْ مِنْ كَرْبٍ	KARBIN WA ANTA	are my Hope in every
يَضَعُفُ عَنْهُ الْفُؤَادُ وَ تَقِلُّ فِيهِ الْحِمْلَةُ	RAJAAA-EE FEE KULLE	hardship; and in all that
وَ تَعْيِي فِيهِ الْأُمُورُ وَ يَحْذُلُ فِيهِ	SHIDDATIN WA ANTA LEE	befalls me, You are my
الْبُعِيدُ وَ الْقَرِيبُ وَ الصَّدِيقُ وَ يَشْمُتُ	FEEKULLE AMRIN NAZALA	Trust and my Shelter;
فِيهِ الْعَدُوُّ أَنْزَلْتَهُ بِكَ وَ شَكْوَتُهُ إِلَيْكَ	BEE SEQATUN WA	How much of grief that
رَاجِعًا إِلَيْكَ فِيهِ عَمَّنْ سِوَاكَ فَفَرَجْتَهُ وَ	U'DDATUN KAM MIN	weakens the heart, and
كَشَفْتَهُ وَ كَفَيْتَنِيهِ فَأَنْتَ وَلِيُّ كُلِّ نِعْمَةٍ	KARBIN YAZ-A'FO A'NHUL	has but little way of
وَ صَاحِبُ كُلِّ حَاجَةٍ وَ مُنْتَهَى كُلِّ	FO-WAADO WA TAQILLO	escape, and when the
رَغْبَةٍ فَلَكَ الْحَمْدُ كَثِيرًا وَ لَكَ الْمُنُّ	FEEHIL HEELATO WA	affairs lack any remedy,
فَاضِلًا بِبِعْمَتِكَ تَتِمُّ الصَّالِحَاتُ يَا	TA'YEE FEEHIL OMOORO	when the distant ones
مَعْرُوفًا بِالْمَعْرُوفِ مَعْرُوفٌ وَ يَا مَنْ	WA YAKHZOLO FEEHIL	and the near ones, and
هُوَ بِالْمَعْرُوفِ مَوْصُوفٌ أَيْلِيَّ مِنْ	BA-E'EDO WAL QAREEBO	the friends let me down,
مَعْرُوفِكَ مَعْرُوفًا تُغْنِيَنِي بِهِ عَنْ	WAS SIDDEEQO WA	and the enemies taunt, I
مَعْرُوفٍ مَنْ سِوَاكَ بِرَحْمَتِكَ يَا أَرْحَمَ	YASHMOTO FEEHIL	came unto You and
الرَّاحِمِينَ.	A'DUWWO ANZALTOHU	complained to You,
	BEKA WA SHAKAWTOHU	inclined to You beside all
	ELAYKA RAAGHEBAN	others, and You dispelled
	ELAYKA FEEHE A'MMAN	the grief and relieved the
	SEWAAKA FA-	affliction, and became
	FARRAJTAHU WA	Sufficient for me, So You
	KASHAFTAHU WA	are the Provider of all
	KAFAYTANEEHE FA-ANTA	bounties, and the Source
	WALIYYO KULLE	for all needs, and the
	NE'MATIN WA SAAHEBO	Final Refuge for every
	KULLE HAAJATIN WA	desire. So, for You is
	MUNTAHAA KULLE	
	RAGHBATIN FALAKAL	

¹ Mohijj al-Da'waat, p. 459; al-Misbaah, p. 390; al-Balad al-Ameen, p. 655; Behaar al-Anwaar, vol. 85, p. 257

HAMDO KASEERAN WA	abundant praise, and to
LAKAL MANNO FAAZELAN	You belongs the plentiful
BE-NE'MATEKA TATIMMUS	favour. With Your
SAALEHAATE YAA	blessings, all
MA'ROOFAN BIL-	righteousness is fulfilled.
MA'ROOFE MA'ROOFUN	O One Who is known for
WA YAA MAN HOWA BIL-	His Grace, and the One
MA'ROOFE MAWSOOFUN	praised for His Grace,
ANILNEE MIN	bless me with the Grace
MA'ROOFEKA	which would enable me
MA'ROOFAN	to dispense with kindness
TUGHNEENE BEHI A'N	from others, I beseech
MA'ROOFE MAN	Your mercy, O the most
SEWAAKA BE	Merciful of the mercifuls. ¹
RAHMATEKA YAA	
ARHAMAR RAAHEMEEN.	

(5) Supplication for Safety and Better End

Ahmad ibn Moosa ibn Sa'd says, "I was with Imam Reza (a.s.) during the circumambulations. When we arrived at the Rukn-e-Yamaani (Yemeni corner), the Imam (a.s.) stopped, raised his hands up and said,

يَا اللَّهُ يَا وَلِيَّ الْعَافِيَةِ وَ يَا خَالِقَ الْعَافِيَةِ	YAA ALLAAHO YAA	O Allah! O Master of
وَ يَا رَازِقَ الْعَافِيَةِ وَ الْمُنْعِمَ بِالْعَافِيَةِ وَ	WALIYYAL A'AFEYATE WA	health! O Creator of
الْمَتَّانَ بِالْعَافِيَةِ وَ الْمُتَفَضِّلَ بِالْعَافِيَةِ عَلَيَّ	YAA KHAALEQAL	health! O Grantor of
وَ عَلَى جَمِيعِ خَلْقِكَ يَا رَحْمَنَ الدُّنْيَا وَ	A'AFEYATE WA YAA	health! O the Donator of
الْآخِرَةِ وَ رَحِيمَهُمَا صَلِّ عَلَى مُحَمَّدٍ وَ	RAAZEQAL A'AFEYATE	health! O the Benefactor
أَلِ مُحَمَّدٍ وَ ارْزُقْنَا الْعَافِيَةَ وَ دَوَامَ	WAL MUN-E'MA BIL-	of health! O the One who
الْعَافِيَةِ وَ تَمَامَ الْعَافِيَةِ وَ شُكْرَ الْعَافِيَةِ	A'AFEYATE WAL	gives me and all Your
فِي الدُّنْيَا وَ الْآخِرَةِ يَا أَرْحَمَ الرَّاحِمِينَ.	MANNAANA BIL-	creatures health! O the
	A'AFEYATE WAL	Beneficent in this world
	MOTAFAZZALA BIL-	and the Hereafter! O the
	A'AFEYATE A'LAYYA WA	Merciful of the two
	A'LAA JAMEE-E'	worlds! Send blessings on
	KHALQEKA YAA	Muhammad and the
	RAHMAANAD DUNYAA	progeny of Muhammad
	WAL AAKHERATE WA	and grant us health, the
	RAHEEMAHOMAA SALLE	continuation of health,
	A'LAA MOHAMMADIN WA	

¹ Behaar al-Anwaar, vol. 95, p. 187

AAL MOHAMMADIN WAR and the perfection of
 ZUQNAL A'AFEYATA WA health. And grant us
 DAWAAMAL A'AFEYATE gratitude for health in this
 WA TAMAAMAL A'AFEYATE world and the Hereafter, O
 WA SHUKRAL A'AFEYATE the Beneficent, the
 FID DUNYAA WAL Merciful.¹
 AAKHERATE YAA
 ARHAMAR RAAHEMEEN.

(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,

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 الصُّدُورُ وَ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ.	SUBHAANA MAN KHALAQAL KHALQA BE- QUDRATEHI WA ATQANA MAA KHALAQA BE- HIKMATEHI WA WAZA-A' KULLA SHAY-IN MINHO MAWZE-A'HU BE-I'LMEHI SUBHAANA MAN YA'LAMO KHAAA- ENATAL A-A'YONE WA MAA TUKHFIS SODOORO WA LAYSA KAMISLEHI SHAY-UN WA HOWAS SAMEE-U'L BASEER.	Glory be to Allah Who has created things with His Might. He perfected whatever He created using His Wisdom. He placed whatever He created in its right place using His Knowledge. Glorified is Him who knows about the deceitful hidden looks and whatever is hidden in the hearts. There exists nothing like unto Him. He is the All- Hearing, the All-Seeing. ²
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(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:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ فِي A'LLAAHUMMA SALLE A'LAA MOHAMMADIN WA	O Allah! Send blessings upon Muhammad and his progeny
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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)

² Oyoon Akhbaar al-Reza (a.s.), vol. 1, p. 97; Behaar al-Anwaar, vol. 94, p. 179.

الْأَوَّلِينَ وَ صَلَّى عَلَى مُحَمَّدٍ وَ إِلِهِ فِي
 الْآخِرِينَ وَ صَلَّى عَلَى مُحَمَّدٍ وَ إِلِهِ فِي
 الْمَلَأِ الْأَعْلَى وَ صَلَّى عَلَى مُحَمَّدٍ وَ
 إِلِهِ فِي التَّيِّبِينَ وَ الْمُرْسَلِينَ. اللَّهُمَّ أَعْطِ
 مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَ إِلِهِ الْوَسِيلَةَ
 وَ الشَّرَفَ وَ الْفَضِيلَةَ وَ الدَّرَجَةَ
 الْكُبْرَى. اللَّهُمَّ إِنِّي أَمَنْتُ بِمُحَمَّدٍ صَلَّى
 اللَّهُ عَلَيْهِ وَ إِلِهِ وَ سَلَّمَ وَ لَمْ أَرَهُ فَلَا
 تَحْرِمْنِي يَوْمَ الْقِيَامَةِ رُؤْيَاهُ وَ ارْزُقْنِي
 صُحْبَتَهُ وَ تَوْفِقِي عَلَى مِلَّتِهِ وَ اسْقِنِي
 مِنْ حَوْضِهِ مَشْرَبًا رَوِيًّا لَا أَطْمَأ بَعْدَهُ
 أَبَدًا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. اللَّهُمَّ
 كَمَا أَمَنْتُ بِمُحَمَّدٍ صَلَوَاتُكَ عَلَيْهِ وَ إِلِهِ
 وَ لَمْ أَرَهُ فَعَرِّفْنِي فِي الْجَنَّةِ وَجْهَهُ.
 اللَّهُمَّ بَلِّغْ رُوحَ مُحَمَّدٍ عَنِّي تَحِيَّهً
 كَثِيرَةً وَ سَلَامًا.

AALEHI FIL AWWALEENA
 WA SALLE A'LAA
 MOHAMMADIN WA AALEHI
 FIL AAKHEREENA WA
 SALLE A'LAA
 MOHAMMADIN WA AALEHI
 FIL MALA-IL A-A'LAA WA
 SALLE A'LAA
 MOHAMMADIN WA AALEHI
 FIN NABIYYEENA WAL
 MURSALEEN.
 ALLAAHUMMA A-A'TE
 MOHAMMADAN SALLAL
 LAHO A'LAYHE WA
 AALEHIL WASEELATE
 WASH SHARAF WAL
 FAZEELATA WAD
 DARAJATAL KABEERAH.
 ALLAAHUMMA INNEE
 AAMANTO
 BEMOHAMMADIN SALLAL
 LAHO A'LAYHE WA
 AALEHI WA SALLAMA WA
 LAM ARAHU FALAA
 TAHRIMNEE YAWMAL
 QEYAAMATE ROA-YATAHU
 WAR ZUQNEE SOHBATAHU
 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-A'RRIFNEE FIL
 JENAANE WAJHAHU.
 ALLAAHUMMA BALLIGH

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 him; so, show me his
 face in the gardens of
 Paradise. O Allah! convey to
 the soul of Muammad, many

ROOHA MOHAMMADIN greetings and compliments
 A'NNEE TAHIYYATAN from me.¹
 KASEERATAN WA
 SALAAMAA.

(8) Important Supplication of Imam Reza (a.s.) for Cursing

Sayed Ibn Taaos (r.a.) reports that he has narrated this supplication in the book 'Fazl al-Dua' from Sa'd Ibn Abdullah:

Ismail Ibn Bazee' and Suleman Ibn Ja'far say:

When we went to Imam Reza (a.s.) we saw him in prostration of gratitude, he (a.s.) prolonged his prostration and when he raised his head from prostration we said: "You have prolonged your prostration?"

Imam (a.s.) said:

"Whoever would recite this supplication in the prostration of gratitude it is as if he would have showered arrows on the enemy alongwith the Holy Prophet (s.a.w.a.) in the battle of Badr."

When we asked the permission to memorize this dua, he (a.s.) said recite this dua whenever you do thanksgiving prostration:

اللَّهُمَّ الْعَنِ الَّذِينَ بَدَّلَا دِينَكَ وَغَيَّرَا نِعْمَتَكَ وَاتَّهَمَا رَسُولَكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَخَالَفَا مِلَّتَكَ وَضَدَّا عَنْ سَبِيلِكَ وَكَفَرُوا بِالْآءِكَ وَرَدَّاهُ عَلَيْكَ كَلَامَكَ وَاسْتَمَرَّوْا بِرَسُولِكَ وَفَتَلَا ابْنَ نَبِيِّكَ وَحَرَّفَا كِتَابَكَ وَجَحَدَا آيَاتِكَ وَسَخَّرَا بِلَايَتِكَ وَاسْتَكْبَرُوا عَنْ عِبَادَتِكَ وَفَتَلَا أَوْلِيَاءَكَ وَجَلَسُوا فِي مَجْلِسٍ لَمْ يَكُنْ لَهُمَا بِحَقٍّ وَحَمَلُوا النَّاسَ عَلَى اكْتِفَائِهِ إِلَى مُحَمَّدٍ. اللَّهُمَّ الْعَنْهُمَا لَعْنًا يَتْلُو بَعْضُهُمَا بَعْضًا وَاحْشُرْهُمَا وَاتَّبَاعُهُمَا إِلَى حِمَّتِمْ زُرْقًا.	ALLAAHUMMAL A'NIL LAZAYNE BADDALAA DEENAKA WA GHAYYARAA NE'MATAKA WAT TAHAMAA RASOOLAKA SALLAL LAaho A'LAYHE WA AALEHI WA KHAALAFAA MILLATAKA WA SADDAA 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-	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,
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¹ Iqbaal al-Aamaal, p. 458; Behaar al-Anwaar, vol. 98, p. 130

اللَّهُمَّ إِنَّا تَقَرَّبُ إِلَيْكَ بِالْعَنَةِ لَهُمَا وَ الْبَرَاءَةِ
 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 دَعْهُمَا فِي
 النَّارِ دَعَاً وَ أَرْكِسْهُمَا فِي أَلِيمِ عِقَابِكَ
 رَكْسًا. اللَّهُمَّ احْشُرْهُمَا وَ اتَّبِعْهُمَا 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 كَبَرَاتَهُمْ
 وَ الْعَنْ رُؤَسَاءَهُمْ وَ أَكْسِرْ رِائِيَتَهُمْ وَ أَلْقِ
 الْبَاسَ بَيْنَهُمْ وَ لَا تَبْقُ مِنْهُمْ ذَبَابًا. اللَّهُمَّ
 الْعَنْ أَبَا جَهْلٍ وَ الْوَلِيدَ لَعْنًا يَتَلَوُّ بِعُضَّةٍ
 بَعْضًا وَ يَتَّبِعُ بَعْضُهُ بَعْضًا. اللَّهُمَّ الْعَنْهُمَا لَعْنًا
 يَلْعَنُهُمَا بِهِ كُلُّ مَلَكٍ مُقَرَّبٍ وَ كُلُّ نَبِيٍّ
 مُرْسَلٍ وَ كُلُّ مُؤْمِنٍ اِمْتَحَنَتْ قَلْبُهُ
 لِلْإِيمَانِ. اللَّهُمَّ الْعَنْهُمَا لَعْنًا يَتَعَوَّذُ مِنْهُ أَهْلُ
 النَّارِ. اللَّهُمَّ الْعَنْهُمَا لَعْنًا لَمْ يَخْطُرْ لِأَحَدٍ
 بِنَالٍ. اللَّهُمَّ الْعَنْهُمَا فِي مُسْتَسِرِّ سِرِّكَ وَ
 ظَاهِرِ عَلَانِيَتِكَ وَ عَذِّبْهُمَا عَذَابًا فِي
 التَّعْذِيرِ وَ شَارِكٍ مَعَهُمَا ابْتِغَاءً وَ
 أَشْيَاعَهُمَا وَ مُحِيطِيَّتِهِمَا وَ مَنْ شَإِيغَهُمَا إِنَّكَ
 سَمِيعُ الدُّعَاءِ وَ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ وَ
 آلِهِ أَجْمَعِينَ.

YAATEKA WAS TAKBARAA
 A'N E'BAADATEKA WA
 QATALAA AWLE-YAAA-AKA
 WA JALASAA FEE
 MAJLESIN LAM YAKUN
 LAHOMAA BE-HAQQIN WA
 HAMALAN NAASA A'LAA
 AKTAAFE AALE
 MOHAMMAD.

ALLAAHUMMAL A'NHOMAA
 LA'NAN YATLOO BA'ZOHU
 BA'ZAN WAH SHURHOMAA
 WA ATBAA-A'HOMAA ELAA
 JAHANNAMA ZURQAA.
 ALLAAHUMMA INNA
 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
 LAHO 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

denied Your signs, sat in
 the assembly which was
 not appropriate for
 them, and which the
 people carried on the
 shoulders of the
 Household 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

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 BA'ZOHU
 BA'ZAN WA YATBA-O'
 BA'ZOHU BA'ZAA.
 ALLAAHUMMAL A'NHOMAA
 LA'NAN YAL-A'NOHOMAA
 BEHI KULLO MALAKIN
 MOQARRABIN WA KULLO
 NABIYYIN MURSALIN WA
 KULLO MOAMENIN IM-
 TAHANTA QALBAHU LIL-
 EEMAAN. ALLAAHUMMAL
 A'NHOMAA LA'NAN YATA-
 A'WWA-ZO MINHO AHLUN
 NAAR. ALLAAHUMMAL
 A'NHOMAA LA'NAN LAM
 YAKHTUR LE-AHADIN BE-
 BAAL. ALLAAHUMMAL
 A'NHOMAA FEE
 MUSTASIRRE SIRREKA WA
 ZAAHERE A'LAANEYATEKA
 WA A'ZZIBHOMAA
 A'ZAABAN FIT TAQDEERE
 WA SHAARIK MA-A'HOMAB
 NATAYHEMAA WA ASH-
 YAA-A'HOMAA WA

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 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

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.

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

Chapter 19

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:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا
 اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ
 السَّمَوَاتِ السَّبْعِ وَ رَبِّ الْأَرْضِينَ السَّبْعِ
 وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ رَبِّ الْعَرْشِ
 الْعَظِيمِ يَا اللَّهُ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ
 صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ. اللَّهُمَّ أَنْتَ
 الْمَلِكُ الْحَقُّ الْمُبِينُ لَا إِلَهَ إِلَّا أَنْتَ
 سُبْحَانَكَ وَ بِحَمْدِكَ عَمِلْتُ سُوءًا وَ
 ظَلَمْتُ نَفْسِي فَاعْفِرْ لِي ذُنُوبِي إِنَّهُ لَا
 يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ. اللَّهُمَّ إِنَّاكَ أَعْبُدُ وَ
 لَكَ أَصْلِي وَ بِكَ أَمْنٌ وَ لَكَ أَسْلَمْتُ وَ
 بِكَ اعْتَصَمْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ بِكَ
 اسْتَعْنَيْتُ وَ لَكَ أَسْجُدُ وَ أَرْكَعُ وَ أَخْضَعُ وَ
 أَسْخَعُ وَ مِنْكَ أَخَافُ وَ أَرْجُو وَ إِلَيْكَ
 أَرْعُبُ وَ مِنْكَ أَخَافُ وَ أَحْذَرُ وَ مِنْكَ
 أَلْتَمِسُ وَ أَطْلُبُ وَ بِكَ اهْتَدَيْتُ وَ أَنْتَ
 الرَّجَاءُ وَ أَنْتَ الْمُرْجِي وَ أَنْتَ الْمَرْتَجَى.

LAA ELAAHA ILLAL
 LAAHUL HALEEMUL
 KAREEMO LAA ELAAHA
 ILLAL LAAHUL A'LIYYUL
 A'ZEEMO SUBHAANAL
 LAHE 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

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

اَللّٰهُمَّ اهْدِنِيْ فِيمَنْ هَدَيْتَ وَ غَافِنِيْ فِيمَنْ
 غَافَيْتَ وَ تَوَلَّنِيْ فِيمَنْ تَوَلَّيْتَ وَ بَارِكْ لِيْ
 فِيمَا اَعْطَيْتَ وَ قِنِيْ شَرَّ مَا قَضَيْتَ اِنَّكَ
 تَقْضِيْ وَ لَا يَنْصُرُنِيْكَ اِلَّا مَا مَنَحْتَ وَ لَا
 مَلْجَا وَ لَا مَفْرَّ وَ لَا مَهْرَبَ مِنْكَ اِلَّا
 اِلَيْكَ سُبْحَانَكَ وَ حَنَانُكَ تَبَارَكَتَ وَ
 تَعَالَيْتَ عَمَّا يَقُوْلُ الظَّالِمُوْنَ غُلُوًّا كَبِيْرًا.
 اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ مِنْ كُلِّ مَا سَأَلَكَ بِهِ
 مُحَمَّدٌ وَ اَلِهٌ وَ اَعُوْذُ بِكَ مِنْ كُلِّ مَا
 اسْتَعَاذَ بِهِ مُحَمَّدٌ وَ اَلِهٌ. اَللّٰهُمَّ اِنِّيْ اَعُوْذُ
 بِكَ مِنْ اَنْ نَذِلَّ وَ نَخْزَى وَ اَعُوْذُ بِكَ
 مِنْ شَرِّ فَسَقَةِ الْعَرَبِ وَ الْعَجَمِ وَ شَرِّ
 فَسَقَةِ الْحَبَشِ وَ الْاَنْسِ وَ مِنْ شَرِّ كُلِّ
 ذِيْ شَرٍّ وَ شَرِّ كُلِّ دَابَّةٍ اَنْتَ اَحَدُ
 بِنَاصِيَّتِهَا اِنَّكَ عَلٰى صِرَاطٍ مُسْتَقِيْمٍ وَ
 اَعُوْذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِيْنِ وَ اَعُوْذُ
 بِكَ رَبِّ اَنْ يَحْضُرُوْنَ. اَللّٰهُمَّ اِنِّيْ اَعُوْذُ
 بِكَ مِنَ السَّامَةِ وَ الْهَامَةِ وَ الْعَيْنِ الْوَالِلَةِ
 وَ مِنْ شَرِّ طَوَارِقِ اللَّيْلِ وَ النَّهَارِ اِلَّا
 طَارِقًا يَطْرُقُ بِخَيْرٍ يَا اَللّٰهُ. اَللّٰهُمَّ اَصْرِفْ
 عَنِّيْ الْبَلَاءَ وَ الْاُفَاقَ وَ الْعَاهَاتِ وَ
 الْاَسْقَامَ وَ الْاَوْجَاعَ وَ الْاَلَامَ وَ الْاَمْرَاضَ
 وَ اَعُوْذُ بِكَ مِنَ الْفَقْرِ وَ الْفَاقَةِ وَ الضَّنْكِ
 وَ الضِّيْقِ وَ الْحَزْمَانِ وَ سُوءِ الْقَضَاءِ وَ
 شِمَاتَةِ الْاَعْدَاءِ وَ الْحَاسِدِ وَ اَعُوْذُ بِكَ
 مِنْ كُلِّ شَيْطَانٍ رَجِمَ وَ جَبَّارٍ عَنِيدٍ وَ
 سُلْطَانٍ جَائِرٍ. اَللّٰهُمَّ مَنْ كَانَ اَمْسَى وَ
 اَصْبَحَ لَهُ ثِقَةٌ اَوْ رَجَاءٌ غَيْرُكَ فَانْتَ ثِقَتِيْ

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 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-

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 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;

و سُوْلِي وَ رَجَائِي يَا خَيْرَ مَنْ سُئِلَ وَ يَا
 اَكْرَمَ مَنْ اسْتُكْرِمَ وَ يَا اَرْحَمَ مَنْ اسْتُرْجِمَ
 اِرْحَمْ صَغْفِي وَ ذُلِّي بَيْنَ يَدَيْكَ وَ تَصَرُّعِي
 اِلَيْكَ وَ وَخْشَتِي مِنْ التَّائِسِ وَ ذُلِّ
 مَقَامِي بِبَابِكَ. اَللّٰهُمَّ اَنْظُرْ اِلَيَّ بِعَيْنِ الرَّحْمَةِ
 نَظْرَةً تَكُوْنُ خَيْرَةً اِسْتَأْهَلْنَا وَ اِلَّا تَفْضَلْ
 عَلَيْنَا يَا اَكْرَمَ الْاَكْرَمِيْنَ وَ يَا اَجْوَدَ
 الْاَجْوَدِيْنَ وَ يَا خَيْرَ الْغَافِرِيْنَ وَ يَا اَرْحَمَ
 الرَّاحِمِيْنَ وَ يَا اَحْكَمَ الْحَاكِمِيْنَ وَ يَا اَسْرَعَ
 الْحَاسِبِيْنَ يَا اَهْلَ التَّقْوَى وَ الْمَغْفِرَةِ يَا
 مَعْدِنَ الْجُودِ وَ الْكَرَمِ يَا اَللّٰهُ صَلِّ عَلَى
 مُحَمَّدٍ عَبْدِكَ وَ رَسُوْلِكَ وَ نَبِيِّكَ وَ
 صَفِيَّتِكَ وَ سَفِيْرِكَ وَ خَيْرَتِكَ مِنْ بَرِيَّتِكَ وَ
 صَفْوَتِكَ مِنْ خَلْقِكَ وَ زَكِيَّتِكَ وَ تَقِيَّتِكَ وَ
 نَفِيَّتِكَ وَ نَحِيَّتِكَ وَ وَلِيِّ عَهْدِكَ
 وَ مَعْدِنَ سِرِّكَ وَ كَهْفَ غَيْبِكَ الطَّاهِرِ
 الطَّيِّبِ الْمُبَارَكِ الرَّكِّي الصَّادِقِ الْوَفِيِّ
 الْعَادِلِ الْبَارِ الْمُطَهِّرِ الْمُقَدِّسِ النَّيِّرِ
 الْمُضِيْءِ السِّرَاجِ اللَّامِعِ وَ الثُّوْرِ السَّاطِعِ
 وَ الْحُجَّةِ الْبَالِغَةِ نُورِكَ الْاَنْوَرِ وَ حَنْبَلِكَ
 الْاَطْوَلَ وَ غُرُوْتِكَ الْاَوْثَقِ وَ بَابِكَ الْاَدْنَى
 وَ وَجْهِكَ الْاَكْرَمَ وَ سَفِيْرِكَ الْاَوْقِفِ وَ
 جَنْبِكَ الْاَوْجِبِ وَ طَاعَتِكَ الْاَلْزَمِ وَ
 حَبَابِكَ الْاَقْرَبِ اَللّٰهُمَّ صَلِّ عَلَيْهِ وَ عَلَى
 اٰلِهِ مِنْ اِلِ طَهْ وَ يَسَّ وَ اخْضُصْ وَلِيَّتِكَ
 وَ وَصِيَّ نَبِيِّكَ وَ اَخَا رَسُوْلِكَ وَ وَزِيْرَهُ وَ
 وَلِيَّ عَهْدِهِ اِمَامَ الْمُتَّقِيْنَ وَ خَاتَمَ الْوَصِيَّتِيْنَ
 لِحَاتَمِ التَّيْبِيْنَ مُحَمَّدٍ صَلَّي اللّٰهُ عَلَيْهِ وَ

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 A-
 O'OZO BEKA MIN
 HAMAZAATISH
 SHAYAATEENE WA A-
 O'OZO BEKA RABBE AN
 YAHZORON.
 ALLAAHUMMA INNEE 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'HAATE WAL
 ASQAAMA WAL AWJAA-A'
 WAL AALAAMA WAL
 AMRAAZA WA A-O'OZO
 BEKA MENAL FAQRE WAL

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 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

إِلَهُ وَابْنَتُهُ الْبُثُولَ وَ عَلَى سَيِّدِي شَبَابِ
 أَهْلِ الْجَنَّةِ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ وَ
 عَلَى الْأَيِّمَةِ الرَّاشِدِينَ الْمُهْدِيِّينَ السَّالِفِينَ
 الْمَاضِينَ وَ عَلَى الثَّقَبَاءِ الْأَتْقِيَاءِ الْبَرَّةِ
 الْأَيِّمَةِ الْفَاضِلِينَ الْبَاقِينَ وَ عَلَى يَتِيمَتِكَ فِي
 أَرْضِكَ الْقَائِمِ بِالْحَقِّ فِي الْيَوْمِ الْمَوْعُودِ وَ
 عَلَى الْفَاضِلِينَ الْمُهْدِيِّينَ الْأَمْثَاءِ الْحَزَنَةِ وَ
 عَلَى حَوَاصِ مَلَائِكَتِكَ جَبْرِئِيلَ وَ
 مِيكَائِيلَ وَ إِسْرَافِيلَ وَ عِزْرَائِيلَ وَ
 الصَّاقِينَ وَ الْحَاقِقِينَ وَ الْكُرُوبِيِّينَ وَ
 الْمُسْتَحْيِينَ وَ جَمِيعَ مَلَائِكَتِكَ فِي
 سَمَآوَاتِكَ وَ أَرْضِكَ أَكْتَبِينَ وَ صَلَّى عَلَى
 آيَّتِنَا أَدَمَ وَ أَمْنًا حَوَّاءَ وَ مَا بَيْنَهُمَا مِنْ
 النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ اخْصُصْ مُحَمَّداً
 بِأَفْضَلِ الصَّلَاةِ وَ التَّسْلِيمِ. اللَّهُمَّ إِنِّي أَبْرَأُ
 إِلَيْكَ مِنْ أَعْدَائِهِمْ وَ مُعَانِدِيهِمْ وَ ظَالِمِيهِمْ.
 اللَّهُمَّ وَالِ مَنْ وَالَاهُمْ وَ عَادِ مَنْ عَادَاهُمْ وَ
 انْصُرْ مَنْ نَصَرَهُمْ وَ اخْذُلْ مَنْ خَذَلَ
 عِبَادَكَ الْمُصْطَفِينَ الْأَخْيَارَ الْأَتْقِيَاءَ
 الْبَرَّةَ. اللَّهُمَّ احْشُرْنِي مَعَ مَنْ أَتَوَلَّى وَ
 أَبْعِدْنِي مِمَّنْ أَتَبَرَأُ وَ أَنْتَ تَعْلَمُ مَا فِي
 صَمِيرِ قَلْبِي مِنْ حُبِّ أَوْلِيَائِكَ وَ بُغْضِ
 أَعْدَائِكَ وَ كُنْ بِكَ عَلَيْنَا. اللَّهُمَّ اغْفِرْ لِي
 وَ لِيُؤَلِّدِي وَ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا.
 اللَّهُمَّ اجْرِهْمَا عَنِّي بِأَفْضَلِ الْحِزَاءِ وَ
 كَافِهِمَا عَنِّي بِأَفْضَلِ الْمَكَافَاةِ. اللَّهُمَّ بَدِّلْ
 سَيِّئَاتِي بِحَسَنَاتٍ وَ ارْفَعْ لَّهُمْ بِالْحَسَنَاتِ
 الدَّرَجَاتِ. اللَّهُمَّ إِذَا صِرْنَا إِلَى مَا صَارُوا

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 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

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 humble
 position on Your door. O
 Allah! Look towards me
 with the merciful eyes
 that has goodness, if it
 deserves otherwise have

إِلَيْهِ فَأَمْرٌ مَلَكُ الْمَوْتِ أَنْ يَكُونَ بِنَا
رَوْوْفًا 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 أَرْحَمَ الرَّاحِمِينَ. اللَّهُمَّ لَا
تُخْرِجْنِي مِنْ هَذِهِ الدُّنْيَا إِلَّا بِذَنْبٍ مَغْفُورٍ
وَ سَعْيٍ مَشْكُورٍ وَ عَمَلٍ مُتَقَبَّلٍ وَ تِجَارَةٍ
لَنْ تَبُورَ. اللَّهُمَّ اعْثِنِّي مِنَ النَّارِ وَ
اجْعَلْنِي مِنْ طَلَقَاتِكَ وَ عُقَّتَاتِكَ مِنْ
النَّارِ. اللَّهُمَّ اغْفِرْ لِي مَا مَضَى مِنْ دُنُوبِي
وَ اغْصِنِي فِيمَا بَقِيَ مِنْ عُمْرِي. اللَّهُمَّ
كُنْ لِي وَلِيًّا وَ حَافِظًا وَ نَاصِرًا وَ مُعِينًا وَ
اجْعَلْنِي فِي حِرْزِكَ وَ حِفْظِكَ وَ حِمَايَتِكَ
وَ كَنْفِكَ وَ دِرْعِكَ الْحَصِينِ وَ فِي
كَلَاءَتِكَ عَزَّ جَارُكَ وَ جَلَّ شَأْؤُكَ وَ لَا إِلَهَ
غَيْرُكَ وَ لَا مَعْبُودَ سِوَاكَ. اللَّهُمَّ مَنْ أَرَادَنِي
بِسُوءٍ فَأَرِدْهُ. اللَّهُمَّ رُدِّ كَيْدَهُ فِي نَحْرِهِ.
اللَّهُمَّ بَيِّرْ عُمُرَهُ وَ بَدِّدْ شَمْلَهُ وَ فَتِّرْ جَمْعَهُ
وَ اسْتَأْصِلْ شَافِقَتَهُ وَ أَقْطَعْ دَابِرَهُ وَ قَتِّرْ
رِزْقَهُ وَ أَيْلِهِ بِحِمْدِ الْبَلَاءِ وَ اشْغَلْهُ
بِنَفْسِهِ وَ ابْتَلِهِ بِعِيَالِهِ وَ وُلْدِهِ وَ أَصْرِفْ
عَنِّي شَرَّهُ وَ أَطْبِقْ عَنِّي قَمَّةَ وَ خُذْ مِنْهُ
أَمْنَهُ مِثْلَ مَنْ أَخَذَ مِنْ أَهْلِ الْقُرَى 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

TAQWAA WAL
MAGHFERATE YAA
MA'DENAL JOODE WAL
KARAME YAA ALLAAHO
SALLE A'LAA
MOHAMMADIN A'BDEKA
WA RASOOLEKA WA
NABIYYEKA WA
SAFIYYEKA WA
SAFEEREKA WA
KHERATEKA MIN
BARIYYATEKA WA
SAFWATEKA MIN
KHALQEKA WA
ZAKIYYEKA WA
TAQIYYEKA WA
NAQIYYEKA WA
NAJIYYEKA WA
NAJEEBEKA WA WALIYYE
A'HDEKA WA MA'DENE
SIRREKA WA KAHFE
GHAYBEKAT TAAHERIT
TAYYEBIL MOBAARAKIZ
ZAKIYYIS SAADEQIL
WAFIYYIL A'ADELIL
BAARRIL MOZEE-IS
SERAAJIL LAAME-E' WAN
NOORIS SAATE-E' WAL
HUJJATIL BAALEGHATE
NOOREKAL ANWAARE WA
HABLEKAL ATWAALE WA
U'RWATEKAL AWSAAQE
WA BAABEKAL ADNAA WA
WAJHEKAL AKRAME WA
SAFEEREKALAWQAFE WA
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

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

دُنْيَايَ وَ آخِرَتِي. اَللّٰهُمَّ لَا تُسَلِّطْ عَلَيَّ مَنْ
 لَا يَرْحَمُنِي. اَللّٰهُمَّ اَصْلِحْ لِيْ شَأْنِيْ
 وَ اَصْلِحْ فَسَادَ قَلْبِيْ. اَللّٰهُمَّ اَسْرِحْ لِيْ
 صَدْرِيْ وَ تَوَرِّ قَلْبِيْ وَ يَسِّرْ لِيْ اَمْرِيْ وَ
 لَا تُشِمِّتْ بِيْ الْاَعْدَاءَ وَ لَا الْحَاوِيَةَ.
 اَللّٰهُمَّ اَغْنِنِيْ بِغَنَّاكَ وَ لَا تُخَوِّجْنِيْ اِلَى
 اَحَدٍ سِوَاكَ تَقْصِلْ عَلَيَّ عَنْ فَضْلِ مَنْ
 سِوَاكَ يَا قَرِيْبُ يَا مُجِيْبُ يَا اَللهُ لَا اِلَهَ
 اِلَّا اَنْتَ سُبْحَانَكَ وَ بِحَمْدِكَ عَمِلْتُ
 سُوءًا وَ ظَلَمْتُ نَفْسِيْ فَاغْفِرْ لِيْ ذُنُوْبِيْ
 اِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ. اَللّٰهُمَّ اَظْهِرْ
 الْحَقَّ وَ اَهْلَهُ وَ اجْعَلْنِيْ مِمَّنْ اَقُوْلُ بِهِ وَ
 اَنْتَظَرُهُ. اَللّٰهُمَّ قَوْمُ قَاتِمٍ مُحَمَّدٍ وَ اَظْهِرْ
 دَعْوَتَهُ بِرِضَا مِنْ اِلٍ مُحَمَّدٍ. اَللّٰهُمَّ اَظْهِرْ
 رَايَتَهُ وَ قَوِّ عَزْمَهُ وَ عَجِّلْ خُرُوْجَهُ وَ
 اَنْصُرْ جَيْوْشَهُ وَ اعْصُدْ اَنْصَارَهُ وَ اَبْلُغْ
 طَلِبَتَهُ وَ اَنْجِجْ اَمَلَهُ وَ اَصْلِحْ شَأْنَهُ وَ
 قَرِّبْ اَوَانَهُ فَاِنَّكَ تُبْدِيْ وَ تُعِيْدُ وَ اَنْتَ
 الْعَمُوْرُ الْوَدُوْدُ. اَللّٰهُمَّ اَمْلَأِ الدُّنْيَا قِسْطًا وَ
 عَدْلًا كَمَا مَلَأْتَ جَوْرًا وَ ظُلْمًا. اَللّٰهُمَّ اَنْصُرْ
 جَيْوْشَ الْمُؤْمِنِيْنَ وَ سَرَايَاهُمْ وَ مُرَابِطِيْهِمْ
 حَيْثُ كَانُوْا وَ اَيَّنْ كَانُوْا مِنْ مَسَارِقِ
 الْاَرْضِ وَ مَعَارِبِهَا وَ اَنْصُرْهُمْ نَصْرًا غَزِيْرًا
 وَ افْتَحْ لَهُمْ فَتْحًا يَسِيْرًا وَ اجْعَلْ لَنَا وَ
 لَهُمْ مِنْ لَدُنْكَ سُلْطَانًا نَصِيْرًا. اَللّٰهُمَّ اجْعَلْنَا
 مِنْ اَتْبَاعِهِ وَ الْمُسْتَشْهَدِيْنَ بَيْنَ يَدَيْهِ.
 اَللّٰهُمَّ اَعِنِ الظَّالِمَةَ وَ الظَّالِمِيْنَ الدِِّيْنَ بِدَلُوْا
 دِيْنَكَ وَ حَرِّفُوْا كِتَابَكَ وَ غَيِّرُوْا سُنَّةَ

WALIYYAKA WA WASIYYA
 NABIYYEKA WA AKHAA
 RASOOLEKA WA
 WAZEERAHU WA WALIYYA
 A'HDEHI EMAAMAL
 MUTTAQEENA WA
 KHAATAMAL WASIYYEENA
 LE-KHAATAMIN
 NABIYYEENA
 MOHAMMADIN SALLAL
 LAHO A'LAYHE WA
 AALEHI WAB NATAHUL
 BAToola WA A'LAA
 SAYYEDEE SHABAABE
 AHLIL JANNATE MENAL
 AWWALEENA WAL
 AAKHEREENA WA A'LAL
 AIMMATIR
 RAASHEDEENAL
 MAHDIYYEENAS
 SAALEFEENAL MAAZEENA
 WA A'LAN NOQABAAA-IL
 ATQEYAAA-IL BARARATIL
 A-IMMATIL FAAZELEENAL
 BAAQEENA WA A'LAA
 BAQIYYATEKA FEE
 ARZEKAL QAAA-EME BIL-
 HAQQE FIL YAWMIL MAW-
 O'ODE WA A'LAL
 FAAZELEENAL
 MAHDIYYEENAL
 OMANAAA-IL KHAZANATE
 WA A'LAA KHAWAASSE
 MALAAA-EKATEKA
 JABRAEELA WA
 MEEKAAA-EELA WA
 ISRAAFEELA WA I'ZRAAA-
 EELA WAS SAAAF-FEENA
 WAL HAAFFEENA WAL
 KARROOBIYYEENA WAL
 MOSABBEHENA WA
 JAMEE-I'L MALAAA-

handle, Your proximate
 door, Your most generous
 face, the last of Your
 ambassador, Your
 obligatory affair, Your
 most important 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

نَبِيَّكَ وَ دَرَسُوا الْأَثَارَ وَ ظَلَمُوا عَلَى أَهْلِ
 بَيْتِ نَبِيِّكَ وَ قَاتَلُوا وَ تَعَدُّوا عَلَيْهِمْ وَ
 عَصَبُوا حَقَّهُمْ وَ نَقَوْهُمْ عَنْ بُلْدَانِهِمْ وَ
 أَرْعَجَوْهُمْ عَنْ أَوْطَانِهِمْ مِنَ الطَّاعِينَ وَ
 التَّابِعِينَ وَ الْقَاسِطِينَ وَ الْمَارِقِينَ وَ
 النَّكِثِينَ وَ أَهْلَ الزُّورِ وَ الْكُذِبِ الْكَفَرَةِ
 الْفَجَرَةِ. اللَّهُمَّ اَلْعَنِ أَتْبَاعَهُمْ وَ جُيُوشَهُمْ وَ
 أَصْحَابَهُمْ وَ أَعْوَانَهُمْ وَ مُحِيطِيَهُمْ وَ شَيْعَتِهِمْ
 وَ احْشُرْهُمْ إِلَى جَهَنَّمَ زُرْقًا. اللَّهُمَّ عَذِّبْ
 كَفَرَةَ أَهْلِ الْكِتَابِ وَ جَمِيعَ الْمُشْرِكِينَ وَ
 مَنْ صَارَ عَنْهُمْ مِنَ الْمُنَافِقِينَ فَلَانَهُمْ يَتَقَلَّبُونَ
 فِي نَعِيمِكَ وَ يَجْحَدُونَ آيَاتِكَ وَ يَكْذِبُونَ
 رُسُلَكَ وَ يَتَعَدَّوْنَ حُدُودَكَ وَ يَدْعُونَ
 مَعَكَ إِلَهًا لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ وَ
 تَعَالَيْتَ عَمَّا يَقُولُ الظَّالِمُونَ عُلُوًّا كَبِيرًا.
 اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشَّكِّ وَ الشَّرِكِ
 وَ الشَّقَاقِ وَ التَّفَاقِ وَ الزِّيَاةِ وَ ذَرِكِ
 الشَّقَاءِ وَ سُوءِ الْقَضَاءِ وَ شِمَاتَةِ الْأَعْدَاءِ وَ
 سُوءِ الْمُنْقَلَبِ. اللَّهُمَّ تَقَبَّلْ مِنِّي كَمَا تَقَبَّلْتَ
 مِنَ الصَّالِحِينَ وَ الْحَقِيقِيِّينَ يَا أَرْحَمَ
 الرَّاحِمِينَ. اللَّهُمَّ افْسَحْ فِي أَجَلِي وَ أَوْسِعْ
 فِي رِزْقِي وَ مَتِّعْنِي بِطَوْلِ الْبَقَاءِ وَ دَوَامِ
 الْعِزِّ وَ تَمَامِ التَّعَمُّةِ وَ رِزْقٍ وَاسِعٍ وَ
 أَغْنِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَ اصْرِفْ
 عَنِّي السُّوءَ وَ الْفَحْشَاءَ وَ الْمُتَكَبَّرَ. اللَّهُمَّ
 افْعَلْ لِي مَا أَنْتَ أَهْلُهُ وَ لَا تَفْعَلْ لِي مَا
 أَنَا أَهْلُهُ لَا تَأْخُذْنِي بِعَدْلِكَ جُدْ عَلَيَّ
 بِعَفْوِكَ وَ رَحْمَتِكَ وَ رَأْفَتِكَ وَ رِضْوَانِكَ.

EKATEKA FEE
 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-
 AFZALIS 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-I'DNEE 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

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
 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

اللَّهُمَّ غُفُوكَ لَا تَزِدْنَا خَالِيَيْنَ وَلَا تَقْطَعْ
 رَجَائِي وَلَا تَجْعَلْنِي مِنَ الْقَانِطِينَ وَلَا
 مَحْزُومِينَ وَلَا مُجْرِمِينَ وَلَا آيِسِينَ وَلَا
 ضَالِّينَ وَلَا مُضِلِّينَ وَلَا مَطْرُودِينَ وَلَا
 مَعْصُومِينَ أَمَّا الْعُقَابَ وَاطْمَئِنَّ بِنَا
 دَارَكَ دَارَ السَّلَامِ. اللَّهُمَّ إِنِّي أَتَوَسَّلُ
 إِلَيْكَ بِمُحَمَّدٍ وَإِلَى الطَّيِّبِينَ وَآتَشْفَعُ
 إِلَيْكَ بِهِمْ وَاتَّقَرُّبُ إِلَيْكَ بِهِمْ وَآتُوجِّهُ
 إِلَيْكَ بِهِمْ. اللَّهُمَّ اجْعَلْنِي بِهِمْ وَجِيئًا. اللَّهُمَّ
 اغْفِرْ لِي بِهِمْ وَتَجَاوَزْ عَن سَيِّئَاتِي بِهِمْ وَ
 ارْحَمْنِي بِهِمْ وَاشْفَعْنِي بِهِمْ. اللَّهُمَّ إِنِّي
 أَسْأَلُكَ حُسْنَ الْعَاقِبَةِ وَتَمَامَ النِّعْمَةِ فِي
 الدُّنْيَا وَالْآخِرَةِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.
 اللَّهُمَّ اغْفِرْ لَنَا وَارْحَمْنَا وَتُبْ عَلَيْنَا وَ
 عَافِنَا وَعَفِّمْنَا وَرَقِّعْنَا وَسَدِّدْنَا وَاهْدِنَا
 وَارْشِدْنَا وَعَافِنَا وَكُنْ لَنَا وَلَا تَكُنْ
 عَلَيْنَا وَكَفِنَا مَا أَهَمَّنَا مِنْ أَمْرِ دُنْيَانَا وَ
 آخِرَتِنَا وَلَا تُضِلَّنَا وَلَا تُهْلِكُنَا وَلَا
 تَضَعْنَا وَاهْدِنَا إِلَى سَوَاءِ الصِّرَاطِ وَآتِنَا
 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 اللَّهَ رَبِّي وَ
 أَتُوبُ إِلَيْهِ اغْفِرْ وَارْحَمْ وَتَجَاوَزْ عَمَّا
 تَعْلَمُ فَإِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ.

A'NNEE BE-AFZALIL
 JAZAAA-E WA
 KAAFEHEMAA A'NNEE BE-
 AFZALIL MOKAAFAAH.
 ALLAAHUMMA BADDIL
 SAYEEAAATEHIM
 HASANAATIN WAR FA'
 LAHUM BIL-HASANAATID
 DARAJAAT. ALLAAHUMMA
 EZAA SIRNAA ELAA MAA
 SAAROO ELAYHE FAAMUR
 MALAKAL MAWTE AN
 YAKOONA 11BENAA RO-
 OOFAN RAHEEMAA.
 ALLAAHUMMAGH FIR LEE
 WA LE-JAMEE-E'
 IKHWAANENAL
 MOAMENEENA WAL
 MOAMENAATE WAL
 MUSLEMEENA WAL
 MUSLEMAATIL AHYAAA-E
 MINHUM WAL AMWAATE
 WA TAA-BE' BAYNANAA
 WA BAYNAHUM BIL-
 KHAYRAATE INNA
 MOJEEBUD DA-A'WAATE
 WA WALIYYUL
 HASANAATE YAA
 ARHAMAR RAAHEMEEN.
 ALLAAHUMMA LAA
 TUKHRIJNEE MIN
 HAAZEHID DUNYAA ILLAA
 BE-ZANBIN MAGHFOORIN
 WA SA'YEE MASHKOORIN
 WA A'MALIN
 MOTAQABBALIN WA
 TEJAARATIN LAN
 TABOOR. ALLAAHUMMA
 A-A'TIQNEE MENAN
 NAARE WAJ A'LNEE MIN
 TOLAQAAA-EKA WA
 O'TAQAAA-EKA MENAN

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 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

NAAR. ALLAAHUMMAGH
 FIR LEE MAA MAZAA MIN
 ZONOOBEE WA' SIMNEE
 FEEMAA BAQEYA MIN
 U'MREE. ALLAAHUMMA
 KUN LEE WALIYYAN WA
 HAAFEZAN WA NAASERAN
 WA MO-E'ENAN WAJ
 A'LNEE FEE HIRZEKA WA
 HIFZEKA WA
 HEMAAYATEKA WA
 KANAFEKA WA DIR-E'KAL
 HASEENE WA FEE
 KALAAA-ATEKA A'ZZA
 JAAROKA WA JALLA
 SANAAOKA WA LAA
 ELAAHA GHAYROKA WA
 LAA MA'BOODA SEWAAK.
 ALLAAHUMMA MAN
 ARAADANEE BE-SOOO-IN
 FA-ARIDH. ALLAAHUMMA
 RUDDA KAYDAHU FEE
 NAHREHI. ALLAAHUMMA
 BATTIR U'MRAHU WA
 BADDID SHAMLAHU WA
 FARRIQ JAM-A'HU WAS
 TAASIL SHAAFATAHU
 WAQ TA' DAABERAHU WA
 QATTIR RIZQAHU WA
 ABLEHI BE-JAHDIL
 BALAAA-E WASH GHALHO
 BE-NAFSEHI WAB TALEHI
 BE-E'YAALEHI WA
 WULDEHI WAS RIF A'NNEE
 SHARRAHU WA ATBIQ
 A'NNEE FAMAHA WA KHUZ
 MINHO AMNAHU MISLA
 MAN AKHAZA MIN AHLIL
 QORAA WA HEYA
 ZAALEMATUN WAJ A'LNEE
 MINHO A'LAA HAZARIN
 BE-HIFZEKA WA

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 him busy
 in his self, preoccupy him
 in his progeny and his
 sons, withdraw from me
 his evil, close for me his

HEYAATATEKA WAD FA'
A'NNEE 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-GHENAACA WA LAA
TOHWIJNEE ELAA AHADIN
SEWAACA TAFAZZAL
A'LAYYA A'N FAZLE MAN
SEWAACA YAA QAREEBO
YAA MOJEEBO YAA
ALLAAHO LAA ELAAHA
ILLAA ANTA
SUBHAANAKA WA BE-
HAMDEKA A'MILTO SOOO-
AN WA ZALAMTO NAFSEE
FAGH-FIR LEE ZONOOBEE
INNAHU LAA YAGHFERUZ
ZONOOBA ILLAA ANTA.
ALLAAHUMMA AZHERIL
HAQQA WA AHLAHU WAJ
A'LNEE MIMMAN AQOOLU
BEHI WA ANTAZEROH.
ALLAAHUMMA QAWWIM
QAAA-EMA MOHAMMADIN
WA AZHIR DA'WATAHU
BE-REZAN MIN AALE

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

MOHAMMADIN.
 ALLAAHUMM AZHIR
 RAAYATAHU WA QAWWE
 A'ZMAHU WA A'JJIL
 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 GHAFUORUL
 WADOOD. ALLAAHUMMAM
 LA-ID DUNYAA QISTAN WA
 A'DLAN KAMAA MOLE-AT
 JAWRAN WA ZULMAA.
 ALLAAHUMMAN SUR
 JOYOOSHAL
 MOAMENEENA WA
 SARAAYAAHUM WA
 MORAABETEEHIM HAYSO
 KANOO WA AYNA
 KANOO MIN
 MASHAAREQIL ARZE WA
 MAGHAAREBEHAA WAN
 SURHUM NASRAN
 A'ZEEZAN 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

sins save You. O Allah!
 Prevail the truth and
 those who deserve it;
 make me from those are
 attached to it and 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

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
 AWTANEHIM MENAT
 TAAGHEENA WAT TAABE-
 E'ENA WAL QAASETEENA
 WAL MAAREQEENA WAN
 NAAKESEENA WA AHLIZ
 ZOORE WA KIZBE AL-
 KAFARATIL FAJARAH.
 ALLAAHUMMAL A'N
 ATBAA-A'HUM WA
 JOYOOSHAHUM WA
 ASHAABAHUM WA A-
 A'WAANHUM WA
 MOHIBBEEHIM WA SHEE-
 A'TEHIM WAH SHURHUM
 ELAA JAHANNAMA
 ZURQAA. ALLAAHUMM
 A'ZZIB KAFARATA AHLIL
 KETAABE WA JAMEE-A'L
 MUSHREKEENA WA MAN
 ZAARA-A'HUM MENAL
 MONAAFEQEENA FA-
 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

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 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,

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-
 A'FWEKA WA RAHMATEKA
 WA RAAFATEKA WA
 RIZWAANEK.

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
 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

ALLAAHUMMA A'FWAKA
 LAA TARUDDANAA
 KHAAA-EBEEENA WA LAA
 TAQ-TA' RAJAAA-EE WA
 LAA TAJ-A'LNEE MENAL
 QANETEENA WA LAA
 MAHROOMEENA WA LAA
 MUJREMEENA WA LAA
 AAYESEENA WA LAA
 ZAAAL-LEENA WA LAA
 MOZILLEENA WA LAA
 MATROODEENA WA LAA
 MAGHZOOBEENA
 AAMINNAAL E'QAABA
 WAT MA-ANNA BENAA
 DAARAKA DAARAS
 SALAAM. ALLAAHUMMA
 INNEE ATAWASSALO
 ELAYKA BE-MOHAMMADIN
 WA AALEHIT TAYYEBEENA
 WA ATA-SHAFFA-O'
 ELAYKA BEHIM WA
 ATAQARRABO ELAYKA
 BEHIM WA ATAWAJJAHO
 ELAYKA BEHIM.
 ALLAAHUMMAGH FIR LEE
 BEHIM WA TAJAAWAZ A'N
 SAYYE-AATEE BEHIM WAR
 HAMNEE BEHIM WASH
 FA'NEE BEHIM.
 ALLAAHUMMA INNEE AS-
 ALOKA HUSNAL
 A'AQEBATE WA
 TAMAAMAN NE'MATE FID
 DUNYAA WAL AAKHERATE
 INNAKA A'LAA KULLE
 SHAY-IN QADEER.
 ALLAAHUMMAGH FIR
 LANAA WAR HAMNAA WA
 TUB A'LAYNAA WA
 A'AFENAA WA
 GHANNIMNAA WA

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 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,

RAFFE'NAA WA
 SADDIDNAA WAH DENAA
 WA ARSHIDNAA WA
 A'AFENAA WA KUN LANAA
 WA LAA TAKUN A'LAYNAA
 WAK FENAA MAA
 AHAMMANAA MIN AMRE
 DUNYAANAA WA
 AAKHERATENAA WA LAA
 TOZILLANAA WA LAA
 TOHLIKNAA WA LAA TA-
 ZA'NAA WAH DENAA ELAA
 SAWAAA-IS SERAATE WA
 AATENAA MAA SA-ALNAA
 WA MAA LAM NAS-ALKA
 WA ZIDNAA MIN FAZLEKA
 INNAKA ANTAL
 MANNAANO YAA ALLAAH.
 RABBANAA AATENAA FID
 DUNYAA HASANATAN WA
 FIL AAKHERATE
 HASANATAN WA QENAA
 A'ZAABAN NAARE
 ASTAGHFERUL LAAHA
 RABBEE WA ATOOBO
 ELAYHIGH FIR WAR HAM
 WA TAJAAWAZ A'MMAA
 TA'LAMO FA-INNAKA
 ANTAL A-A'ZZUL AKRAM.

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

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	LAA ELAAHA ILLAL	There is no god save Allah;
لَا إِلَهَ إِلَّا اللَّهُ إِلَهًا وَاحِدًا وَ نَحْنُ لَهُ	LAAHO RABBONAA WA	our Lord and the Lord of our
مُسْلِمُونَ لَا إِلَهَ إِلَّا اللَّهُ لَا تَعْبُدُ إِلَّا إِيَّاهُ	RABBO AABAAA-ENAL	previous forefathers. There
مُخْلِصِينَ لَهُ الدِّينَ وَ لَوْ كَرِهَ الْمُشْرِكُونَ	AWWALEENA LAA	is no god save Allah; one
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ وَحْدَهُ أَنْجَزَ	ELAAHA ILLAL LAAHO	God, and to Him are we
وَعْدَهُ وَ نَصَرَ عَبْدَهُ وَ أَعَزَّ جُنْدَهُ وَ	ELAAHAN WAAHEDAN	submissive. There is no god
هَزَمَ الْأَحْزَابَ وَحْدَهُ فَلَهُ الْمُلْكُ وَ لَهُ	WA NAHNO LAHU	save Allah; we worship none
الْحَمْدُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.	MUSLEMOONA LAA	save Him, making our
اَللّٰهُمَّ اَنْتَ تُوْرُ السَّمٰوٰتِ وَ الْاَرْضِ وَ	ELAAHA ILLAL LAAHO	devotion sincere as in His
مَنْ فِيْهِنَّ فَلَكَ الْحَمْدُ وَ اَنْتَ قَيَّامُ	LAA NA'BODO ILLAA	sight even though the
السَّمٰوٰتِ وَ الْاَرْضِ وَ مَنْ فِيْهِنَّ فَلَكَ	IYYAAHO MUKHLESEENA	polytheists may detest it.
الْحَمْدُ وَ اَنْتَ الْحَقُّ وَ وَعْدُكَ الْحَقُّ	LAHUD DEENA WA LAW	There is no god save Allah;
وَ قَوْلُكَ حَقٌّ وَ اِنْجَاؤُكَ حَقٌّ وَ الْجَنَّةُ	KAREHAL MUSHREKON	alone, alone, alone, He has
حَقٌّ وَ النَّارُ حَقٌّ. اَللّٰهُمَّ لَكَ اَسْلَمْتُ وَ	LAA ELAAHA ILLAL	truly fulfilled His promise,
	LAAHO WAHDAHU	granted His servant victory,
	WAHDAHU ANJAZA	made powerful His soldiers,
	WA'DAHU WA NASARA	and defeated the parties
	A'BDAHU WA A-A'ZZA	alone. All sovereignty be His
	JUNDAHU WA HAZAMAL	and all praise be to Him. And
	AHZAABA WAHDAHU	He has power over all things.
	FALAHUL MULKO WA	

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.

بِكَ أَمْنٌ وَعَلَيْكَ تَوَكَّلْتُ وَبِكَ
خَاصَمْتُ وَإِلَيْكَ حَاكَمْتُ يَا رَبِّ يَا رَبِّ
يَا رَبِّ اغْفِرْ لِي مَا قَدَّمْتُ وَمَا أَخَّرْتُ
وَأَسْرَرْتُ وَأَعْلَنْتُ أَنْتَ إِلَهِي لَا إِلَهَ
إِلَّا أَنْتَ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
وَاعْفِرْ لِي وَارْحَمْنِي وَتُبْ عَلَيَّ إِنَّكَ
أَنْتَ التَّوَّابُ الرَّحِيمُ.

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
INJAAZOKA HAQQUN
WAL JANNATO HAQQUN
WAN NAARO HAQQ.
ALLAAHUMMA A'LAYKA
TAWAKKALTO WA BEKA
KHAASAMTO WA
ELAYKA HAAKAMTO YAA
RABBE YAA RABBE YAA
RABBE IGH-FIR LEE MAA
QADDAMTO WA MAA
AKHKHARTO WA
ASRARTO WA A-
A'LANTO ANTA ELAAHEE
LAA ELAAHA ILLAA
ANTA SALLE A'LAA
MOHAMMADIN WA AALE
MOHAMMADIN WAGH FIR
LEE WAR HAMNEE WA
TUB A'LAYYA INNAKA
ANTAT TAWWAABUR
RAHEEM.

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 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.¹

¹ 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
 تَبْلُجِهِ وَ سَرَّحَ قِطْعَ اللَّيْلِ الْمُظْلِمِ
 بِغَيَّابِهِ تَلْجُلُجِهِ وَ أَثَقَّنَ صُنْعَ الْفَلَكَ
 الدَّوَارِ فِي مَقَادِيرِ تَبْرِجِهِ وَ شَعَّشَعَ ضِيَاءَ
 الشَّمْسِ بِنُورِ تَأْجُجِهِ يَا مَنْ دَلَّ عَلَى ذَاتِهِ
 بِذَاتِهِ وَ تَزَرَّعَ عَنْ مُجَاسَمَةِ مَخْلُوقَاتِهِ وَ
 جَلَّ عَنْ مُلَاقَمَةِ كَيْفِيَّاتِهِ يَا مَنْ قَرَّبَ مِنْ
 خَطَرَاتِ الظُّنُونِ وَ بَعُدَ عَنْ لَحْظَاتِ
 الْعُيُونِ وَ عَلِمَ بِمَا كَانَ قَبْلَ أَنْ يَكُونَ يَا
 مَنْ أَرْقَدَنِي فِي مِهَادِ أَمْنِهِ وَ أَمَانِهِ وَ
 أَتَقَطَّنِي إِلَى مَا مَتَحَنِي بِهِ مِنْ مَنِّهِ وَ
 إِحْسَانِهِ وَ كَفَّ أَكْثَ السُّوءِ عَنِّي بِيَدِهِ وَ
 سُلْطَانِهِ (وَ قُدْرَتِهِ). صَلِّ اللَّهُمَّ عَلَى
 الدَّلِيلِ إِلَيْكَ فِي اللَّيْلِ الْأَيْلِ وَ
 الْمُتَمَسِّكِ (وَ الْمَأْبِكِ) مِنْ أَسْبَابِكِ
 بِحَبْلِ الشَّرَفِ الْأَطْوَلِ وَ النَّاصِعِ
 الْحَسْبِ فِي ذُرْوَةِ الْكَاكِيلِ الْأَعْبَلِ وَ
 الثَّابِتِ الْقَدَمِ عَلَى زَحَالِفِهَا فِي الزَّمَنِ
 الْأَوَّلِ وَ عَلَى إِلِهِ الْأَبْرَارِ الطَّيِّبِينَ
 الْمُصْطَفَيْنِ الْأَخْيَارِ. وَ افْتَحِ اللَّهُمَّ لَنَا
 مَصَارِيعَ الصَّبَاحِ بِمَفَاتِيحِ الرَّحْمَةِ وَ الْفَلَاحِ
 وَ أَلْبَسْنَا اللَّهُمَّ مِنْ أَفْضَلِ خَلْعِ الْهِدَايَةِ 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
 MAQAADEERE
 TABARROJEHI WA
 SHA'SHA-A' ZEYAAA-AH
 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
 QAROB 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 BEHI MIN
 MENANEHI WA EHSAAANEHI

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
 bestowed upon me, and

الصَّلَاحِ. وَ اغْرِسَ اللَّهُمَّ بِعِظَمَتِكَ فِي
 شَرِّ جَنَانِي يَتَابِعُ الْخُشُوعَ. وَاجِرُ اللَّهُمَّ
 لِهَيْبَتِكَ أَمَاقِي زَفَرَاتِ الدُّمُوعِ. وَ آدِبُ
 اللَّهُمَّ تَزَقُّ الْحُرْقِ مَتْنِي بِأَرَمَةِ الْقُنُوعِ. إِلَهِي
 إِنْ لَمْ تَبْتَدِئْنِي الرَّحْمَةَ مِنْكَ بِحُسْنِ
 التَّوْفِيقِ فَمَنْ السَّالِكُ بِي إِلَيْكَ فِي
 وَاضِحِ الطَّرِيقِ وَ إِنْ أَسْلَمْتَنِي أَنَاثُكَ
 لِقَائِدِ الْأَمَلِ وَ الْمُنَى فَمَنْ الْمُقِيلُ عَرَاتِي
 مِنْ كِبَوَاتِ الْهَوَى وَ إِنْ حَذَلْنِي نَصْرُكَ
 عِنْدَ مُحَارَبَةِ النَّفْسِ وَ الشَّيْطَانِ فَقَدْ
 وَكَلْنِي خِذْلَانِكَ إِلَى حَيْثُ النَّصَبِ وَ
 الْحُزْمَانِ. إِلَهِي أَتَرَانِي مَا أَتَيْتُكَ إِلَّا مِنْ
 حَيْثُ الْأَمَالِ أَمْ عَلَّقْتُ بِأَطْرَافِ جِبَالِكَ
 إِلَّا حِينَ بَاعَدْتَنِي دُثُوبِي عَنْ دَارِ الْوَصَالِ
 فَبُسَّسَ الْمُطِيبَةُ الَّتِي امْتَطَطَتْ نَفْسِي مِنْ
 بَوَابِ قَوَابِهَا لَهَا لِمَا سَوَّلَتْ لَهَا طُغْيُونُهَا
 وَمُنَابَا وَ تَبَّأَ لَهَا لِحُرَاتِهَا عَلَى سَيِّدِهَا وَ
 مَوْلِيهَا. إِلَهِي قَرَعْتُ بَابَ رَحْمَتِكَ بَيْنَ
 رَجَائِي وَ بَرَزْتُ إِلَيْكَ لِأَحْيَا مِنْ فَرْطِ
 أَبْوَابِي وَ عَلَّقْتُ بِأَطْرَافِ جِبَالِكَ أَنَا مِلَّ
 وَلَائِي فَاصْفَحِ اللَّهُمَّ عَمَّا كُنْتُ أَجْرُمُهُ مِنْ
 زَلَلِي وَ خَطَايِي وَ أَقْلَبْنِي اللَّهُمَّ مِنْ صَرَعَةِ
 دَائِي فَإِنَّكَ سَيِّدِي وَ مَوْلَايَ وَ
 مُعْتَمِدِي وَ رَجَائِي وَ أَنْتَ غَايَةُ مَطْلُوبِي وَ
 مُنَايَ فِي مُنْقَلَبِي وَ مَثْوَايَ. إِلَهِي كَيْفَ
 تَطَرَّدُ مَسْكِينًا لِنَجَا إِلَيْكَ مِنَ الذُّنُوبِ
 بَارَبَا أَمْ كَيْفَ تُحَيِّبُ مُسْتَزْشِدًا قَصْدَ
 إِلَى جَنَابِكَ سَاعِيًا أَمْ كَيْفَ تَرُدُّ ظَلْمَانَ

WA KAFFA AKUFFAS
 SOOO-E A'NNEE BEYADEHI
 WA SULTAANEHI (WA
 QUDRATEHI). SALLIL
 LAAHUMMA A'LAD
 DALEELE ELAYKA FIL
 LAYLIL ALYAL WAL
 MOTAMASSEKE (WAL
 MAASEKE) MIN
 ASBAABEKA BEHABLISH-
 SHARAFIL ATWALE WAN
 NAASEHIL HASABE FEE
 ZARWATIL KAAHELIL A-
 A'BALE WAS SAABETIL
 QADAME A'LAA
 ZAHAALEEFEEHAA FIZ
 ZAMANIL AWWAL WA
 A'LAA AALEHIL ABRAARIT
 TAYYEBEENAL
 MUSTAFAYNAL AKHYAAR.
 WAF-TAHIL LAAHUMMA
 LANAA MASAAREE-A'S
 SABAAHE
 BEMAFATEEHAR
 RAHMATE WAL-FALAAHE
 WA ALBISNAL LAAHUMMA
 MIN AFZALE KHELA-I'L
 HEDAAYATE 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

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

وَرَدَ عَلَيَّ حِيَاضُكَ شَارِبًا كَلًّا وَ
 حِيَاضُكَ مُتْرَعَةً فِي صَنْكِ الْمَحُولِ وَ
 بَابُكَ مَفْتُوحٌ لِلطَّلَبِ وَالْوَعُولِ وَ أَنْتَ
 غَايَةُ الْمَسْئُولِ وَ نِهَائِيَةُ الْمَأْمُولِ. إِلَهِي بِذِهِ
 أَرَمْتُ نَفْسِي عَقْلُهَا بِعَقَالِ مَسِيَّتِكَ وَ بِذِهِ
 أَعْبَاءُ دُنُونِي دَرَأْتُهَا بِعَفْوِكَ وَ بِرَأْفَتِكَ وَ
 رَحْمَتِكَ وَ بِذِهِ أَبَوَاتِي الْمُضِلَّةُ وَ كُلُّهَا إِلَى
 جَنَابِ لُطْفِكَ وَ رَأْفَتِكَ. اَللَّهُمَّ فَصَلِّ
 عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ. فَاجْعَلِ (اللَّهُمَّ)
 صَبَاحِي بِذَا نَارٍ لَا عَلَى بَضِيَاءِ الْهَدْيِ وَ
 بِالسَّلَامَةِ وَ الْعَافِيَةِ فِي الدِّينِ وَ الدُّنْيَا وَ
 الْآخِرَةِ وَ مَسَائِي جَنَّةٍ مِنْ كَيْدِ الْأَعْدَاءِ وَ
 وَقَايَةٍ مِنْ مُرَدِّيَاتِ الْهَوَى فَانْكَ قَادِرٌ
 عَلَى مَا تَشَاءُ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَ
 تَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَ تُعِزُّ مَنْ تَشَاءُ
 وَ تُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى
 كُلِّ شَيْءٍ قَدِيرٌ. تُؤَلِّجُ اللَّيْلَ فِي النَّهَارِ وَ
 تُؤَلِّجُ النَّهَارَ فِي اللَّيْلِ وَ تُخْرِجُ الْحَيَّ
 مِنَ الْمَيِّتِ وَ تُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَ
 تَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ لَا إِلَهَ إِلَّا
 أَنْتَ سُبْحَانَكَ اللَّهُمَّ وَ بِحَمْدِكَ مَنْ ذَا
 يَعْرِفُ قُدْرَتَكَ فَلَا يَخَافُكَ وَ مَنْ ذَا
 يَعْلَمُ مَا أَنْتَ فَلَا يَبْأُتِيكَ أَلْفَتْ بِقُدْرَتِكَ
 الْفُرْقَ وَ فَلَقْتَ بِرَحْمَتِكَ الْفَلَاقَ وَ أَنْزَلْتَ
 بِكَرَمِكَ دَبَاجِي الْعَسَقِ وَ أَنْهَزْتَ الْمِيَاءَ
 مِنَ الصَّمِّ الصَّيَاخِنِدِ عَذْبًا وَ أَجَاغًا وَ
 أَنْزَلْتَ مِنَ الْمُعْصِرَاتِ مَاءً تَجَاغًا وَ
 جَعَلْتَ الشَّمْسَ وَالْقَمَرَ لِلْبَرِّيَّةِ سِرَاجًا

FAMANIS SAALEKO BEE
 ELAYKA FEE WAAZEHIT
 TAREEQE WA IN
 ASLAMATNEE ANAATOKA
 LEQAAEDIL AMALE WAL
 MONAA FAMANIL
 MOQUELO A'SARATEE MIN
 KABAWAATIL HAWAA WA
 IN KHAZALANEE NASROKA
 I'NDA MOHAARABATIN
 NAFSE WASH-SHAYTAANE
 FAQAD WAKALANEE
 KHIZLAANOKA ELAA
 HAYSUN NASABE WAL
 HIRMAAN. ELAAHI A-
 TARAANEE MAA
 ATAYTOKA ILLAA MIN
 HAYSUL AAMAAL AM
 A'LIQTO BE-ATRAAFE
 HEBAALEKA ILLAA HEENA
 BAA-A'DATNEE ZONOOBEE
 A'N DAARIL WESAAL FA-
 BEA-SAL MATIYYATUL
 LATIM TA-TAT NAFSEE MIN
 HAWAAHAA FAWAAHAN
 LAHAA LEMAA SAWWALAT
 LAHAA ZONOONOHAA WA
 MONAAHAA WA TABBAN
 LAHAA LEJURATEHAA
 A'LAA SAYYEDEHAA WA
 MAWLAHAA. ELAAHI
 QARA'TO BAABA
 RAHMATEKA BEYADE
 RAJAAA-EE WA HARABTO
 ELAYKA LAJJEAN MIN
 FARTE AHWAA-EE WA
 A'LLIQTO BE-ATRAAFE
 HEBAALEKA ANAMELA
 WALAAEE FAS-FAHIL
 LAAHUMMA A'MMAA
 KUNTO AJRAMTOHU MIN
 ZALALEE WA KHATAA-EE

to You upon the evident
 path? If Your
 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

وَبَاجًا مِنْ غَيْرِ أَنْ تُنَاسِرَ فِيهَا ابْتِدَاتِ
بِهِ لُغُوبًا وَ لَا عَلَاجًا فَيَا مَنْ تَوَحَّدَ بِالْعِزِّ
وَالْبَقَاءِ وَ قَهَرَ عِبَادَهُ بِالْمَوْتِ وَ الْفَنَاءِ
صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ الْأَتْقِيَاءِ (أَهْلِكَ
أَعْدَائِي) وَ اسْتَمِعْ نِدَائِي وَ اسْتَجِبْ
دُعَائِي وَ حَقِّقْ بِفَضْلِكَ أَمَلِي وَ رَجَائِي يَا
خَيْرَ مَنْ دُعِيَ لِكَشْفِ الضَّرِّ وَ الْمَأْمُولِ
لِكُلِّ غُسْرٍ وَ يُسْرٍ يَا سَيِّدِي بِكَ أَنْزَلْتُ
حَاجَتِي فَلَا تَزِدْنِي مِنْ سِنِّي مَوَاسِبِكِ
خَائِبًا يَا كَرِيمُ يَا كَرِيمُ بِرَحْمَتِكَ يَا
أَرْحَمَ الرَّاحِمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ
آلِهِ الطَّيِّبِينَ الطَّاهِرِينَ أَجْمَعِينَ.

WA AQILNIL LAAHUMMA
MIN SAR-A'TE ZAATEE FA-
INNAKA SAYYEDEE WA
MAWLAAYA WA
MOA'TAMADEE WA RAJAA-
EE WA ANTA GHAAYATA
MATLOOBEE WA
MONAAYA FEE
MUNQALABEE WA
MASWAAYA. ELAAHEE
KAYFA TAT-RODO
MISKEENAN ILTAJA-A
ELAYKA MENAZ ZONOBE
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
GHAAYATAL MAS-OOLE
WA NEHAAYATAL
MAAMOOOL. ELAAHEE
HAAZEHI AZIMMATO
NAFSEE A'QALTOHAA BE-
E'QAALE MASHIYYATEKA
WA HAAZEHI A-A'BAAA-O
ZONOBBEE DARAATOHAA
BE-A'FWEKA WA BE-
RAAFATEKA WA
RAHMATEKA WA HAAZEHI
AHWAA-IL MOZILLATO
WAKALTOHAA ELAA
JANAABE LUTFEKA WA
RAAFATEKA.
ALLAAHUMMA FASALLE

from the foot-tangling of myself, for You are my Master, my Protector, my Support and my Hope, and You are the 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 kindliness. O Allah! Send blessings upon Muhammad and the progeny of Muhammad.

A'LAA MOHAMMADIN WA
 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

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 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!¹ There is no god but You! Glory be to You, O Allah! and Yours is the praise! Who recognizes Your measure and yet does not fear You? Who knows what You are and yet does not stand in awe of You?

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

ALLAFTA BEQUDRATEKAL
 FERAQA WA FALAQTA BE-
 RAHMATEKA FALAQA WA
 ANARTA BEKARAMEKA
 DAYAAJEYAL 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-

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 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!

RAHMATEKA YAA
ARHAMAR RAAHEMEEN
WA SALLAL LAAHO A'LAA
MOHAMMADIN WA
AALEHIT TAYYEBEENAT
TAAHEEREENA AJMA-E'EN.

O All-generous! By Your mercy, O Most Merciful of all! May Allah bless Muhammad, and his entire Household, the good and pure.¹

(4) Supplication After Dua-e-Sabaah

Imam Reza (a.s.) used to recite this dua after Dua-e-Sabaah:

الرَّبِّ قَلْبِي مَحْجُوبٌ وَ نَفْسِي مَعْيُوبٌ وَ
عَقْلِي مَغْلُوبٌ وَ بَوَائِي غَالِبٌ وَ طَاعَتِي
قَلِيلٌ وَ مَعْصِيَتِي كَثِيرٌ وَ لِسَانِي مُقَرَّرٌ
بِالدُّنُوبِ فَكَيْفَ حَيْلَتِي يَا عَلَامَ الْغُيُوبِ يَا
سَتَّارَ الْغُيُوبِ وَ غَفَّارَ الدُّنُوبِ فَاعْفُرْ لِي
ذُنُوبِي كُلَّهَا يَا غَفَّارُ يَا عَفُورُ يَا حَلِيمُ يَا
رَحِيمُ وَ اقْضِ حَاجَتِي بِحَقِّ الْقُرْآنِ الْعَظِيمِ
وَ النَّبِيِّ الْكَرِيمِ وَ إِلِهِ الطَّيِّبِينَ الطَّاهِرِينَ
تُبْتُ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ مِنْ جَمِيعِ
الدُّنُوبِ وَ الْأَثَامِ وَ الْحَمْدُ لِلَّهِ رَبِّ
الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ
أَجْمَعِينَ الطَّيِّبِينَ الطَّاهِرِينَ الْمَعْصُومِينَ
الْأَخْيَارِ.

ELAAHEE QALBEE
MAHJOOBUN WA NAFSEE
MA'YOOBUN WA AQLEE
MAGHLOOBUN WA
HAWAAA-EE GHAALEBUN
WA TAA-A'TEE QALEELUN
WA MA'SEYATEE
KASEERUN WA LESANEE
MOQIRRUN BIZ-ZONOBE
FAKAYFA HEELATEE YAA
A'LLAAMAL GHOOOBE
YAA SATTAARAL O'YOUBE
WA GHAAFFAARAZ
ZONOBE FAGH FIR LEE
ZONOBE KULLAHAA
YAA GHAAFFAARO YAA
GHAFORO 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
ZONOBE WAL AASAAME
WAL HAMDO LILLAAHE
RABBIL A'ALAMEENA WA

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

¹ Majmooa'h al-Adiyyah (manuscript), p. 10

SALLAL LAAHO A'LAA of the worlds. And
 MOHAMMADIN WA AALEHI salutation upon
 AJMA-E'ENAT Muhammad and all of
 TAYYEBEENAT his good, pure, infallible
 TAAHEREENAL and righteous progeny.¹
 MA'SOOMEENAL
 AKHYAAR.

In some of the treatises this supplication is mentioned as a part of Dua-e-Sabaah.

(5) Most Important Isteghaar (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.²

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:

¹ Majmooa'h al-Adiyyah (manuscript), p. 24

² Surah Nuh (71): Verses 11-12

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 'forgiveness', his sins will be forgiven, his legitimate demands will be fulfilled and his wealth and progeny will be multiplied."

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ مِنْ كُلِّ ذَنْبٍ قَوِي
 عَلَيْهِ بَدَنِي بِعَافِيَّتِكَ أَوْ نَالَهُ قُدْرَتِي
 بِفَضْلِ نِعْمَتِكَ أَوْ بَسْطَتْ إِلَيْهِ يَدِي
 بِسَابِغِ رِزْقِكَ أَوْ اِتَّكَلْتُ فِيهِ عِنْدَ خَوْفِي
 مِنْهُ عَلَى آتَاكَ أَوْ اخْتَجَبْتُ فِيهِ مِنْ
 التَّاسِ بِسِتْرِكَ أَوْ وَثِقْتُ مِنْ سَطْوَتِكَ
 عَائِي فِيهِ بِحِلْمِكَ أَوْ عَوَّلْتُ فِيهِ عَلَى
 كَرَمِ عَفْوِكَ. اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ مِنْ كُلِّ
 ذَنْبٍ خُفْتُ فِيهِ أَمَاتِي أَوْ بَحَسْتُ
 بِفِعْلِهِ نَفْسِي أَوْ اخْتَطَبْتُ بِهِ عَلَى بَدَنِي
 أَوْ قَدَمْتُ فِيهِ لَدَيْكَ أَوْ اثَرْتُ فِيهِ
 شَهْوَتِي أَوْ سَعَيْتُ فِيهِ لِغَيْرِي أَوْ
 اسْتَعْوَيْتُ إِلَيْهِ مَنْ تَبِعَنِي أَوْ كَايَدْتُ فِيهِ
 مَنْ مَنَعَنِي أَوْ قَهَرْتُ عَلَيْهِ مَنْ عَادَانِي أَوْ
 عَلَبْتُ 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 لَمْ تَحْمِلْنِي عَلَيْهِ قَهْرًا
 وَ لَمْ تَظْلِمْنِي فِيهِ شَيْئًا فَاسْتَغْفِرُكَ لَهُ وَ

BISMIL LAAHIR
 RAHMAANIR RAHEEM.
 ALLAAHUMMA INNEE AS-
 TAGHFEROKA MIN KULLE
 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-
 KHA STO BE-FE'LEHI
 NAFSEE AW EHTATABTO
 BEHI A'LAA BADANEE AW
 QADDAMTO FEEHE
 LAZZATEE AW AASARTO
 FEEHE SHAHWATEE AW

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

O Allah! Surely I seek Your forgiveness for every sin that my 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

لَجَمِيعَ دُنُؤِي. اَللّٰهُمَّ اِنِّيْ اَسْتَغْفِرُكَ لِكُلِّ
 ذَنْبٍ ثَبْتُ اِلَيْكَ مِنْهُ وَ اَقْدَمْتُ عَلَى
 فِعْلِهِ فَاسْتَحْيَيْتُ مِنْكَ وَ اَنَا عَلَيْهِ وَ
 رَهْبْتُكَ وَ اَنَا فِيْهِ تَعَاطَيْتُهُ وَ عُدْتُ اِلَيْهِ
 اَللّٰهُمَّ اِنِّيْ اَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ كَتَبْتُهُ
 عَلَيَّ بِسَبَبِ خَيْرٍ اَرَدْتُ بِهِ وَجْهَكَ
 فَخَالَطَنِيْ فِيْ سِوَاكَ وَ شَارَكَ فِعْلِيْ مَا لَا
 يَخْلُصُ لَكَ اَوْ وَجَبَ عَلَيَّ مَا اَرَدْتُ بِهِ
 سِوَاكَ وَ كَثِيرٌ مِنْ فِعْلِيْ مَا يَكُوْنُ
 كَذٰلِكَ. اَللّٰهُمَّ اِنِّيْ اَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ
 تَوَرَّكَ عَلَيَّ بِسَبَبِ عَهْدٍ عَاهَدْتُكَ عَلَيْهِ
 اَوْ عَقْدٍ عَقَدْتُهُ لَكَ اَوْ ذِمَّةٍ وَاثَقْتُ بِهَا
 مِنْ اَجْلِكَ لِاَحَدٍ مِنْ خَلْقِكَ ثُمَّ نَقَضْتُ
 ذٰلِكَ مِنْ غَيْرِ ضَرُوْرَةٍ لِّرَمْتَنِيْ فِيْهِ بَلٍ
 اسْتَنْزَلَنِيْ اِلَيْهِ عَنِ الْوَفَاءِ بِهِ الْاَسْرُ وَ
 مَمْنَعَنِيْ عَنْ رِغَابَتِهِ الْبَطْرُ. اَللّٰهُمَّ اِنِّيْ
 اَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ رَهْبْتُ فِيْهِ مِنْ
 عِبَادِكَ وَ خِفْتُ فِيْهِ غَيْرَكَ وَ اسْتَحْيَيْتُ
 فِيْهِ مِنْ خَلْقِكَ ثُمَّ اَفْضَيْتُ بِهِ فِعْلِيْ
 اِلَيْكَ. اَللّٰهُمَّ اِنِّيْ اَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ
 اَقْدَمْتُ عَلَيْهِ وَاَنَا مُسْتَبْقٍ اَتَكَ تَعَاقِبُ
 عَلَيَّ اَزِيْكَابَهُ فَارْتَكَبْتُهُ. اَللّٰهُمَّ اِنِّيْ
 اَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ قَدَّمْتُ فِيْهِ شَهْوَتِيْ
 عَلَيَّ طَاعَتِكَ وَ اَتَرْتُ مَحَبَّتِيْ عَلَيَّ اَمْرِكَ
 وَ اَرْضَيْتُ فِيْهِ نَفْسِيْ بِسَخَطِكَ وَ قَدْ
 نَهَيْتَنِيْ عَنْهُ بِنَهْيِكَ وَ تَقَدَّمْتُ اِلَيْ فِيْهِ
 بِاِعْذَارِكَ وَ اِخْتَجَجْتُ عَلَيَّ فِيْهِ
 بِوَعْدِكَ. اَللّٰهُمَّ اِنِّيْ اَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ

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
 MAWLAAAYA FALAM
 TAGHLEBANEE A'LAA
 FE'LEE IZ KUNTA
 KAAREHAN LE-
 MA'SEYATEE FA-
 HALUMTA A'NNEE LAAKIN
 SABAQA I'LMOKA FIYYA
 BE-FE'LEE ZAALEKA LAM
 TUDKHILNEE YAA RABBE
 FEEHE JABRAN WA LAM
 TAHMILNEE A'LAYHE
 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

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 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

عَلِمْتُهُ مِنْ نَفْسِي أَوْ ذَهَلْتُهُ أَوْ نَسِيتُهُ أَوْ
تَعَمَّدْتُهُ أَوْ أَخْطَأْتُهُ مِمَّا لَا أَشْكُ أَنَّكَ
سَاتِلِي عَنْهُ وَ أَنْ نَفْسِي مَرَّهَتْ بِهِ لَدَيْكَ
وَ إِنْ كُنْتُ قَدْ نَسِيتُهُ أَوْ غَفَلْتُ نَفْسِي
عَنْهُ. اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ
وَاجِبْتُكَ بِهِ وَ قَدْ أَقْبَلْتُ أَنَّكَ تَرَانِي وَ
أَعَفَلْتُ أَنْ أَتُوبَ إِلَيْكَ مِنْهُ أَوْ نَسِيتُ
أَنْ أَتُوبَ إِلَيْكَ مِنْهُ أَوْ نَسِيتُ أَنْ
أَسْتَغْفِرُكَ لَهُ. اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ
ذَنْبٍ دَخَلْتُ فِيهِ وَ أَحْسَنْتُ ظَنِّي بِكَ
أَنْ لَا تُعَذِّبَنِي عَلَيْهِ وَ أَنَّكَ تَكْفِينِي مِنْهُ
اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ
اسْتَوْجَبْتُ بِهِ مِنْكَ رَدُّ الدُّعَاءِ وَ جُرْمَانِ
الْإِجَابَةِ وَ خِيْنَةَ الطَّمَعِ وَ انْفِسَاحَ الرَّجَاءِ.
اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ يُعَقِّبُ
الْحُسْرَةَ وَ يُورِثُ التَّدَامَةَ وَ يُجْبِسُ
الرِّزْقَ وَ يَزِدُّ الدُّعَاءَ. اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ
لِكُلِّ ذَنْبٍ يُورِثُ الْأَسْقَامَ وَ يُعَقِّبُ
الصَّنَاءَ وَ يُوجِبُ النِّقَمَ وَ يَكُونُ أُخْرَةً
حُسْرَةً وَ تَدَامَةً. اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ
لِكُلِّ ذَنْبٍ مَدَحْتُهُ بِلِسَانِي أَوْ بَشَّتُ
إِلَيْهِ نَفْسِي أَوْ اكْتَسَبْتُهُ بِيَدِي وَ بُوِ
عِنْدَكَ قَبِيحٌ تَعَاقَبَ عَلَى مِنْهُ وَ تَمَقَّتْ
مَنْ عَمِلَهُ. اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ
خَلَوْتُ بِهِ فِي لَيْلٍ أَوْ نَهَارٍ حَيْثُ لَا
يَرَانِي أَحَدٌ مِنْ خَلْقِكَ فَمِلْتُ فِيهِ مِنْ
تَرْكِهِ بِخَوْفِكَ إِلَى ارْتِكَابِهِ بِحُسْنِ الظَّنِّ
بِكَ فَسَوَّلْتُ لِي نَفْسِي الْأَقْدَامَ عَلَيْهِ

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.
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

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 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

فَوَاقَعْتُ وَأَنَا غَارِفٌ بِمَعْصِيَتِي لَكَ فِيهِ.
 اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ اسْتَقْلَلْتُهُ
 أَوْ اسْتَضَعَرْتُ أَوْ اسْتَغْطَمْتُ وَتَوَرَّطْتُ
 فِيهِ. اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ
 مَالَثَ فِيهِ عَلَى أَحَدٍ مِنْ بَرِيَّتِكَ أَوْ زَيْنَتُهُ
 لِنَفْسِي أَوْ أَوْمَاتٍ بِهِ إِلَى غَيْرِي وَدَلَّتْ
 عَلَيْهِ سِوَايَ أَوْ أَصْرَرْتُ عَلَيْهِ بِعَمْدِي أَوْ
 أَقَمْتُ عَلَيْهِ بِحِيلَتِي. اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ
 لِكُلِّ ذَنْبٍ اسْتَعَنْتُ عَلَيْهِ بِحِيلَتِي بِشَيْءٍ
 مِمَّا يُرَادُّ بِهِ وَجْهَكَ أَوْ يُسْتَطَهَّرُ بِمِثْلِهِ
 عَلَى طَاعَتِكَ أَوْ يَتَقَرَّبُ بِمِثْلِهِ إِلَيْكَ وَ
 وَارَيْتُ عَنْ النَّاسِ وَ لَبَسْتُ فِيهِ كَاتِي
 أُرِيدُكَ بِحِيلَتِي وَ الْمَرَادُّ بِهِ مَعْصِيَتِكَ وَ
 أَطَوَى فِيهِ مُتَصَرِّفٌ عَلَى غَيْرِ طَاعَتِكَ.
 اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ كَتَبْتُهُ
 عَلَى سَبَبٍ عَجَبٍ كَانَ بِنَفْسِي أَوْ رِبَاءٍ
 أَوْ سُمْعَةٍ أَوْ خُبْلَاءٍ أَوْ فَرَحٍ أَوْ مَرَحٍ أَوْ
 أَشْرِ أَوْ بَطَرٍ أَوْ جَهْدٍ أَوْ حَمِيَّةٍ أَوْ
 غَضَبٍ أَوْ رَضَى أَوْ شَحٍّ أَوْ بُحْلِ أَوْ ظُلْمٍ
 أَوْ خِيَانَةٍ أَوْ سِرْقَةٍ أَوْ كَيْدٍ أَوْ لَهْوٍ أَوْ
 لَعِبٍ أَوْ تَوَعٍّ مِنْ أَنْوَاعٍ مَا يُكْتَسَبُ
 بِمِثْلِهِ الدُّنُوبُ وَ يَكُونُ بِاجْتِرَاحِهِ
 الْعُطْبُ. اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ
 سَبَقَ فِي عِلْمِكَ إِنِّي فَاعَلُهُ فَدَخَلْتُ فِيهِ
 بِشَهْوَتِي وَ اجْتَرَحْتُهُ بِإِرَادَتِي وَ قَارَعْتُهُ
 بِمَحَبَّتِي وَ لَدَّتِي وَ مَشِيَّتِي وَ شِئْتُهُ إِذْ
 شِئْتُ أَنْ أَشَاءَهُ وَ أَرَدْتُهُ إِذْ أَرَدْتُ أَنْ
 أُرِيدَهُ فَعَمِلْتُهُ إِذْ كَانَ فِي قَدِيمِ تَقْدِيرِكَ وَ

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. ALLAAHUMMA
 INNEE ASTAGHFEROKA
 LEKULLE ZANBIN
 WAAJAHTOKA BEHI WA
 QAD AYQANTO ANNAKA
 TARAANEE WA
 AGHFALTO AN ATOOBA
 ELAYKA MINHO AW
 NASEETO AN

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

نَافِذِ عِلْمِكَ إِنِّي فَاعِلُهُ لَمْ تُدْخِلْنِي فِيهِ
 جَبْرًا وَ لَمْ تَحْمِلْنِي عَلَيْهِ قَهْرًا وَ لَمْ
 تَطْلِمْنِي فِيهِ سَيِّئًا فَاسْتَغْفِرْكَ لَهُ وَ لِكُلِّ
 ذَنْبٍ جَرَى بِهِ عِلْمُكَ عَلَيَّ وَ فِيَّ إِلَى
 آخِرِ عُمْرِي. اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ
 ذَنْبٍ مَالٍ بِسَخَطِي فِيهِ عَنْ رِضَاكَ وَ
 مَالَتْ نَفْسِي إِلَى رِضَاكَ فَسَخَطُتُهُ أَوْ
 رَبِيتُ فِيهِ سِوَاكَ أَوْ عَادَيْتُ فِيهِ
 أَوْلِيَاءَكَ أَوْ وَالَيْتُ فِيهِ أَعْدَاءَكَ أَوْ
 اخْتَرْتُهُمْ عَلَى أَصْفِيَائِكَ أَوْ حَدَلْتُ فِيهِ
 أَحِبَّائَكَ أَوْ قَصَرْتُ فِيهِ عَنْ رِضَاكَ يَا
 خَيْرَ الْغَافِرِينَ. اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ
 ذَنْبٍ ثَبْتُ إِلَيْكَ مِنْهُ ثُمَّ عُدْتُ فِيهِ. وَ
 أَسْتَغْفِرُكَ لِمَا أَعْطَيْتُكَ مِنْ نَفْسِي ثُمَّ لَمْ
 أَفِ بِهِ وَ أَسْتَغْفِرُكَ لِلتَّعَمُّدِ الَّتِي أَنْعَمْتَ
 بِهَا عَلَيَّ فَقَوَيْتُ بِهَا عَلَى مَعْصِيَتِكَ. وَ
 أَسْتَغْفِرُكَ لِكُلِّ خَيْرٍ أَرَدْتُ بِهِ وَجْهَكَ
 فَخَالَطَنِي مَا لَيْسَ لَكَ وَ أَسْتَغْفِرُكَ لِمَا
 دَعَانِي إِلَيْهِ الرُّخْصَ فِيمَا اسْتَبَنَ عَلَيَّ مِمَّا
 بُوِيَ عِنْدَكَ حَرَامٌ وَ أَسْتَغْفِرُكَ لِلذُّنُوبِ
 الَّتِي لَا يَعْلَمُهَا غَيْرُكَ وَ لَا يَطْلُعُ عَلَيْهَا
 سِوَاكَ وَ لَا تَحْتَمِلُهَا إِلَّا حِلْمُكَ وَ لَا
 يَسْعَاهَا إِلَّا عَفْوُكَ وَ أَسْتَغْفِرُكَ وَ أَتُوبُ
 إِلَيْكَ مِنْ مَطَالِمَ كَثِيرَةٍ لِعِبَادِكَ قَبْلِي يَا
 رَبِّ فَلَمْ أَسْتَطِعْ رَدْبًا عَلَيْهِمْ وَ تَحْلِيلَهَا
 مِنْهُمْ أَوْ شَرْبُوا فَاسْتَحْيَيْتُ مِنْ
 اسْتِخْلَالِهِمْ وَ الطَّلَبِ إِلَيْهِمْ وَ إِعْلَامِهِمْ
 ذَلِكَ وَ أَنْتَ الْقَادِرُ عَلَى أَنْ تَسْتَوْبِنِي

ASTAGHFEROKA LAHU.
 ALLAAHUMMA INNEE
 ASTAGHFEROKA
 LEKULLE ZANBIN
 DAKHALTO FEEHE WA
 AHSANTO ZANNEE BEKA
 AN LAA TO-A'ZZEBANEE
 A'LAYHE WA ANNAKA
 TAKFEENEE MINHO
 ALLAAHUMMA INNEE
 ASTAGHFEROKA
 LEKULLE ZANBENIS
 TAWJABTO BEHI MINKA
 RADDUD DO-A'AA-E WA
 HIRMAANUL EJAABATE
 WA KHAYBATAT TAMA-E'
 WAN FESAAKHIR
 RAKHAAA. ALLAAHUMMA
 INNEE ASTAGHFEROKA
 LEKULLE ZANBIN YO-
 A'QQABUL HASRATA WA
 YOORESUN NADAAMATA
 WA YAHBESUR RIZQA WA
 YARUDDUD DO-A'AA.
 ALLAAHUMMA INNEE
 ASTAGHFERTOKA
 LEKULLE ZANBIN
 YOORESUL ASQAAMA WA
 YO-A'QQEBUZ ZANAAA-A
 WA YOOJEBUN NEQAMA
 WA YAKOONO
 AAKHEROHU HASRATAN
 WA NADAAMAH.
 ALLAAHUMMA INNEE
 ASTAGHFEROKA
 LEKULLE ZANBIN
 MADAHTOHU BE-
 LESAANEE AW
 HASHSHAT ELAYHE
 NAFSEE AWIK
 TASABTOHU BE-YADEE
 WA HOWA I'NDAKA

forgiveness for every sin
 that I committed in front of
 You knowing fully that You
 were 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

مِنْهُمْ وَ تُرَضِّيهِمْ عَنِّي كَيْفَ شِئْتَ وَ بِمَا
 شِئْتَ يَا أَرْحَمَ الرَّاحِمِينَ وَ أَحْكَمَ
 الْحَاكِمِينَ وَ خَيْرَ الْغَافِرِينَ. اللَّهُمَّ إِنَّ
 اسْتِغْفَارِي إِتَاكَ مَعَ الْإِصْرَارِ لَوْمْ وَ
 تَرْكِي الْإِسْتِغْفَارَ مَعَ مَعْرِفَتِي بِسَعَةِ
 جُودِكَ وَ رَحْمَتِكَ عَجَزْتُ فَكَمْ تَتَجَبَّبُ إِلَيَّ
 يَا رَبِّ وَ أَنْتَ الْعَلِيُّ عَنِّي وَ كَمْ أَتَبَعُصُ
 إِلَيْكَ وَ أَنَا الْفَقِيرُ إِلَيْكَ وَ إِلَى رَحْمَتِكَ
 فَيَا مَنْ وَعَدَ فَوْقًا وَ أَوْعَدَ فَعَمَّا إِغْفِرْ لِي
 خَطَايَايَ وَ اعْفُ وَ ارْحَمْ وَ أَنْتَ خَيْرُ
 الرَّاحِمِينَ.

QABEEHUN 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-

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 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

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 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 ZONOBO WA
 YAKOONO
 BIJTERAAHEHIL A'TAB.
 ALLAAHUMMA INNEE
 ASTAGHFEROKA

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 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

LEKULLE	ZANBIN	by doing it sins are reaped
SABAQA FEE	I'LMEKA	and in pursuing it there is
ANNEE	FAA-E'LOHU	destruction and grief. O
FADAKHALTO FEEHE	BE-	Allah! Surely I seek Your
SHAWATEE	WAJ	forgiveness, through Your
TARAHTOHU	BE-	eternal knowledge You
ERAADATEE	WA	possess over me to commit
QAARAFTOHU	BE-	it, then I entered it with my
MAHABBATEE	WA	lust and I have committed
LAZZATEE	WA	it with my desire and
MASHIYYATEE WA	SHE-	separated it with my love
TOHU IZ SHE-TA	AN	and my gratification and
ESHAA-AHU	WA	my will, and I wished it
ARADTOHU IZ	ARAD-TA	then You wished that I
AN OREEDAHU	FA-	wish, and I intended it then
A'MILTOHU IZ	KAANA FEE	You intended that I intend,
QADEEME	TAQDEEREKA	then I performed when it
WA NAAFEZE	I'LMEKA	was in Your ancient
ANNEE FAA-E'LOHU	LAM	predestination and Your
TUDKHILNEE	FEEHE	preamble knowledge, I am
JABRAN	WA LAM	its doer, I had not entered
TAHMILNEE	A'LAYHE	in it forcibly, and it was not
QAHRAAN	WA LAM	burdened upon me with
TAZLIMNEE FEEHE	SHAY-	force, and was not
AN FASTAGHFEROKA		wronged anything in it,
LAHU	WA LEKULLE	then I seek Your
ZANBIN	JARAA BEHI	forgiveness for it and all
I'LMOKA	A'LAYYA WA	the sins that Your pen
FIYYA ELAA	AAKHERE	recorded and Your
U'MREE.	ALLAAHUMMA	knowledge encompassed,
INNEE	ASTAGHFEROKA	every one that I have
LEKULLE	ZANBIN MAALA	committed and that I am to
BE-SHAKHATEE	FEEHE	commit until the end of my
A'N REZAACA	WA	life. O Allah! Surely I seek
MAALAT NAFSEE	ELAA	Your forgiveness for every
REZAACA	FA-SAKHIT-	sin in which my anger was
TOHU	AW RAHIBTO	the cause from Your
FEEHE	SEWAACA	satisfaction, and my self
A'ADAYTO	FEEHE	was inclined to Your
AWLEYAAA-AKA	AW	
WAALAYTO	FEEHE	
A'DAAA-AKA	AWIKH	

TARTOHUM	A'LAA	contentment	then	I
ASFEYAAA-EKA	AW	detested	it,	or someone
KHAZALTO	FEEHE	besides	You,	and opposed
AHABBAAA-EKA	AW	your	friends,	or befriended
QASSARTO	FEEHE A'N	Your	enemies,	and forsook
REZAACA YAA KHAYRAL		those	beloved	to You and
GHAAFEREEN.		placed	myself	in the path of
ALLAAHUMMA	INNEE	Your	anger,	O most
ASTAGHFEROKA		excellent	forgiver	of all
LEKULLE ZANBIN TUBTO		those	who	forgive! O Allah!
ELAYKA MINHO SUMMA		Surely	I	seek Your
U'DTO FEEH. WA		forgiveness	for	every sin for
ASTAGHFEROKA LEMAA		which	I	repented to You,
A-A'TAYTOKA	MIN	then	I	returned to it. And I
NAFSEE SUMMA LAM AFE		seek	Your	forgiveness
BEHI WA ASTAGHFEROKA		what	myself	has sent You, then I
LIN-NEA'MATIL LATEE AN-		didn't	fulfil	it, and I seek
A'MTA BEHAA A'LAYYA		Your	forgiveness	for the
FAQaweeto	BEHAA	bounties	which	You had
A'LAA MA'SEYATEK. WA		bestowed	upon	me, using it
ASTAGHFEROKA		to	embolden	myself in
LEKULLE	KHARIN	disobeying	You. And I	seek
ARADTO BEHI WAJHAKA		Your	forgiveness	for all the
FA-KHAALATANEE	MAA	good	action	seeking
LAYSA LAKA WA		therewith	Your	noble
ASTAGHFEROKA LAMAA		countenance,	while	it was
DA-A'AA-NEE	ELAYHIR	not	for	You, and I seek
ROKHASO	FEEMASH	Your	forgiveness	for when I
TABAHA	A'LAYYA	didn't	call	You loosely in
MIMMAA	I'NDAKA	what	I	was having
HARAAMUN	WA	doubt	upon	what is unlawful
ASTAGHFEROKA	LIZ-	with	You. And I	seek Your
ZONOOBIL LATEE LAA		forgiveness	for the	sins
YA'LAMOHAH GHAYROKA		which	nobody	knows
WA LAA YATTALE-O'		except	You,	and nobody
A'LAYHAA SEWAACA WA		knew	of	but You, and
LAA TAHTAMELOHAA		nobody	can	bear it but
ILLA HILMOKA WA LAA		Your	pardon,	and which
YASA-O'HAA	ILLA	nothing	can	encompass
A'FWOKA	WA	but		
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'NNEE
 KAYFA SHEA-TA WA
 BEMAA SHEA-TA YAA
 ARHAMAR RAAHEMEEN
 WA AHKAMAL
 HAAKEMEEN WA
 KHAYRAL GHAAFEREEN.
 ALLAAHUMMA INNAS
 TIGHFAAREE IYYAACA
 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
 ANTAL GHANIYYO A'NNEE
 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

Your forgiveness. And I
 seek Your 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

WAR HAM WA ANTA You are best of the
KHAYRUR RAAHEMEEN. Merciful.¹

(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 وَ تِسْعِينَ إِسْمًا مَنْ دَعَا بِهَا اسْتَجِيبَ لَهُ وَ مَنْ أَحْصَاهَا دَخَلَ الْجَنَّةَ

"There are Ninety-Nine names of Allah. Whoever counts and memorizes them, will enter paradise."

اللَّهُ الْوَاحِدُ الْأَحَدُ الصَّمَدُ الْأَوَّلُ الْآخِرُ	ALLAAHUL WAAHEDUL	Allah, the Unique, the One,
السَّمِيعُ الْبَصِيرُ الْقَادِرُ الْقَدِيرُ الْعَلِيُّ	AHADUS SAMADUL	the Eternal, the First, the
الْأَعْلَى الْبَاقِي الْبَدِيعُ الْبَارِ الْأَكْرَمُ الظَّاهِرُ	AWWALUL AAKHERUS	Last, the All-hearing, the
الْبَاطِنُ الْحَيُّ الْحَكِيمُ الْعَلِيمُ الْحَلِيمُ	SAMEE-U'L BASEERUL	Seeing, the Able, the All-
الْحَنِيفُ الْحَقُّ الْحَسْبُ الْحَمِيدُ	QAADERUL QADEERUL	powerful, the Most High,
الْحَنِي الرَّبُّ الرَّحْمَنُ الرَّحِيمُ الدَّارِ	A'LIYYUL A-A'LAL	the Supreme, the
الرَّازِقُ الرَّقِيبُ الرَّؤُوفُ الرَّائِي السَّلَامُ	BAAQEEL BADEE-U'L	Everlasting, the
الْمُؤْمِنُ الْمُهِيمُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ	BAA-REUL AKRAMUZ	Incomparable, the Evolver,
السَّيِّدُ الشُّبُوحُ الشَّهِيدُ الصَّادِقُ الصَّانِعُ	ZAAHERUL BAATENUL	the Honourable, the
الطَّاهِرُ الْعَدْلُ الْعَفْوُ الْعَفُورُ الْعَنِي الْغِيَاثُ	HAYYUL HAKEEMUL	Manifest, the Hidden, the
الْبَاسِطُ الْقَاضِي الْمَجِيدُ الْوَلِيُّ الْمَنَّانُ	A'LEEMUL HALEEMUL	Alive, the Wise, the All-
الْمُحِيطُ الْمُبِينُ الْمُتَيْتُ الْمُصَوِّرُ الْكَرِيمُ	HAFAZZUL HAQQUL	knowing, the Forbearing
الْكَبِيرُ الْكَافِي كَاشِفُ الضَّرِّ الْوَهَّابُ الْوَدُودُ الْهَادِي	HASEEBUL HAMEEDUL	One, the Preserver, the
الْوَفِيُّ الْوَكِيلُ الْوَارِثُ الْبَرُّ الْبَاعِثُ	HAFIYYUR RABBUR	Truth, the Reckoner, the
التَّوَّابُ الْجَلِيلُ الْجَوَادُ الْحَبِيرُ الْخَالِقُ	RAHMAANUR	Praiseworthy, the Ever
خَيْرُ النَّاصِرِينَ الدَّيَّانُ الشَّكُورُ الْعَظِيمُ	RAHEEMUZ ZAARE-UR	Gracious, the Nourisher, the
	RAAZEQUZ RAQEEBUR	Beneficent, the Merciful,
	RA-OOFUR RAA-EES	the Observer, the Source of
	SALAAMUL MOA-MENUL	Peace, the Guardian of
	MOHAYMENUL A'ZEEZUL	Faith, the Protector, the
	JABBAARUL	Glorified, the Witness, the
	MOTAKABBERU	Truthful, the Originator, the
	SAYYEDUS	Pure, the Just, the
	SUBBOOHUSH	Pardoner, the All-forgiving,
	SHAHEEDUS SAADEQUS	
	SAANEUT TAAHERUL	

¹ Saheefa-e-Alawiyah, p. 539

اللطيف الشافي.

A'DLUL A'FUWWUL
GHAFOORUL
GHANIYYUL GHEYAASUL
BAASETUL QAAZEEL
MAJEEDUL WALIYYUL
MANNAANUL MOHEETUL
MOBEENUL MOQEETUL
MOSAWWERUL
KAREEMUL KABEERUL
KAAFEE KAASHEFUZ
ZURRIL WITRUN
NOORUL WAHHAABUN
NAASERUL WAA-SE-U'L
WADOODUL HAADIL
WAFIYYUL WAKEELUL
WAARESUL BARRUL
BAA-E'SUT TAWWAABUL
JALEELUL JAWAADUL
KHABEERUL KHAALEQO
KHAYRUN
NAASEREENAD
DAYYAANUSH
SHAKHOORUL
A'ZEEMUL LATEEFUSH
SHAAFEE.

the Self-Sufficient, the Succorer, the Expander, the Judge, the Most Glorious One, the Protecting Friend, the Graceful, the All-Encompassing, the Manifest One, the Maintainer, the Shaper, the Kind, the Great, the Sufficient, the Expeller of pain, the Unique, the Light, the Munificent, the Helper, the Magnanimous, the Friend, the Guide, the Perfect, the Protector, the Heir, the Ever-Benign, the Resurrector, the One Who accepts repentance, the Glorious, the Generous, the Aware, the Creator, the Best of helpers, the Judge, the Appreciative, the Great One, the Suble One, the Restorer of health.¹

(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:

اَللّٰهُمَّ اِنَّ خَيْرَكَ تُنِيْلُ الرَّغَائِبَ وَ تُجْزِلُ
الْمَوَاهِبَ وَ تُطَيِّبُ الْمَكَاْسِبَ وَ تُغْنِمُ

ALLAAHUMMA INNA
KHEYARATAKA
TONEELUR RAGHAA-EBA

O Allah! My prayer for guidance from You with regard to the matter does

¹ Al-Balad al-Ameen, p. 669

الْمَطَالِبِ وَ تَهْدِي إِلَى أَحْمَدِ الْعَوَاقِبِ وَ
تَقِي مِنْ مَحْذُورِ النَّوَائِبِ. اَللّٰهُمَّ اِنِّيْ
اَسْتَخِيْرُكَ فَيَمَّا عَقَدَ عَلَيْهِ رَاْيِيْ وَ قَادِنِيْ
اِلَيْهِ هَوَاْيَ فَاسْأَلُكَ يَا رَبِّ اَنْ تُسَهِّلَ
لِيْ مِنْ ذٰلِكَ مَا تَعَسَّرَ وَ اَنْ تُعَجِّلَ مِنْ
ذٰلِكَ مَا تَيْسَّرَ وَ اَنْ تُعْطِيَنِيْ يَا رَبِّ
الْظَّفَرَ فَيَمَّا اَسْتَخِيْرُكَ فِيْهِ وَ عَوْنًا
بِالْإِنْعَامِ فَيَمَّا دَعَوْتُكَ وَ اَنْ تَجْعَلَ يَا
رَبِّ بَعْدَهُ قُرْبًا وَ خَوْفَهُ أَمْنًا وَ مَحْذُورَهُ
سِلْمًا فَإِنَّكَ تَعْلَمُ وَ لَا أَعْلَمُ وَ تَقْدِرُ وَ لَا
أَقْدِرُ وَ أَنْتَ عَلَّامُ الْغُيُوبِ. اَللّٰهُمَّ اِنْ
يَكُنْ هٰذَا الْأَمْرُ خَيْرًا لِّيْ فِيْ عَاجِلِ الدُّنْيَا
وَ آجِلِ الْآخِرَةِ فَسَهِّلْهُ لِيْ وَ يَسِّرْهُ عَلَيَّ
وَ اِنْ لَمْ يَكُنْ فَاصْرِفْهُ عَنِّيْ وَ أَقْدِرْ لِيْ
فِيْهِ الْخَيْرَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ يَا
أَرْحَمَ الرَّاحِمِينَ.

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
KHAWFAMU AMNAN WA
MAH-ZOORAHU SILMAN
FA-INNAKA TA'LAMO WA
LAA A-A'LAMO WA
TAQDERO WA LAA
AQDERO WA ANTA
A'LLAAMUL GHOOB.
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

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 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

AY NNEE WA AQDIR LEE for me goodness in it,
 FEEHIL KHEYARATA surely You have power
 INNAKA A'LAA KULLE over all things, O most
 SHAY-IN QADEERUN YAA Merciful!¹
 ARHAMAR RAAHEMEEN.

(8) Important Supplication for Deliverance from Fear and Sorrow²

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:

أَيَّ رَبِّاهُ أَيَّ سَيِّدَاهُ أَيَّ سَنَدَاهُ أَيَّ	AY RABBAHO	AY	O my Lord! O my
أَمَلَاهُ أَيَّ رَجَائَاهُ أَيَّ عِمَادَاهُ أَيَّ كَهْفَاهُ	SAYYEDAAHO	AY	Master! O my Support! O
أَيَّ حِصْنَاهُ أَيَّ حِزْزَاهُ أَيَّ فَخْرَاهُ بِكَ	SANADAAHO	AY	my Desire! O my Hope!
أَمْنْتُ وَ لَكَ أَسْلَمْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ	AY RAJAAYAAHO	AY	O my Pillar! O my
لِيَا بِكَ قَرَعْتُ وَ بِنَفْسِكَ تَزَلْتُ وَ بِحَبْلِكَ	E'MAADAHO	AY	Reliance! O my Asylum!
اعْتَصَمْتُ وَ بِكَ اسْتَعِثْتُ وَ بِكَ أَعُوذُ	KAHFAHO	AY	O my Haven! O my
وَ بِكَ أَلُوذُ وَ عَلَيْكَ أَتَوَكَّلُ وَ إِلَيْكَ أَلْجَا	AY HIRZAAHO	AY	Pride! On You I believe,
وَ أَعْتَصِمُ وَ بِكَ أَسْتَجِيرُ فِي جَمِيعِ	FAKHRAHO	BEKA	to You I submit, upon
أُمُورِي وَ أَنْتَ غِيَاثِي وَ عِمَادِي وَ أَنْتَ	AAMANTO	WA	LAKA
عِصْمَتِي وَ رَجَائِي وَ أَنْتَ اللَّهُ رَبِّي لَا إِلَهَ	ASLAMTO	WA	A'LAYKA
إِلَّا أَنْتَ سُبْحَانَكَ وَ بِحَمْدِكَ عَمِلْتُ	TAWAKKALTO	WA	
سُوءًا وَ ظَلَمْتُ نَفْسِي فَصَلِّ عَلَيَّ	LEBAABEKA	QARA'TO	WA
مُحَمَّدٍ وَ إِلَهٍ وَ اغْفِرْ لِي وَ ارْحَمْنِي وَ	BE-FENAAA-EKA	NAZALTO	
خُذْ بِيَدِي وَ أَقْضِنِي وَ وَفِّقْنِي وَ اكْفِنِي وَ	WA BE-HABLEKA'	TASAMTO	
اَكْلَانِي وَ ارْعِنِي فِي لَيْلِي وَ نَهَارِي وَ	WA BEKAS	TAGHASTO	WA
إِمْسَاتِي وَ اصْبَاحِي وَ مَقَامِي وَ سَفَرِي	BEKA	A-O'OZO	WA
يَا أَجُودَ الْأَجُودِينَ وَ يَا أَكْرَمَ الْأَكْرَمِينَ وَ	ALOOZO	WA	A'LAYKA
	ATAWAKKALO	WA	ELAYKA
	ALJA-O	WA	A-A'TASEMO
	BEKA	ASTAJEERO	FEE
	JAMEE-E'	OMOOREE	WA
	ANTA	GHEYAASEE	WA
	E'MAADEE	WA	ANTA
	I'SMATEE	WA	RAJAAA-EE
	WA	ANTAL	LAAHO
		RABBEE	

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

² This supplication is from Imam Jafar Sadiq (a.s.) and Imam Reza (a.s.) has added the last part.

يَا أَعْدَلَ الْفَاضِلِينَ وَ يَا إِلَهَ الْأَوَّلِينَ وَ
 الْآخِرِينَ وَ يَا مَالِكَ يَوْمَ الدِّينِ وَ يَا أَرْحَمَ
 الرَّاحِمِينَ يَا حَيُّ يَا قَيُّوْمُ يَا حَيُّ لَا يَمُوتُ
 يَا حَيُّ لَا إِلَهَ إِلَّا أَنْتَ بِمُحَمَّدٍ يَا اللَّهُ
 بِعَلِيِّ يَا اللَّهُ بِفَاطِمَةَ يَا اللَّهُ بِالْحَسَنِ يَا
 اللَّهُ بِالْحُسَيْنِ يَا اللَّهُ بِعَلِيِّ يَا اللَّهُ
 بِمُحَمَّدٍ يَا اللَّهُ .

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 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.

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 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!

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:

يَجْفَرُ يَا اللَّهُ بِمُوسَى يَا اللَّهُ بِعَلِيِّ يَا BE-JA'FARIN YAA ALLAAH, By Ja'far O Allah! By

اللَّهُ بِمُحَمَّدٍ يَا اللَّهُ بِعَلِيٍّ يَا اللَّهُ
بِالْحَسَنِ يَا اللَّهُ بِحُجَّتِكَ وَخَلِيفَتِكَ فِي
بِلَادِكَ يَا اللَّهُ صَلِّ عَلَى مُحَمَّدٍ وَآلِ
مُحَمَّدٍ وَخُذْ بِنَاصِيَتِهِ مَنْ أَخَافُهُ .

BE-MOOSAA YAA ALLAHAH,
BE-A'LIYYIN YAA ALLAHAH,
BE-MOHAMMADIN YAA
ALLAAH, BE-A'LIYYIN YAA
ALLAAH, BIL-HASANE YAA
ALLAAH, BE-HUJJATEKA WA
KHALEEFATEKA FEE
BELAADEKA YAA ALLAHAH,
SALLE A'LAA
MOHAMMADINW WA AALE
MOHAMMADIN WA KHUZ BE-
NAASEYATE MAN
AKHAAFOHU.

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.

Take the name of the enemy from whom you are afraid. Then say:

وَ دَلَّالٍ لِي صَعْبَةٍ وَ سَهْلٍ لِي قِيَادَةٍ وَ
رَدَّ عَنِّي نَافِرَةً قَلْبِهِ وَ ارْزُقْنِي خَيْرَهُ وَ
اصْرِفْ عَنِّي سَرَّةً فَلَيْتَ بِكَ اللَّهُمَّ اَعُوذُ
وَ الْوُدُّ وَ بِكَ اَتَّقِ وَ عَلَيْكَ اَعْتَمِدُ وَ
اَتَوَكَّلُ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ
وَ اصْرِفْهُ عَنِّي فَإِنَّكَ غِيَاثُ
الْمُسْتَغِيثِينَ وَ جَارُ الْمُسْتَجِيرِينَ وَ
لَجَأُ الْلَّاجِينَ وَ أَرْحَمُ الرَّاحِمِينَ.

WA ZALLIL LEE SA'-BAHU
WA SAHHIL LEE
QEYAADAHU WA RUDDA
A'NNEE NAAFERATA
QALBEHI WAR ZUQNEE
KHAYRAHU WAS RIF
A'NNEE SHARRAHU FA-
INNEE BEKA ALLAAHUMMA
A-O'OZO WA ALOOZO WA
BEKA ASEQO WA A'LAYKA
A-A'TAMEDO WA
ATAWAKKALO FA-SALLE
A'LAA MOHAMMADIN WA
AALE MOHAMMADIN WAS
RIFHO A'NNEE FA-INNAKA
GHEYAASUL
MUSTAGHEESEENA WA
JAARUL MUSTAJEEREENA
WA LAJA-UL LAJEENA
WA ARHAMUR
RAAHEMEEN.

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

¹ Jamaal al-Usboo', p. 112; Misbaah al-Mutahajjid, p. 423; al-Saheefah al-Saadeqiyyah, p. 954

Chapter 20

Eight Different Supplications

We shall mention different supplication in this chapter.

(1) Supplication at the Time of Sighting the Moon

Shaikh Sudooq (a.r.) narrates from his chain on the authority of Daarem ibn Qabeesah that Imam Reza (a.s.) narrated on the authority of his father Moosa ibn Ja'far (a.s.), on the authority of his father (a.s.), on the authority of his forefathers (a.s.), on the authority of Ali ibn Abi Taalib (a.s.),

"When Allah's Prophet (s.a.w.a.) saw the new moon, he (s.a.w.a.) said,

أَيُّهَا الْخَلْقُ الْمَطِيعُ الدَّائِبُ السَّرِيعُ
الْمُتَصَرِّفُ فِي مَلَكُوتِ الْجَبَرُوتِ
بِالتَّقْدِيرِ رِئِّي وَرَبُّكَ اللَّهُ. اللَّهُمَّ أَهْلَهُ
عَلَيْنَا بِالْأَمْنِ وَالْإِيمَانِ وَالسَّلَامَةِ وَ
الْإِسْلَامِ وَالْأَحْسَانِ وَكَمَا بَلَّغْتَنَا أَوَّلَهُ
فَبَلِّغْنَا آخِرَهُ وَاجْعَلْهُ شَهْرًا مُبَارَكًا تَمَحُّو
فِيهِ السَّيِّئَاتِ وَتَنْبُثْ لَنَا فِيهِ الْحَسَنَاتِ
وَتَرْفَعْ لَنَا فِيهِ الدَّرَجَاتِ يَا عَظِيمَ
الْخَيْرَاتِ.

AYYOHAL KHALQUL MO-
TEE-O'D DAAA-EBUS
SAREE-U'L MOTASARREFO
FEE MALAKOOTIL
JABAROOTE BIT-
TAQDEERE RABBEE WA
RABBOKAL LAAH.
ALLAAHUMMA AHILLAHU
A'LAYNAA BIL-AMNE WAL
EEMAANE WAS
SALAAMATE WAL
ISLAAME WAL EHSAANE
WA KAMAA BALLAGH-
TANAA AWWALAHU FA-
BALLIGHNAA AAKHERAHU
WAJ A'LHO SHAHRAN
MOBAARAKAN TAMHOO
FEEHIS SAYYEAATE WA
TASBOTO LANAA FEEHIL
HASANAATE WA TAR-FA-
O' LANAA FEEHE

O the obedient creature that is in constant predestined motion in the vast heavens by destiny. Your Lord and my Lord is Allah. O Allah! Please make us see another new moon in security, safety, health, submission and goodness. Grant us a chance to see its end as you gave us enough life to see its beginning. Please establish it as a blessed month for us. Please remove our evil deeds and record good deeds instead. O the One with the greatest goodness! Please raise our ranks in

this month.¹

(2) Supplication for the Tenth and Eleventh of Every Month

سُبْحَانَ خَالِقِ الثُّورِ سُبْحَانَ خَالِقِ	SUBHAANA	KHAALEQIN	Praise be to the Creator of
الظُّلْمَةِ سُبْحَانَ خَالِقِ الْمِيَاهِ سُبْحَانَ	NOORE	SUBHAANA	light, praise be to the
خَالِقِ السَّمَاوَاتِ سُبْحَانَ خَالِقِ الْأَرْضِينَ	KHAALEQIZ	ZULMATE	Creator of darkness, praise
سُبْحَانَ (خَالِقِ) الرِّيحِ وَ النَّبَاتِ	SUBHAANA	KHAALEQIL	be to the Creator of water,
سُبْحَانَ خَالِقِ الْحَيَاةِ وَ الْمَوْتِ سُبْحَانَ	MEYAAHE	SUBHAANA	praise be to the Creator of
خَالِقِ الثَّرَى وَ الْقُلُوبِ سُبْحَانَ اللَّهِ وَ	KHAALEQIS		the skies, praise be to the
بِحَمْدِهِ.	SAMAAWAATE		Creator of the earths,
	SUBHAANA	KHAALEQIL	praise be (to the Creator)
	ARAZEENA	SUBHAANA	of winds and plants, praise
	(KHAALEQIR)	REYAAHE	be to the Creator of life
	WAN	NABAATE	and death, praise be to the
	SUBHAANA	KHAALEQIL	Creator of wet soil and
	HAYAATE	WAL MAWTE	desert without water and
	SUBHAANA	KHAALEQIS	grass, praise be to the
	SARAA	WAL FALAWAATE	Creator and and I begin
	SUBHAANAL	LAAHE WA	with His praise. ²
	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.³

¹ Oyoon Akhbaar al-Reza (a.s.), vol. 2, p. 70; Behaar al-Anwaar, vol. 95, p. 343

² Al-Da'waat, p. 93; Behaar al-Anwaar, vol. 94, p. 207

³ Safeenah al-Behaar, Root - سَبَّح

(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.

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 وَ الشُّكْرَ 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

(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 وَ ارْزُقْنَا 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.

When he (s.a.w.a.) drink milk or yoghurt he said,

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَ ارْزُقْنَا فِيهِ. ALLAAHUMMA BAARIK LANAA FEEHE WAR ZUQNAA FEEHE. O Allah! Grant us blessings in this meal and make it our sustenance."²

(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:

¹ Al-Da'waat, p. 114; Behaar al-Anwaar, vol. 95, p. 285

² Oyoon Akhbaar al-Reza (a.s.), vol. 2, p. 38; Saheefah al-Imam al-Reza (a.s.), p. 232

اَلْحَمْدُ لِلّٰهِ الَّذِيْ بِنِعْمَتِهِ تَتِمُّ الصّٰلِحٰتِ.	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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(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 عَلٰى كُلِّ حَالٍ.	AL-HAMDO LILLAAHIL A'LAA KULLE HAAL.	All praise be to Allah in all circumstances. ²
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(7) Supplication of Imam Reza (a.s.) after Succesion

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ اَلْحَمْدُ لِلّٰهِ الْفَعّٰلِ لِمَا يَشَآءُ لَا مُعَقَّبَ لِحُكْمِهِ وَ لَا رَادَّ لِقَضَائِهِ يَعْلَمُ خَائِنَةَ الْاَعْيُنِ وَ مَا تُحْفِي الصُّدُوْرُ وَ صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ فِيْ الْاَوَّلِيْنَ وَ الْآخِرِيْنَ وَ عَلٰى اٰلِهِ الطّٰيِبِيْنَ الطّٰاهِرِيْنَ.	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 KHAAA-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. ³
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(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

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

² Ibid.

³ Oyoon Akhbaar al-Reza (a.s.), vol. 2, p. 144; Behaar al-Anwaar, vol. 49, pp. 141 and 154

your right hand on the grave and recite this supplication:

اَللّٰهُمَّ صَلِّ وَحْدَتَهُ، وَ اَنْسِ وَحْشَتَهُ، وَ
اَسْكِنْ اِلَيْهِ مِنْ رَحْمَتِكَ رَحْمَةً يَسْتَعْنِي بِهَا
عَنْ رَحْمَةٍ مِنْ سِوَاكَ، وَخَشْرُهُ مَعَ مَنْ كَانَ
يَتَوَلَّاهُ مِنَ الْاَيِّمَةِ الطَّاهِرِيْنَ.

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.

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

¹ Zakheerah al-Aakherah, p. 167

Chapter 21

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 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Imam Reza (a.s.) narrates from his honorable forefathers (a.s.) that the Commander of the Faithful (Imam Ali) (a.s.) said,

‘In the Name of Allah, Most Gracious, Most Merciful’ is one of the verses from the Opening Chapter of the Book. This Chapter consists of seven verses which are perfected with ‘In the Name of Allah, Most Gracious, Most Merciful.’

I heard Holy Prophet (s.a.w.a.) say, ‘Allah – Mighty and Majestic be He – told me, ‘O Muhammad!

وَلَقَدْ آتَيْنَاكَ سَبْعًا مِنَ الْمَثَانِي وَالْقُرْآنَ الْعَظِيمَ ﴿٨٧﴾

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

And certainly We have given you seven of the oft-repeated (verses) and the grand Quran.¹

First Allah honored me with the Opening Chapter and equalled it to the Grand Quran. Indeed, the Opening of the Book is the most honorable thing which exists in the Treasures of the Throne. Allah – Mighty and Majestic be He – allocated it especially to Muhammad (s.a.w.a.) and honored him with it. Allah (s.w.t.) did not make any of the other Prophets – except for Sulaiman – a partner in this honor. Allah (s.w.t.) bestowed the verse ‘In the Name of Allah, Most Gracious, Most Merciful’ upon Sulaiman. Quoting Bilqees (Queen of Saba), Allah (s.w.t.) says,

قَالَتْ يَا أَيُّهَا الْمَلَأُوٓا۟ إِنِّيٓ أُلْتِيَ بِالْحِكْمِۥٓ كَرِيْمٍۭ ۖ إِنَّهُۥ مِنْ سُلَيْمٰنَ ۚ وَآتَهُۥ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۚ

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.²

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.³

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 لِلّٰهِ رَبِّ الْعٰلَمِيْنَ

All praise is due to Allah, the Lord of the Worlds.

The Imam (a.s.) said,

¹ Surah Hijr (15): Verse 87

² Surah Naml (27): Verses 29-30

³ Akhbaar-o-Aasaar-e-Hazrat Imam Reza (a.s.), p. 576

*“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 quails¹ 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***

¹ **"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]

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 وَالتَّعَمَّةَ 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...¹

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.’²

(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.”³

(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

¹ Surah Qasas (28): Verse 46

² Oyoon Akhbaar al-Reza (a.s.), vol. 1, p. 220

³ Tafseer Qummi, p. 180; Behaar al-Anwaar, vol. 92, p. 274; al-Mustadrak, vol. 4, p. 296

funeral bath till his grave.”¹

(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.”²

(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.³

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.”⁴

(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

¹ Fiqh al-Reza (a.s.), p. 342

² Fiqh al-Reza (a.s.), p. 343

³ Al-Balad al-Ameen, p. 58

⁴ Al-Da'waat, p. 271; Behaar al-Anwaar, vol. 102, p. 295

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

(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.”³

(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.”⁴

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

³ Fiqh al-Reza (a.s.), p. 344

⁴ Oyoon Akhbaar al-Reza (a.s.), vol. 1, p. 109

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.”¹

¹ Musnad al-Reza (a.s.), p. 64

Chapter 22

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

(2) Reciting ‘لَنْ يَمْسِكَ اللَّهُ’ 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:

لَنْ يَمْسِكَ اللَّهُ السَّمُوتِ وَالْأَرْضِ أَنْ تَزُولَا. وَلَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِّنْ بَعْدِهِ. إِنَّهُ كَانَ خَلِيمًا غَفُورًا ۝٤١	INNAL LAAHA YUMSEKUS SAMAAWAATE WAL ARZA AN TAZOOLAA, WA LA-IN ZAALATAA IN AMSAKAHOMAA MIN AHADIM MIM BA'DEH, INNAHU KAANA HALEEMAN GHAFUORAA.	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. ²
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(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:

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

² Surah Faatir (35): Verse 41; Falaah al-Saael, p. 281; Wasaael al-Shiah, vol. 4, p. 1028

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:

أَفَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ بَوْنُهُ وَأَصْلَهُ اللَّهُ عَلَى عِلْمٍ وَخَمَّ عَلَى سَمْعِهِ وَقَلْبِهِ وَجَعَلَ عَلَى بَصَرِهِ غِشَاوَةً ﴿٢٣﴾ فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ ﴿٢٤﴾ 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:

أُولَئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَى قُلُوبِهِمْ وَسَمْعِهِمْ وَأَبْصَارِهِمْ ﴿١٠٨﴾ وَأُولَئِكَ 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:

¹ Surah Israa (17): Verse 45

² Surah Jaaseyah (45): Verse 23

³ Surah Nahl (16): Verse 108

وَمَنْ أَظْلَمُ مِمَّنْ ذُكِّرَ بِآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَنَسِيَ مَا قَدَّمَتْ يَدُهُ ﴿٥٧﴾ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ﴿٥٨﴾ وَإِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا ﴿٥٩﴾

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.¹

(4) Reward of Reciting Fifty Verses after Morning Salaat

Moammar 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."*²

(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 O Allah! Remove (this)
A'NNIL BALAAA-A. calamity from me.³

(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.'*⁴

¹ Surah Kahf (18): Verse 57; Uddah al-Daaee, p. 338

² Jaame' al-Ahaadees al-Shiah, vol. 6, p. 126; Wasaael al-Shiah, vol. 4, p. 849

³ Akhbaar-o-Aasaar-e-Hazrat Imam Reza (a.s.), p. 498

⁴ 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

(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.”²

¹ Makaarem al-Akhlaaq, vol. 2, p. 286; Behaar al-Anwaar, vol. 95, p. 129

² Makaarem al-Akhlaaq, vol. 2, p. 187; Musnad al-Reza (a.s.), p. 67

Chapter 23

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 يَبْدُرْ عَلَى مَا يَكْفُرُ بِهِ دُنُوبَهُ فَلْيَكْثِرْ 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 عَلَى عَلِيٍّ دَخَلَ الْجَنَّةَ.

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

(2) Another Reward for Salawat

Imam Reza (a.s.) also said:

الصَّلَاةُ عَلَى مُحَمَّدٍ وَآلِهِ تَعْدِلُ عِنْدَ اللَّهِ عَزَّ وَ جَلَّ النَّسِيبِ وَالْتَّهْلِيلِ وَ التَّكْبِيرِ.

“To Allah – Mighty and Majestic be He – sending blessings upon

¹ Jaame’ al-Ahaadees al-Shiah, vol. 19, p. 568

*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

(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 حُضْنِي مَنْ قَالَهُ مُخْلِصًا مِنْ قَلْبِهِ دَخَلَ حُضْنِي وَ مَنْ دَخَلَ حُضْنِي 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

¹ Oyoon Akhbaar al-Reza (a.s.), vol. 1, p. 229; Rawzah al-Waa'e'zeen, p. 322; Wasaael al-Shiah, vol. 4, p. 1212; Jaame' al-Ahaadees al-Shiah, vol. 19, p. 538

Stronghold is secure from My punishment.”¹

(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 أَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ كَلِمَةً عَظِيمَةً كَرِيمَةً عَلَى اللَّهِ عَزَّ وَ جَلَّ مَنْ قَالَهَا مُخْلِصًا اسْتَوْجِبَ الْجَنَّةَ وَ مَنْ قَالَهَا كَاذِبًا عَصَمَتْ مَالَهُ وَ دَمَهُ وَ كَانَ مَصِيرُهُ إِلَى النَّارِ.

“Surely, the sentence, ‘I bear witness that there is no god but Allah’ is a dignified discourse which is very much pompous and magnificent for Allah – the High, whoever recites it with sincere intention, paradise has been made incumbent upon him and whoever do not recite it sincerely and take it as falsehood, he is destined to Hell.”²

(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 وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ 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. ³
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(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.⁴” Imam Reza (a.s.) replied,

¹ Jaame’ al-Ahaadees al-Shiah, vol. 19, p. 480; Mustadrak al-Wasaael, vol. 5, p. 361

² Jaame’ al-Ahaadees al-Shiah, vol. 19, p. 482; Wasaael al-Shiah, vol. 4, p. 1226

³ Mustadrak al-Wasaael, vol. 10, p. 344; Behaar al-Anwaar, vol. 101, p. 123, Tr. No. 65

⁴ Dirham is silver currency. Okes (sing. Oka) refers to any of three units of weight varying

“Allah – Mighty and Majestic be He – has made it incumbent upon Himself that if any believer says ‘Allah is the Greatest’ (اللَّهُ أَكْبَرُ) one hundred times; ‘Praise be to Allah’ (الْحَمْدُ لِلَّهِ) one hundred times; ‘Glory be to Allah’ (سُبْحَانَ اللَّهِ) one hundred times; ‘There is no god but Allah’ (لَا إِلَهَ إِلَّا اللَّهُ) one hundred times; Blessings be upon Muhammad and his Household one-hundred times; and

اللَّهُمَّ زَوِّجْنِي مِنَ الْحُورِ الْعِينِ ALLAAHUMMA ZAWWIJNEE O Allah! Marry me with
MENAL HOORIL E'EN. big-eyed hourie.

Allah will marry one of the houris to him. That is why the nuptial gift of the believing women has been determined to be five-hundred Dirhams. If anyone turns down the request of a believing courter who wants to marry a woman with the nuptial gift of five-hundred Dirhams, and then he does not marry her, has indeed harmed him. Then it is the right of Allah – Mighty and Majestic be He – not to marry a houri to him.”¹

(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 يَا عَلِيُّ يَا عَظِيمُ (the Most High, the Great) because He is above all things.”²

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!³

(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

around 2.8 pounds and used respectively in Greece, Turkey and Egypt in silver.

¹ Oyoon Akhbaar al-Reza (a.s.), vol. 2, p. 73, Tr. No. 26

² Al-Misbaah, p. 418

³ Khawaas Aayaat Quraan Kareem, p. 69

at the time of going to bed and recite one hundred times

يَا مُمِيتُ

YAA MOMEETO.

O the Creator of Death!

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

Chapter 24

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.

(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.”²

(3) يَا حَفِيْظُ (O Guardian)

Imam Reza (a.s.) said:

“Whoever recites this name (يَا حَفِيْظُ) 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,

¹ Khawaas Aayaat Quraan Kareem, p. 68

² Khawaas Aayaat Quraan Kareem, p. 69

useless thoughts and injuries of wild and dreadful beasts.”¹

(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.”²

(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.”³

(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.”⁴

(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

¹ Khawaas Aayaat Quraan Kareem, p. 71

² Khawaas Aayaat Quraan Kareem, p. 73

³ Khawaas Aayaat Quraan Kareem, p. 77

⁴ Ibid.

(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

(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 overpower his enemies and will depart from this world with faith.”²

¹ Khawaas Aayaat Quraan Kareem, p. 82

² Ibid.

Chapter 25

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 in 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 اتَّقِنَ

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 أَصْلِحْ لِي

*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?'

Jibrael (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 Jibrael (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 Jibrael (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 Jibrael (a.s.) down to him with a ring on which it was written

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ فَوَضَعْتُ أَمْرِي إِلَى اللَّهِ أَشَدُّتُ 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:

¹ This is the translation of Syriac language.

إِصْبِرْ تُوجِزَ أَصْدُقُ 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 الْحَيَّ بِكَلِمَاتِهِ

Glorified is He who controlled the genies with His words.

And the following, taken from the Bible was inscribed on Prophet Eesaa (a.s.)'s ring,

طُوبَى لِعَبْدٍ ذَكَرَ اللَّهَ مِنْ أَجْلِهِ وَوَيْلٌ لِعَبْدٍ نَسِيَ اللَّهَ مِنْ أَجْلِهِ

Prosperous be the one whom Allah makes him remember his death. Woe be to one whom Allah makes him forget his death.

That which was marked on Holy Prophet Muhammad (s.a.w.a.)'s ring was,

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

There is no god but Allah. Muhammad is Allah's Messenger.

That which was marked on the Commander of the Faithful's ring was,

الْمُلْكُ لِلَّهِ

Sovereignty is for Allah.

That which was marked on Imam Hasan ibn Ali (a.s.)'s ring was,

الْعِزَّةُ لِلَّهِ

Honor is for Allah.

That which was marked on Imam Husain (a.s.)'s ring was,

لَنْ يَنْفِ اللَّهَ بَالِغَ أَمْرِهِ

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 وَلِيُّيَّ وَ عِصْمَتِي مِنْ خُلُقِهِ

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."¹

(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.*²

(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**

and the engraving on the ring of my father was,

حَسْبِيَ اللَّهُ

HASBEYAL LAAHO.

'Allah is sufficient for me'

*and it is what I used for my ring."*³

(4) Engraving on Ring of Imam Reza (a.s.) – Another Tradition

It is written in the book 'Jannaat al-Kholood':

¹ Oyoon Akhbaar al-Reza (a.s.), vol. 2, p. 55; Wasaael al-Shiah, vol. 3, p. 411

² Behaar al-Anwaar, vol. 49, p. 7

³ Wasaael al-Shiah, vol. 3, p. 410

“The engraving on the ring of Imam Reza (a.s.) was

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ	MAA SHAA-AL LAAHO LAA QUWWATA ILLAA BILLAAH	It is whatever Allah wants, there is no power except the power of Allah
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The engraving of this sentence on a ring is very much beneficial for being independent especially if the stone is Yemeni or yellow and محمد و علي (Muhammad and Ali) is carved on it.”¹

(5) To Carry Rings of Yellow Agate and Turquoise While on Ziyaarat of Imam Reza (a.s.)

Qasim Ibn Ala’a narrates from the servant of Imam Hadi (a.s.) that he said:

When I asked Imam (a.s.)’s permission to go to the city of Toos for the ziyaarat of Imam Reza (a.s.) he (a.s.) said:

“You must keep a ring consisting yellow agate carved with the sentence

مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ أَسْتَغْفِرُ اللَّهِ	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.
--	---	--

And on the other side of it محمد و علي (Mohammad and Ali) should be inscribed because it would safeguard you from robbers and bandits and it would provide protection to your faith.”

Then he (a.s.) said:

“You must also have a ring with turquoise. If in the way between Toos and Nishapur you come across with a lion hindering the passage of the caravan then you go forward and showing him that ring tell him: ‘My Master has ordered you to keep away from the passage.’”

Then he (a.s.) said:

“On one side of it اللَّهُ الْمَلِكُ (Sovereignty is for Allah) should be inscribed and on the other side إِلَهُ الْوَاحِدِ 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.).”

¹ Jannaat al-Kholood, p. 33

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.²

(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:

آمَنْتُ بِاللّٰهِ وَحْدَهُ لَا شَرِيكَ لَهُ آمَنْتُ	AAMANTO	BILLAAHE	I have brought faith on
بِسْمِ اِلٰى مُحَمَّدٍ وَ اٰلِ اَيْمَنِيْهِمْ	WAHDAHU	LAA	One Allah Who has no
	SHAREEKA	LAHU	partner, I have brought
	AAMANTO BESIRRE	AAL	faith on the secrets of
	MOHAMMDIN	WA	progeny of Muhammad
	A'LAANE-YATEHIM		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

¹ Wasaael al-Shiah, vol. 4, p. 314

² Surah Anbiya (21): Verse 89; Akhbaar-o-Aasaar-e-Hazrat Imam Reza (a.s.), p. 736

night by Allah and the Messenger (s.a.w.a.) who will protect him.¹

(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:

اَللّٰهُمَّ سَمِّنِيْ بِسَيِّمَةِ الْاِيْمَانِ وَ اخْتَمِّ لِيْ
بِالْخَيْرِ وَ اجْعَلْ عَاقِبَتِيْ اِلَى خَيْرٍ اِنَّكَ
اَنْتَ الْعَزِيْزُ الْكَرِيْمُ.

ALLAAHUMMA
SAMMENE BE-
SEEMAAA-IL EEMAANE
WAKH-TIIM LEE BIL-
KHAYRE WAJ-A'L
A'AQEBATEE ELAA
KHAYRIN INNAKA ANTAL
A'ZEEZUL KAREEM.

O Allah! Let the sign of faith be the cause of my recognition! Let my end be worthwhile and let there be good for me even in the world to come. It is well known that You are All Mighty, and All Generous!

¹ Akseer al-Da'waat, p. 351

Chapter 26

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 وَالْآخِرَةِ

(O Lord) Count us with our Imam (a.s.) in this world as well as in the Hereafter.

We may celebrate on these wordings of the Ziyaarat only when we firmly resolute to follow him in all our affairs and conditions of our life. And this is only possible with the gracious favours of pious and infallible Ahlul Bayt (a.s.).

Inshallah, the visitors will give first preference and importance in their supplications for the earliest reappearance of Imam-e-Zamana (a.t.f.s.) after the Ziyaarat of honorable Imam (a.s.) because Imam Hasan Askari (a.s.) said to Ahmad Ibn Ishaq:

*"By Allah! He will have an occultation and none shall be safe from destruction but one whom Allah has kept steadfast in the belief of his Imam and given the divine opportunity (Taufeeq) to pray for his early reappearance."*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 **اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ** (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 دُخُولٍ**), 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

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:

...وَأَشْخَاصُكُمْ الْمُحْفُوفَةُ بِالْمَلَائِكَةِ الْكَرَامِ وَالْمُتَحَفِّفَةُ مِنَ اللَّهِ بِالرَّحْمَةِ وَالسَّلَامِ...
وَأَشْخَاصُكُمْ الْمُحْفُوفَةُ بِالْمَلَائِكَةِ الْكَرَامِ وَالْمُتَحَفِّفَةُ 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

Shaykh al-Shaheed says, "It is even more preferable to prostrate oneself at the threshold in the intention of thanking Almighty Allah for reaching such a sacred place."

11. As is done when entering and leaving mosques, it is recommended to enter the holy shrine with the right foot and to leave it with the left.
12. It is recommended to stop as near as possible to the tomb that one can stick to it. In fact, it is illusive to believe that to stop far away from the tomb is a sort of politeness. Narrations have confirmed that one should lean to and kiss the tomb.
13. It is advisable, when saying the ziyaarat, to turn the face towards the tomb and turn the back towards the qiblah direction. Seemingly, this etiquette is dedicated to the ziyaarats of the Holy Infallibles (a.s.).

After saying the ziyaarat, it is recommended to put the right cheek on the tomb and pray Almighty Allah beseechingly, and, then, to put the left cheek on the tomb and pray Almighty Allah, in the name of the holy person buried in the tomb, to include him/her with the persons for whom the holy person buried in the tomb will intercede. It is also recommended to pray Almighty Allah as insistently as possible and then move to the side of the head (of the holy entombed person), stand erect towards head side, face the qiblah direction, and pray Almighty Allah again.

14. It is highly advisable to stand erect while uttering the ziyaarat except when one is too weak to stand up for a long time due to an ailment, such as backache, foot ache and the like.
15. Before beginning with the ziyaarat, it is recommended to raise the voice saying **اللَّهُ أَكْبَرُ** when the shrine is seen. In this respect, It is narrated that one who utters the following statement at the first sight of a holy shrine will be included with the Grand Pleasure of Almighty Allah:

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

16. It is advisable to follow the instructions that are reported from the Holy Imams (a.s.) concerning the etiquette and forms of ritual ziyaarats. Thus, it is necessary to neglect the fabricated forms of ziyaarat that have been

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)

invented by some unwise ordinary people in order to attract the attentions of the ignorant people.

Shaykh al-Kulayni reports Abd al-Rahim al-Qasir to have narrated that he, once, visited Imam al-Sadiq (a.s.) and said, 'May Allah accept me as ransom for you! I have composed a supplicatory prayer (dua) for myself.' The Imam (a.s.) answered,

"Save me from your composition. Whenever you encounter a problem, you may resort to the tomb of the Messenger of Allah (s.a.w.a.), offer a two units prayer there, and provide it as gift to him... etc."

17. It is recommended to offer the Ziyaarat Prayer (salaat al-Ziyaarat) the least of which is two unit. In this respect, Shaykh al-Shaheed says, 'As for those who visit the tomb of the Holy Prophet (s.a.w.a.), they may offer salaat al-Ziyaarat in the shrine. And those who visit the tombs of the Holy Imams (a.s.) may offer it near the head of the tomb. It is however legal to offer it at the courtyard of the shrine.'

Allamah Majlisi (r.a.) says, 'In my conception, as for salaat al-Ziyaarat, as well as the other prayers performed in the holy shrines, it is preferable to offer them behind the tomb or to the side of the head.'

18. If there is no particular form of salaat al-Ziyaarat, it is recommended to recite Surah Hamd and Surah Yasin in the first unit and Surah Hamd and Surah Rahmaan in the second unit. It is also recommended to beseech Almighty Allah after these prayers for the worldly welfare as well as success on the Resurrection Day. It is also recommended to pray for all people generally and especially for your parents in order that his prayers will be more acceptable.
19. Shaykh al-Shaheed says, 'If one enters a shrine and finds that a congregational prayer is held, the prayer must be offered before doing the ziyaarat rites. The same thing must be done if one enters a shrine at the time of an obligatory prayer. Because the ziyaarat is the purpose, one may do the ziyaarat rites on other conditions. When a congregational prayer is held while one is doing the ziyaarat rites, it is recommended to cut off the rites and join the congregational prayer. It is thus discouraged to ignore the congregational prayers. Moreover, the supervisors in the shrine must order the zaaer (i.e. performer of ziyaarat) to join the congregational prayer.'
20. In the word of Shaykh al-Shaheed, to recite a portion of the Holy Qur'an in the shrines and to dedicate the recitation to the soul of the holy person

buried in that shrine is one of the etiquette of ziyaarat. Of course, this act brings about rewards to the zaaer and shows honoring of the holy person buried in the shrine.

21. It is advisable to refrain from nonsensical and meaningless speech in the holy shrines and to avoid discussing the worldly affairs. Of course, nonsense and offensive speech are discommended everywhere and at all times. Such language stops sustenance and results in hardheartedness, especially in such pure places and under such superior domes about whose superiority and highness, Almighty Allah has said,

﴿فِي بُيُوتٍ آذَنَ اللَّهُ أَنْ تُقَرَّبَ وَيُذَكَّرَ 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.¹

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 (وَدَع) 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

¹ Surah Noor (24): Verse 36

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 بُنِيتُ أَنْ يَسَاءَكُمْ بَوَافِينَ الرِّجَالِ فِي الطَّرِيقِ أَمَا تَسْتَحْيُونَ؟

"I have been informed that your women are meeting men on the public ways. Are you not ashamed?"

Then he (a.s.) said:

لَعَنَ اللَّهُ مَنْ لَا يَغَارُ.

"Curse of Allah be upon him who is not pious."

In 'Man Laa Yahzoruhu al-Faqeeh', it is mentioned that al-Asbagh ibn Nubatah reported Imam Ali Ameer al-Momineen (a.s.) as saying,

"In the later age, which is actually the worst of ages, when the Hour (of

Resurrection) comes near, there will appear women – unveiling themselves, exposing themselves, adorning themselves, being out of the religion, entering in seditious matters, inclining to lusts, hurrying to their pleasures, and violating the inviolable things; therefore, they will abide in Hellfire forever.”

28. When the area around the holy tombs is overcrowded, those who are nearest to the holy tombs are required to hurry up and end their ziyaarat so as to give others the opportunity to come near the holy tomb and win the honor of approaching these holy tombs.¹
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.)

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.

¹ Mafaateeh al-Jinaan, p. 615

Supplication for Asking Permission for Entering (اِذْنِ 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

اَللّٰهُمَّ اِنِّىْ وَقَفْتُ عَلَى بَابٍ مِنْ اَبْوَابِ
يُؤْتِ نَبِيَّكَ صَلَوَاتِكَ عَلَيْهِ وَ اٰلِهِ وَ قَدْ
مَنَعْتَ النَّاسَ اَنْ يَدْخُلُوْا اِلَّا بِاِذْنِهِ فَقُلْتَ
يَا اَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا يَبُوتُ النَّبِيِّ
اِلَّا اَنْ يُؤْذَنَ لَكُمْ اَللّٰهُمَّ اِنِّىْ اَعْتَقِدُ حُرْمَةً
صَاحِبِ هٰذَا الْمَشْهَدِ الشَّرِيْفِ فِيْ غَيْبَتِهِ
كَمَا اَعْتَقَدُهَا فِيْ حُضْرِهِ وَ اَعْلَمُ اَنْ
رَسُوْلَكَ وَ خُلَفَاؤَكَ عَلَيْهِمُ السَّلَامُ
اَحْيَاءٌ عِنْدَكَ يَرِزُّوْنَ بِرَوْحِ مَقَامِيْ وَ
يَسْمَعُوْنَ كَلَامِيْ وَ يَرُدُّوْنَ سَلَامِيْ وَ
اَنْتَ حَاجِبٌ عَنْ سَمْعِيْ كَلَامَهُمْ وَ
فَتَحْتَ بَابٍ فَهِيَ بِلَايِذٍ مُنَاجَاتِهِمْ وَ اِنِّىْ
اَسْتَاذُكَ يَا رَبِّ اَوَّلًا وَ اَسْتَاذُنْ
رَسُوْلَكَ صَلَّى اللّٰهُ عَلَيْهِ وَ اٰلِهِ تَالِيًا وَ
اَسْتَاذُنْ خَلِيْفَتَكَ الْاِمَامَ الْمَفْرُوْضَ عَلَيَّ
طَاعَتُهُ عَلَيَّ بِنِ مُوْسَى الرِّضَا عَلَيْهِمَا
السَّلَامُ وَ الْمَلٰٓئِكَةَ الْمُوَكَّلِيْنَ بِهٰذِهِ الْبُقْعَةِ
الْمُبَارَكَةِ تَالِيًا اَدْخُلْ يَا رَسُوْلَ اللّٰهِ اَ
اَدْخُلْ يَا حُجَّةَ اللّٰهِ اَ اَدْخُلْ يَا مَلٰٓئِكَةَ
اللّٰهِ الْمُقَرَّبِيْنَ الْمُتَقِيْمِيْنَ فِيْ هٰذَا الْمَشْهَدِ
فَاَذِّنْ لِيْ يَا مَوْلَايَ فِي الدُّخُوْلِ اَفْضَلَ مَا
اِذْنْتُ لِاَحَدٍ مِّنْ اَوْلِيَائِكَ فَاِنْ لَمْ اَكُنْ

ALLAAHUMMA INNEE
WAQAF TO A'LAA BAABIN
MIN ABWAABE BOYOOTE
NABIYYEKA
SALAWAATOKA A'LAYHE
WA AALEHI WA QAD
MANAA'-TAN NAASA AN
YADKHOLOO ILLAA BE-
IZNEHEE FAQLTA YAA
AYYOHAL LAZEENA
AAMANOO LAA
TADKHOLOO BOYOOTAN
NABIYYE ILLAA AN YU-
ZANA LAKUM
ALLAAHUMMA INNEE AA'-
TAQEDO HURMATA
SAAHEBE HAAZAL MASH-
HADISH SHAREEFE FEE
GHAYBATEHE KAMAA AA'-
TAQEDOHA FEE
HAZRATEHI WA AA'-LAMO
ANNA RASOOLAKA WA
KHOLAFAAAA-AKA
A'LAYHEMUS SALAAMO
AHYAAA-UN I'NDAKA
YURZAQOONA YARAWNA
MAQAAMEE WA YASMA-
O'ONA KALAAMEE WA
YARUDDOONA SALAAMEE
WA ANNAKA HAJABTA A'N
SAM-E'E KALAAMAHUM
WA FATAHTA BAABA
FAHMEE BELAZEZE

O Allah I stand still at one of the doors of the houses of Your Prophet (Your blessings be on him and on his children), because people are not allowed to enter without his permission. So You said: "O you who believe! Enter not the dwellings of the Prophet unless permission be granted to you."² O Allah! I hold (as an article of faith) this honoured place of pilgrimage as sacred, in his invisibility just as I was certain and sure of his sanctity in his presence. I know that Your Apostle and Your Representatives (peace be on them) are alive, by Your permission and are being sustained, seeing my place of halting, hearing my words and answering my "Salaam". Although You have shut off their speech from my hearing but has unbolted the door of my

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

² Surah Ahzaab (33): Verse 53

أَهْلًا لِذَلِكَ فَأَنْتَ أَهْلٌ لَهُ.

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.

understanding, because of my delightful recitation of 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.)¹ 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.²

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 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.).

² 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:

اَللّٰهُمَّ طَهِّرْنِيْ وَ طَهِّرْ لِيْ قَلْبِيْ وَ اَشْرَحْ لِيْ
صَدْرِيْ وَ اَجِرْ عَلٰى لِسَانِيْ مِدْحَتَكَ
وَ الشَّاءَ عَلَيْكَ فَانَّهُ لَا قُوَّةَ اِلَّا بِكَ اَللّٰهُمَّ
اجْعَلْ لِيْ طَهْوَرًا وَ شِفَاءً وَ نُوْرًا.

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.

Say as you leave home:

بِسْمِ اللّٰهِ وَ بِاللّٰهِ وَ اِلَى اللّٰهِ وَ اِلَى اِيْنِ
رَسُوْلِهِ حَسْبِيَ اللّٰهُ تَوَكَّلْتُ عَلَى اللّٰهِ
اَللّٰهُمَّ اِلَيْكَ تَوَجَّهْتُ وَ اِلَيْكَ قَصَدْتُ وَ
مَا عِنْدَكَ اَرَدْتُ.

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.

As you leave, stop at the door of your house and say:

اَللّٰهُمَّ اِلَيْكَ وَجَّهْتُ وَجْهِيْ وَ عَلَيْكَ
خَلَقْتُ اَبْنِيْ وَ مَا لِيْ وَ مَا حَوْلَتِيْ وَ
يَكْ وَ ثَقْتُ فَلَا تُخَيِّبْنِيْ يَا مَنْ لَا
يَخِيْبُ مَنْ اَرَادَهُ وَ لَا يَضِيْعُ مَنْ
حَفِظَهُ صَلِّ عَلٰى مُحَمَّدٍ وَ اٰلِ مُحَمَّدٍ
وَ احْفَظْنِيْ بِحِفْظِكَ فَانَّهُ لَا يَضِيْعُ مَنْ

ALLAAHUMMA ELAYKA
WAJJAHTO WA A'LAYKA
KHALLAFTO AHLEE WA
MAALEE WA MAA
KHAWWALTANEE WA
BEKA WASIQTO FALAA
TOKHAYYIBNEE YAA MAN
LAA YAKHEEBO MAN
ARAAADAHU WA LAA

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 disappoint me, O One who does not disappoint those who want Him. One who entrusts [his affairs] to

حَفِظْتُ. YAZEE-O' MAN HAFEZAHU Him is not disappointed.
 SALLE A'LAA Send Your blessings on
 MOHAMMADIN WA AALE Muhammad and the family
 MOHAMMADIN WAH of Muhammad, and protect
 FAZNEE BE-HIFZEKA FA- me with Your protection for
 INNAHU LAA YAZEE-O' no harm reaches one whom
 MAN HAFIZTA. You protect.

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 قَلْبِي وَاطْسِرْ صَدْرِي وَاجْعَلْ لِسَانِي مَدْحَتَكَ وَ مَحَبَّتَكَ وَ الشَّاءَ عَلَيْكَ فَإِنَّهُ لَا قُوَّةَ إِلَّا بِكَ وَ قَدْ عَلِمْتُ أَنَّ قُوَّةَ دِينِي التَّسْلِيمُ لَا مَرَكَ وَالِاتِّبَاعُ لِسُنَّةِ نَبِيِّكَ وَ الشَّهَادَةُ عَلَى جَمِيعِ خَلْقِكَ اللَّهُمَّ اجْعَلْهُ لِي شِفَاءً وَ نُورًا.

ALLAAHUMMA TAHHIRNEE WA TAHHIR QALBEE WASH RAH LEE SADREE WA AJRE A'LAA LESAANEE MIDHATAKA WA MAHABBATAKA WAS SANAAA-A A'LAYKA FA-INNAHU LAA QUWWATA ILLAA BEKA WA QAD A'LIMTO ANNA QUWWATA DEENEE ATTASLEEMO LE-AMREKA WAL ITTEBAA-O' LE-SUNNATE NABIYYEKA WASH SHAHAADATO A'LAA JAMEE-E' KHALQEKA ALLAAHUMMAJ A'LHO LEE SHE-FAAA-AN WA NOORAN.

O Allah! Purify me and purify my heart, expand my chest and make Your praises, love and adulation flow on my tongue, for indeed, there is no power except through You. I know that the basis of my religion is through submission to Your command and by following the practices of Your Prophet and by testifying to the whole of Your creation. O Allah! make this a source of cure and light for me.

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 اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ) أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ أَنَّ عَلِيًّا وَلِيُّ اللَّهِ.

BISMIL LAAHE WA BILLAAHE WA A'LAA MILLA RASOOLIL LAAHE (SALLAL LAAHO A'LAYHE WA AALEHI) ASHHADO AN LAA ELAAHA ILLAL LAAHO WAHDAHU LAA SHAREEKA

In the name of Allah, by Allah and by the practice of the 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

LAHU WA ASHHADO ANNA and I bear witness that
 MOHAMMADAN A'BDOHU Muhammad is His slave
 WA RASOOLAHU WA ANNA and Prophet, and that Ali
 A'LIYYAN WALIYYUL LAAH. is the friend of Allah.

Then walk until you reach his grave. Turn towards his face and your back towards Qiblah, say:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا
 شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ
 رَسُولُهُ وَأَنَّ سَيِّدَ الْأَوَّلِينَ وَالْآخِرِينَ وَ
 أَنَّهُ سَيِّدُ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ اللَّهُمَّ
 صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَ
 نَبِيِّكَ وَ سَيِّدِ خَلْقِكَ أَجْمَعِينَ صَلَوَةُ
 لَا يَقْوَى عَلَى إِحْصَائِهَا غَيْرُكَ اللَّهُمَّ
 صَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي
 طَالِبٍ عَبْدِكَ وَ أَخِي رَسُولِكَ الَّذِي
 أَنْجَبْتَهُ بِعِلْمِكَ وَ جَعَلْتَهُ بِإِدْيَا لِمَنْ
 شِئْتَ مِنْ خَلْقِكَ وَالْذَّلِيلَ عَلَى مَنْ
 بَعَثْتَهُ بِرِسَالَاتِكَ وَ دَيَّانَ الدِّينِ
 بِعَدْلِكَ وَ فَضْلٍ قَضَايَكَ بَيْنَ خَلْقِكَ
 وَ الْمُهَيَّمِينَ عَلَى ذَلِكَ كُلِّهِ وَ السَّلَامُ
 عَلَيْهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ اللَّهُمَّ صَلِّ
 عَلَى فَاطِمَةَ بِنْتِ نَبِيِّكَ وَ زَوْجَةِ
 وَلِيِّكَ وَ أُمِّ السَّبْطَيْنِ الْحَسَنِ وَ
 الْحُسَيْنِ سَيِّدَيِ شَبَابِ أَهْلِ الْجَنَّةِ
 الطُّهْرَةَ الطَّائِرَةَ الْمُطَهَّرَةَ النَّقِيَّةَ النَّقِيَّةَ
 الرُّضِيَّةَ الرَّكِيَّةَ سَيِّدَةِ نِسَاءِ أَهْلِ الْجَنَّةِ
 أَجْمَعِينَ صَلَوَةُ لَا يَقْوَى عَلَى إِحْصَائِهَا
 غَيْرُكَ اللَّهُمَّ صَلِّ عَلَى الْحَسَنِ وَ
 الْحُسَيْنِ سَيِّدَيِ نَبِيِّكَ وَ سَيِّدَيِ

ASH-HADO AN LAA
 ELAAHA ILLAL LAAHO
 WAHDAHU LAA
 SHAREEKA LAHU WA
 ASH-HADO ANNA
 MOHAMMADAN A'BDOHU
 WA RASOOLAHU 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-

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
 judgements amongst Your

شَبَابِ اَهْلِ الْجَنَّةِ الْقَائِمِينَ فِي خَلْقِكَ
 وَالذَّلِيلِينَ عَلَى مَنْ بَعَثْتَ بِرِسَالَتِكَ وَ
 دَيَّانِ الدِّينِ بِعَدْلِكَ فَضْلِي قَضَائِكَ
 بَيْنَ خَلْقِكَ اَللّٰهُمَّ صَلِّ عَلَى عَلِيٍّ بْنِ
 الْحُسَيْنِ عَبْدِكَ الْقَائِمِ فِي خَلْقِكَ وَ
 الذَّلِيلِ عَلَى مَنْ بَعَثْتَ بِرِسَالَتِكَ وَ
 دَيَّانِ الدِّينِ بِعَدْلِكَ وَ فَضْلِي قَضَائِكَ
 بَيْنَ خَلْقِكَ سَيِّدِ الْعَابِدِينَ اَللّٰهُمَّ صَلِّ
 عَلَى مُحَمَّدٍ بْنِ عَلِيٍّ عَبْدِكَ وَ
 خَلِيفَتِكَ فِي اَرْضِكَ باقِرِ عِلْمَ النَّبِيِّينَ
 اَللّٰهُمَّ صَلِّ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ
 الصَّادِقِ عَبْدِكَ وَ وَلِيِّ دِينِكَ وَ
 حُجَّتِكَ عَلَى خَلْقِكَ اَجْمَعِينَ الصَّادِقِ
 النَّبَاِ اَللّٰهُمَّ صَلِّ مُوسَى بْنِ جَعْفَرٍ
 عَبْدِكَ الصَّالِحِ وَ لِسَانِكَ فِي خَلْقِكَ
 الثَّاطِقِ بِحُكْمِكَ وَ الْحُجَّةِ عَلَى بَرِيَّتِكَ
 اَللّٰهُمَّ صَلِّ عَلَى عَلِيٍّ بْنِ مُوسَى الرِّضَا
 الْمُرْتَضَى عَبْدِكَ وَ وَلِيِّ دِينِكَ الْقَائِمِ
 بِعَدْلِكَ وَ الدَّاعِي إِلَى دِينِكَ وَ دِينِ
 آبَائِهِ الصَّادِقِينَ صَلَوةً لَا يَقْوَى عَلَى
 إِحْصَائِهَا غَيْرُكَ اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ
 بْنِ عَلِيٍّ عَبْدِكَ وَ وَلِيِّكَ الْقَائِمِ بِأَمْرِكَ
 وَ الدَّاعِي إِلَى سَبِيلِكَ اَللّٰهُمَّ صَلِّ عَلَى
 عَلِيٍّ بْنِ مُحَمَّدٍ عَبْدِكَ وَ وَلِيِّ دِينِكَ
 اَللّٰهُمَّ صَلِّ عَلَى الْحَسَنِ بْنِ عَلِيٍّ
 الْعَامِلِ بِأَمْرِكَ الْقَائِمِ فِي خَلْقِكَ وَ
 حُجَّتِكَ الْمُؤَدَّى عَنْ نَبِيِّكَ وَ
 شَاوِدِكَ عَلَى خَلْقِكَ الْمُخْصُوصِ

A'DLEKA WA FASLE
 QAZAAA-EKA BAYNA
 KHALQEKA WAL
 MOHAYMENE A'LAA
 ZAALEKA 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
 MOTAHARATIT
 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

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

بِكِرَامَتِكَ الدَّاعِي إِلَى طَاعَتِكَ وَ
طَاعَةِ رَسُولِكَ صَلَوَاتِكَ عَلَيْهِمْ
أَجْمَعِينَ اللَّهُمَّ صَلِّ عَلَى حُجَّتِكَ وَ
وَلِيِّكَ الْقَائِمِ فِي خَلْقِكَ صَلَوةً تَامَّةً
نَامِيَةً بَاقِيَةً تُعَجِّلُ بِهَا فَرَجَهُ وَ تَنْصُرُهُ
بِهَا وَ تَجْعَلُنَا مَعَهُ فِي الدُّنْيَا وَ الْآخِرَةِ
اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِحُبِّهِمْ وَ أَوْلَى
وَلِيِّهِمْ وَ أُعَادِي عَدُوَّهُمْ فَأَرْزُقْنِي بِهِمْ
خَيْرَ الدُّنْيَا وَ الْآخِرَةِ وَ اصْرِفْ عَنِّي بِهِمْ
شَرَّ الدُّنْيَا وَ الْآخِرَةِ وَ أَبْوَالَ يَوْمِ
الْقِيَامَةِ.

DALEELE A'LAA MAN BA-
A'STA BERESAALAA TEKA
WA DAYYAANID DEENE
BE-A'DLEKA WA FASLE
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

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 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

ALLAAHUMMA SALLE
 A'LAA MOHAMMADIBNE
 A'LIYYIN A'BDIKA WA
 WALLIYEKAL QAAA-EME
 BE-AMREKA WAD DAA-E'E
 ELAA SABEELEKA
 ALLAAHUMMA SALLE
 A'LAA A'LIYYIBNE
 MOHAMMADIN A'BDEKA
 WA WALIYYE DEENEKA
 ALLAAHUMMA SALLE
 A'LAL HASANIBNE
 A'LIYYIL A'AMELE BE-
 AMREKAL QAAA-EME FEE
 KHALQEKA WA
 HUJJATEKAL MO-ADDEE
 A'N NABIYYEKA WA
 SHAAHEDEKA A'LAA
 KHALQEKA MAKHSOOSE
 BEKARAAMATEKAD DAA-
 E'E ELAA TAA-A'TEKA WA
 TAA-A'TE RASOOLEKA
 SALAWAATOKA A'LAYHIM
 AJMA-E'ENA
 ALLAAHUMMA SALLE
 A'LAA HUJJATEKA WA
 WALIYYEKAL QAAA-EME
 FEE KHALQEKA
 SALAATAN TAAAMMATAN
 NAAMEYATAN
 BAAQEYATAN TO-
 A'JJELO BEHAA
 FARAJAHU WA
 TANSOROHU BEHAA WA
 TAJ-A'LONAA MA-A'HU
 FID DUNYAA WAL
 AAKHERATE
 ALLAAHUMMA INNEEE
 ATAQARRABO ELAYKA
 BEHUBBEHIM WA
 OWAALEE WALIY-YAHUM
 WA O-A'ADEE

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
 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

A'DUWWAHUM	FAR-	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.
ZUQNEE BEHIM KHAYRAD		
DUNYAA	WAL	
AAKHERATE	WASRIF	
A'NNEE BEHIM SHARRAD		
DUNYAA	WAL	
AAKHERATE	WA	
AHWAALA	YAWMIL	
QEYAAMATE.		

Then sit near his head and say:

السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ السَّلَامُ	ASSALAAMO A'LAYKA YAA	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
عَلَيْكَ يَا حُجَّةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا	WALIYYALLAAHE	
نُورَ اللَّهِ فِي ظُلُمَاتِ الْأَرْضِ السَّلَامُ	ASSALAAMO A'LAYKA YAA	
عَلَيْكَ يَا عَمُودَ الدِّينِ السَّلَامُ عَلَيْكَ يَا	HUJJATALLAAHE	
وَارِثَ آدَمَ صِفْوَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا	ASSALAAMO A'LAYKA YAA	
وَارِثَ نُوحٍ نَبِيِّ اللَّهِ السَّلَامُ عَلَيْكَ يَا	NOORALLAAHE FEE	
وَارِثَ إِبْرَاهِيمَ خَلِيلِ اللَّهِ السَّلَامُ عَلَيْكَ	ZOLOMAATIL ARZE	
يَا وَارِثَ إِسْمَاعِيلَ ذَبِيحِ اللَّهِ السَّلَامُ	ASSALAAMO A'LAYKA YAA	
عَلَيْكَ يَا وَارِثَ مُوسَى كَلِيمِ اللَّهِ السَّلَامُ	A'MOODAD DEENE	
عَلَيْكَ يَا وَارِثَ عِيسَى رُوحِ اللَّهِ السَّلَامُ	ASSALAAMO A'LAYKA YAA	
عَلَيْكَ يَا وَارِثَ مُحَمَّدٍ رَسُولِ اللَّهِ	WAARESA AADAMA	
السَّلَامُ عَلَيْكَ يَا وَارِثَ أَمِيرِ الْمُؤْمِنِينَ	SIFWATILLAAHE	
عَلِيِّ وَلِيِّ اللَّهِ وَ وَصِيِّ رَسُولِ رَبِّ	ASSALAAMO A'LAYKA YAA	
الْعَالَمِينَ السَّلَامُ عَلَيْكَ يَا وَارِثَ فَاطِمَةَ	WAARESA NOOHIN	
الزَّهْرَاءِ السَّلَامُ عَلَيْكَ يَا وَارِثَ الْحَسَنِ	NABIYYILLAAHE	
وَ الْحُسَيْنِ سَيِّدِي شَبَابِ أَهْلِ الْجَنَّةِ	ASSALAAMO A'LAYKA YAA	
السَّلَامُ عَلَيْكَ يَا وَارِثَ عَلِيِّ بْنِ الْحُسَيْنِ	WAARESA IBRAAHEEMA	
رَئِيں الْعَابِدِينَ السَّلَامُ عَلَيْكَ يَا وَارِثَ	KHALEELILLAAHE	
مُحَمَّدٍ بْنِ عَلِيٍّ بَاقِرِ عِلْمِ الْأَوَّلِينَ وَ	ASSALAAMO A'LAYKA YAA	
	WAARESA ISMAA-E'ELA	
	ZABEEHILLAAHE	
	ASSALAAMO A'LAYKA YAA	
	WAARESA MOOSAA	
	KALEEMILLAAHE	
	ASSALAAMO A'LAYKA YAA	
	WAARESA E'ESAA	
	ROOHILLAAHE	
	ASSALAAMO A'LAYKA YAA	

الْآخِرِينَ السَّلَامُ عَلَيْكَ يَا وَارِثَ جَعْفَرٍ
 بِنِ مُحَمَّدٍ الصَّادِقِ الْبَارِ السَّلَامُ عَلَيْكَ
 يَا وَارِثَ مُوسَى بْنِ جَعْفَرٍ السَّلَامُ عَلَيْكَ
 أَيُّهَا الصِّدِّيقُ الشَّهِيدُ السَّلَامُ عَلَيْكَ أَيُّهَا
 الْوَصِيُّ الْبَارِ الْقَتْلُ أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ
 الصَّلَاةَ وَآتَيْتَ الزَّكَاةَ وَآمَرْتَ
 بِالْمَعْرُوفِ وَنَهَيْتَ عَنِ الْمُنْكَرِ وَعَبَدْتَ
 اللَّهَ مُخْلِصًا حَتَّى آتَيْتَ الْيَقِينَ السَّلَامُ
 عَلَيْكَ يَا أَبَا الْحَسَنِ وَرَحِمَهُ اللَّهُ وَبَرَكَاتُهُ
 إِنَّهُ حَمِيدٌ مَجِيدٌ.

WAARESA 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

Muhammad, the
 Prophet of Allah! Peace
 be on you, O inheritor of
 the 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

A'BADTALLAAHA
 MUKHLESAN HATTAA
 ATAAKAL YAQEENO
 ASSALAAMO A'LAYKA YAA
 ABAL HASANE WA
 RAHMATULLAAHE WA
 BARAKAATOHU, INNAHU
 HAMEEDUN MAJEED.

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.

Then move away from the grave and say:

اَللّٰهُمَّ اِلَيْكَ صَدَدْتُ مِنْ اَرْضِيْ وَ
 قَطَعْتُ الْبِلَادَ رَجَاءَ رَحْمَتِكَ فَلَا تُخَيِّبْنِيْ
 وَلَا تَرُدَّنِيْ بِغَيْرِ قَضَاءٍ حَوَائِجِيْ وَارْحَمْ
 تَقَلُّبِيْ عَلَى قَبْرِ بْنِ اَخِيْ رَسُوْلِكَ صَلَّى
 اللّٰهُ عَلَيْهِ وَ اٰلِهٖ يٰ اَبِيْ اَنْتَ وَ اُمِّيْ اَتَيْتُكَ
 زَائِرًا وَ اَفِيْدًا عَائِدًا مِّمَّا جَنَيْتُ عَلَى نَفْسِيْ
 وَ اَحْتَطَبْتُ عَلَى ظَهْرِيْ فَكُنْ لِيْ شَفِيْعًا
 اِلَى رَبِّكَ يَوْمَ فُقِرْتُ وَ فَاقَتِيْ فَلَنْ لَكَ
 عِنْدَ اللّٰهِ مَقَامًا مَّحْمُوْدًا وَ اَنْتَ وَجِيْهٌ فِي
 الدُّنْيَا وَ الْاٰخِرَةِ.

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.

Then raise your right hand and spread your left hand on the grave and say:

اَللّٰهُمَّ اِنِّيْ اَتَقَرَّبُ اِلَيْكَ بِحُبِّهِمْ وَ بِمَوَالِيَتِهِمْ
 وَ اَتَوَلَّى اٰخِرَتَهُمْ بِمَا تَوَلَّيْتُ بِهِ اَوَّلَهُمْ وَ

ALLAAHUMMA INNEE
 ATAQARRABO ELAYKA
 BEHUBBEHIM WA

O Allah! I seek nearness
 to You by loving and
 following them. I follow

أَبْرءُ مِنْ كُلِّ وَلِيحَةٍ دُونَهُمُ اللَّهُمَّ الْعَنِ
الَّذِينَ بَدَّلُوا نِعْمَتَكَ وَ اتَّهَمُوا نَبِيَّكَ وَ
جَحَدُوا بِآيَاتِكَ وَ سَخِرُوا بِإِمَامِكَ وَ
حَمَلُوا النَّاسَ عَلَى أَكْثَافِ آلِ مُحَمَّدٍ.
اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِاللَّعْنَةِ عَلَيْهِمْ وَ
الْبَرَاءَةِ مِنْهُمْ فِي الدُّنْيَا وَ الْآخِرَةِ يَا رَحْمَنُ
يَا رَحِيمُ.

BEMOWAALAATEHIM
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.

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, 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.

Then go towards his feet and say:

صَلَّى اللَّهُ عَلَيْكَ يَا أَبَا الْحَسَنِ صَلَّى
اللَّهُ عَلَى رُوحِكَ وَ بَدَنِكَ صَبَرْتَ وَ
أَنْتَ الصَّادِقُ الْمُصَدِّقُ قَتَلَ اللَّهُ مَنْ
قَتَلَكَ بِالْأَيْدِي وَالْأَلْسُنِ.

SALLALLAAHO A'LAYKA
YAA ABAL HASANE
SALLALLAAHO A'LAA
ROOHEKA WA BADANEKA
SABARTA WA ANTAS
SAADEQUL MOSADDEQO
QATALALLAAHO MAN
QATALALAKA BIL AYDEE
WAL ALSONE.

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.

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

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

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 الْعَنْ قَتْلَةَ أَمِيرِ الْمُؤْمِنِينَ وَ قَتْلَةَ	ALLAAHUMMAL A'N	O Allah! Curse the killers
الْحَسَنِ وَ الْحُسَيْنِ وَ قَتْلَةَ أَهْلِ بَيْتِ	QATALATA AMEERIL	of the commander of the
نَبِيِّكَ. اللَّهُمَّ الْعَنْ أَعْدَاءَ آلِ مُحَمَّدٍ وَ	MOMINEENA WA	faithful and the killers of
قَتْلَتِهِمْ وَ زِدْهُمْ عَذَابًا فَوْقَ الْعَذَابِ وَ	QATALATAL HASANE WAL	Hasan (a.s.) and Husain
بَنَوَانَا فَوْقَ بَنَوَانِ وَ ذُلًّا فَوْقَ ذُلٍّ وَ خِزْيًا	HUSAYNE A'LAYHEMUS	(a.s.) and the killers of
فَوْقَ خِزْيٍ. اللَّهُمَّ دَعْهُمْ إِلَى النَّارِ دَعًّا	AAMO WA QATALATA	the household of Your
وَارْكَسْهُمْ فِي أَلِيمِ عَذَابِكَ رَكْسًا وَ	AHLE BAYTE NABIYYEKA	Prophet. O Allah! Curse
احْشُرْهُمْ وَ اتَّبَاعَهُمْ إِلَى جَهَنَّمَ زُمَرًا.	ALLAAHUMMAL A'N A-	the enemies of the
	A'DAAA-A AALE	progeny of Muhammad
	MOHAMMADIN WA	(a.s.) and their killers
	QATALATAHUM WA	and increase their
	ZIDHUM A'ZAABAN	punishment and
	FAWQAL A'ZAABE WA	debasement and
	HAWAANAN FAWQA	degradation and
	HAWAANIN WA ZULLAN	humiliation. O Allah!
	FAWQA ZULLIN WA	Drive them towards Hell
	KHIZYAN FAWQA KHIZYIN	fire and engulf them in
	ALLAAHUMMA DO'A'HUM	the torture of Your
	ELAL NAARE DA'A'N WA	punishment and gather
	ARKISHUM FEE ALEEME	them and their followers
	A'ZAABEKA RAKSAN WAH-	in groups proceeding
	SHURHUM WA ATBAA-	towards Hell. ¹
	A'HUM ELAA JAHANNAMA	
	ZOMARAN.	

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.²

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:

¹ Mazaar-e-Aaqaa Jamaal Khunsaari, p. 48

² Kaamel al-Ziyaaraat, p. 513; Behaar al-Anwaar, vol. 102, p. 44

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ
 الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَنِي بِزِيَارَةِ مَوْلَايَ
 أَبِي الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرِّضَا. اللَّهُمَّ
 إِنِّي صَلَّيْتُ وَ رَكَعْتُ وَ سَجَدْتُ لَكَ
 خَاشِعًا خَاضِعًا فَاعْفُ عَنِّي خَطِيئَاتِي كُلَّهَا
 وَ تَجَاوَزْ عَنِّي كُلَّ ذَنْبٍ أَذْنَبْتُهُ بِحُزْمَةٍ
 وَلَيْتَكَ الرِّضَى عَلَيَّ بْنِ مُوسَى الرِّضَا وَ
 تَقَبَّلَ مِنِّي زِيَارَتَهُ بِحُزْمَةٍ مُحَمَّدٍ وَ آلِهِ
 أَجْمَعِينَ .

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
 SALLAYTO WA RAKA'TO
 WA SAJADTO LAKA
 KHAASHE-A'N KHAAZE-
 A'N FAGH FIR LEE
 KHATEE-AATEE
 KULLAHAA WA
 TAJAAWAZ A'N KULLE
 ZANBIN AZNABTOHU BE-
 HURMATE WALIYYEKAR
 RAZIYYE A'LIYY IBNE
 MOOSAR REZAA WA
 TAQABBAL MINNEE
 ZEYAARATAHU BE-
 HURMATE MOHAMMADIN
 WA AALEHI AJMA-E'ENA.

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, 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.¹

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.²

(2) Another Ziyaarat of Imam Reza (a.s.)

Say as you leave home for ziyaarat:

اللَّهُمَّ إِلَيْكَ أَخْرُجْ وَ إِلَيْكَ اتَّوَجَّهْ وَ بِكَ
 آمَنْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ بِكَ اسْتَعْنَيْتُ
 وَ إِلَى مَسَاجِدِ أَوْلِيَائِكَ وَ أَصْفِيَائِكَ

ALLAAHUMMA ELAYKA
 AKHROJO WA ELAYKA
 ATAWAJJAHO WA BEKA
 AAMANTO WA A'LAYKA
 TAWAKKALTO WA BEKAS

O Allah! I leave towards You, and to You I turn my face, and I believe in You, and upon You I put my

¹ Zakheerah al-Aakherah, p. 165

² 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.

قَصَدْتُ وَ إِلَيْكَ رَغَبْتُ فَصَلِّ عَلَى
 مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الطَّاهِرِينَ وَ بَلِّغْنِي
 أَمَلِي وَ رَجَائِي فِي زِيَارَتِي إِيَّاهُمْ وَ
 قَصْدِي إِلَيْهِمْ فِي خَيْرٍ وَ عَافِيَةٍ وَ سِتْرٍ وَ
 سَلَامَةٍ وَ أَمْنٍ وَ كِفَايَةٍ وَ رُدِّي مَقْبُولًا
 مَبْرُورًا مَاجُورًا مَوْفُورًا سَعِيدًا عَالِمًا وَ
 ارْزُقْنِي الْعُودَ اللَّهُمَّ مَا أَبْقَيْتَنِي فَلَا تَجْعَلْهُ
 آخِرَ الْعَهْدِ لِرِيزَارَةِ مَشَاهِدِهِمْ وَ مَعَارِجِهِمْ
 إِنَّكَ أَرْحَمُ الرَّاحِمِينَ.

TA-A'NTO WA ELAA
 MASHAA-HEDE
 AWLEYAAAA-EKA WA AS-
 FEYAAAA-EKA QASAD-TO
 WA ELAYKA RAGHIBTO
 FA-SALLE A'LAA
 MOHAMMADIN WA AALE
 MOHAMMADENIT
 TAAHEREENA WA
 BALLIGH-NEE AMALEE WA
 RAJAAAA-EE
 FEEZEYAARATEE
 IYYAAHUM WA QASDEE
 ELAYHIM FEE KHAYRIN
 WA A'AFEYATIN WA
 SITRIN WA SALAAMATIN
 WA AMNIN WA
 KEFAAYATIN WA
 RUDDANEE MAQBOOLAN
 MABROORAN
 MAAJOORAN
 MAWFOORAN SA-E'EDAN
 GHAANEMAN WAR ZUQNIL
 A'WDA ALLA AHUMMA MAA
 ABQAYTANEE FALAA TAJ-
 A'LHO AAKHERAL A'HDE
 LE-ZEYAARATE
 MASHAAA-HEDEHIM WA
 MA-A'AREJEHIM INNAKA
 ARHAMUR RAAHEMEEN.

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.

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), اَلْحَمْدُ لِلَّهِ (All praise to Allah), اَللَّهُ أَكْبَرُ (Allah is the Greatest) and لَا إِلَهَ إِلَّا اللَّهُ (There is no god but Allah). It is better to recite the following:

سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا
 اللَّهُ وَ اللَّهُ أَكْبَرُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا
 بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ صَلَّى اللَّهُ عَلَي
 SUBHAANAL LAAHE WAL
 HAMDO LILLAAHE WA LAA
 ELAAHA ILLAL LAAHO WAL
 LAAHO AKBARO LAA
 HAWLA WA LAA QUWWATA

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

مُحَمَّدٌ النَّبِيُّ وَ عَلَى إِلِهِ الطَّيِّبِينَ
الطَّائِرِينَ وَ سَلَامٌ تَسْلِيمًا.

ILLAA BILLAAHIL A'LIYYIL
A'ZEEME WA SALLAL
LAAHO A'LAA
MOHAMMADENIN NABIYYE
WA A'LAA AALEHIT
TAYYEBEENAT
TAAHEREENA WA
SALLAMA TASLEEMAA.

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

On reaching near the holy shrine of Imam Reza (a.s.) recite the following ziyaarat:

السَّلَامُ عَلَيْكَ أَيُّهَا الْعَلَمُ الْهَادِي السَّلَامُ
عَلَيْكَ أَيُّهَا الْوَصِيُّ الزَّكِيُّ السَّلَامُ عَلَيْكَ
أَيُّهَا الْإِمَامُ الْبُرِّ التَّقِيُّ السَّلَامُ عَلَيْكَ أَيُّهَا
الْعَلَمُ الْمُطَهَّرُ مِنَ الذُّنُوبِ السَّلَامُ عَلَيْكَ
يَا وَعَاءَ حُكْمِ اللَّهِ السَّلَامُ عَلَيْكَ يَا غَيْبَةَ
سِرِّ اللَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا الْخَافِظُ
لَوْحِي اللَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا الْمُسْتَوْفِي
فِي طَاعَةِ اللَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا الْمُتَرَجِّمُ
لِكِتَابِ اللَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا الدَّاعِي
إِلَى تَوْحِيدِ اللَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا الْمُعَبِّرُ
لِمُرَادِ اللَّهِ السَّلَامُ عَلَيْكَ أَيُّهَا الْمُحَلِّلُ
لِحَلَالِ اللَّهِ وَ الْمُحَرِّمُ لِحَرَامِ اللَّهِ وَ
الدَّاعِي إِلَى دِينِ اللَّهِ وَ الْمُعَلِّنُ لِأَحْكَامِ
اللَّهِ وَ الْفَاحِصُ عَنْ مَعْرِفَةِ اللَّهِ السَّلَامُ
عَلَيْكَ يَا أَبَا الْحَسَنِ أَشْهَدُ يَا مَوْلَايَ أَنَّكَ
حُجَّةُ اللَّهِ وَ أَمِينُهُ وَ صَفْوَةُ اللَّهِ وَ حَبِيبُهُ
وَ خَيْرُهُ اللَّهُ مِنْ خَلْقِهِ وَ حُجَّتُهُ عَلَى
عِبَادِهِ أَشْهَدُ أَنَّهُ مَنْ وَالَاكَ فَقَدْ وَالَى اللَّهَ
وَ مَنْ غَادَاكَ فَقَدْ غَادَى اللَّهَ وَ مَنْ

ASSALAAMO A'LAYKA
A'YYOHAL A'LAMUL
HAADEE. ASSALAAMO
A'LAYKA A'YYOHAL
WASIYYUZ ZAKIYY.
ASSALAAMO A'LAYKA
A'YYOHAL EMAAMUL
BARRUT TAQIYY.
ASSALAAMO A'LAYKA
A'YYOHAL A'LAMUL
MOTAHARO MENAZ
ZONOOB. ASSALAAMO
A'ALAYKA YAA WE-A'AA-A
HUKMIL LAAH.
ASSALAAMO A'LAYKA YAA
A'YBATA SIRRIL LAAH.
ASSALAAMO A'LAYKA
A'YYOHAL HAAFEZO LE-
WAHYIL LAAH.
ASSALAAMO A'LAYKA
A'YYOHAL MUSTAWFEE
FEE TAA-A'TIL LAAH.
ASSALAAMO A'LAYKA
A'YYOHAL MOTARJEMO
LE-KETAABIL LAAH.
ASSALAAMO A'LAYKA
A'YYOHAD DAA-E'E ELAA
TAWHEEDIL LAAH.
ASSALAAMO A'LAYKA

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
interpretor 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 lawful of Allah and

¹ Behaar al-Anwaar, vol. 100, p. 323

اسْتَمْسَكَ بِكَ وَ بِالْأَيْمَةِ مِنْ آبَائِكَ وَ
وَلَدِكَ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى وَ
أَشْهَدُ أَنَّكُمْ كَلِمَةُ التَّقْوَى وَ أَعْلَامُ الْهُدَى
وَ نُورُ لِسَانِ الْوَرَى.

AYYOHAL MO-A'BBERO LE-
MORAADIL LAAH.
ASSALAAMO A'LAYKA
AYYOHAL MOHALLELO LE-
HALAALIL LAAH WAL
MOHARREMO LE-
HARAAMIL LAAH WAD
DAA-E'E ELAA DEENIL
LAAH WAL MO'LENO LE-
AHKAAMIL LAAH WAL
FAAHESO A'N MA'REFATIL
LAAH ASSALAAMO
A'LAYKA YAA ABAL
HASAN ASH-HADO YAA
MAWLAAYA ANNAKA
HUJJATUL LAAHE WA
AMEENOHU WA SAFWATUL
LAAHE WA HABEEBOHU
WA KHEYARATUL LAAHE
MIN KHALQEHI WA
HUJJATOHU A'LAA
E'BAADEHI ASH-HADO
ANNAHU MAN WAALAAKA
FAQAD WAALAL LAAH WA
MAN A'ADAACA 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
KALEMATUT TAQWAA WA
A-A'LAAMUL HODAA WA
NOORUN LE-SAA-ERIL
WARAA.

the prohibitor of the unlawful of Allah, and the caller towards the religion of Allah, and the proclaimer of the laws of Allah, and the examiner of the recognition of Allah. Peace be on you O Abal Hasan! I testify, O my master! That surely You are the vicegerent of Allah, and His trustee, and choicest of Allah, and His beloved, and elite of Allah from His creation, and His argument upon His servants. I testify that surely whoever declares loyalty to you has in fact declared loyalty to Allah, and whoever shows enmity towards you has in fact shown enmity towards Allah, and whoever adhered to you and to the imams from your forefathers, and your son then surely he has grasped to the firmest hand, and epitomes of guidance, and light for all the creatures.

Then after kissing the holy grave recite:

بِأَبِي أَنْتَ وَ أُمِّي أَيْهَا الصِّدِّيقُ الشَّهِيدُ
بِأَبِي أَنْتَ وَ أُمِّي يَا ابْنَ أَمِيرِ الْمُؤْمِنِينَ وَ
سَيِّدِ الْوَصِيِّينَ وَ إِمَامِ الْمُسْلِمِينَ وَ حُجَّةِ

BE-ABEE ANTA WA UMMEE
AYYOHAS SIDDEEQUSH
SHAHEEDO BE-ABEE ANTA
WA UMMEE YABNA

I swear by my father and mother O truthful martyr, I swear by my father and mother O son of the

اللَّهُ عَلَى الْخَلْقِ أَجْمَعِينَ .

AMEERIL 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.

Then perform two unit of salaah near the grave and while bidding farewell recite the following:

يَا مَوْلَايَ يَا أَبَا الْحَسَنِ يَا مَوْلَايَ أَيُّهَا
الرِّضَا أَتَيْتُكَ زَائِرًا وَ أَشْهَدُ أَنَّكَ خَيْرُ
مَرْزُوقٍ بَعْدَ آبَائِكَ وَ أَفْضَلُ مَقْصُودٍ وَ
أَشْهَدُ أَنَّ مَنْ زَارَكَ فَقَدْ وَصَلَ رَسُولَ
اللَّهِ وَ أَهْبَحَ فَاطِمَةَ سَيِّدَةَ نِسَاءِ الْعَالَمِينَ
وَ نَالَ مِنَ اللَّهِ الْقُورَ الْعَظِيمَ فَلَا جَعْلَهُ
اللَّهُ أَخِرَ الْعَهْدِ مِنْ زِيَارَتِكَ وَ إِثْنَانِ
مَشْهَدِكَ وَ رَزَقَنِي الْعُودَ ثُمَّ الْعُودَ إِلَيْكَ
أَمِينَ رَبَّ الْعَالَمِينَ .

YAA MAWLAAYA YAA
ABAL HASANE YAA
MAWLAAYA AYYOHAR
REZAA ATAYTOKA ZAAA-
ERAN WA ASH-HADO
ANNAKA KHAYRO
MAZOORIN BA'DA
AABAAA-EKA WA AFZALO
MAQSOODIN WA ASH-
HADO ANNA MAN
ZAARAKA FAQAD WASALA
RASOOLAL LAAHE WA
ABHAJA FAATEMATA
SAYYEDATA NESAAA-IL
A'ALAMEENA WA NAALA
MENAL LAAHIL FAWZAL
A'ZEEMA FALAA JA-
A'LAHUL LAAHO
AAKHERAL A'HDE MIN
ZEYAARATEKA WA
ITYAANE MASH-HADEKA
WA RAZAQANEYAL A'WDA
SUMMAL A'WDA ELAYKA
AAMEENA RABBAL
A'ALAMEENA.

O my master! O Abul
Hasan! O my master! O
devoted one, I have come
to visit you, and I testify
that surely visiting you is
good after your
forefathers, and the most
excellent besought one,
and I testify that one who
visits you has indeed
respected the Messenger
of Allah, and rejoiced
Faatemah, the leader of
the women of the worlds,
and achieved the great
victory from Allah, then
may Allah not make this
my last visit to you, and
coming to your shrine,
and grant me more and
more chances to re-visit
you, respond, O Lord of
the worlds!¹

(3) Third Ziyaarat of Imam Reza (a.s.)

After taking ceremonial bath for ziyaarat, recite the following ziyaarat near the holy grave while standing:

¹ Behaar al-Anwaar, vol. 102, p. 50

السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ وَابْنَ وَلِيِّهِ،
 السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَابْنَ
 حُجَّتِهِ وَابَا حُجَجِهِ، السَّلَامُ عَلَيْكَ
 يَا إِمَامَ الْهُدَى وَالْعُرْوَةَ الْوُثْقَى وَرَحْمَةَ
 اللَّهِ وَبَرَكَاتِهِ. أَشْهَدُ أَنَّكَ مَصِيتَ عَلَى
 مَا مَضَى عَلَيْهِ آبَاؤُكَ الطَّاهِرُونَ عَلَيْهِمُ
 السَّلَامُ، لَمْ تُؤْثِرْ عَمَى عَلَى هُدًى، وَ
 لَمْ تَعْمَلْ مِنْ حَقِّ إِلَى بَاطِلٍ، وَأَنَّكَ قَدْ
 نَصَحْتَ لِلَّهِ وَلِرَسُولِهِ، وَ أَدَّيْتَ
 الْأَمَانَةَ، فَجَزَاكَ اللَّهُ عَنِ الْإِسْلَامِ وَ
 أَهْلِهِ خَيْرَ الْجَزَاءِ. أَتَيْتُكَ يَا بَنِي وَأُمِّي
 زَائِرًا عَارِفًا بِحَقِّكَ، مُوَالِيًا لِأَوْلِيَائِكَ،
 مُعَادِيًا لِأَعْدَائِكَ، فَاشْفَعْ لِي عِنْدَ رَبِّكَ
 جَلَّ وَ عَزَّ.

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-
 HAQKEKA, MOWAALEYAN
 LE-AWLEYAAA-EKA, MO-
 A'ADEYAN LE-A'ADAAA-
 EKA, FASH-FA' LEE I'NDA
 RABBEKA JALLA WA
 A'ZZA.

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

Then kiss the grave while touching it, put your cheek on it. Then say at the head:

¹ Behaar al-Anwaar, vol. 102, p. 51; al-Mazaar al-Kabeer, p. 551

السَّلَامُ عَلَيْكَ يَا مَوْلَايَ يَا ابْنَ رَسُولِ
اللهِ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ، أَشْهَدُ أَنَّكَ
الْإِمَامُ الْهَادِي، وَالْمَوْلَى الرَّاشِدُ، وَ
الْوَلِيُّ الْمُجَاهِدُ، وَأَبْرَأُ إِلَى اللهِ تَعَالَى
مِنْ أَعْدَائِكَ، وَ أَتَقَرَّبُ إِلَى اللهِ
بِمُؤَالَاتِكَ صَلَّى اللهُ عَلَيْكَ وَرَحْمَةُ اللهِ
وَبَرَكَاتُهُ.

ASSALAAMO A'LAYKA YAA
MAWLAAYA YABNA
RASOOLIL LAAHE WA
RAHMATUL LAAHE WA
BARAKAATOH, ASH-HADO
ANNAKAL EMAAMUL
HAADEE, WAL MOWAALIR
RAASHEDO, WAL
WALIYYUL MOJAAHEDO
WA ABRA-O ELAL LAAE
TA-A'ALAA MIN A-A'DAAA-
EKA, WA ATAQARRABO
ELAL LAAHE BE-
MOWAALAATEKA SALLAL
LAAHO A'LAYKA WA
RAHMATUL LAAHE WA
BARAKAATOH.

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.

Then perform two unit of salaah and after that perform as many salaah and then revert to the position of holy feet and invoke whatever is your need. When you want to bid farewell, return and stand near the holy grave and recite the following:

السَّلَامُ عَلَيْكَ يَا مَوْلَايَ يَا أَبَا الْحَسَنِ،
السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ اللهِ وَرَحْمَةُ
اللهِ وَبَرَكَاتُهُ، أَسْتَوْدِعُكَ اللهُ وَ أَقْرَأُ
عَلَيْكَ السَّلَامَ، أَمَّا يَا اللهُ وَ بِمَا جِئْتُ
بِهِ وَ دَلَّلْتُ عَلَيْهِ، اَللَّهُمَّ اكْتُبْنَا مَعَ
الشَّاهِدِينَ.

ASSALAAMO A'LAYKA YAA
MAWLAAYA YAA ABAL
HASAN, ASSALAAMO
A'LAYKA YABNA
RASOOLIL LAAHE WA
RAHMATUL LAAHE WA
BARAKAATOH, ASTAWDE-
O'KAL LAAHA WA AQRA-O
A'LAYKAS SALAAM,
AAMANNAA BIL-LAAHE WA
BEMAA JEA-TA BEHI WA
DALALTA A'LAYHE,
ALLAAHUMMAK TUBNAA
MA-A'SH SHAAHEDEEN.

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.

Then again go close to the holy grave kiss it and return after putting the cheek on it.¹

¹ 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.):

الْسَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ وَ ابْنَ أَوْلِيَائِهِ.	ASSALAAMO A'LAYKA	Peace be on the friend
الْسَّلَامُ عَلَيْكَ يَا سَفِيرَ اللَّهِ وَ ابْنَ سَفَرَاتِهِ.	YAA WALIYYAL LAHE	of Allah and the son of
الْسَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَ ابْنَ حُجَجِهِ.	WABNA AWLEYAAA-EH.	His friends. Peace be on
الْسَّلَامُ عَلَيْكَ يَا نُورَ اللَّهِ فِي ظُلُمَاتِ	ASSALAAMO A'LAYKA	you, O ambassador of
الْأَرْضِ وَ ابْنَ آثَارِهِ. السَّلَامُ عَلَيْكَ يَا عُمُودَ	YAA SAFEERAL LAHE	Allah and the son of His
الدِّينِ. السَّلَامُ عَلَيْكَ يَا وَارِثَ الْأَنْبِيَاءِ وَ	WABNA SOFAAAAA-EH.	ambassadors. O proof of
الْمُرْسَلِينَ. السَّلَامُ عَلَيْكَ يَا وَارِثَ آدَمَ	ASSALAAMO A'LAYKA	Allah and son of His
صَفْوَةِ اللَّهِ. السَّلَامُ عَلَيْكَ يَا وَارِثَ نُوحٍ	YAA HUJJATAL LAHE	proofs. Peace be on you,
نَجِيِّ اللَّهِ. السَّلَامُ عَلَيْكَ يَا وَارِثَ إِبْرَاهِيمَ	WABNA HOJAJEH.	O light of Allah in the
خَلِيلِ اللَّهِ. السَّلَامُ عَلَيْكَ يَا وَارِثَ إِبْرَاهِيمَ	ASSALAAMO A'LAYKA	dark earth and the son
خَلِيلِ اللَّهِ. السَّلَامُ عَلَيْكَ يَا وَارِثَ	YAA NOORAL LAHE FEE	of His lights. Peace be on
إِسْمَاعِيلَ ذَبِيحِ اللَّهِ. السَّلَامُ عَلَيْكَ يَا وَارِثَ	ZOLOMAATIL ARZE	you, O pillar of religion.
مُؤْمِسِي كَلِمِ اللَّهِ. السَّلَامُ عَلَيْكَ يَا وَارِثَ	WABNA ANWAAREH.	Peace be on you, O heir
عِيسَى رُوحِ اللَّهِ. السَّلَامُ عَلَيْكَ يَا وَارِثَ	ASSALAAMO A'LAYKA	of the Prophets and the
مُحَمَّدٍ (حَبِيبِ اللَّهِ وَ) رَسُولِ اللَّهِ. السَّلَامُ	YAA A'MOODAD DEEN.	Messengers. Peace be
عَلَيْكَ يَا وَارِثَ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي	ASSALAAMO A'LAYKA	on you, O inheritor of
طَالِبٍ عَلَيْهِ السَّلَامُ وَلِيِّ اللَّهِ وَ وَصِيِّ	YAA WAARESAL	Adam, the one chosen
رَسُولِ اللَّهِ. السَّلَامُ عَلَيْكَ يَا وَارِثَ فَاطِمَةَ	ANBEYAAA-E WAL	by Allah. Peace be on
الزَّهْرَاءِ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ بِنْتِ رَسُولِ	MURSALEEN.	you, O inheritor of Nuh,
اللَّهِ. السَّلَامُ عَلَيْكَ يَا وَارِثَ الْحَسَنِ وَ	ASSALAAMO A'LAYKA	the confidant of Allah.
الْحُسَيْنِ سَيِّدِي شَبَابِ أَهْلِ الْجَنَّةِ (وَ)	YAA WAARESA AADAMA	Peace be on you, O
	SAFWATIL LAAH.	inheritor of Ibrahim, the
	ASSALAAMO A'LAYKA	friend of Allah. Peace be
	YAA WAARESA NOOHIN	on you, O inheritor of
	NAJIYYIL LAAH.	Ismaaeel, the one to be
	ASSALAAMO A'LAYKA	sacrificed for Allah.
	YAA WAARESA	Peace be on you, O
	IBRAAHEEMA KHALEELIL	inheritor of Moosa, the
	LAAH. ASSALAAMO	one who conversed with
	A'LAYKA YAA WAARESA	Allah. Peace be on you,
	MOOSAA KALEEMIL	
	LAAH. ASSALAAMO	

سِبْطِي رَسُولِ اللَّهِ). السَّلَامُ عَلَيْكَ يَا
وَارِثَ عَلِيٍّ بْنِ الْحُسَيْنِ سَيِّدِ السَّاجِدِينَ وَ
زَيْنِ الْعَابِدِينَ. السَّلَامُ عَلَيْكَ يَا وَارِثَ
مُحَمَّدٍ بْنِ عَلِيٍّ بَاقِرِ عِلْمِ الْأَوَّلِينَ وَ الْآخِرِينَ.
السَّلَامُ عَلَيْكَ يَا وَارِثَ جَعْفَرِ بْنِ مُحَمَّدٍ
الصَّادِقِ الْبَارِ التَّقِيِّ الْأَمِينِ. السَّلَامُ عَلَيْكَ
يَا وَارِثَ مُوسَى بْنِ جَعْفَرِ الْعَالِمِ الْكَاطِمِ
الْحَفِيِّ الْحَلِيمِ. السَّلَامُ عَلَيْكَ أَيُّهَا الصِّدِّيقُ
الشَّهِيدُ. السَّلَامُ عَلَيْكَ أَيُّهَا الْوَصِيُّ الرَّضِيُّ
الْبُرِّ التَّقِيِّ الْوَفِيِّ. أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ
الصَّلَاةَ وَ آتَيْتَ الزَّكَاةَ وَ أَمَرْتَ بِالْمَعْرُوفِ
وَ نَهَيْتَ عَنِ الْمُنْكَرِ وَ عَبَدْتَ اللَّهَ مُخْلِصًا
حَتَّى آتَاكَ الْبَقِيَّةُ. السَّلَامُ عَلَيْكَ يَا إِمَامَ
قَصَبٍ وَ إِمَامَ نَجِيبٍ وَ إِمَامَ بَعِيدٍ قَرِيبٍ وَ
إِمَامَ مَسْمُومٍ غَرِيبٍ. السَّلَامُ عَلَيْكَ أَيُّهَا
الْعَالِمُ النَّبِيَّ وَ الْقَدْرُ الْوَجِيهُ النَّازِحُ عَنْ ثَرْبَةِ
جَدِّهِ وَ آيَتِهِ. السَّلَامُ عَلَى مَنْ أَمَرَ أَوْلَادَهُ وَ
عِيَالَهُ بِالتَّيَّاحَةِ عَلَيْهِ قَتْلَ وَصُولِ الْقَتْلِ إِلَيْهِ.
السَّلَامُ عَلَى دِيَارِكُمْ الْمُوحِشَاتِ كَمَا
اسْتَوْحِشْتُمْ مِنْكُمْ مِنِّي وَ عَرَفَاتِ. السَّلَامُ
عَلَى سَادَاتِ الْعَبِيدِ وَ عُدَّةِ الْوَعِيدِ وَ الْبُرِّ
الْمُعْطَلَةِ وَ الْقَصْرِ الْمَشِيدِ. السَّلَامُ عَلَى
عَوْتِ الْهَمَّانِ وَ مَنْ صَارَتْ بِهِ أَرْضُ
خُرَّاسَانَ خُرَّاسَانَ. السَّلَامُ عَلَى قَلِيلِ
الزَّائِرِينَ وَ قُرَّةِ عَيْنِ فَاطِمَةَ سَيِّدَةِ نِسَاءِ
الْعَالَمِينَ. السَّلَامُ عَلَى الْبَهْجَةِ الرَّضْوِيَّةِ وَ
الْأَخْلَاقِ الرَّضِيَّةِ وَ الْغُصُونِ الْمُتَفَرِّعَةِ مِنَ
الشَّجَرَةِ الْأَحْمَدِيَّةِ. السَّلَامُ عَلَى مَنْ انْتَهَى

A'LAYKA YAA WAARESA
E'ESAA ROOHIL LAAH.
ASSALAAMO A'LAYKA
YAA WAARESA
MOHAMMADIN
(HABEEBIL LAAHE WA)
RASOOLIL LAAH.
ASSALAAMO A'LAYKA
YAA WAARESA AMEERIL
MOAMENEENA A'LIYIBNE
ABEE TAALEBIN
A'LAYHIS SALAAMO
WALIYYIL LAAHE WA
WASIYYE RASOOLIL
LAAH. ASSALAAMO
A'LAYKA YAA WAARESA
FAATEMATAZ ZAHRAAA-
E SAYYEDATE NESAAA-IL
A'ALAMEENA BINTE
RASOOLIL LAAH.
ASSALAAMO A'LAYKA
YAA WAARESAL HASANE
WAL HUSAINE SAYYEDAY
SHABAABE AHLIL
JANNATE (WA SIBTAY
RASOOLIL LAAH).
ASSALAAMO A'LAYKA
YAA WAARESA A'LIYY
IBNIL HUSAINE
SAYYEDAS SAAJEDEENA
WA ZAYNIL A'ABEDEEN.
ASSALAAMO A'LAYKA
YAA WAARESA
MOHAMMAD IBNE
A'LIYYIN BAAQERE I'LMIL
AWWALEENA WAL
AAKHEREEN.
ASSALAAMO A'LAYKA
YAA WAARESA JA'FAR
IBNE MOHAMMADENIS
SAADEQIL BAARRIT
TAQIYYIL AMEEN.

O inheritor of Eesaa, the
spirit 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

إِلَيْهِ رِئَاسَةُ الْمَلِكِ الْأَعْظَمِ وَ عِلْمُ كُلِّ شَيْءٍ
 لِسَامِ الْأَمْرِ الْمُحْكَمِ. السَّلَامُ عَلَى مَنْ
 أَسْمَاؤُهُمْ وَسَيْلَةُ السَّائِلِينَ وَ هَيَاكِلُهُمْ أَمَانُ
 الْمَخْلُوفِينَ وَ حُجَجُهُمْ إِنْطَالُ شُبِّهِ
 الْمُلْجِدِينَ. السَّلَامُ عَلَى مَنْ كُسِرَتْ لَهُ
 وَسَادَةُ وَالِدِهِ أَمِيرِ الْمُؤْمِنِينَ حَتَّى خَصَمَ
 أَهْلَ الْكُتُبِ وَ ثَبَّتَ قَوَاعِدَ الدِّينِ. السَّلَامُ
 عَلَى عِلْمِ الْأَعْلَامِ وَ مَنْ كُسِرَتْ قُلُوبُ
 شَيْعَتِهِ بِغُرْبَتِهِ إِلَى يَوْمِ الْقِيَامَةِ. السَّلَامُ عَلَى
 السِّرَاجِ الْوَهَّاجِ وَ الْبَحْرِ الْعَجَّاجِ الَّذِي
 صَارَتْ ثُرَيْثُهُ مَهْبَطَ الْأَمَلَاكِ وَ الْمِعْرَاجِ.
 السَّلَامُ عَلَى أَمْرَاءِ الْإِسْلَامِ وَ مُلُوكِ
 الْإِيمَانِ. السَّلَامُ عَلَى بَاهِرِيِّ النَّوْرِ وَ
 طَاهِرِيِّ الْوِلَادَةِ وَ مَنْ أَطْلَعَهُمُ اللَّهُ عَلَى
 غُلُومِ الْغَيْبِ وَ الشَّهَادَةِ وَ جَعَلَهُمْ بِإِضْلَالِهِ
 مَتَّبِعَ الْهُدَى وَ مَعْدِنَ السَّعَادَةِ. السَّلَامُ عَلَى
 مَنْ ابْتَهَجَتْ بِهِ مَعَالِمُ طُوسٍ حَيْثُ حَلَّ
 بِرِيعَتِهَا.

ASSALAAMO A'LAYKA
 YAA WAARESA
 MOOSABNE JA'FARENIL
 A'ALEMIL KAAZEMIL
 HAFIYYIL HALEEM.
 ASSALAAMO A'LAYKA
 AYYOHAS SIDDEEQUSH
 SHAHEED. ASSALAAMO
 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

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 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

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 A'LAA
 QALEELIZ ZAAA-EREENA
 WA QURRATE A'YNE
 FAATEMATA SAYYEDATE
 NESAAA-IL A'ALAMEEN.
 ASSALAAMO A'LAL
 BAHJATIR RAZAWIYYATE
 WAL AKHLAAQIR
 RAZIYYATE WAL
 GHOSONIL
 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

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, 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

WESAADATO
 WAALEDEHI AMEERIL
 MOAMENEENA HATTAA
 KHASAMA AHLAL
 KOTOB 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 WAHHAJE
 WAL BHRIL A'JJAAJIL
 LAZEE SAARAT
 TURBATOHU MAHBATAL
 AMLAAKE WAL ME'RAAJ.
 ASSALAAMO A'LAA
 OMARAAA-IL ISLAAME
 WA MOLOOKIL EEMAAN.
 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.

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.

مَاذَا صَمِيتَ مِنَ الْخَيْرَاتِ يَا طُوسُ

يَا أَرْضَ طُوسٍ سَقَاكَ اللَّهُ رَحْمَتَهُ

MAA ZAA ZAMINTE MENAL KHAYRAATE YAA
 TOOS

YAA ARZA TOOSIN SAQAQIL LAAHO
 RAHMATAHU

O land of Tus, Allah has showered you with His mercy. O Tus, you have been entrusted with the pure one.

شَخْصٌ تَوَى بِسَنَابَادِ مَرْمُوسٌ

SHAKSUN SAWAA BE-SANAABAADA
MARMOOSUN

Your land has become pure in this world, for the one buried in a tomb in Sanabad

فِي رَحْمَةِ اللَّهِ مَعْمُورٌ وَ مَعْمُوسٌ

FEE RAHMATIL LAAHE MAGHMOORUN WA
MAGHMOOSUN

is a honorable person in Islam, the field that is immersed in the abundant mercy of Allah.

حِلْمٌ وَ عِلْمٌ وَ تَطْهِيرٌ وَ تَقْدِيسٌ

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.

وَ بِالْمَلَائِكَةِ الْأَطْهَارِ مُحْرُوسٌ

WA BIL-MALAAA-EKATIL ATHAARE
MAHROOSUN

It is a matter of pride for you to contain his body guarded by pure angels

فَرَبْعُهُ أَهْلٌ مِنْكُمْ وَ مَأْنُوسٌ

FA-RAB-O'HU AAHELUN MINKUM WA
MAANOOSO

at all times you have our Imam of guidance whose resting-place is with you,

وَ ظَلَّ أَسَدَ الشَّرَى قَدْ صَمَّهَا الْحَيْسُ

WA ZALLO USDASH SHARAA QAD
ZAMMAHAL KHEESO

one to whom the stars of the heavenly religion are intimate.

تُرْجَى مَطَالَعُهَا مَا حَنَّتِ الْعَيْسُ

TURJAA MATAALE-O'HAA MAA HANNATIL
E'ESO

They are twelve (Imams) from whom everyone hopes for good at all times.

فَالْحَقُّ فِي عَيْرِكُمْ دَاجٍ وَ مَطْمُوسٌ

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.

الْسَّلَامُ عَلَى مُنْتَحَرِ الْأَبْرَارِ وَ نَائِيِ الْمَرَارِ

ASSALAAMO
MUFTAKHARIL

A'LAAA
ABRAARE

Peace be on the pride of
the pious one, and the

طَابَتْ بَقَاعُكَ فِي الدُّنْيَا وَ طَابَ بِهَا

TAABAT BOQAA-O'KE FID DUNYAA WA
TAABA BEHAA

شَخْصٌ عَزِيزٌ عَلَى الْإِسْلَامِ مَصْرَعٌ

SHAKSUN A'ZEEZUN A'LAL ISLAAME
MASRA-O'HU

يَا قَبْرَهُ أَنْتَ قَبْرٌ قَدْ تَصَمَّمَهُ

YAA QABRAHU ANTA QABRUN QAD
TAZAMMANAHU

فَأَفْخَرَ بِأَنَّكَ مَعْبُوطٌ بِجُثَّتِهِ

FA-AFKHARA BE-ANNAKA MAGHBOOTUN
BE-JUSSATEHI

فِي كُلِّ عَصْرِ لَنَا مِنْكُمْ إِمَامٌ هُدًى

FEE KULLE A'SRIN LANAA MINKUM EMAAMO
HODAN

أَمَسَتْ نُجُومُ سَمَاءِ الدِّينِ أَفْلَافٌ

AMSAT NOJOMO SAMAAA-ID DEENE
AAFELATAN

غَابَتْ ثَمَانِيَّةٌ مِنْكُمْ وَ أَرْبَعَةٌ

GHAABAT SAMAANEYATUN MINKUM WA
ARBA-A'TUN

حَتَّى مَتَى يَذْهَبَ الْحَقُّ الْمُبِينُ بِكُمْ

HATTAA MATAA YAZHARAL HAQQUL
MONEERO BEKUM

و شَرَطَ دُخُولَ الْجَنَّةِ وَ النَّارِ. السَّلَامُ
 عَلَى مَنْ لَمْ يَقْطَعْ اللَّهُ عَنْهُمْ صَلَوَاتِهِ فِي
 آثَاءِ السَّاعَاتِ وَ بِهِمْ سَكَنَتِ السَّوَائِكُ وَ
 تَحَرَّكَتِ الْمُتَحَرِّكَاتِ. السَّلَامُ عَلَى مَنْ
 جَعَلَ إِمَامَتَهُمْ مُمَيَّزَةً بَيْنَ الْفَرِيقَيْنِ كَمَا تَعَبَّدَ
 بِوَلَايَتِهِمْ أَهْلُ الْخَافِقِينَ. السَّلَامُ عَلَى مَنْ
 أَحْيَى اللَّهُ بِهِمْ دَارِسَ حِكْمِ النَّبِيِّينَ وَ
 ابْتَنَعَهُمْ بِوَلَايَتِهِمْ لِتَمَامِ كَلِمَةِ اللَّهِ رَبِّ
 الْعَالَمِينَ. السَّلَامُ عَلَى شُهُورِ الْحَوْلِ وَ
 عَدَدِ السَّاعَاتِ وَ عَدَدِ لَا إِلَهَ إِلَّا اللَّهُ فِي
 رُفُومِ (الرُّفُومِ) الْمُسْطَرَاتِ. السَّلَامُ عَلَى
 إِقْبَالِ الدُّنْيَا وَ سُغُودِهَا وَ مَنْ سَأَلُوا عَنْ
 كَلِمَةِ التَّوْحِيدِ فَقَالُوا نَحْنُ وَ اللَّهُ مِنْ
 شُرُوطِهَا. السَّلَامُ عَلَى مَنْ يُعَلِّلُ وُجُودَ
 كُلِّ مَخْلُوقٍ بِوَلَايَتِهِمْ وَ مَنْ حَظَبَتْ لَهُمْ
 الْخُطْبَاءُ.

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'LA 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-MOSATTARAAT.
 ASSALAAMO A'LAA
 IQBAALID DUNYAA WA SO-
 O'ODEHAA WA MAN SO-
 ELOO A'N KALEMATIT
 TAWHEEDE FAQAALOO
 NAHNO WAL LAAHE MIN
 SHOROOTEHAA.
 ASSALAAMO A'LAA MAN
 YO-A'LLALO WOJODOO

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
 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

KULLE MAKHLOOQIN BE-
WELAA-EHIM WA MAN
KHATABAT LAHOMUL
KHOTA-BAAA.

creature, the preachers
address.

بُئِ أَفْضَلُ مَنْ يَشْرَبُ صَوْبَ الْعَمَامِ

بِسَبْعَةِ آبَاءٍ هُمْ مَا بَيْنُ؟

HUM AFZALO MAN YASHRABO SAWBAL
GHAMAAME.

BE-SAB-A'TE AABAAA-IN HUM MAA HUM?

With the seven ancestors (of the Imam) who they are? They are the best of creation on whom the cloud rains.

الْسَّلَامُ عَلَى مَنْ عَلَا مَجْدُهُمْ وَ تَنَازَلَتْهُمْ وَ
فَاقَ الْأَوَّلِينَ وَ الْآخِرِينَ أَبَاؤُهُمْ وَ
أَبْنَاؤُهُمْ. السَّلَامُ عَلَى مَنْ افْتَخَرَ الْفَخْرُ
بِفَخْرِهِمْ وَ عَلَا بِهِمْ بَوُجُوبِ الصَّلَاةِ
عَلَيْهِمْ وَ طَهَّرَتْهُمُ الْطَهَارَةُ تَيْبَانِهِمْ. السَّلَامُ عَلَى قَمَرِ
الْأَقْمَارِ وَ فَخْرِ الْأَبْرَارِ الْمُتَكَلِّمِ مَعَ كُلِّ
لُغَةٍ بِلِسَانِهِمُ الْقَائِلِ لِشَيْعَتِهِ مَا كَانَ اللَّهُ
لِيُؤَيِّيَ إِمَامًا عَلَى أُمَّةٍ حَتَّى يُعْرِفَهُ بِلُغَاتِهِمْ
وَ أَدْيَانِهِمْ. السَّلَامُ عَلَى فُرَجَةِ الْقُلُوبِ وَ
فَرْجِ الْمَكْرُوبِ وَ شَرِيفِ الْأَشْرَافِ وَ
مَفْخَرِ عَبْدٍ مَنَافٍ يَا لَيْتَنِي كُنْتُ مِنْ
الطَّائِفِينَ بِعَرْصَةِ حَضْرَتِهِ مُسْتَشْهِدًا
لِبَهْجَةِ مُوَاسَّتَتِهِ.

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 LAHO LE-
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

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 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

HAZRATEHI MUSTASHEDAN al-Manaf. If only I was
LE-BAHJATE MO- around his court and in
AANASATEH. his presence, I would give
my life due to the joy of
his friendship.

كَأَنَّ بَيْنَكُمْ جُعِلَ الطَّوْفُ

أَطُوفُ بَيْنَكُمْ فِي كُلِّ حِينٍ

KA-ANNA
TAWAAFO.

BE-BAABEKUM

JO-E'LAT

ATOOFO BE-BAABEKUM FEE KULLE HEENIN

I would go around your door at all times as if it is required to go around your door.

السَّلَامُ عَلَى الْإِمَامِ الرَّؤُوفِ الَّذِي هَبَّجَ
أَحْزَانَ يَوْمِ الطُّفُوفِ بِاللَّهِ أَقْسِمُ وَ بِآبَائِكَ
الْأَطْهَارِ وَ بِابْنَتِكَ الْمُتَّحِينَ الْأَبْرَارِ لَوْ لَا
بُعْدُ الشَّقَّةِ حَيْثُ شَطَّتْ بِكُمْ الدَّارُ
لَقَضَيْتُ بَعْضَ وَاجِبِ حَقِّكُمْ بِتَكَرُّرِ
الْمَزَارِ. السَّلَامُ عَلَيْكُمْ يَا حُمَاةَ الدِّينِ وَ
أَوْلَادَ النَّبِيِّينَ وَ سَادَةَ الْمَخْلُوقِينَ وَ رَحْمَةُ
اللَّهِ وَ بَرَكَاتُهُ.

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
WAAJEBA HAQKEKUM BE-
TAKRAARIL MAZAAR.
ASSALAAMO A'LAYKUM
YAA HOMAATAD DEENE WA
AWLAADAN NABIYYEENA
WA SAADATIL
MAKHLOOQEENA WA
RAHMATUL LAAHE WA
BARAKAATOH.

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
the mercy and blessings
of Allah be on you."

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

¹ Behaar al-Anwaar, vol. 102, p. 52; Arba-a'h Ayyaam, p. 55; Tohfa-e-Toosiyyah, p. 90

salaat 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.'

اَللّٰهُمَّ اِنِّیْ اَسْئَلُكَ یَا اَللهُ الدَّائِمُ فِی
مُلْكِهِ الْقَائِمُ فِی عِزِّهِ الْمَطَاعُ فِی سُلْطَانِهِ
الْمُتَقَرَّدُ فِی کِرَامَتِهِ الْمُتَوَجِّدُ فِی دِیْمُومِیَّتِهِ
بِقَائِهِ الْعَادِلُ فِی بَرِّیَّتِهِ الْعَالِمُ فِی قَصِیَّتِهِ
الْكَرِیْمُ فِی تَاخِیْرِ عُقُوبَتِهِ. اَلِهٰی حَاجَاتِی
مَضْرُوْفَةُ الْبَیْکِ وَ اَمَالِیْ مَوْفُوْقَةُ لَدَیْکِ
وَ کَلِّمَا وَفَّقْتَنِیْ بِخَیْرِ فَانْتَ دَلِیْلِیْ عَلَیْهِ
وَ طَرِیْقِیْ اِلَیْهِ یَا قَدِیْرًا لَا تُؤَدُّهُ الْمَطَالِبُ
یَا مَلِیًّا یَلْجَا اِلَیْهِ کُلُّ رَاغِبٍ مَا زِلْتُ
مَصْحُوْبًا مِنْکِ بِالنِّعَمِ جَارِعًا عَلٰی
عَادَاتِ الْاِحْسَانِ وَ الْکَرَمِ. اَسْئَلُکَ
بِالْفِدْرَةِ النَّافِذَةِ فِی جَمِیْعِ الْاَشْیَاءِ وَ
قَضَائِکِ الْمُبْرَمِ الَّذِیْ تُحْجِبُهُ بِاَیْسَرِ
الدَّعَاءِ وَ بِالنَّظَرَةِ الَّتِیْ نَظَرْتَ بِهَا اِلٰی
الْحِجَابِ فَتَسَامَحْتَ وَ اِلٰی الْاَرْضِیْنَ
فَتَسَطَّحْتَ وَ اِلٰی السَّمَوَاتِ فَارْتَفَعْتَ
وَ اِلٰی الْبَحَارِ فَتَفَجَّرْتَ. یَا مَنْ جَلَّ عَنْ
اَدْوَابِ لَحَظَاتِ الْبَشَرِ وَ لَطَفَ عَنْ
دَقَائِقِ خَطَرَاتِ الْفِکْرِ لَا تُحْمَدُ یَا
سَیِّدِیْ اِلَّا بِتَوْفِیْقِ مِنْکِ یُثْمِنُیْ حَمْدًا
وَ لَا تُشْکَرُ عَلٰی اَضْعَفِ مِثْلٍ اِلَّا
اِسْتَوْجَبْتَ بِهَا شُکْرًا فَمَتٰی تُحْصٰی
نَعْمَاؤُکَ یَا اَلِهٰی وَ نَحَازِی الْاَوْکَ یَا
مَوْلَایْ وَ تُکَاْفِی صَنَائِعُکَ یَا سَیِّدِیْ وَ

ALLAAHUMMA INNEE AS-
ALOKA YAA ALLAHAHUD
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'QOQBATEHI. ELAAHI
HAAJAATEE
MASROOFATUN ELAYKA
WA AAMAALAE
MAWQOOFATUN
LADAYKA WA KULLAMAA
WAFFAQ-TANEE BE-
KHAYRIN FA-ANTA
DALEELAE A'LAYHE WA
TAREEQEE ELAYHE YAA
QADEERAN LAA
TAUDDOHUL MATAALEBO
YAA MALIYYAN YAL-JAO
ELAYHE KULLO
RAAGHEBIN MAAZILTO
MASHOOBAN MINKA BIN-
NE-A'ME JAARE-A'N
A'LAA A'ADAATIL
EHSAANE WAL KARAME.
ASALOKA BIL QUDRATIN
NAAFEZATE FEE JAMEE-
I'L ASH-YAAA-E WA

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 things and Your definite decree which can be warded off by the easiest of supplication and by the vision with which when You

مِنْ نَعْمِكَ يَحْمَدُ الْحَامِدُونَ وَ مِنْ
 شُكْرِكَ يَشْكُرُ الشَّاكِرُونَ وَ أَنْتَ
 الْمُعْتَمِدُ لِلذُّنُوبِ فِي عَفْوِكَ وَ النَّاشِئُ
 عَلَى الْخَاطِئِينَ جَنَاحَ سَيْتَرِكَ وَ أَنْتَ
 الْكَاشِفُ لِلضَّرِّ بِيَدِكَ. فَكَمْ مِنْ سَيِّئَةٍ
 أَخْفَا جِلْمُكَ حَتَّى دَخَلْتَ وَ حَسَنَةٍ
 صَاعَقَهَا فَضْلُكَ حَتَّى عَظُمْتَ عَلَيْهَا
 مُجَازَاتُكَ جَلَّتْ أَنْ يُخَافَ مِنْكَ إِلَّا
 الْعَدْلُ وَ أَنْ يُرْجَى مِنْكَ إِلَّا الْإِحْسَانُ
 وَ الْفَضْلُ فَاْمُنْ عَلَى بِمَا أَوْجَبَهُ فَضْلُكَ
 وَ لَا تَخْذُلْنِي بِمَا يَحْكُمُ بِهِ عَذْلُكَ.
 سَيِّدِي لَوْ عَلِمْتَ الْأَرْضُ بِذُنُوبِي
 لَسَاحَتْ بِي أَوْ الْجِبَالُ لِهَدْثِي أَوْ
 السَّمَوَاتُ لَا اخْتَطَفْتَنِي أَوْ الْبَحَارُ
 لَأَعْرِقْتَنِي سَيِّدِي سَيِّدِي سَيِّدِي
 مَوْلَايَ مَوْلَايَ مَوْلَايَ قَدْ تَكَرَّرَ وَ
 وَقُوفِي لِضِيَّافَتِكَ فَلَا تَحْرِمْنِي مَا
 وَعَدْتَ الْمُتَعَرِّضِينَ لِمُسْتَلَيْكَ. يَا
 مَعْرُوفَ الْعَارِفِينَ يَا مَعْبُودَ الْعَابِدِينَ يَا
 مَشْكُورَ الشَّاكِرِينَ يَا جَلِيلَ الذَّاكِرِينَ
 يَا مَحْمُودَ مَنْ حَمَدَهُ يَا مَوْجُودَ مَنْ
 طَلَبَهُ يَا مَوْصُوفَ مَنْ وَحَدَهُ يَا مَحْبُوبَ
 مَنْ أَحَبَّهُ يَا عَوْتَ مَنْ أَرَادَهُ يَا مَقْصُودَ
 مَنْ أَنْابَ إِلَيْهِ يَا مَنْ لَا يَغْلُمُ الْغَيْبَ إِلَّا
 بُؤَ يَا مَنْ لَا يَصْرِفُ السُّوءَ إِلَّا بُؤَ يَا
 مَنْ لَا يُدِيرُ الْأَمْرَ إِلَّا بُؤَ يَا مَنْ لَا يَغْفِرُ
 الذَّنْبَ إِلَّا بُؤَ يَا مَنْ لَا يَخْلُقُ الْخَلْقَ
 إِلَّا بُؤَ يَا مَنْ لَا يَنْزِلُ الْغَيْثَ إِلَّا بُؤَ

QAZAA-EKAL MUBRAMIL
 LAZEE TAHJOBOHU BE-
 AYSARID DO-A'AA-E WA
 BIN-NAZRATIL LATEE
 NAZARTA BEHAA ELAL
 JEBAALE FA-
 TASHAAMAKHAT WA
 ELAL ARAZEENA FA-
 TASATTAHAT WA ELAS
 SAMAAWAATE FARTAF-
 A'T WA ELAL BEHAARE
 FA-TAJAJARAT. 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 MAWLAAAYA WA
 TOKAAFAY SANAAA-E-
 O'KA YAA SAYYEDEE WA
 MIN NE-A'MEKA
 YAHMADUL
 HAAMEDOONA WA MIN
 SHUKREKA YASHKORUSH
 SHAAKEROONA WA
 ANTAL MO'TAMADO LIZ-
 ZONOOBE FEE A'FWEKA
 WAN NAASHERO A'LAL
 KHAATE-EENA JANAHA
 SITREKA WA ANTAL
 KAASHEFO LIZ-ZURRE

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

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ
 لِي يَا خَيْرَ الْغَافِرِينَ. رَبِّ إِنِّي
 أَسْتَغْفِرُكَ أَسْتَغْفِرُكَ حَيَاءً وَ
 أَسْتَغْفِرُكَ أَسْتَغْفِرُكَ رَجَاءً وَ
 أَسْتَغْفِرُكَ أَسْتَغْفِرُكَ إِنَاءً وَ أَسْتَغْفِرُكَ
 أَسْتَغْفِرُكَ رَغْبَةً وَ أَسْتَغْفِرُكَ أَسْتَغْفِرُكَ
 رَبِّبَةً وَ أَسْتَغْفِرُكَ أَسْتَغْفِرُكَ طَاعَةً وَ
 أَسْتَغْفِرُكَ أَسْتَغْفِرُكَ إِيْمَانٍ وَ
 أَسْتَغْفِرُكَ أَسْتَغْفِرُكَ إِقْرَارٍ وَ
 أَسْتَغْفِرُكَ أَسْتَغْفِرُكَ إِخْلَاصٍ وَ
 أَسْتَغْفِرُكَ أَسْتَغْفِرُكَ تَقْوَى وَ
 أَسْتَغْفِرُكَ أَسْتَغْفِرُكَ تَوَكُّلٍ وَ
 أَسْتَغْفِرُكَ أَسْتَغْفِرُكَ ذِلَّةً وَ أَسْتَغْفِرُكَ
 أَسْتَغْفِرُكَ أَسْتَغْفِرُكَ لَكَ بَارِبِ مِنْكَ إِلَيْكَ
 فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَبْ
 عَلَيَّ وَ عَلَى وَالِدَيَّ بِمَا تَبْتُ وَ تَتُوبُ
 عَلَى جَمِيعِ خَلْقِكَ يَا أَرْحَمَ الرَّاحِمِينَ. يَا
 مَنْ تُسَلِّي بِالْعَفْوِ الرَّحِيمِ يَا مَنْ تُسَلِّي
 بِالْعَفْوِ الرَّحِيمِ يَا مَنْ تُسَلِّي بِالْعَفْوِ
 الرَّحِيمِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ
 اقْبَلْ تَوْبَتِي وَ زَكِّ عَمَلِي وَ اشْكُرْ
 سَعْيِي وَ ارْحَمْ صَرَاعَتِي وَ لَا تَحْجُبْ
 صَوْتِي وَ لَا تَحْبِثْ مَسْئَلَتِي يَا غَوْثَ
 الْمُسْتَغِيثِينَ وَ أبلغْ أَيْمَتِي سَلَامِي وَ
 دُعَائِي وَ شَقِّعْهُمْ فِي جَمِيعِ مَا سَأَلْتُكَ وَ
 أَوْصِلْ بِدِيَّتِي إِلَيْهِمْ كَمَا يَنْبَغِي لَهُمْ وَ
 زِدْهُمْ مِنْ ذَلِكَ مَا يَنْبَغِي لَكَ
 بِأَصْعَافٍ لَا يُخْصِيهَا غَيْرُكَ وَ لَا حَوْلَ

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 EHSAAANO
 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 LE-MAS-
 ALATEKA. YAA
 MA'ROOFAL A'AREFEENA
 YAA MA'BOODAL
 A'ABEDEENA YAA
 MASHKOORASH
 SHAAKEREENA YAA
 JALEESAZ ZAAKEREENA
 YAA MAHMOODA MAN

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

وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ وَ صَلَّى	HAMEDAHU	YAA	praised One of those who
اللَّهُ عَلَى طَيِّبِ الْمُرْسَلِينَ مُحَمَّدٍ وَ إِلِهِ	MAWJOODA	MAN	extoll Him and O the
الطَّائِرِينَ.	TALABAHU	YAA	present One of those who
	MAWSOOFA	MAN WAH-	seek Him, O the described
	HADAHU	YAA MAHBOOBA	One of those who consider
	MAN AHABBAHU	YAA	Him to be one! O the
	GHAWSA	MAN	Beloved of those who love
	ARAADAHU	YAA	Him, O the Succour of those
	MAQSOODA	MAN	who desire Him, O the
	ANAABA	ELAYHE YAA	object of desire of those
	MAN LAA	YA'LAMUL	who turn to Him, O the One
	GHAYBA	ILLAA HOWA	except Whom, none knows
	YAA MAN LAA	YASREFUS	the unseen, O the One
	SOOO-A	ILLAA HOWA	except Whom, none can
	YAA	MAN LAA	repel evil, O the One except
	YODABBERUL	AMRA	Whom none can regulate
	ILLAA HOWA	YAA MAN	the affairs, O the One,
	LAA YAGHFERUZ	ZANBA	except Whom, none can
	ILLAA HOWA	YAA MAN	forgive sins. O the One,
	LAA	YAKHLOKUL	except Whom none can
	KHALQA	ILLAA HOWA	create the creation, O the
	YAA	MAN LAA	One except whom none can
	YONAZZELUL	GHAYSA	send down rain, bless
	ILLAA HOWA	SALLE	Muhammad (s.a.w.a.) and
	A'LAA MOHAMMADIN	WA	his progeny (a.s.) and
	AALE	MOHAMMADIN	forgive me, O the best of
	WAGH FIR	LEE YAA	forgivers. O my Lord! I seek
	KHAYRAL		forgiveness from You, a
	GHAAFEREENA.	RABBE	forgiveness of shame And I
	INNEE	ASTAGHFEROKAS	seek forgiveness from You, a
	TIGHFAARA	HAYAA-IN WA	forgiveness of hope. And I
	ASTAGHFEROKAS		seek forgiveness from You, a
	TIGHFAARA	RAJAA-IN WA	forgiveness of repentance.
	ASTAGHFEROKAS		And I seek forgiveness from
	TIGHFAARA	ENAABATIN	You, a forgiveness of
	WA	ASTAGHFEROKAS	yearning. And I seek
	TIGHFAARA	RAGH-BATIN	forgiveness from You, a
	WA	ASTAGHFEROKAS	forgiveness of obedience.
	TIGHFAARA	RAHBATIN	And I seek forgiveness from
	WA	ASTAGHFEROKAS	
	TIGHFAARA	TAA-A'TIN	
	WA	ASTAGHFEROKAS	

TIGHFAARA EEMAANIN
 WA ASTAGHFEROKAS
 TIGHFAARA IQRAARIN WA
 ASTAGHFEROKAS
 TIGHFAARA IKHLAASIN
 WA ASTAGHFEROKAS
 TIGHFAARA TAQWAA WA
 ASTAGHFEROKAS
 TIGHFAARA TAWAKKOLIN
 WA ASTAGHFEROKAS
 TIGHFAARA ZILLATIN WA
 ASTAGHFEROKAS
 TIGHFAARA A'AMELIN
 LAKA HAAREBIN MINKA
 ELAYKA FA-SALLE A'LAA
 MOHAMMADIN WA AALE
 MOHAMMADIN WA TUB
 A'LAYYA WA
 WAALEDAYYA BEMAA
 TUBTA WA TATOBO
 A'LAA JAMEE-E'
 KHALQEKA YAA
 ARHAMAR RAAHEMEENA.
 YAA MAN TOSAMMAA BIL-
 GHAFORIR RAHEEME
 YAA MAN TOSAMMAA BIL-
 GHAFORIR RAHEEME
 YAA MAN TOSAMMAA BIL-
 GHAFORIR RAHEEME
 SALLE A'LAA
 MOHAMMADIN WA AALE
 MOHAMMADIN WAQ BAL
 TAWBATEE WA ZAKKE
 A'MALEE WASH KUR
 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-

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 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

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

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 blessings of Allah be on the most purified of all the Apostles, Muhammad (s.a.w.a.) and his infallible progeny (a.s.).¹

(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:

اَللّٰهُمَّ صَلِّ عَلٰى عَلِيٍّ بْنِ مُوسَى الرِّضَا
 الْمُرْتَضَى الْاِمَامِ النَّقِيِّ النَّقِيِّ وَ
 حُجَّتِكَ عَلٰى مَنْ فَوْقَ الْاَرْضِ وَ مَنْ
 تَحْتَ الثَّرَى الصِّدِّيقِ الشَّهِيدِ صَلَاةً
 كَثِيْرَةً تَامَّةً (نَامِيَةً) زَاكِيَةً مُتَوَاصِلَةً
 مُتَوَاتِرَةً مُتَرَادِفَةً كَاَفْضَلِ مَا صَلَّيْتَ
 عَلٰى اَحَدٍ مِّنْ اَوْلِيَائِكَ.

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

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

¹ Behaar al-Anwaar, vol. 102, p. 55; Mafaateeh al-Jenan, p. 1145

TAAMMATAN
(NAAAMEYATAN)
ZAAKEYATAN
MOTAWAASELATAN
MOTAWAATERATAN
MOTARAADEFATAN KA-
AFZALE MAA SALLAYTA
A'LAA AHADIM MIN
AWLEYAAA-EKA.

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

(6) Sixth Ziyaarat of Imam Reza (a.s.)

The author of the book 'Rauzah al-Azkaar'² 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:

اَلسَّلَامُ عَلَیْكُمْ يَا اَهْلَ بَيْتِ النَّبُوَّةِ وَ
مَعْدِنِ الرِّسَالَةِ وَ خُزَّانِ الْعِلْمِ وَ مُنْتَهَى
الْحِلْمِ وَ اَصُوْلَ الْكَرَمِ وَ قَائِدَ الْاُمَمِ وَ
سُلْطَانَ الْعِبَادِ وَ دَعَائِمَ الْاَخْيَارِ وَ
عَنَاصِرَ الْاَبْرَارِ وَ مَنَاصِةَ الْعِبَادِ وَ اَرْكَانَ
الْبِلَادِ وَ اَبْوَابَ الْاِيْمَانِ وَ اَمَنَاءَ الرَّحْمَنِ
وَ سُلَالَهَ النَّبِيِّينَ وَ صَفْوَةَ الْمُرْسَلِينَ وَ
عِتْرَةَ خَيْرَةِ رَسُوْلِ رَبِّ الْعَالَمِينَ اَلسَّلَامُ
عَلَيْكُمْ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ.

ASSALAAMO A'LAYKUM
YAA AHLA BAYTIN
NOBUWWATE WA
MA'DENAR RESAALATE
WA KHUZZAANAL I'LME
WA MUNTAHAL HILME WA
OSOOLAL KARAME WA
QAAA-EDAL OMAME WA
SULTAANAL E'BAADE WA
DA-A'AA-EMAL
AKHYAARE WA
A'NAASERAL ABRAARE
WA MANAASSATAL
E'BAADE WA ARKAANAL
BELAADE WA ABWAABAL

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,

¹ Behaar al-Anwaar, vol. 102, p. 50; Tohfah al-Zaaer, p. 291; Mirza Aaqaa Jamaal Khunsaari, p. 56

² 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'.

EEMAANE WA OMANAAA-
AR RAHMAANE WA
SOLAALATAN
NABIYYEENA WA
SAFWATAL MURSALEENA
WA I'TRATA KHEYARATE
RASOOLE RABBIL
A'ALAMEENA
ASSALAAMO A'LAYKUM
WA RAHMATUL LAAHE
WA BARAKAATOH.

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.

When you enter the holy shrine recite the permission for entry:

يَا مَوْلَايَ وَابْنَ مَوْلَايَ أَنَا عَبْدُكَ وَ
ابْنُ عَبْدِكَ الدَّلِيلُ بَيْنَ يَدَيْكَ الْمُعْتَرِفُ
بِحَقِّكَ جَائِكَ مُسْتَجِيرًا بِذِمَّتِكَ قَاصِدًا
لِحَرَمِكَ مُتَوَجِّهًا لِمَقَامِكَ مُتَوَسِّلًا إِلَى
اللَّهِ بِكَ ءَاذُخُلُ يَا اللَّهُ ءَاذُخُلُ
رَسُولَ اللَّهِ ءَاذُخُلُ يَا أَمِيرَ الْمُؤْمِنِينَ
ءَاذُخُلُ يَا فَاطِمَةَ الزَّهْرَاءِ ءَاذُخُلُ
حَسَنُ الْمُجْتَبَى ءَاذُخُلُ يَا حُسَيْنَ
الشَّهِيدَ ءَاذُخُلُ يَا زَيْنَ الْعَابِدِينَ ءَاذُخُلُ
يَا مُحَمَّدُ الْبَاقِرَ ءَاذُخُلُ يَا جَعْفَرَ
الصَّادِقَ ءَاذُخُلُ يَا مُوسَى الْكَاطِمَ
ءَاذُخُلُ يَا حُجَّةَ اللَّهِ ءَاذُخُلُ أَيُّهَا
الْمَلَائِكَةُ الْمُخَدِّقُونَ فِي بَدَا الْمَشْهَدِ
عَلَيْكَ سَلَامُ اللَّهِ يَا مَوْلَايَ وَابْنَ
مَوْلَايَ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

YAA MAWLAAYA WABNA
MAWLAAYA ANAA
A'BDOKA WABNO
A'BDEKAZ ZALEELO
BAYNA YADAYKAL
MO'TAREFO BE-HAQQEKA
JAAA-AKA MUSTAJEERAN
BE-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'ABEDEEN A-ADKHOLO
YAA MOHAMMADONIL
BAAQER A-ADKHOLO YAA

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 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-
Aabedeem? May I enter, O
Muhammad, the splitter
of knowledge? May I
enter, O Ja'far, the
truthful? May I enter, O

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.

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.

While entering in put your right foot first and recite:

بِسْمِ اللَّهِ وَ بِاللَّهِ عَلَى مِلَّةِ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَ آلهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا
اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ
مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ وَ أَنَّنِّي عَلِيٌّ وَائِي
اللَّهُ.

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 RASOOLHU WA
ANNA A'LIYYAN
WALIYYUL LAAH.

In the name of Allah, and
by Allah, on the path of
Messenger of Allah, peace
of Allah be upon him and
his progeny, I bear
witness that there is no
god but Allah. He is alone,
there is no partner to
Him. And I bear witness
that Muhammad is His
slave and Prophet, and
that Ali is the friend of
Allah.

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:

السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ وَ ابْنَ وَلِيِّهِ
السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَ ابْنَ
حُجَّتِهِ السَّلَامُ عَلَيْكَ يَا نُورَ اللَّهِ فِي
ظُلُمَاتِ الْأَرْضِ السَّلَامُ عَلَيْكَ يَا عِمَادَ
الدِّينِ السَّلَامُ عَلَيْكَ يَا وَارِثَ آدَمَ صَفِيِّ

ASSALAAMO A'LAYKA
YAA WALIYYAL LAAHE
WABNA WALIYYEHI
ASSALAAMO A'LAYKA
YAA HUJJATAL LAAHE
WABNA HUJJATEHI
ASSALAAMO A'LAYKA
YAA NOORAL LAAHE FEE

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

اللَّهُ السَّلَامُ عَلَيْكَ يَا وَارِثَ نُوحٍ نَجِيِّ
 اللَّهُ السَّلَامُ عَلَيْكَ يَا وَارِثَ إِبْرَاهِيمَ
 خَلِيلِ اللَّهِ السَّلَامُ عَلَيْكَ يَا وَارِثَ
 إِسْمَاعِيلَ ذَبِيحِ اللَّهِ السَّلَامُ عَلَيْكَ يَا
 وَارِثَ مُوسَى كَلِيمِ اللَّهِ السَّلَامُ عَلَيْكَ يَا
 وَارِثَ عِيسَى رُوحِ اللَّهِ السَّلَامُ عَلَيْكَ يَا
 وَارِثَ مُحَمَّدٍ حَبِيبِ اللَّهِ السَّلَامُ عَلَيْكَ
 يَا وَارِثَ أَمِيرِ الْمُؤْمِنِينَ وَلِيِّ اللَّهِ السَّلَامُ
 عَلَيْكَ يَا وَارِثَ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ
 فَاطِمَةَ الرَّبَّرَاءِ السَّلَامُ عَلَيْكَ يَا وَارِثَ
 الْحُسَيْنِ وَ الْحُسَيْنِ السَّلَامُ عَلَيْكَ يَا
 وَارِثَ عَلِيِّ بْنِ الْحُسَيْنِ زَيْنِ الْعَابِدِينَ
 السَّلَامُ عَلَيْكَ يَا وَارِثَ مُحَمَّدِ بْنِ عَلِيٍّ
 بَاقِرِ عِلْمِ الْأَوَّلِينَ وَ الْآخِرِينَ السَّلَامُ
 عَلَيْكَ يَا وَارِثَ جَعْفَرِ بْنِ مُحَمَّدٍ
 الصَّادِقِ النَّبَايِ الْأَمِينِ السَّلَامُ عَلَيْكَ يَا
 وَارِثَ مُوسَى بْنِ جَعْفَرٍ الْكَاطِمِ السَّلَامُ
 عَلَيْكَ أَيُّهَا الصِّدِّيقُ الشَّهِيدُ الْعَرِيبُ
 الْمُسْمُومُ الْمُقْتُولُ أَشْهَدُ بِاللَّهِ أَنَّكَ أَقَمْتَ
 الصَّلَاةَ وَ أَتَيْتَ الزَّكَاةَ وَ أَمَرْتَ
 بِالْمَعْرُوفِ وَ نَهَيْتَ عَنِ الْمُنْكَرِ وَ
 عَبَدْتَ اللَّهَ مُخْلِصًا حَتَّى أَتَاكَ الْيَقِينُ قَتَلَ
 اللَّهُ مَنْ قَتَلَكَ بِالْأَيْدِي وَ الْأَلْسُنِ. عَلَيْكَ
 سَلَامُ اللَّهِ يَا مَوْلَايَ وَ رَحْمَةُ اللَّهِ وَ

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 HUSAIN.
 ASSALAAMO A'LAYKA
 YAA WAARESA A'LIYY
 IBNIL HUSAIN ZAYNIL
 A'ABEEDEN. ASSALAAMO
 A'LAYKA YAA WAARESA
 MOHAMMAD IBNE A'LIYYIN

of Allah in the darkness
 of the earth! Peace be on
 you, O pillar of religion!
 Peace be on you, O
 inheritor of Adam, the
 one chosen by Allah!
 Peace be on you, O
 inheritor of Nuh, the
 confidant of Allah! Peace
 be on you, O inheritor of
 Ibrahim, the friend of
 Allah! Peace be on you,
 O inheritor of Ismaeel,
 the one to be sacrificed
 for Allah! Peace be on
 you, O inheritor of
 Moosa, the one who
 spoke to Allah! Peace be
 on you, O inheritor of
 Eesaa, the spirit of Allah!
 Peace be on you, O
 inheritor of Muhammad,
 the beloved of Allah!
 Peace be on you, O
 inheritor of the
 Commander of the
 Faithful! Peace be on
 you, O inheritor of the
 mistress of the women
 of the worlds Faatemah
 al-Zahra! Peace be on
 you, O inheritor of al-
 Hasan and al-Husain!
 Peace be on you, O
 inheritor of Ali Ibn al-
 Husain, the ornament of
 the worshipers! Peace be
 on you, O inheritor of
 Muhammad Ibn Ali, the

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 YAQEENO.
 QATALAL LAAHO MAN
 QATALAKA BIL-AYDEE
 WAL ALSON. A'LAYKA
 SALAAMUL LAAHE YAA
 MAWLAAYA WA
 RAHMATUL LAAHE WA
 BARAKAATOH.

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:

اللَّهُمَّ إِلَيْكَ صَمَدْتُ مِنْ أَرْضِي وَ
 قَطَعْتُ الْبِلَادَ رَجَاءَ رَحْمَتِكَ فَلَا تُخَيِّبْنِي
 وَلَا تَرُدَّنِي بِغَيْرِ قَضَاءٍ حَوَائِجِي وَارْحَمْ
 تَقَلُّبِي عَلَى قَبْرِ بَنِي أَخِي رَسُولِكَ
 صَلَوَاتِكَ عَلَيْهِ وَآلِهِ بِأَيِّ أُمَّتٍ وَ أُمِّي
 أَتَيْتُكَ زَائِرًا وَافِدًا غَائِدًا مِمَّا جَنَيْتُ

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 QABR
 IBNE AKHEE RASOOLEKA

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

عَلَى نَفْسِي وَاحْتَطَبْتُ عَلَى ظَهْرِي فَكُنْ
لِي شَافِعًا إِلَى اللَّهِ تَعَالَى يَوْمَ فُقْرِي وَ
فَاقَتِي فَإِنَّ لَكَ عِنْدَ اللَّهِ مَقَامًا مَحْمُودًا
وَ جَاهًا وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَ
صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ.

SALAWAATOKA A'LAYHE
WA AALEHI. BE-ABEE
ANTA WA UMMEE
ATAYTOKA ZAA-ERAN
WAAFEDAN A'A-EZAN
MIMMAA JANAYTO A'LAA
NAFSEE WAH-TATABTO
A'LAA ZAHREE FAKUN LEE
SHAAFI-A'N ELAL LAAHE
TA-A'ALAA YAWMA
FAQREE WA FAAQATEE
FA-INNA LAKA I'NDAL
LAAHE MAQAAMAN
MAHMOODAN WA JAAHAN
WAJEEHAN FID DUNYAA
WAL AAKHERATE WA
SALLAL LAAHO A'LAA
MOHAMMADIN WA AALEHI
AJMA-E'ENA.

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.

Then keep your left cheek on the holy grave and say:

اللَّهُمَّ إِنِّي اتَّقَرُّ بِكَ بِحُبِّهِمْ وَ اتَّوَسَّلُ
إِلَيْكَ بِوَلَايَتِهِمْ وَ اتَّوَلَّى أَخَرَبُكُمْ بِمَا
تَوَلَّيْتُ بِهِ أَوْلَهُمْ وَ أَبْرَأُ مِنْ كُلِّ وَلِيَجَةٍ
دُونِهِمْ. اللَّهُمَّ الْعَنِ الَّذِينَ بَدَّلُوا نِعَمَتَكَ
وَ اتَّبَعُوا نَبِيَّكَ وَ جَحَدُوا بِأَيَاتِكَ وَ
سَخِرُوا بِإِمَامِكَ وَ حَمَلُوا النَّاسَ عَلَى
اِكْتِفَائِي أَلِ مُحَمَّدٍ. اللَّهُمَّ إِنِّي اتَّقَرُّ
إِلَيْكَ بِاللُّغَةِ عَلَيْهِمْ وَ الْبَرَاءَةِ مِنْهُمْ فِي
الدُّنْيَا وَالْآخِرَةِ يَا أَرْحَمَ الرَّاحِمِينَ.

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
WA HAMALUN NAASA
A'LAA AKTAAFE AALE
MOHAMMADIN.
ALLAAHUMMA INNEE

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 urged people to oppress the family of Muhammad. O Allah! I seek closeness to

ATAQARRABO ELAYKA BIL
LA'-NATE A'LAYHIM WAL
BARAAA-ATE MINHUM FID
DUNYAA WAL AAKHERAH
YAA ARHAMAR
RAAHEMEEN.

You by cursing them and
by dissociating myself
from them in this world
and the next, O Most
Merciful of all.

Then come on the position of feet and say:

صَلَّى اللهُ عَلَيْكَ يَا بْنَ رَسُولِ اللهِ
صَلَّى اللهُ عَلَيْكَ يَا أَبَا الْحَسَنِ صَلَّى
اللهُ عَلَى رُوحِكَ الطَّيِّبِ وَ بَدَنِكَ
الرَّكِيِّ صَبَرْتَ وَ احْتَسَبْتَ وَ أَنْتَ
الصَّادِقُ الْمُصَدِّقُ قَتَلَ اللهُ مَنْ قَتَلَكَ
وَ لَعَنَ اللهُ مَنْ ظَلَمَكَ بِالْأَيْدِي
وَالْأَلْسُنِ. عَلَيْكَ سَلَامُ اللهِ يَا مَوْلَايَ
وَ ابْنَ مَوْلَايَ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ.
أَشْهَدُ أَنَّكَ الْإِمَامُ الْهُدَى وَ الْوَلِيُّ
الْمُرْشِدُ أَبْرَأُ إِلَى اللهِ مِنْ أَعْدَائِكَ وَ
أَتَقَرَّبُ إِلَى اللهِ بِمُؤَالَاتِكَ صَلَّى اللهُ
عَلَيْكَ وَ رَحْمَةُ اللهِ وَ بَرَكَاتُهُ.

SALLAL LAAHO A'LAYKA
YABNA RASOOLIL LAAH
SALLAL LAAHO A'LAYKA
YAA ABAL HASANE
SALLAL LAAHO A'LAA
ROOHEKAT TAYYEBE WA
BADANEKAZ ZAKIYYE
SABARTA WAH TASABTA
WA ANTAS SAADEQUL
MOSADDEQO QATALAL
LAAHO MAN
QATALALAKA LA-A'NAL
LAAHO MAN ZALAMAKA
BIL AYDEE WAL ALSONE.
A'LAYKA SALAAMUL
LAAHE YAA MAWLAAYA
WABNA MAWLAAYA WA
RAHMATUL LAAHE WA
BARAKAATOH. ASH-
HADO ANNAKAL
EMAAMUL HODAA WAL
WALIYYUL MURSHEDO
ABRA-O ELAL LAAHE MIN
A-A'DAAA-EKA WA
ATAQARRABO ELAL
LAAHE BE-
MOWAALAATEKA
SALLAL LAAHO A'LAYKA
WA RAHMATUL LAAHE
WA BARAKAATOH.

May Allah shower you with
His blessings, O son of
Messenger of Allah, may
Allah shower you with His
blessings, O Abul Hasan,
may Allah bless your pure
soul and chaste body. You
had patience and support
and you are the most
truthful and trustworthy.
May Allah fight those who
fight, and may Allah curse
those who wronged with
their hands and tongues.
Upon you peace of Allah, O
my master and the son of
my master and mercy of
Allah and His blessings. I
bear witness that you are
the Imam who guides, the
guardian who shows the
path, I turn to Allah by
dissociating from your
enemies and I seek
closeness to Allah by
befriending you. May Allah
send His blessings on you,
and the mercy and blessings
of Allah be on you.

Then go behind the head side and facing Karbala recite this ziyaarat:

السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللهِ وَ عَلَى ASSALAAMO A'LAYKA Peace be on you, O Abu

الْأَرْوَاحِ الَّتِي حَلَّتْ بِفَيْتَائِكَ وَ أَنَاخَتْ
بِرَحْلِكَ عَلَيْكَ مَتَى سَلَامُ اللَّهِ أَبَدًا مَا
بَقِيْتُ وَ بَقِيَ اللَّيْلُ وَ النَّهَارُ وَ لَا جَعَلَهُ
اللَّهُ أَحْزَرَ الْعَهْدِ مِنْ زِيَارَتِكُمْ السَّلَامُ عَلَى
الْحُسَيْنِ وَ الْحُسَيْنِ وَ عَلَى عَلِيٍّ بْنِ
الْحُسَيْنِ وَ عَلَى أَوْلَادِ الْحُسَيْنِ وَ عَلَى
أَصْحَابِ الْحُسَيْنِ وَ لَعْنَةُ اللَّهِ عَلَى قَاتِلِ
الْحُسَيْنِ. اَللّهُمَّ الْعَنْ أَوَّلَ ظَالِمٍ ظَلَمَ حَقَّ
مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اخِرَ تَابِعٍ لَهُ عَلَى
ذَلِكَ. اَللّهُمَّ الْعَنْ الْعِصَابَةَ الَّتِي جَاهَدَتْ
الْحُسَيْنَ وَ شَايَعَتْ وَ بَايَعَتْ وَ تَابَعَتْ
عَلَى قَتْلِهِ. اَللّهُمَّ الْعَنْهُمْ جَمِيعًا.

YAA ABAA A'BDIL LAAHE
WA A'LAL ARWAAHIL
LATEE HALLAT
BEFENAA-EKA WA
ANAAKHAT BE-RAHLEKA
A'LAYKA MINNE
SALAAMUL LAAHE
ABADAM MAA BAQEETO
WA BAQEYAL LAYLO
WAN NAHAARO WA LAA
JA-A'LAHUL LAAHO
AAKHERAL A'HDE MIN
ZEYAARATEKUM
ASSALAAMO A'LAL
HASANE WAL HUSAINE
WA A'LAA A'LIYY IBNIL
HUSAINE WA A'LAA
AWLAADIL HUSAINE WA
A'LAA ASHAABIL
HUSAINE WA LA'NATUL
LAAHE A'LAA QAATELIL
HUSAINE.
ALLAAHUMMAL A'N
AWWALA ZAALEMIN
ZALAMA HAQQA
MOHAMMADIN WA AALE
MOHAMMADIN WA
AAKHERA TAABE-I'N
LAHU A'LAA ZAALEKA
ALLAAHUMMAL A'NIL
E'SAABATAL LATEE
JAAHADATIL HUSAINA
WA SHAAYA-A'T WA BAA-
YA-A'T WA TAA-BA-A'T
A'LAA QATLEHI.
ALLAHUMMAL A'NHUM
JAMEE-A'N.

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.¹

Then come to head side of the holy grave and say:

¹ 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.

السَّلَامُ عَلَيْكَ يَا مَوْلَايَ وَابْنِ مَوْلَايَ
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ أَشْهَدُ أَنَّكَ تَشْهَدُ
مَقَامِي وَتَسْمَعُ كَلَامِي وَأَنْتَ حَيٌّ عِنْدَ
رَبِّكَ مَرْزُوقٌ وَنَسْأَلُ اللَّهَ رَبِّي وَرَبَّكُمْ
قَضَاءَ حَوَائِجِي فِي الدُّنْيَا وَالْآخِرَةِ يَا
أَرْحَمَ الرَّاحِمِينَ.

ASSALAAMO A'LAYKA
YAA MAWLAAYA WABNA
MAWLAAYA WA
RAHMATUL LAAHE WA
BARAKAATOH ASH-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.

Peace be on you of my master and the son of my master and mercy of Allah and His blessings. I testify 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.

Then move forward and say:

السَّلَامُ عَلَيْكَ أَيُّهَا الشَّهِيدُ السَّلَامُ
عَلَيْكَ أَيُّهَا الْإِمَامُ الْمَعْصُومُ السَّلَامُ
عَلَيْكَ أَيُّهَا الْإِمَامُ الْمَظْلُومُ السَّلَامُ عَلَيْكَ
أَيُّهَا الْإِمَامُ الْمَسْمُومُ الْمَغْمُومُ الْمَهْمُومُ
أَشْهَدُ أَنَّكَ الْإِمَامُ الْهَادِي وَالْوَلِيُّ
الْمُرْشِدُ أَبْرَأُ إِلَى اللَّهِ مِنْ أَعْدَائِكَ وَ
أَتَقَرَّبُ إِلَى اللَّهِ بِمُؤَالَاتِكَ صَلَّى اللَّهُ
عَلَيْكَ وَ عَلَى آبَائِكَ وَأَوْلَادِكَ بِرَحْمَتِكَ
يَا أَرْحَمَ الرَّاحِمِينَ.

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
HAADDEE 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!

Then go toward head and perform two unit of salaah of ziyaarat in which recite in the first raka'at Surah Hamd once and Surah Tawheed fifty times or less and in the second unit recite any Surah (after reciting Surah Hamd). Recite Tasbeeh after finishing the salaah and seek forgiveness of All Merciful Allah for yourself, your parents, friends and all the believing men and women. Then go into prostration and recite the supplication 'اللَّهُمَّ إِنِّي صَلَّيْتُ وَرَكَعْتُ...' ¹ which is recited after salaah of ziyaarat and ziyaarat-e-Qudoom-e-Imam Husain (a.s.).²

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

(زیارت هفت حدیث)

One more ziyaarat of Imam Reza (a.s.) has been narrated from Supplement (ملحقات) of Misbah Kafaami (r.a.): Taking into consideration all the etiquette of ziyaarat after performing ceremonial bath of ziyaarat, stand in front of the holy grave back facing Qibla. After doing intention of ziyaarat recite:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ
لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ.
أَشْهَدُ أَنَّ عَلِيًّا وَلِيُّهُ وَوَصِيُّ رَسُولِهِ.
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ.
اللَّهُمَّ صَلِّ عَلَى مَلَائِكَتِكَ الْمُقَرَّبِينَ.
اللَّهُمَّ صَلِّ عَلَى الْأَنْبِيَاءِ وَالْمُرْسَلِينَ.
اللَّهُمَّ صَلِّ عَلَى الْأَيِّمَةِ الْمُغْصُومِينَ.
اللَّهُمَّ صَلِّ عَلَى مَوْلَانَا وَ مُقْتَدَانَا إِمَامِ الْهُدَى
وَالْعُرْوَةِ الْوُثْقَى وَ حُجَّتِكَ عَلَى آبِلِ
الدُّنْيَا الَّذِي قَالَ فِي حَقِّهِ سَيِّدُ الْوَرَى وَ
سَيِّدُ الْبَرَايَا: "سَتُدْفَنُ بِضَعَةِ مِثْنِ
بَارِضِ خُرَّاسَانَ مَا زَارَنَا مَكْرُوبٌ إِلَّا
نَفَسَ اللَّهُ كَرَمَهُ وَ لَا مُذْنِبٌ إِلَّا غَفَرَ

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.

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

¹ This supplication has been mentioned in 'Chapter 1 – Eight Salaats of Ziyaarat (Pilgrimage)'

² Rauzah al-Azkaar (Manuscript), p. 67

ذَنبُهُ. ”اللَّهُمَّ بِشَفَاعَتِهِ الْمَقْبُولَةَ وَ دَرَجَتِهِ
الرَّفِيعَةَ أَنْ تُنْقِصَ بِهِ كَرْنِي وَ يَغْفِرَ بِهِ
ذَنْبِي وَ تُسَمِّعَ كَلَامِي وَ تُبَلِّغَهُ سَلَامِي.
السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ السَّلَامُ
عَلَيْكَ يَا نُورَ اللَّهِ السَّلَامُ عَلَيْكَ يَا
عَيْنَةَ عِلْمِ اللَّهِ السَّلَامُ عَلَيْكَ يَا مَعِينِ
حِكْمَةِ اللَّهِ السَّلَامُ عَلَيْكَ يَا حَامِلِ
كِتَابِ اللَّهِ السَّلَامُ عَلَيْكَ يَا حَافِظَ سِرِّ
اللَّهِ أَنْتَ الَّذِي قَالَ فِيكَ قَاتِلُ الْكُفَرَةِ وَ
قَامِعُ الْعَجَرَةِ عَلِيِّ أَمِيرِ الْمُؤْمِنِينَ وَ
وَصِيِّ رَسُولِ رَبِّ الْعَالَمِينَ صَلَوَاتُ اللَّهِ
وَ سَلَامُهُ عَلَيْهِ: ”سَيُقْتَلُ رَجُلٌ مِنْ
وُلْدِي بِأَرْضِ خُرَاسَانَ بِالسَّمِ ظُلْمًا
إِسْمُهُ إِسْمَعِيلُ وَ إِسْمُ أَبِيهِ إِسْمَاعِيلُ بْنُ عِمْرَانَ
مُؤْمِنٌ عَلَيْهِ السَّلَامُ أَلَا فَمَنْ رَأَاهُ فِي
غُرَبَتِهِ غَفَرَ اللَّهُ لَهُ ذُنُوبَهُ مَا تَقَدَّمَ مِنْهَا وَ
مَا تَأَخَّرَ وَ لَوْ كَانَتْ مِثْلَ عَدَدِ الثُّجُومِ
وَ قَطْرِ الْأَمْطَارِ وَ وَرَقِ الْأَشْجَارِ.”
مَوْلَايَ مَوْلَايَ هَا أَنَا ذَا وَاقِفٍ بَيْنَ
يَدَيْكَ وَ ذُنُوبِي مِثْلَ عَدَدِ الثُّجُومِ وَ
قَطْرِ الْأَمْطَارِ وَ وَرَقِ الْأَشْجَارِ وَ لَيْسَ
بِي (لِي) وَ سِيْلَةً إِلَى مَحُوبٍ إِلَّا رِضَاكَ.
مَوْلَايَ مَا أَحْسِبُ فِي صَحِيفَتِي عَمَلًا
أَرْجِي عُنْدِي مِنْ زِيَارَتِكَ كَيْفَ وَ قَدْ
قَالَ فِي حَقِّهَا بِأَقْرَبِ عِلْمِ الْأَوَّلِينَ وَالْآخِرِينَ
صَلَوَاتُ اللَّهِ عَلَيْهِ: ”يُخْرِجُ رَجُلٌ مِنْ

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: "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

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 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,

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

وُلِدَى إِسْمُ إِسْمِ أَمِيرِ الْمُؤْمِنِينَ فَيُدْفَنُ
بَارِضِ خُرَّاسَانَ مَنْ زَارَهُ عَارِفًا بِحَقِّهِ
أَعْطَاهُ اللَّهُ أَجْرَ مَنْ أَنْفَقَ مِنْ قَبْلِ
الْفَتْحِ وَ قَاتَلَ. ” فَاتَيْنَكَ زَائِرًا لَكَ عَارِفًا
بِحَقِّكَ عَلِيمًا بِأَنَّكَ إِمَامٌ مُفْتَرَضُ الطَّاعَةِ
غَرِيبٌ شَهِيدٌ رَاجِيًا بِمَا قَالَهُ الصَّادِقُ
عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ: ” يَقْتُلُ حَقْدَتِي
بَارِضِ خُرَّاسَانَ فِي مَدِينَةٍ يُقَالُ لَهَا
طُوسٌ مَنْ زَارَهُ عَارِفًا بِحَقِّهِ أَخَذَتْهُ يَدِي
يَوْمَ الْقِيَامَةِ وَ أَدْخَلَتْهُ الْجَنَّةَ وَ لَنْ كَانَ
مِنْ أَهْلِ الْكِبَائِرِ. ” قِيلَ لَهُ: مَا عِرْفَانُ
حَقِّهِ؟ قَالَ: ” أَلْعَلَّامُ بِأَنَّهُ مُفْتَرَضُ الطَّاعَةِ
غَرِيبٌ شَهِيدٌ مَنْ زَارَهُ عَارِفًا بِحَقِّهِ
أَعْطَاهُ اللَّهُ أَجْرَ سَبْعِينَ شَهِيدًا مِمَّنْ
اسْتَشْهَدَ بَيْنَ يَدَيِ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَ آله. ” يَا بَنَ رَسُولِ اللَّهِ أَتَبْتَغِي
بِرِّيَارَتِكَ مِنَ اللَّهِ تَعَالَى عُفْرَانَ دُنُوبِي وَ
دُنُوبِ وَالِدَتِي وَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ
أَسْأَلُكَ الْإِثْنَانِ الْمُعْغُودَ فِي مَوَاطِنِ
الثَّلَاثِ: ” عِنْدَ تَطَايُرِ الْكُثْبِ وَ عِنْدَ
الصَّرَاطِ وَ عِنْدَ الْمِيْرَانِ. ” وَ قُلْتُ وَ
قَوْلُكَ حَقٌّ: ” لَنْ شَرَّ مَا خَلَقَ اللَّهُ فِي
زَمَانِي يُقْتَلُنِي بِالسَّيِّئِ ثُمَّ يَدْفِنُنِي فِي دَارِ
مُضِيعَةٍ وَ بِلَادِ غُرْبَةٍ أَلَا قَمَرٌ زَارَنِي فِي
غُرْبَتِي كَتَبَ اللَّهُ عَزَّ وَ جَلَّ لَهُ أَجْرُ
مِائَةِ أَلْفِ حَاجٍّ وَ مُعْتَمِرٍ وَ مِائَةِ أَلْفِ

A'LAYKA YAA HAAFEZA
SIRRIL LAAHE ANTAL
LAZEE QAALA FEEKA
QAATELUL KAFARATE WA
QAAME-U'L FAJARATE
A'LIYYUN AMEERUL
MOAMENEENA WA
WASIYYO RASOOLE
RABBIL A'ALAMEENA
SALAWAATUL LAAHE WA
SALAAMOHU A'LAYHE:
"SAYUQTALO RAJOLUN
MIN WULDEE BE-ARZE
KHORAASAANA BIS-
SAMME ZULMAN ISMOHU
ISMEE WA ISMO ABEEHE
ISMO IBNE I'MRAANA
MOOSAA A'LAYHIS
SALAAMO ALAA FAMAN
ZAARAHU FEE
GHURBATEHI GHAFARAL
LAAHO LAHU
ZONOOBAHU MAA
TAQADDAMA MINHAA WA
MAA TA-AKHKHARA WA
LAW KANAT MISLA
A'DADIN NOJOOME WA
QATRIL AMTAARE WA
WARAQIL ASHJAARE."
MAWLAAYA MAWLAAYA
HAA ANAA ZAA
WAAQEFUN BAYNA
YADAYKA WA ZONOOBEE
MISLO A'DADIN NOJOOME
WA QATRIL AMTAARE WA
WARAQIL ASHJAARE WA
LAYSAA BEE (LEE)
WASEELATUN ELAA
MAHWEHAA ILLAA
REZAAK. MAWLAAYA

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."¹ My master, my master, here I am standing in front of you, and my sins are like the number of stars, and 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

¹ Amaali-e-Sadooq (r.a.), Majlis 25, H. 5; Oyoon Akhbaar al-Reza (a.s.), Chap. 66, H. 17

مُجَابِدٍ وَ حُشِرَ فِي زُمْرَتِنَا وَ جُعِلَ فِي
الدَّرَجَاتِ الْعُلَى مِنَ الْجَنَّةِ رَفِيقًا.”
الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَنِي لِزِيَارَتِكَ فِي
الْبُقْعَةِ الَّتِي قُلْتَ فِي حَقِّهَا: “وَ اللَّهُ
رَوْضَةً مِنْ رِيَاضِ الْجَنَّةِ مَنْ زَارَنِي فِي
تِلْكَ الْبُقْعَةِ كَانَ كَمَنْ زَارَ رَسُولَ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ كَتَبَ اللَّهُ لَهُ
ثَوَابَ أَلْفِ حِجَّةٍ مَبْرُورَةٍ وَ أَلْفِ عُمْرَةٍ
مَقْبُولَةٍ وَ كُنْتُ أَنَا وَ أَبَائِي شُفَعَاءَهُ يَوْمَ
الْقِيَامَةِ.” فَكُنْ شَفِيعِي بِأَبَائِكَ الطَّاهِرِينَ
وَ أَوْلَادِكَ الْمُتَحَبِّينَ مَوْلَايَ أَنْتَ الَّذِي
لَا يَزُورُكَ إِلَّا الْخَوَاصُّ مِنَ الشَّيْعَةِ
فَحَقِّقْ وَ بِحَقِّ شَيْعَتِكَ أَنْ تُشَفِّعَنِي وَ
تَسْأَلَ اللَّهَ أَنْ يَحْشُرَنِي مَعَ شَيْعَتِكَ فِي
مُسْتَقَرٍّ مِنَ الرَّحْمَةِ مَعَكُمْ أَهْلَ الْبَيْتِ
مَعَكُمْ مَعَكُمْ لَا مَعَ غَيْرِكُمْ بَرِئْتُ إِلَى اللَّهِ
مِنْ أَعْدَائِكُمْ وَ تَقَرَّبْتُ بِاللَّهِ إِلَيْكُمْ إِنِّي
مُؤْمِنٌ بِأَيَّائِكُمْ مُنْتَظِرٌ لِأَمْرِكُمْ مُصَدِّقٌ
بِرَجْعَتِكُمْ مُرَقَّبٌ لِذَوَلَّتِكُمْ عَارِفٌ بِعِظَمِ
شَأْنِكُمْ عَلِيمٌ بِضَلَالَةِ مَنْ خَالَفَكُمْ مَوَالٍ
لَكُمْ وَ لِأَوْلِيَائِكُمْ مُبْغِضٌ لِأَعْدَائِكُمْ عَائِدٌ
لَا يَذُّ بِقُبُورِكُمْ. اَللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ
آلِ مُحَمَّدٍ النَّبِيِّ وَ الْوَصِيِّ وَ الْبَشِيرِ وَ
الْبَاطِنِ وَ السَّجَّادِ وَ الْبَاقِرِ وَ
الضَّادِقِ وَ الْكَاطِمِ وَ الرِّضَا وَ النَّقِيِّ وَ
النُّجِيِّ وَ الْعُسْكِرِيِّ وَ الْمُهْدِيِّ صَاحِبِ

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 TAA-A'TE
GHAREEBUN SHAHEEDUN
RAAJEYAN BEMAA
QAALAHUS SAADEQO
A'LAYHIS SALAATO WAS
SALAAMO: “YUQTALO
HAFADATEE BE-ARZE
KHORAASAANA FEE
MADEENATIN YOQAALO
LAHAA TOOSUN MAN
ZAARAHU A'AREFAN BE-
HAQQEHI AKHAZTOHU
BE-YADEE YAWMAL
QEYAAMATE WA
ADKHALTOHUL JANNATA
WA IN KAANA MIN AHLIL

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.”¹ 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

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

الرَّحْمَنِ صَلَوَاتِكَ عَلَيْهِمْ أَجْمَعِينَ. اللَّهُمَّ
بُؤْلَاءَ سَادَتُنَا وَ قَادَتُنَا وَ بُدَاتُنَا وَ
دُعَاتُنَا. اللَّهُمَّ وَفَّقْنَا لِبَطَاعَتِهِمْ وَ ارْزُقْنَا
شَفَاعَتَهُمْ وَ اخْشَرْنَا فِي زُمْرَتِهِمْ وَ
اجْعَلْنَا مِنْ خِيَارِ مَوَالِيهِمْ بِرَحْمَتِكَ يَا
أَرْحَمَ الرَّاحِمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ
وَ آلِهِ الطَّيِّبِينَ الْمُعْصُومِينَ وَ الْحَمْدُ لِلَّهِ
رَبِّ الْعَالَمِينَ.

KABAAERE.” QEELA
LAHU: MAA I'RFAANO
HAQQEHI? QAALA: “AL-
I'LMO BE-ANNAHU
MUFTARAZUT TAA-A'TE
GHAREEBUN SHAHEEDUN
MAN ZAARAHU A'AREFAN
BE-HAQQEHI A-A'TAAHUL
LAAHO AJRA SAB-E'ENA
SHAHEEDAN MIMMANIS
TASH-HADA BAYNA
YADAY RASOOLIL LAAHE
SALLAL LAAHO A'LAYHE
WA AALEHI.” YABNA
RASOOLIL LAAHE
ABTAGHEE BE-
ZEYAARATEKA MENAL
LAAHE TA-A'ALAA
GHUFRAANA ZONOOBEE
WA ZONOOBE
WAALEDAYYA WAL
MOAMENEENA WAL
MOAMENAATE WA AS-
ALOKAL ITYAANAL MAW-
O'ODA FEE MAWAATENIS
SALAASE: “I'NDA TA-TAA-
YORIL KOTOBEE WA
I'NDAS SERAATE WA
I'NDAL MEEZAANE.” WA
QULTA WA QAWLOKA
HAQQUN: “INNA SHARRA
MAA KHALAQAL LAAHO
FEE ZAMAANEE
YAQTOLONEE BIS-SAMME
SUMMA YADFE-NONEE

obedience is obligatory, he is estranged and a martyr. 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.”¹ 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).”² 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

¹ Amaali Sadooq, Majlis 25, H. 8

² 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; Oyoona Akhbaar al-Reza, Chap. 66, H. 2)

FEE DAARIN MOZEE-A'TIN
 WA BELAADE GHURBATIN
 ALAA FAMAN ZAARANEE
 FEE GHURBATEE
 KATABAL LAAHO A'ZZA
 WA JALLA LAHU AJRA
 ME-ATE ALFE
 MOJAAHEDIN WA
 HOSHERA FEE
 ZUMRATENAA WA JO-
 E'LA FID DARAJAATIL
 O'LAA MENAL JANNATE
 RAFEEQAA." ALHAMDO
 LILLAAHIL LAZEE
 WAFFAQANEE LE-
 ZEYAARATEKA FIL BUQ-
 A'TIL LATEE QULTA FEE
 HAQQEHAA: "WAL LAAHE
 RAWZATUN MIN REYAAZIL
 JANNATE MAN ZAARANEE
 FEE TILKAL BUQ-A'TE
 KAANA KAMAN ZAARA
 RASOOLIL LAAHE SALLAL
 LAAHO A'LAYHE WA
 AALEHI WA KATABAL
 LAAHO LAHU SAWAABA
 ALFE HIJJATIN
 MABROORATIN WA ALFE
 U'MRATIN MAQBOOLATIN
 WA KUNTO ANAA WA
 AABAA-EE SHOFA-A'AA-
 OHU YAWMAL
 QEYAAMATE." FAKUM
 SHA-FEE-E'E BE-AABAAA-
 EKAT TAAHEREENA WA
 AWLAADEKAL
 MUNTAJABEENA
 MAWLAAYA ANTAL LAZEE

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.¹ He will be
 established in high ranks
 in Heaven as our friend."²

Praise be to Allah the One
 who gave me opportunity
 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

¹ i.e. Twelve Imams (a.s.)

² Oyoon Akhbaar al-Reza, Chap. 66, H. 9. In this tradition, 'one hundred thousand martyrs and one hundred thousand truthful' is also mentioned.

LAA YAZOOROKA ILLAAL
 KHAWAASSO MENASH
 SHEE-A'TE FA-BE-
 HAQKEKA WA BE-HAQQE
 SHEE-A'TEKA AN
 TOSHAF-FE-A'NEE WA
 TAS-ALUL LAAHA AN
 YAHSHORANEE MA-A'
 SHEE-A'TEKA FEE
 MUSTAQARRE MENAR
 RAHMATE MA-A'KUM
 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

him on the Resurrection
 Day.”¹ 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 and to your loyalists, I
 hate your enemies, I seek
 protection and resort in
 your graves. O Allah! Send
 blessings upon

¹ Oyoon Akhbaar al-Reza, Chap. 66, H. 5.

SAJJAADE WAL BAAQERE	Muhammad and the
WAS SAADEQE WAL	progeny of Muhammad,
KAAZEME WAR REZAA	the Prophet, the
WAT TAQIYYE WAN	vicegerent (Imam Ali
NAQIYYE WAL	[a.s.]), the chaste lady
A'SKARIYYE WAL	(Lady Faatemah [s.a.]), the
MAHDIYYE SAAHEBIZ	two grandsons (Imam
ZAMAANE	Hasan [a.s.] Imam Husain
SALAWAATOKA A'LAYHIM	[a.s.]), Imam Sajjad (a.s.),
AJMAE'EN. ALLAAHUMMA	Imam Baqir (a.s.), Imam
HAA-OLAAA-E	Sadiq (a.s.), Imam Kazim
SAADATONAA WA	(a.s.), Imam Reza (a.s.),
QAADATONAA WA	Imam Taqi (a.s.), Imam
HODAADONAA WA DO-	Naqi (a.s.), Imam Askari
A'A-TONAA.	(a.s.), Imam Mahdi,
ALLAAHUMMA	master of the age, Your
WAFFIQNAA LE-TAA-	blessings be upon them
A'TEHIM WAR ZUQNAA	all. O Allah! These are our
SHAFAA-A'TAHUM WAH	chiefs, our leaders, our
SHURNAA FEE	guides and Your callers (to
ZUMRATEHIM WAJ-	Allah). O Allah! Grant us
A'LNAA MIN KHEYAARE	prosperity for obeying
MAWAALEEHEM BE-	them, and grant us their
RAHIMATEKA YAA	intercession, and resurrect
ARHAMAR RAAHEMEENA	us in their group, and
WA SALLAL LAAHO A'LAA	make us from the best of
MOHAMMADIN WA	their lovers, O most
AALEHIT TAYYEBEENAL	Merciful and blessings of
MA'SOOMEENA WAL	Allah be upon Muhammad
HAMDO LILLAAHE RABBIL	and his pure and infallible
A'ALAMEENA.	progeny, and praise be to
	Allah Lord of the Worlds.

Then recite the supplications which has been mentioned after keeping right and left side of the face and offer two units of salaah of ziyaarat near the head and beseech Allah – the Almighty.¹

¹ 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:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ
لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ
السَّلَامُ عَلَى رَسُولِ اللَّهِ أَمِينِ اللَّهُ عَلَى
وَخِيهِ وَ عَزَّائِمِ أَمْرِهِ الْخَاتِمِ لِمَا سَبَقَ وَ
الْفَاتِحِ لِمَا اسْتَقْبَلَ وَ الْمُهَيِّمِ عَلَى ذَلِكَ
كَلِمَةٍ وَ رَحْمَةِ اللَّهِ وَ بَرَكَاتِهِ. السَّلَامُ عَلَى
مَوْلَانَا أَمِيرِ الْمُؤْمِنِينَ وَ سَيِّدِ الْوَصِيِّينَ وَ
أَبِ الْأَيْمَةِ الْمُعْصُومِينَ وَ رَحْمَةِ اللَّهِ وَ
بَرَكَاتِهِ. السَّلَامُ عَلَى فَاطِمَةَ الزَّهْرَاءِ سَيِّدَةِ
النِّسَاءِ وَ رَحْمَةِ اللَّهِ وَ بَرَكَاتِهِ. السَّلَامُ عَلَى
الْأَيْمَةِ الْمُعْصُومِينَ سَادَةِ الْمُتَّقِينَ وَ كِبَرَاءِ
الصِّدِّيقِينَ وَ أَعْلَامِ الْمُهْتَدِينَ وَ أَنْوَارِ
الْعَارِفِينَ وَ رَحْمَةِ اللَّهِ وَ بَرَكَاتِهِ. السَّلَامُ
عَلَى مَوْلَانَا وَ سَيِّدِنَا الْإِمَامِ الْمُعْصُومِ أَبِي
الْحَسَنِ عَلِيِّ بْنِ مُوسَى الرِّضَا وَ رَحْمَةِ
اللَّهِ وَ بَرَكَاتِهِ. السَّلَامُ عَلَيْكَ يَا بِنَّ رَسُولِ
اللَّهِ السَّلَامُ عَلَيْكَ يَا بِنَّ نَبِيِّ اللَّهِ السَّلَامُ
عَلَيْكَ يَا بِنَّ خَاتِمِ النَّبِيِّينَ السَّلَامُ عَلَيْكَ
يَا بِنَّ سَيِّدِ الْوَصِيِّينَ السَّلَامُ عَلَيْكَ يَا بِنَّ
أَمِيرِ الْمُؤْمِنِينَ السَّلَامُ عَلَيْكَ يَا بِنَّ إِمَامِ
الْمُتَّقِينَ السَّلَامُ عَلَيْكَ يَا بِنَّ قَائِدِ الْغُرِّ
الْمُحَجَّلِينَ السَّلَامُ عَلَيْكَ يَا بِنَّ فَاطِمَةَ
الرَّهْرَاءِ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ السَّلَامُ

ASH-HADO AN LAA
ELAAHA ILLAL LAAHO
WAHDHU LAA SHAREEKA
LAHU WA ASH-HADO
ANNA MOHAMMADAN
A'BDOHU WA RASOOLUHU
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 A-
IMMATIL MA'SOOMEENA
SAADATIL MUTTAQEENA
WA KOBARAAA-IS

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

عَلَيْكَ يَا بْنَ حَدِيْجَةَ الْكُبْرَى اَمَ الْمُؤْمِنِيْنَ
 السَّلَامُ عَلَيْكَ يَا بْنَ اَبِي عَبْدِ اللهِ الْحُسَيْنِ
 الشَّهِيدِ السَّلَامُ عَلَيْكَ يَا بْنَ عَلِيٍّ بْنِ
 الْحُسَيْنِ زَيْنِ الْعَابِدِيْنَ السَّلَامُ عَلَيْكَ يَا بْنَ
 اَبِي جَعْفَرٍ مُحَمَّدٍ الْبَاقِرِ لِعُلُوْمِ الدِّيْنِ
 السَّلَامُ عَلَيْكَ يَا بْنَ اَبِي عَبْدِ اللهِ جَعْفَرٍ
 الصَّادِقِ الْاَمِيْنِ السَّلَامُ عَلَيْكَ يَا بْنَ اَبِي
 الْحَسَنِ مُوسَى الْكَاطِمِ وَ رَحْمَةُ اللهِ وَ
 بَرَكَاتُهُ. السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللهِ السَّلَامُ
 عَلَيْكَ يَا حَبِيْبَ اللهِ السَّلَامُ عَلَيْكَ يَا
 صَفْوَةَ اللهِ السَّلَامُ عَلَيْكَ يَا عَمُوْدَ الدِّيْنِ
 السَّلَامُ عَلَيْكَ يَا وَصِيَّ رَسُوْلِ اللهِ
 السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللهِ السَّلَامُ عَلَيْكَ
 يَا خَاصَّةَ اللهِ السَّلَامُ عَلَيْكَ يَا خَالِصَةَ اللهِ
 السَّلَامُ عَلَيْكَ يَا مَوْضِعَ سِرِّ اللهِ السَّلَامُ
 عَلَيْكَ يَا غَيْبَةَ عِلْمِ اللهِ السَّلَامُ عَلَيْكَ يَا
 وَاْرثَ الْاَنْبِيَاءِ السَّلَامُ عَلَيْكَ يَا وَصِيَّ
 الْاَوْصِيَاءِ السَّلَامُ عَلَيْكَ يَا مَشْكَاةَ الصِّبْيَاءِ
 السَّلَامُ عَلَيْكَ يَا مُنْتَهَى الْعُلْيَا السَّلَامُ
 عَلَيْكَ يَا صَاحِبَ الشَّرَفِ الْاَثِيْلِ السَّلَامُ
 عَلَيْكَ يَا ذَا الْفِعْلِ الْجَمِيْلِ السَّلَامُ عَلَيْكَ
 يَا صَاحِبَ الْاَصْلِ الْاَصِيْلِ السَّلَامُ عَلَيْكَ
 يَا اَسَّ الْاِيْمَانِ السَّلَامُ عَلَيْكَ يَا شَرِيْكَ
 الْقُرْآنِ السَّلَامُ عَلَيْكَ يَا مَعْدِنَ الْاِيْمَانِ
 السَّلَامُ عَلَيْكَ يَا اِمَامَ الْاَزْوَارِ السَّلَامُ
 عَلَيْكَ يَا وَصِيَّ الْمُخْتَارِ السَّلَامُ عَلَيْكَ يَا
 مُظَهِّرَ الْاَسْرَارِ السَّلَامُ عَلَيْكَ يَا صَاحِبَ
 الْمُعْجِزَاتِ السَّلَامُ عَلَيْكَ يَا مُوَضِّحَ

SIDDEEQEENA WA A-
 A'LAAMIL MOHTADEENA
 WA ANWAARIL
 A'AREFEENA WA
 RAHMATUL LAAHE WA
 BARAKAATOH.
 ASSALAAMO A'LAA
 MAWLAANAA WA
 SAYYEDENAA AL-
 EMAAMIL MA'SOOME ABIL
 HASANE A'LIYY IBNE
 MOOSAR REZAA WA
 RAHMATUL LAAHE WA
 BARAKAATOH.
 ASSALAAMO A'LAYKA
 YABNA RASOOLIL LAAH
 ASSALAAMO A'LAYKA
 YABNA NABIYYIL LAAH
 ASSALAAMO A'LAYKA
 YABNA KHAATAMIN
 NABIYYEEN ASSALAAMO
 A'LAYKA YABNA
 SAYYEDIL WASIYYEEN
 ASSALAAMO A'LAYKA
 YABNA AMEERIL
 MOAMENEEN ASSALAAMO
 A'LAYKA YABNA EMAAMIL
 MUTTAQEEEN ASSALAAMO
 A'LAYKA YABNA QAAA-
 EDIL GHURRIL
 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

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 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
 believers. Peace be on
 you, O son of Abu
 Abdillah Husain, the

الْبَيْتَاتِ السَّلَامُ عَلَيْكَ أَيُّهَا الصَّرَاطُ
 الْمُسْتَقِيمُ السَّلَامُ عَلَيْكَ أَيُّهَا الدِّينُ الْقَوِيمُ
 السَّلَامُ عَلَيْكَ يَا مُصْبَاحَ الْهُدَى السَّلَامُ
 عَلَيْكَ يَا مَأْوَى الثَّقَى السَّلَامُ عَلَيْكَ يَا
 مَجْدَ الْحَجَى السَّلَامُ عَلَيْكَ يَا طَوْدَ
 الثُّهَى السَّلَامُ عَلَيْكَ أَيُّهَا الدَّاعِي إِلَى
 الْمَحَجَّةِ الْعُظْمَى وَالطَّلَاعِينَ إِلَى الْغَايَةِ
 الْقُضْوَى وَالسَّامِيْنَ إِلَى الْمَجْدِ وَالْعُلَى
 السَّلَامُ عَلَيْكَ أَيُّهَا الْعَالِمُ بِالتَّوْحِيدِ وَالْ
 الذِّكْرَى السَّلَامُ عَلَيْكَ يَا ذَلِيلَ الرَّشَادِ
 السَّلَامُ عَلَيْكَ يَا بَنَ السَّادَةِ الْأَمْجَادِ
 السَّلَامُ عَلَيْكَ يَا بَنَ الْقَادَةِ الرَّبَادِ السَّلَامُ
 عَلَيْكَ يَا مُصْبَاحَ الظُّلَمِ السَّلَامُ عَلَيْكَ يَا
 يُنْبِغِعُ الْحَكْمَ وَرَحْمَةَ اللَّهِ وَبَرَكَاتُهُ. أَشْهَدُ
 يَا مَوْلَايَ أَنَّكَ الْمُطْبِغُ لِلَّهِ الْقَائِمُ بِأَمْرِ اللَّهِ
 الْعَاوِلُ بِإِزَادَتِهِ الْقَائِمُ بِكَرَامَتِهِ إِصْطَفَاكَ
 اللَّهُ لِعِلْمِهِ وَاخْتَارَكَ لِسِرِّهِ وَاعَزَّكَ بِهُدَاهُ
 وَخَصَّكَ بِرُبُّانِهِ وَآتَاكَ بِرُوحِهِ وَ
 رَضِيَكَ خَلِيفَةً فِي أَرْضِهِ وَدَاعِيًا إِلَى حَقِّهِ
 وَشَهِيدًا عَلَى خَلْقِهِ وَنَاصِرًا لِدِينِهِ وَ
 حُجَّةً عَلَى بَرِيَّتِهِ وَتَرْجُمَانًا لَوْحِهِ وَخَارِجًا
 لِعِلْمِهِ وَمُسْتَوْدَعًا لِحُكْمِهِ عَصَمَكَ اللَّهُ
 مِنَ الذُّنُوبِ وَبَرَكَ مِنَ الْغُيُوبِ زُرْتُكَ يَا
 مَوْلَايَ عَارِفًا بِحَقِّكَ مُسْتَبْصِرًا بِشَأْنِكَ
 مُهْتَدِيًا بِهُدَاكَ مُقْتَضِيًا لِأَثَرِكَ مُتَّبِعًا لِسُنَّتِكَ
 مُتَمَسِّكًا بِحَبْلِكَ مُطِيعًا لِأَمْرِكَ مُوَالِيًا
 لَوْلِيكَ مُعَادِيًا لِعَدُوِّكَ عَلِيمًا بِأَنَّ الْحَقَّ لَكَ
 وَمَعَكَ مُتَوَسِّلًا إِلَى اللَّهِ بِكَ مُسْتَشْفِعًا

A'LAYKA YABNA A'LIYY
 IBNIL HUSAIN 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 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 KHAAAS-
 SATAL LAAH ASSALAAMO
 A'LAYKA YAA
 KHAALLESATAL 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

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 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

إِلَيْنِ بِجَإِيكَ وَ حَقُّ عَلَيْهِ أَنْ لَا يُخَيَّبَ
سَائِلَهُ وَ الرَّاجِي مَا عِنْدَهُ لِزَّائِرِكَ الْمُطِيعِ
لَكَ.

A'LAYKA YAA YAA
MISHKAATAZ ZEYAAA
ASSALAAMO A'LAYKA
YAA MUNTAHAL U'LYAA
ASSALAAMO A'LAYKA
YAA SAAHEBASH
SHARAFIL ASEEL
ASSALAAMO A'LAYKA
YAA ZAL FE'LIL JAMEEL
ASSALAAMO A'LAYKA
YAA SAAHEBAL ASLIL
ASEEL ASSALAAMO
A'LAYKA YAA USSAL
EEMAAN ASSALAAMO
A'LAYKA YAA SHAREEKAL
QURAAN ASSALAAMO
A'LAYKA YAA MA'DENAL
EEMAAN ASSALAAMO
A'LAYKA YAA EMAAMAL
ABRAAR ASSALAAMO
A'LAYKA YAA 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

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. 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

AYYOHAD DAA-E'E ELAL
 MAHAJJATIL U'ZMAA WAT
 TAA-E'NO ELAL
 GHAAAYATIL 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-
 ERAADATEHI AL-FAAA-
 EZO BEKARAAMATEHI
 ISTAFAAKAL LAAHO LE-
 I'LMEHI WAKH TAARAKA
 LE-SIRREHI WA A-A'ZZAKA
 BE-HODAAHO WA
 KHAASSAKA 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

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, and helpers
 for His religion, and
 proofs for His creatures,

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'YOUBE 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 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.

Then raise both the hands and say:

اَللّٰهُمَّ فَكَمَا وَفَّقْتَنِيْ لِلْاِيْمَانِ بِنَبِيِّكَ وَ
 التَّصَدِيقِ بِكِتَابِكَ وَ مَنَنْتَ عَلَيَّ بِطَاعَتِهِ
 وَ اِتِّبَاعِ مِلَّتِهِ وَ هَدَيْتَنِيْ اِلَى مَعْرِفَتِهِ وَ
 مَعْرِفَةِ الْاَيْمَةِ مِنْ ذُرِّيَّتِهِ وَ اَكْمَلْتَ بِمَعْرِفَتِهِمْ
 الْاِيْمَانَ وَ قَبِلْتَ بِطَاعَتِهِمْ وَ وَلَّيْتَهُمْ

ALLAAHUMMA FAKAMAA
 WAFFAQTANEE LIL-
 EEMAANE BE-NABIYYEKA
 WAT TASDEEQE BE-
 KETAABEKA WA MANANTA
 A'LAYYA BE-TAA-A'TEHI
 WA ITTEBAA-E' MILLATEHI

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,

الْأَعْمَالِ وَ اسْتَعْبَدْتُ بِالصَّلَاةِ عَلَيْهِمْ
عِبَادَكَ وَ جَعَلْتَهُمْ مِفْتَاحًا لِلدُّعَاءِ وَ سَبَّأَ
لِلْإِجَابَةِ فَضْلٍ عَلَيْهِمْ أَجْمَعِينَ وَ عَلَى
مَوْلَانَا سَيِّدِنَا أَبِي الْحَسَنِ عَلِيِّ بْنِ
مُوسَى وَ اجْعَلْنِي بِهِمْ عِنْدَكَ وَ جِيبًا فِي
الدُّنْيَا وَ الْآخِرَةِ وَ مِنَ الْمُقَرَّرِينَ وَ اجْعَلْ
دُؤْبَنَا بِهِمْ مَغْفُورَةً وَ عُيُوبَنَا بِهِمْ مَسْتُورَةً
وَ فَرَائِضَنَا مَشْكُورَةً وَ نَوَافِلَنَا مَبْرُورَةً وَ
قُلُوبَنَا بِذِكْرِكَ مَعْمُورَةً وَ أَنْفُسَنَا بِطَاعَتِكَ
مَسْرُورَةً وَ جَوَارِحَنَا عَلَى خِدْمَتِكَ
مَقْهُورَةً وَ أَسْمَانَنَا فِي خَوَاصِّكَ مَشْهُورَةً
وَ أَرْزَاقَنَا مِنْ لَدُنْكَ مَدْرُورَةً وَ حَوَاجَتَنَا
لَدَيْكَ مَيْسُورَةً بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

WA HADAYTANEE ELAA
MA'REFATEHI MA'REFATIL
A-IMMATE MIN
ZURRIYYATEHI WA
AKMALTA BE-
MA'REFATEHEMUL
EEMAANA WA QABILTA
BE-TAA-A'TEHIM WA
WELAAYATEHEMUL A-
A'MAALE WAS TA'BADTA
BIS-SALAATE A'LAYHIM
E'BAADAKA WA JA-
A'LTAHUM MIFTAAHAN LID-
DO-A'AA-E WA SABABAN
LIL-EJAABATE FA-SALLE
A'LAYHIM AJMA-E'ENA WA
A'LAA MAWLAANAA
SAYYEDENAA ABIL
HASANE A'LI IBNE
MOOSAA WAJ A'LNEE
BEHIM I'NDAKA WAJEEHAN
FID DUNYAA WAL
AAKHERATE WA MENAL
MOQARRABEENA WAJ A'L
ZONOOBANAA BEHIM
MAGHFOORATAN WA
O'YOOBANAA BEHIM MAS-
TOORATAN WA FARAAA-
EZANAA MASHKOORATAN
WA NAWAAFELANAA
MABROORATAN WA
QOLOOBANAA BE-
ZIKREKA MA'MOORATAN
WA ANFOSANAA BE-TAA-
A'TEKA MASROORARAN
WA JAWAAREHANAA
A'LAA KHIDMATEKA
MAQHOORATAN WA
ASMAAA-ANAA FEE
KHAWAAAS-SEKA MASH-
HOORATAN WA
ARZAAQANAA MIN

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 happy by Your
obedience, and tame our
limbs by serving You, and
make our names

LADUNKA MADROORATAN
WA HAWAAAA-EJANAA
LADAYKA MAYSOORATAN
BE-RAHMATEKA YAA
ARHAMAR RAAHEMEEN.

prominent among Your distinguished, and our sustenance continued from Your side, and our needs obtainable from You, O most Merciful!

Stand at the head and say:

اَلسَّلَامُ عَلَي الْقَائِمِ مَقَامِ الْاَنْبِيَاءِ اَلسَّلَامُ
عَلَي الْوَارِثِ غُلُوْمِ الْاَوْصِيَاءِ اَلسَّلَامُ عَلَي
خَلِيْفَةِ اللهِ وَ خَلِيْفَةِ رَسُوْلِهِ اَلسَّلَامُ عَلَي
زِمَامِ الدِّيْنِ اَلسَّلَامُ عَلَي نِظَامِ الْمُسْلِمِيْنَ
اَلسَّلَامُ عَلَي صَلاَحِ الدُّنْيَا وَ عُمْدَةِ
الْمُؤْمِنِيْنَ اَلسَّلَامُ عَلَيْكَ يَا اَصْلَ الْاِسْلَامِ
الْتَّامِنِ اَلسَّلَامُ عَلَيْكَ يَا فِرْعَنُ السَّامِي
اَلسَّلَامُ عَلَيْكَ يَا مَنْ بِه تَمَامُ الصَّلَاةِ وَ
الرَّكَاءَةِ وَ الصِّيَامِ وَ الْحَجِّ وَ الْجِهَادِ وَ تَوْفُرِ
الْفَيْءِ وَ الصَّدَقَاتِ وَ اِمْضَاءِ الْحُدُوْدِ
الْمُسَمِّيَّاتِ وَ الْاَحْكَامِ الْمُبْتَنِيَّاتِ اَلسَّلَامُ
عَلَيْكَ أَيُّهَا الْمُحَلَّلُ حَلَالِ اللهِ وَ الْمُحَرَّمِ
حَرَامِهِ اَلسَّلَامُ عَلَيْكَ أَيُّهَا الْمُقِيمُ حُدُوْدِ اللهِ
وَ اَحْكَامِهِ اَلسَّلَامُ عَلَيْكَ أَيُّهَا الدَّابُّ عَنْ
دِيْنِ اللهِ بِالْحِكْمَةِ وَ الْمُوعِظَةِ الْحَسَنَةِ
اَلسَّلَامُ عَلَيْكَ أَيُّهَا الدَّاعِي اِلَى اللهِ بِالْحُجَّةِ
الْبَالِغَةِ اَلسَّلَامُ عَلَيْكَ يَا مَنْ فَضَّلَهُ
كَالشَّمْسِ الْمُضِيئَةِ الطَّالِعَةِ الْمَجَلَّلَةِ بِنُورِهَا
لِلْعَالَمِ اَلسَّلَامُ عَلَيْكَ أَيُّهَا الْبَدْرُ الْمُنِيرُ وَ
السِّرَاجُ الطَّابِرُ وَ النُّوْرُ السَّاطِعُ وَ النُّجْمُ
الْهَادِي اَلسَّلَامُ عَلَيْكَ يَا عِزَّ الْمُسْلِمِيْنَ وَ
عَيْظَ الْمُتَافِقِيْنَ اَلسَّلَامُ عَلَيْكَ يَا بَوَّارَ
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 WAL
AHKAAMIL
MOBAYYANAAT.
ASSALAAMO A'LAYKA
AYYOHAL MOHALLELO
HALAALAL LAAHE WAL
MOHARREMO

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 jihad completed, and the booty and alm flows, and the sign of specified limits, and explained rulings. Peace be upon the one who permitted the lawful (acts) of Allah and

الْكَافِرِينَ السَّلَامُ عَلَيْكَ يَا أَبَا السَّادَةِ
 الْمَيَامِينَ السَّلَامُ عَلَيْكَ يَا مَنْ عَجَزَتْ عَنْ
 ذِكْرِ فَضْلِهِ الْبُلَغَاءُ وَ قَصُرَتْ عَنْ إدْرَاكِهِ
 الْفُضَحَاءُ وَ تَحَيَّرَتْ فِي نَعْتِ فَضْلِهِ الْخُطَبَاءُ
 وَ لَمْ تَنْتَهِ إِلَيْهِ الْحُكَمَاءُ “ذَلِكَ فَضْلُ اللَّهِ
 يُؤْتِيهِ مَنْ يَشَاءُ وَ اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ”
 السَّلَامُ عَلَيْكَ يَا مَوْلَايَ وَ عَلَى آبَائِكَ
 الْأَكْرَمِينَ وَ آبَائِكَ الطَّاهِرِينَ وَ رَحْمَةُ اللَّهِ وَ
 بَرَكَاتُهُ.

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
 KAAFEREENA
 ASSALAAMO A'LAYKA
 YAA ABAS SAA-DATIL
 MAYAAMEEN ASSALAAMO
 A'LAYKA YAA MAN
 A'JAZAT 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

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

HOKAMAAA-O "ZAALEKA
FAZLUL LAAHE YOATEEHE
MAN YASHAAA-O WAL
LAAHO ZUL FAZLIL
A'ZEEM" ASSALAAMO
A'LAYKA YAA MAWLAAYA
WA A'LAA AABAAA-EKAL
AKRAMEENA WA ABNAAA-
EKAT TAAHEREENA WA
RAHMATUL LAAHE WA
BARAKAATOH.

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 children. May
the mercy and blessings
of Allah be on you.

Then kiss the zareeh, perform salaah of ziyaarat and say:

يَا شَامِعًا فِي بُعْدِهِ يَا رَتُّوْفًا فِي رَحْمَتِهِ يَا
مُحْيِيَ الْأَمْوَاتِ يَا مُخْرِجَ الثُّبَاتِ يَا
ظَهْرَ اللَّاجِئِينَ يَا جَارَ الْمُسْتَجِيرِينَ يَا
أَسْمَعَ السَّامِعِينَ يَا أَبْصَرَ النَّاطِرِينَ يَا
صَرِيحَ الْمُسْتَضْرَحِينَ يَا عِمَادَ مَنْ لَا
عِمَادَ لَهُ يَا سَنَدَ مَنْ لَا سَنَدَ لَهُ يَا دُخْرَ
مَنْ لَا دُخْرَ لَهُ يَا حِزْرَ الضُّعَفَاءِ يَا كَثْرَ
الْفُقَرَاءِ يَا عَظِيمَ الرَّجَاءِ يَا مَنْقَذَ الْغُرَقَى
يَا مُحْيِيَ الْمَوْتَى يَا أَمَانَ الْخَائِفِينَ يَا إِلَهَ
الْعَالَمِينَ يَا صَانِعَ كُلِّ مَصْنُوعٍ يَا جَابِرَ
كُلِّ كَسِيرٍ يَا صَاحِبَ كُلِّ غَرِيبٍ يَا
مُؤْنِسَ كُلِّ وَحِيدٍ يَا قَرِيبًا غَيْرَ بَعِيدٍ يَا
شَايِدًا غَيْرَ غَائِبٍ يَا عَلِيًّا غَيْرَ مَغْلُوبٍ يَا
حَيَّ حِينَ لَا حَيَّ يَا مُحْيِيَ الْمَوْتَى يَا
حَيَّ لَا إِلَهَ إِلَّا أَنْتَ بَدِيعَ السَّمَوَاتِ وَ
الْأَرْضِ أَنْتَ الْقَائِمُ عَلَى كُلِّ نَفْسٍ بِمَا
كَسَبَتْ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ

YAA SHAAME-KHAN FEE
BO'DEHI YAA RA-OOFAN
FEE RAHMATEHI YAA
MOHYEYAL AMWAAATE 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 KHAHA-EFEENA
YAA ELAAHAL

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

¹ Surah Juma'h (62): Verse 4

أَلِ مُحَمَّدٍ صَلَٰةٌ تُرْضِيهِمْ وَ تَخْطِيهِمْ
 (تَخْطِيهِمْ) وَ تُبَلِّغُهُمْ أَقْصَى رِضَاكَ وَ أَنْ
 تَرْحَمَ ذُلِّي يَنْ يَدِيكَ وَ تَصْرُعْنِي إِلَيْكَ
 وَ وَخْشَتِي مِنَ التَّائِبِ وَ أَنْسَى بِكَ يَا
 كَرِيمٌ تَصَدَّقْ عَلَيَّ فِي بَذِهِ السَّاعَةِ بِرَحْمَةٍ
 مِنْ عِنْدِكَ تَهْدِي بِهَا قَلْبِي وَ تَجْمَعُ بِهَا
 أَمْرِي وَ تَلُمُ بِهَا شَعْيِي وَ تُبَيِّضُ بِهَا
 وَجْهِي وَ تُكْرِمُ بِهَا مَقَامِي وَ تَحُطُّ بِهَا
 عَنِّي وَزْرِي وَ تَغْفِرُ بِهَا مَا مَضَى مِنْ
 ذُنُوبِي وَ تَعْصِمُنِي بِهَا فِيمَا بَقِيَ مِنْ
 عُمْرِي وَ تَسْتَعْمِلُنِي فِي ذَلِكَ كَلِمَةً
 بِطَاعَتِكَ وَ مَا يُرْضِيكَ عَنِّي وَ تَخْتِمَ
 عَمَلِي بِأَحْسَنِهِ وَ تَجْعَلَ لِي ثَوَابَهُ الْجَنَّةِ
 وَ تَسْلُكُ بِي سَبِيلَ الصَّالِحِينَ وَ تُعِينُنِي
 عَلَى صَالِحٍ مَا أَعْطَيْتَنِي وَ لَا تُشْمِتْ
 بِي حَاسِدًا وَ لَا عَدُوًّا وَ لَا تَكِلْنِي إِلَى
 نَفْسِي طَرْفَةَ عَيْنٍ أَبَدًا وَ لَا أَقَلَّ مِنْ
 ذَلِكَ وَ لَا أَكْثَرَ يَا رَبَّ الْعَالَمِينَ.

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
 GHAALEBAN GHAYRA
 MAGHLOOBIN YAA HAYYO
 HEENA LAA HAYYA YAA
 MOHAYEYAL MAWTAA YAA
 HAYYO LAA ELAAHA ILLAA
 ANTA BADEE-U'S
 SAMAAWAATE WAL ARZE
 ANTAL QAAA-EMO A'LAA
 KULLE NAFSIN BEMAA
 KASABAT AS-ALOKA AN
 TOSALLEYA A'LAA
 MOHAMMADIN WA AALE
 MOHAMMADIN SALAATAN
 TURZEEHIM WA
 TUKHTEEHIM
 (TAKHTEEHIM) WA
 TOBALLEGHOHUM AQSAA
 REZAACA WA AN
 TARHAMA ZULLEE BAYNA
 YADAYKA WA TAZARRO-
 E'E ELAYKA WA
 WAHSHATEE MENAN
 NAASE WA UNSEE BEKA
 YAA KAREEMO TASADDAQ
 A'LAYYA FEE HAAZEHIS
 SAA-A'TE BE-RAHMATIN
 MIN I'NDEKA TAHDEE
 BEHAA QALBEE WA
 TAJMA-O' BEHAA AMREE
 WA TALUMMO BEHAA
 SHA'SEE WA TOBAYYEZO
 BEHAA WAJHEE WA

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 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,

TUKREMO BEHAA
 MAQAAMEE WA TAHUTTO
 BEHAA A'NNEE WIZREE WA
 TAGHFERO BEHAA MAA
 MAZAA MIN ZONOOBEE WA
 TA'SEMONEE BEHAA
 FEEMAA BAQEYA MIN
 U'MREE WA TAS-
 TA'MELONEE FEE
 ZAALEKA KULLEHI BE-TAA-
 A'TEKA WA MAA
 YURZEEKA A'NNEE WA
 TAKHTEMO A'MALEE BE-
 AHSANEHI WA TAJ-A'LO
 LEE SAWAABAHUL
 JANNATA WA 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.

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 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:

اَللّٰهُمَّ اِنِّیْ زُرْتُ هٰذَا الْاِمَامَ مُقَرًّا
 بِاِمَامَتِهِ مُعْتَقِدًا لِّفَرْضِ طَاعَتِهِ
 فَقَصَدْتُ مَشْهَدَهُ بِذُنُوْبِيْ وَعُیُوْبِيْ وَ
 مُوَبَقَاتِ اَثَامِيْ وَكَثْرَةِ سَيِّئَاتِيْ وَ
 خَطَايَايِ وَ مَا تَعْرِفُهُ مِنِّیْ مُسْتَجِیْرًا

ALLAHUMMA INNEE
 ZURTO HAAZAL EMAAMA
 MOQIRAN BE
 EMAAMATEHI
 MO'TAQEDAN LE-FARZE
 TAA-A'TEHI FA-QASAD-TO
 MASH-HADAHU BE-
 ZONOOBEE 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

بِعَفْوِكَ مُسْتَعِينًا بِجَلْمِكَ لَاجِئًا إِلَى
رُكْنِكَ عَائِدًا بِرَافَتِكَ مُسْتَشْفِعًا بِوَلِيَّتِكَ
وَ ابْنِ أَوْلِيَّاتِكَ وَصَفِيَّتِكَ وَ ابْنِ
أَصْفِيَّاتِكَ وَ أَمِينِكَ وَ ابْنِ أَمَنَاتِكَ وَ
خَلِيفَتِكَ وَ ابْنِ خُلَفَائِكَ الَّذِينَ جَعَلْتَهُمْ
الْوَسِيلَةَ إِلَى رَحْمَتِكَ وَ رِضْوَانِكَ
وَالدَّرَجَةَ إِلَى رَافَتِكَ وَ عُفْرَانِكَ. اللَّهُمَّ
وَ أُولَى حَاجَتِي إِلَيْكَ أَنْ تُغْفِرَ لِي مَا
سَلَفَ مِنْ ذُنُوبِي عَلَى كَثْرَتِهَا وَ أَنْ
تُعْصِمَنِي فِيهَا بَقِيٍّ مِنْ عُمْرِي وَ تُطَهِّرَ
دِينِي مِمَّا يَدْتَسُهُ وَ يَشِينُهُ وَ يُزِيرِي
بِهِ وَ تَحْمِيَهُ مِنَ الرَّيْبِ وَ الشَّكِّ وَ
الْفُسَادِ وَ الشَّرِكِ وَ تُثَنِّتَنِي عَلَى
طَاعَتِكَ وَ طَاعَةِ رَسُولِكَ وَ ذُرِّيَّتِهِ
الْثَّجَبَاءِ السُّعَدَاءِ صَلَوَاتِكَ عَلَيْهِمْ وَ
رَحْمَتِكَ وَ سَلَامِكَ وَ بَرَكَاتِكَ وَ تُحْيِيَنِي
مَا أَحْيَيْتَنِي عَلَى طَاعَتِهِمْ وَ تُمِيتَنِي إِذَا
أَمَيْتَنِي عَلَى طَاعَتِهِمْ وَ أَنْ لَا تَمَحُوَ مِنْ
قَلْبِي مَوَدَّتَهُمْ وَ مَحَبَّتَهُمْ وَ بُعْضَ
أَعْدَائِهِمْ وَ مُرَافَقَةَ أَوْلِيَائِهِمْ وَ بَرَّهُمْ. وَ
أَسْأَلُكَ يَا رَبِّ أَنْ تُقْبَلَ ذَلِكَ مِنِّي وَ
تُحِبَّ إِلَيَّ عِبَادَتَكَ وَ تُبْعِضَ إِلَيَّ
مَعَاصِيكَ وَ تَرَزُقَنِي تَوْبَةً نَصُوحًا
تَرْضَاهَا وَ يَتَبَّحُّهَا وَ عَمَلًا صَالِحًا
تُقْبَلُهُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

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
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 ZONOBBEE
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

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, 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

TAA-A'TEKA WA TAA-A'TE the obedience to You, to
RASOOLEKA WA Your Messenger, and to his
ZURRIYYATEHIN Progeny, the pure and
NOJABAAA-IS SO-A'DAAA- happy, may Your blessings
E SALAWAATOKA be upon them as well as
A'LAYHIM WA Your mercy, peace, and
RAHMATOKA WA favors, to make me live as
SALAAMOKA WA long as You grant me life on
BARAKAATOKA WA TOH- the obedience to them, to
YEYANEE MAAA make me die, when You
AHYAYTANEE A'LAA TAA- decide so, on the obedience
A'TEHIM WA to them, and not to erase
TOMEETANEE EZAA from my heart my love and
AMATTANEE A'LAA TAA- affection for them, my
A'TEHIM WA AN LAA aversion to their enemies,
TAMHOWA MIN QALBEE my companionship of their
MAWADDATAHUM WA adherents, and my acting
MAHABBATAHUM WA piously towards them. I
BUGHZA A-A'ADAAA-EHIM also beseech You, O my
WA MORAAFAQATA Lord, to accept all that from
AWLEYAAA-EHIM WA me, to endear my
BIRRAHUM. WA AS-ALOKA worshipping You to myself,
YAA RABBE AN to make me loathe acts of
TAQABBALA ZAALEKA disobedience to You, and to
MINNEE WA TOHABBEBE grant me a sincere
ELAYYA E'BAADATAKA repentance that You
WA TOBAGH-GHEZA accept, an intention that
ELAYYA MA-A'A-SEYAKA You praise, and righteous
WA TARZOQANEE deed that You admit, by
TAWBATAN NASOOHAN Your mercy, O the most
TARZAAHAA WA Merciful of the mercifuls.
NIYYATAN TAHMADOHAA
WA A'MALAN SAALEHAN
TAQBALOHU BE
RAHMATEKA YAA
ARHAMAR RAAHEMEEN.

While bidding farewell stand in front of the Zareeh keeping back towards Qiblah, say:

السَّلَامُ عَلَيْكَ يَا أَمِينَ اللَّهِ فِي أَرْضِهِ وَ
حُجَّتَهُ عَلَى خَلْقِهِ وَ خَازِنَ عِلْمِهِ وَ مَوْضِعَ
ASSALAAMO A'LAYKA Peace be on you, O the
YAA AMEENAL LAAHE FEE trusted one of Allah on His
ARZEHI WA HUJJATAHU earth, His proof on His

سِرِّهِ وَ بَابَ أَمْرِهِ وَ نَهْيِهِ وَ صِرَاطَهُ
 الْمُسْتَقِيمَ سَلَامٌ مُودِعٌ وَ لَا سَمٌّ وَ لَا
 قَالٍ وَ لَا مَالٍ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ
 اجْعَلْ غَدُونَنَا مَقْرُونًا بِالتَّوَكُّلِ عَلَيْكَ وَ
 رَوَاحَتَنَا عَنْكَ مَوْضُوعًا بِالنَّجَاحِ مِنْكَ وَ
 دُعَانَا لَكَ مَقْرُونًا بِحُسْنِ الْإِجَابَةِ وَ
 خُضُوعِنَا بَيْنَ يَدَيْكَ دَاعِيًا إِلَى رَحْمَتِكَ
 وَ اغْتِرَافِنَا بِدُنُوبِنَا شَفِيعًا إِلَى عَفْوِكَ وَ
 ارْزُقْنَا الْعُودَ إِلَى زِيَارَتِهِ ثُمَّ الْعُودَ إِلَيْهِ
 بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ. اللَّهُمَّ لَا تَجْعَلْهُ
 أَحْزَرَ الْعَهْدِ مِمَّا لَزِيَارَةِ سَيِّدِنَا وَ إِمَامِنَا
 الْمَقْرُوضِ طَاعَتِهِمْ عَلَيْنَا وَ ارْزُقْنَا زِيَارَتَهُ
 أَبَدًا مَا أَبْقَيْتَنَا إِنَّكَ ذُو الْفَضْلِ الْعَظِيمِ وَ
 الْمَنَّ الْجَسِيمِ وَ صَلِّ اللَّهُ عَلَى سَيِّدِنَا
 مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ.

A'LAA KHALQEHI WA
 KHA AZENA I'LMEHI WA
 MAWZE-A' SIRREHI WA
 BAABA AMREHI WA
 NAHYEHI WA
 SERAATEHUL
 MUSTAQEEMA SALAAMA
 MOWADDE-I'N WA LAA SA-
 EMIN WA LAA QAALIN 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
 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'
 TERA AFENAA BE-
 ZONO OBENAA SHA-FEE-
 A'N ELAA A'FWEKA WAR
 ZUQNAL A'WDA ELAA
 ZEYAARATEHI SUMMAL
 A'WDA ELAYHE BE-
 RAHMATEKA YAA
 ARHAMAR RAAHEMEEN.
 ALLAAHUMMA LAA TAJ-
 A'LHO AAKHERAL A'HDE
 MINNAA LE-ZEYAARATE
 SAYYEDANAA WA
 EMAAMANAL MAFROOZE
 TAA-A'TEHI A'LAYNAA
 WAR ZUQNAA

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 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

ZEYAARATAHU	ABADAN	long as we are alive, for
MAA	ABQAYTANAA	You verily the Lord of great
INNAKA	ZOOL FAZLIL	favouring and plentiful
A'ZEEME	WAL MANNIL	conferral. And blessings of
JASEEME	WA SALLAL	Allah be upon our master
LAAHO	A'LAA	Muhammad and his pure
SAYYEDENAA		progeny. ¹
MOHAMMADIN	WA	
AALEHIT TAAHEREEN.		

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:

السَّلَامُ عَلَيْكَ يَا صَاحِبَ الزَّمَانِ السَّلَامُ	ASSALAAMO	A'LAYKA	Peace be on you, O king
عَلَيْكَ يَا خَلِيفَةَ الرَّحْمَنِ السَّلَامُ عَلَيْكَ يَا	YAA SAAHEBAZ	ZAMAAN	of times. Peace be on
شَرِيكَ الْقُرْآنِ السَّلَامُ عَلَيْكَ يَا قَاطِعَ	ASSALAAMO	A'LAYKA	you, O caliph of the
الْبُرْهَانِ السَّلَامُ عَلَيْكَ يَا إِمَامَ الْأَنْبِيَاءِ	YAA KHALEEFATAR		Beneficent. Peace be on
وَالْجَنَّةِ السَّلَامُ عَلَيْكَ وَ عَلَى آبَائِكَ	RAHMAAN ASSALAAMO		you, O companion of
الطَّيِّبِينَ وَ أَجْدَادِكَ الطَّاهِرِينَ الْمُعْصُومِينَ	A'LAYKA YAA SHAREEKAL		Qur'an. Peace be on
وَرَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.	QUR-AAAN ASSALAAMO		you, O decisive
	A'LAYKA YAA QAATE-A'L		argument. Peace be on
	BURHAAN ASSALAAMO		you, O Imam of men and
	A'LAYKA YAA EMAAMAL		jinn. Peace be on you,
	INSE WAL JAAAN		and on your immaculate
	ASSALAAMO A'LAYKA WA		fathers, pure and
	A'LAA AABAAA-EKAT		infallible forefathers.
	TAYYEBEENA	WA	May the mercy and
	AJDAADEKAT		blessings of Allah be on
	TAAHEREENAL		you. ²
	MA'SOOMEENA	WA	
	RAHMATUL LAAHE	WA	
	BARAKAATOH.		

¹ Tohfah al-Za'ar (Manuscript), p. 297

² Saheefah-e-Mahdiyyah, p. 610

Chapter 27

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 مُقَرَّرًا	ALLAHUMMA INNEE	O Allah! I am visiting this
بِإِمَامَتِهِ مُعْتَقِدًا لِقَرَضِ طَاعَتِهِ	ZURTO HAAZAL EMAAMA	Imam confessing his
فَقَصَدْتُ مَشْهَدَهُ بِذُنُوبِي وَعُيُوبِي وَ	MOQIRRAN BE	Imamate, believing in the
مُؤَبَّاتِ آثَامِي وَكَثْرَةِ سَيِّئَاتِي وَ	EMAAMATEHI	obligation of the obedience
خَطَايَايَ وَ مَا تَعْرِفُهُ مِنِّي مُسْتَجِيرًا	MO'TAQEDAN LE-FARZE	to him; therefore, I have
بِعَفْوِكَ مُسْتَعِينًا بِحِلْمِكَ رَاجِيًا رَحْمَتَكَ	TAA-A'TEHI FA-QASAD-TO	betaken myself to his shrine
لَاجِيًا إِلَى رُكْنِكَ عَائِدًا بِرَأْفَتِكَ	MASH-HADAHU BE-	in spite of all my sins, and
مُسْتَشْفِعًا بِوَلِيَّتِكَ وَ ابْنِ أَوْلِيَّائِكَ وَ	ZONOOBEE WA WA	all my defects, and the
صَفِيَّتِكَ وَ ابْنِ أَصْفِيَّائِكَ وَ أَمِينِكَ وَ	O'OYOOBEE WA MOO-	perils of my wrongdoings,
ابْنِ أُمَمَائِكَ وَ خَلِيفَتِكَ وَ ابْنِ خُلَفَائِكَ	BEQAATE AASAAMEE WA	and my numerous misdeeds
الَّذِينَ جَعَلْتَهُمُ الْوَسِيلَةَ إِلَى رَحْمَتِكَ وَ	KASRATE SAYYE-AATEE	and faults, and whatsoever
رِضْوَانِكَ وَ الدَّرَجَةِ إِلَى رَأْفَتِكَ وَ	WA KHATAAYAAYA WA	You know about me; calling
عُفْرَانِكَ. اللَّهُمَّ وَ أَوَّلَ حَاجَتِي إِلَيْكَ أَنْ	MAA TA'REFOHU MINNEE	for Your amnesty, seeking
تَغْفِرَ لِي مَا سَلَفَ مِنْ ذُنُوبِي عَلَى	MUSTAJEERAN BE-	the refuge of Your
كَثْرَتِي وَ تَعْصِمَنِي فِيمَا بَقِيَ مِنْ عُمْرِي	A'FWEKA MUSTA-E'EZAN	forbearance, hoping for
وَ تُظَهِّرَ دِينِي مِمَّا يُدْسُهُ وَ يَشِينُهُ وَ	BE-HILMEKA RAAJEYAN	Your mercy, seeking Your
يُزْرِي بِهِ وَ تَحْمِيَهُ مِنَ الرَّيْبِ وَ	RAHMATAKA LAA-JE-YAN	shelter, seeking the
	ELAA RUKNEKA A'AA-	protection of Your
	EZAN BE RAAFATEKA	compassion, seeking the
	MUSTASH-FE-A'N BE-	intercession of Your
	WALIYYEKA WAB NE	intimate saint and the son
	AWLE-YAAA-EKA WA	of Your intimate saint, and
	SAFIYYEKA WAB NE ASFE-	Your choice servant and the
	YAAA-EKA WA AMEENEKA	son of Your choice servant,
	WAB NE OMANAAA-EKA	
	WA KHALEEFATEKA WAB	

الشَّكِّ وَالْفَسَادِ وَالشِّرْكِ وَ تُثَبِّتِنِي
 عَلَى طَاعَتِكَ وَ طَاعَةِ رَسُولِكَ وَ
 دُرِّيَّتِهِ الثُّجْبَاءِ السُّعْدَاءِ صَلَوَاتِكَ عَلَيْهِمْ
 وَ رَحْمَتِكَ وَ سَلَامِكَ وَ بَرَكَاتِكَ وَ
 تُحْيِيَنِي مَا أَحْيَيْتَنِي عَلَى طَاعَتِهِمْ وَ
 تُمَيِّتَنِي إِذَا أَمَتْنِي عَلَى طَاعَتِهِمْ وَ أَنْ لَا
 تَمُوتُوا مِنْ قَلْبِي مَوَدَّتِهِمْ وَ مَحَبَّتِهِمْ وَ
 بَعْضِ أَعْدَائِهِمْ وَ مُرَافَقَةِ أَوْلِيَائِهِمْ وَ
 يَرْهُمْ وَ أَسْأَلُكَ يَا رَبِّ أَنْ تَقْبَلَ ذَلِكَ
 مِنِّي وَ تُحِبَّ إِلَيَّ عِبَادَتَكَ وَ الْمُوَاطَبَةَ
 عَلَيَّهَا وَ تُنْشِطَنِي لَهَا وَ تُبْعِضَ إِلَيَّ
 مَعَاصِيكَ وَ مَحَارِمَكَ وَ تَدْفَعَنِي عَنْهَا
 وَ تُجَبِّتَنِي التَّشْصِرَ فِي صَلَاتِي وَ
 الْإِسْتِجَابَةَ بِهَا وَ التَّرَاجُحَ عَنْهَا وَ تُوقِنَنِي
 لِتَأْدِيبِهَا كَمَا فَرَضْتَ وَ أَمَرْتَ بِهِ عَلَى
 سُنَّةِ رَسُولِكَ صَلَوَاتِكَ عَلَيْهِ وَ آلِهِ وَ
 رَحْمَتِكَ وَ بَرَكَاتِكَ خُضُوعًا وَ خُشُوعًا
 وَ تَشْرَحَ صَدْرِي لِإِيْتَاءِ الزَّكَاةِ وَ
 إِعْطَاءِ الصَّدَقَاتِ وَ بَذْلِ الْمَعْرُوفِ وَ
 الْإِحْسَانِ إِلَى شَيْعَةِ آلِ مُحَمَّدٍ وَ
 مُؤَسَّاتِهِمْ وَ لَا تَتَوَقَّأَنِي إِلَّا بَعْدَ أَنْ
 تَرْزُقَنِي حَجَّ بَيْتِكَ الْحَرَامِ وَ زِيَارَةَ قَبْرِ
 نَبِيِّكَ وَ قُبُورِ الْأَيِّمَةِ عَلَيْهِمُ السَّلَامُ وَ
 أَسْأَلُكَ يَا رَبِّ تَوْبَةَ نَصُوحًا تَرْضَاهَا وَ
 يَتَّةً تَحْدُهَا وَ عَمَلًا صَالِحًا تُقْبَلُهُ وَ أَنْ
 تَغْفِرَ لِي وَ تَرْحَمَنِي إِذَا تَوَفَّيْتَنِي وَ تَهَيَّوْنَ
 عَلَى سَكَرَاتِ الْمَوْتِ وَ تَحْشُرَنِي فِي
 زُمْرَةِ مُحَمَّدٍ وَ آلِهِ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ

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
 ELAYKA AN TAGHFERA
 LEE MAA SALAFA MIN
 ZONOOBEE A'LAA
 KASRATEHAA WA IN
 TA'SEMANEE FEEMAA
 BAQEYA MIN U'MREE WA
 TO-TAHHERA DEENEE
 MIMMAA YODANNESOHU
 WA YASHEENOHU WA
 YUZREE BEHI WA
 TAHMEYAHU MENAR
 RAYBE WASH SHAKKE
 WAL FASAADE WASH
 SHIRKE WA
 TOSABBETANEE A'LAA
 TAA-A'TEKA WA TAA-A'TE
 RASOOLEKA WA
 ZURRIYATEHIN
 NOJABAAA-IS SO-A'DAAA-
 E SALAWAATOKA
 A'LAYHIM WA
 RAHMATOKA WA
 SALAAMOKA WA
 BARAKAATOKA WA TOH-
 YEYANEE MAA
 AHYAYTANEE A'LAA TAA-
 A'TEHIM WA TOMEETANEE
 EZAA AMATTANEE A'LAA
 TAA-A'TEHIM WA AN LAA
 TAMHOWA MIN QALBEE
 MAWADDATAHUM WA
 MAHABBATAHUM WA

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
 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

عَلَيْهِمْ وَ تَدْخُلْنِي الْجَنَّةَ بِرَحْمَتِكَ وَ
تَجْعَلْ دَمْعِي غَرِيرًا فِي طَاعَتِكَ وَ
عَبْرَتِي جَارِيَةً فِيمَا يُقَرِّبُنِي مِنْكَ وَ قَلْبِي
عَطُوفًا عَلَى أَوْلِيَائِكَ وَ تَصُونَتِي فِي
هَذِهِ الدُّنْيَا مِنَ الْعَاهَاتِ وَ الْأَفَاتِ وَ
الْأَمْرَاضِ الشَّدِيدَةِ وَ الْأَسْقَامِ الْمُزْمِنَةِ
وَ جَمِيعِ أَنْوَاعِ الْبَلَاءِ وَ الْحَوَادِثِ وَ
تَصْرِفْ قَلْبِي عَنِ الْحَرَامِ وَ تُبْقِصْ إِلَيَّ
مَعَاصِيكَ وَ تُحِبِّبْ إِلَيَّ الْحَلَالَ وَ
تَفْتَحْ إِلَيَّ أَبْوَابَهُ وَ تُثَبِّتْ يَتِّي وَ فَعْلِي
عَلَيْهِ وَ تُمَدِّدْ فِي عُمُرِي وَ تُغْلِقْ أَبْوَابَ
الْمَحَنِ عَنِّي وَ لَا تَسْلُبْنِي مَا مَنَنْتَ بِهِ
عَلَيَّ وَ لَا تَسْتَرِدَّ شَيْئًا مِمَّا أَحْسَنْتَ بِهِ
إِلَيَّ وَ لَا تَنْزِعْ مِنِّي النِّعَمَ الَّتِي أَنْعَمْتَ
بِهَا عَلَيَّ وَ تَزِيدْ فِيمَا حَوَّلْتَنِي وَ
تُضَاعِفْهُ أَضْعَافًا مُضَاعَفَةً وَ تَرْزُقْنِي
مَالًا كَثِيرًا وَاسِعًا سَائِغًا هَنِئًا نَافِئًا
وَافِيًا وَ عِزًّا بَاقِيًا كَافِيًا وَ جَاهًا عَرِيضًا
مَمْنُوعًا وَ نِعْمَةً سَابِغَةً عَامَّةً وَ تُغْنِيَنِي
بِذَلِكَ عَنِ الْمَطَالِبِ الْمُنْكَدَةِ وَ
الْمَوَارِدِ الصَّعْبَةِ وَ تُخَلِّصَنِي مِنْهَا مُعَافَاً
فِي دِينِي وَ نَفْسِي وَ وَلَدِي وَ مَا
أَعْطَيْتَنِي وَ مَنَحْتَنِي وَ تَحْفَظْ عَلَيَّ
مَالِي وَ جَمِيعَ مَا حَوَّلْتَنِي وَ تَقْصِصْ عَنِّي
أَيِّدِي الْجَبَّارَةِ وَ تَرُدَّنِي إِلَى وَطَنِي وَ
تُبَلِّغَنِي نِهَآيَةَ أَمَلِي فِي دُنْيَايَ وَ آخِرَتِي
وَ تَجْعَلَ عَاقِبَةَ أَمْرِي مَحْمُودَةً حَسَنَةً
سَلِيمَةً وَ تَجْعَلَنِي رَجِيْبَ الصَّدْرِ وَاسِعِ

BUGHZA A-A'ADAAA-EHIM
WA MORAAFAQATA
AWLEYAAA-EHIM WA
BIRRAHUM WA AS-ALOKA
YAA RABBE AN TAQBALA
ZAALEKA MINNEE WA
TOHABBEBA ELAYYA
E'BAADATAKA WAL
MOWAAZABATA
A'LAYHAA WA TONASH-
SHETANEE 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 EHSAAANE
ELAA SHEE-A'TE AALE
MOHAMMADIN WA
MOWAASAATEHIM WA
LAA TA-TAWAFFAANEE
ILLAA BA'DA AN
TARZOQANEE HAJJA

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 – 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

الْحَالِ حَسَنَ الْخُلُقِ بَعِيدًا مِنَ الْبُخْلِ
 وَالْمُنْعِ وَالتَّقَاتِ وَالْكَذِبِ وَالتَّبَتِ
 وَقَوْلِ الزُّورِ وَتَرَسَّخَ فِي قَلْبِي مَحَبَّةُ
 مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَشَيْعَتِهِمْ وَ
 تَحَرَّسْنِي يَا رَبِّ فِي نَفْسِي وَاهْلِي وَ
 مَالِي وَوَلَدِي وَاهْلِي خُرَاتِي وَ
 إِخْوَانِي وَاهْلِي مَوَدَّتِي وَدُرِّي
 بِرَحْمَتِكَ وَجُودِكَ. اللَّهُمَّ هَذِهِ حَاجَاتِي
 عِنْدَكَ وَقَدْ اسْتَكْرَمْتُهَا لِلْوُحْيِ وَشَيْخِي
 وَهِيَ عِنْدَكَ صَغِيرَةٌ خَفِيرَةٌ وَعَلَيْكَ
 سَهْلَةٌ يَسِيرَةٌ فَاسْأَلْكَ بِجَاهِ مُحَمَّدٍ وَآلِ
 مُحَمَّدٍ عَلَيْهِ وَعَلَيْهِمُ السَّلَامُ عِنْدَكَ وَ
 بِحَقِّهِمْ عَلَيْكَ وَبِمَا أَوْجَبْتَ لَهُمْ وَ
 بِسَائِرِ أَنْبِيَائِكَ وَرُسُلِكَ وَاصْفِيَّائِكَ
 وَأَوْلِيَائِكَ الْمُخْلِصِينَ مِنْ عِبَادِكَ وَ
 بِاسْمِكَ الْأَعْظَمِ الْأَعْظَمِ لَمَّا قَضَيْتَهَا
 كُلَّهَا وَاسْعَفْتَنِي بِهَا وَلَمْ تُخَيِّبْ أَمَلِي
 وَرَجَائِي وَشَقَّعْ صَاحِبَ هَذَا الْقَبْرِ
 فِي. يَا سَيِّدِي يَا وَلِيَّ اللَّهِ يَا أَمِينَ اللَّهِ
 أَسْأَلُكَ أَنْ تَشْفَعَ لِي إِلَى اللَّهِ عَزَّ وَ
 جَلَّ فِي هَذِهِ الْحَاجَاتِ كُلِّهَا بِحَقِّ
 آبَائِكَ الطَّاهِرِينَ وَبِحَقِّ أَوْلَادِكَ
 الْمُتَجَبِّينَ فَإِنَّ لَكَ عِنْدَ اللَّهِ تَقَدَّسَتْ
 أَسْمَاؤُهُ الْمَنْزِلَةُ الشَّرِيفَةُ وَالْمَرْتَبَةُ
 الْجَلِيلَةُ وَالْجَاهُ الْعَرِضُ. اللَّهُمَّ لَوْ
 عَرَفْتُ مَنْ هُوَ أَوْجَهُ عِنْدَكَ مِنْ هَذَا
 الْإِمَامِ وَمِنْ آبَائِهِ وَأَنْبِيَائِهِ الطَّاهِرِينَ
 عَلَيْهِمُ السَّلَامُ وَالصَّلَاةُ لَجَعَلْتَهُمْ

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
 TAWAFFAYTANEE WA
 TOHAWWENA A'LAYYA
 SAKARAATIL MAWTE WA
 TAHSHORANEE FEE
 ZUMRATE MOHAMMADIN
 WA AALEHI SALAWAATUL
 LAAHE A'LAYHE WA
 A'LAYHIM WA
 TUDKHELANIL JANNATA
 BE-RAHMATEKA WA TAJ-
 A'LA DAM-E'E
 GHAZEERAN FEE TAA-
 A'TEKA WA A'BRATEE
 JAAREYATAN FEEMAA
 YOQARREBONEE MINKA
 WA QALBEE A'TOOFAN
 A'LAA AWLEYAAAA-EKA
 WA TASOONANEE FEE
 HAAZEHID DUNYAA
 MENAL A-A'HAATE WAL
 AAFAATE WAL
 AMRAAZISH SHADEEDATE
 WAL ASQAAMIL
 MUZMENATE WA JAMEE-E'
 ANWAA-I'L BALAAA-E
 WAL HAWAADESE WA
 TASREFA QALBEE A'NIL
 HARAAME WA

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, incurable
 diseases, chronic illnesses,
 and all sorts of misfortunes
 and catastrophes, and to
 cause my heart to turn
 away from the forbidden
 (acts and things), and to
 make me hate acts of
 disobedience to You, and to
 make me love the legally
 gotten sustenance and to
 open its doors before me,
 and to extend my age and
 to close the doors of
 adversaries before me, and
 not to take back from me
 whatsoever You have
 favored upon me, and not
 to take back from me the
 graces that You have
 granted me, and not to take

شَفَعَاتِي وَ قَدَّمْتُهُمْ أَمَامَ حَاجَتِي وَ
 طَلِبَاتِي هَذِهِ فَاسْمَعْ مِنِّي وَ اسْتَجِبْ
 لِي وَ افْعَلْ بِي مَا أَنْتَ أَهْلُهُ يَا أَرْحَمَ
 الرَّاحِمِينَ. اللَّهُمَّ وَ مَا قَصُرَتْ عَنْهُ
 مَسْئَلَتِي وَ لَمْ تَبْلُغْهُ فِطْنَتِي مِنْ صَالِحِ
 دِينِي وَ دُنْيَايَ وَ آخِرَتِي فَأَمُنْ بِهِ عَلَى
 وَ احْفَظْنِي وَ احْرُسْنِي وَ هَبْ لِي وَ
 اغْفِرْ لِي وَ مَنْ أَرَادَنِي بِسُوءٍ أَوْ
 مَكْرُوهٍ مِنْ شَيْطَانٍ مَرِيدٍ أَوْ سُلْطَانٍ
 عَنِيدٍ أَوْ مُخَالِفٍ فِي دِينٍ أَوْ مُنَازِعٍ فِي
 دُنْيَا أَوْ حَاسِدٍ عَلَى نِعْمَةٍ أَوْ ظَالِمٍ أَوْ
 بَاغٍ فَاقْضِ عَنِّي يَدَهُ وَ اصْرِفْ عَنِّي
 كَيْدَهُ وَ اشْغَلْهُ بِنَفْسِهِ وَ اكْفِنِي شَرَّهُ وَ
 شَرَّ أَتْبَاعِهِ وَ شَيْطَانِيهِ وَ اجْرِئْنِي مِنْ
 كُلِّ مَا يَضُرُّنِي وَ يُجْحِفْ بِي وَ اعْطِنِي
 جَمِيعَ الْخَيْرِ كُلِّهِ مِمَّا أَعْلَمُ وَ مِمَّا لَا
 أَعْلَمُ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ
 مُحَمَّدٍ وَ اغْفِرْ لِي وَ لِوَالِدَيَّ وَ
 لِإِخْوَانِي وَ أَخَوَاتِي وَ أَعْمَامِي وَ عَمَّاتِي
 وَ أَخْوَالِي وَ خَالَاتِي وَ أَجْدَادِي وَ
 جَدَّاتِي وَ أَوْلَادِهِمْ وَ ذُرَارِيَهُمْ وَ
 أَرْوَاجِي وَ ذُرِّيَّاتِي وَ أَقْرِبَائِي وَ
 أَصْدِقَائِي وَ جِيرَانِي وَ إِخْوَانِي فِينَا
 مِنْ أَهْلِ الشَّرْقِ وَ الْغَرْبِ وَلِجَمِيعِ
 أَهْلِ مَوَدَّتِي مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ
 الْأَحْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ، وَ لِجَمِيعِ
 مَنْ عَلَّمَنِي خَيْرًا أَوْ تَعَلَّمَ مِنِّي عِلْمًا.
 اللَّهُمَّ اشْرِكْهُمْ فِي صَالِحِ دُعَاتِي وَ

TOBAGGHEZA ELAYYA
 MA-A'ASEYAKA WA
 TOHABBEBA ELAYYAL
 HALAALA WA TAFTAHA
 ELAYYA ABWAABAHU WA
 TOSABBETA NIYYATEE
 WA FE'LEE A'LAYHE WA
 TAMUDDA FEE U'MREE
 WA TUGH-LEQA
 ABWAABAL MEHANE
 A'NNEE WA LAA TAS-
 LUBANEE MAA MANANTA
 BEHI A'LAYYA WA LAA
 TAS-TARIDDA SHAY-AN
 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
 HANEEE-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

from me the elegances that
 You have conferred upon
 me, and to increase that
 which You have given me in
 possession and to expand it
 many folds, and to bestow
 upon me a fortune that is
 very much, spacious,
 agreeable, joyful, growing
 and satisfactory; and (to
 bestow upon me) prestige
 that is outgoing and
 overwhelming; and (to
 bestow upon me) favor that
 is following and broad; and
 to make me, through these,
 dispense with the
 humiliating appeals and the
 unreachable sources; and to
 save me from them with
 good health as regards my
 religion and my self and my
 sons and whatsoever You
 have given and granted me;
 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,

زِيَارَتِي لِمَشْهَدِ حُجَّتِكَ وَ وَلِيِّكَ وَ
 أَشْرَكْنِي فِي صَالِحِ أَدْعِيَّتِهِمْ بِرَحْمَتِكَ يَا
 أَرْحَمَ الرَّاحِمِينَ وَ بَلِّغْ وَلِيِّكَ مِنْهُمْ
 السَّلَامُ وَ السَّلَامُ عَلَيْكَ وَ رَحْمَةُ اللَّهِ
 وَ بَرَكَاتُهُ. يَا سَيِّدِي وَ مَوْلَايَ يَا
 “فُلَانِ بْنِ فُلَانٍ” صَلَّى اللَّهُ عَلَيْكَ وَ
 عَلَى رُوحِكَ وَ بَدَنِكَ أَنْتَ وَسَيِّلَتِي
 إِلَى اللَّهِ وَ دَرِيْعَتِي إِلَيْهِ وَلِي حَقُّ
 مُوَالَاتِي وَ تَأْمِينِي فَكُنْ شَفِيعِي إِلَى
 اللَّهِ عَزَّوَجَلَّ فِي الْوُقُوفِ عَلَى قِصَّتِي
 هَذِهِ وَ صَرَفِي عَنْ مَوْفَقِي هَذَا بِالشُّجْحِ
 بِمَا سَأَلْتُهُ كُلَّهُ بِرَحْمَتِهِ وَ قُدْرَتِهِ. اَللَّهُمَّ
 ارْزُقْنِي عَقْلاً كَامِلاً وَ لُبّاً رَاجِحاً وَ
 عِزّاً بَاقِياً وَ قَلْباً زَكِياً وَ عَمَلاً كَثِيراً وَ
 أَدَباً بَارِعاً وَ اجْعَلْ ذَلِكَ كُلَّهُ لِي وَ لَا
 تَجْعَلْهُ عَلَيَّ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

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 WA TAJ-
 A'LANEE RAHEEBAS
 SADRE WAASE-A'L HAALE
 HASANAL KHULQE BA-
 E'EDAN MENAL BUKHLE
 WAL MAN-E' WAN
 NEFAAQE WAL KIZBE WAL
 BOHTE WA QAWLIZ
 ZOORE WA TARSAKHA
 FEE QALBEE MAHABBATA
 MOHAMMADIN WA AALE
 MOHAMMADIN WA SHEE-
 A'TEHIM WA TAHROSANEE
 YAA RABBE FEE NAFSEE
 WA AHLEE WA MAALEE
 WA WALADEE WA AHLE
 HOZAANATEE WA
 IKHWANEE WA AHLE
 MAWADDATEE WA
 ZURRIYYATEE BE
 RAHMATEKA WA
 JOODEKA. ALLAAHUMMA
 HAAZEHI HAAJAATEE
 I'NDAKA WA QADIS
 TAKSARTOHAA LE-
 LO'MEE WA SOH-HEE WA
 HEYA I'NDAKA

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 – 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;

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 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 HAAZEHL
 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

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
 introduced them (before
 You) in order that You
 would settle my needs and
 requests; I therefore please
 You to hear from me and to

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.
 ALLAAHUMMA WA MAA
 QASORAT A'NHO 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

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 against
 whatsoever harms me and

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 WA
 AKHWAALEE WA
 KHAALAATEE WA
 AJDAADEE WA
 JADDAATEE WA
 AWLAADEHIM WA ZARAA-
 REEHIM WA AZWAAJEE
 WA ZURRIYYAATEE WA
 AQRE-BAAA-EE WA ASDE-
 QAAA-EE WA JEERAANEE
 WA IKHWAANEE FEEKA
 MIN AHLISH SHARQE WAL
 GHARBE WA LE-JAMEE-E'
 AHLE MAWADDATEE
 MENAL MO'MENEENA WAL
 MO'MENAATIL AHYAAA-E
 MINHUM WAL AMWAATE
 WA LE-JAMEE-E' MAN
 A'LLAMANEE KHAYRAN
 AW TA-A'LLAMA MINNEE
 I'LMAN. ALLAAHUMMA
 ASHRIKHUM FEE
 SAALEHE DO-A'AA-EE WA
 ZEYAARATEE LE-MASH-
 HADE HUJJATEKA WA

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

WALIYYEKA WA ASH-
 RIKNEE FEE SAALEHE AD-
 E'YATEHIM BE
 RAHMATEKA YAA
 ARHAMAR RAAHEMEENA
 WA BALLIGH WALIYYAKA
 MINHOMUS SALAAMA
 WAS SALAAMO A'LAYKA
 WA RAHMATUL LAAHE WA
 BARAKAATOH. YAA
 SAYYEDEE YAA
 MAWLAAYAA YAA
 "FOLAAN ABNA
 FOLAANIN" SALLAL
 LAAHO A'LAYKA WA
 A'LAA ROOHEKA WA
 BADANEKA ANTA
 WASEELATEE ELAL
 LAAHE WA ZAREE-A'TEE
 ELAYHE WALEE HAQQO
 MOWAALAATEE WA
 TAAMEELEE FAKUN SHA-
 FEE-E'E ELAL LAAHE
 A'ZZA WA JALLA FIL
 WOQOOFEE 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

mercy, for You are the most
 Merciful of all those who
 show mercy; and send their
 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

A'LAYYA BE-RAHMATEKA
YAA ARHAMAR
RAAHEMEEN.

Merciful of all those who
show mercy.¹

(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.):

اللَّهُمَّ أَنْ كَانَتْ ذُنُوبِي قَدْ أَخْلَقَتْ
وَجْهِي عِنْدَكَ وَ حَجَبَتْ دُعَائِي عَنْكَ
وَ حَالَتْ بَيْنِي وَ بَيْنَكَ فَاسْأَلْكَ أَنْ
تُقْبِلَ عَلَيَّ بِوَجْهِكَ الْكَرِيمِ وَ تَنْشُرَ عَلَيَّ
رَحْمَتَكَ وَ تَنْزِلَ عَلَيَّ بَرَكَاتِكَ. وَ إِنْ
كَانَتْ قَدْ مَنَعَتْ أَنْ تَرْفَعَ لِي إِلَيْكَ
صَوْتًا أَوْ تَغْفِرَ لِي ذَنْبًا أَوْ تَتَجَاوَزَ عَنْ
خَطِيئَةٍ مُهْلِكَةٍ فَهَا أَنَا ذَا مُسْتَجِيرٍ بِكَرَمِ
وَجْهِكَ وَ عِزِّ جَلَالِكَ مُتَوَسِّلٌ إِلَيْكَ
مُتَقَرِّبٌ إِلَيْكَ بِأَحَبِّ خَلْقِكَ إِلَيْكَ وَ
أَكْرَمِهِمْ عَلَيْكَ وَ أَوْلَاهُمْ بِكَ وَ أَطْوَعِهِمْ
لَكَ وَ أَعْظَمِهِمْ مَنْزِلَةً وَ مَكَانًا عِنْدَكَ
مُحَمَّدٍ وَ عِزَّتِهِ الطَّاهِرِينَ الْأَيَّامَةَ الْهَدَاةِ
الْمُهْدِيَيْنَ الَّذِينَ فَرَضْتَ عَلَى خَلْقِكَ
طَاعَتَهُمْ وَ أَمَرْتَ بِمَوَدَّتِهِمْ وَ جَعَلْتَهُمْ
وَلَاةَ الْأَمْرِ مِنْ بَعْدِ رَسُولِكَ صَلَّى اللَّهُ
عَلَيْهِ وَآلِهِ يَا مُدِيلَ كُلِّ جَبَّارٍ غَنِيْدٍ يَا
مُعَزِّ الْمُؤْمِنِينَ بَلِّغْ مَجْهُودِي فَهَبْ لِي
نَفْسِي السَّاعَةَ وَ رَحْمَةً مِنْكَ تَمُنُّ بِهَا
عَلَيَّ يَا أَرْحَمَ الرَّاحِمِينَ.

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

O Allah! If my sins have caused my face to be tattered in Your view, my prayers to be screened from You, and put a barrier between You and me, then I beseech You to come to me with Your noble Face, to spread Your mercy upon me, and to pour down Your benedictions on me. And if my sins have impeded from raising my voice to You, impeded from forgiving any of my sins, or overlooking any of my destructive fault, then, here I am seeking shelter with the nobleness of Your Face and the dignity of Your majesty; and (here I am) begging You and seeking nearness to You through the most beloved of Your creatures to You, the most honorable with You, the nearest to You, the most obedient to You, and the owners of the greatest

¹ Misbaah al-Za'eer, p. 468; Behaar al-Anwaar, vol. 102, p. 169; Ketaab Fee al-Ziyaaraat Wa al-Adiyyah (manuscript), p. 24

AWLAAHUM BEKA WA
 ATWA-E'HIM LAKA A-
 A'ZAMEHIM MANZELATAN
 WA MAKANAN I'NDACA
 MOHAMMADIN WA
 I'TRATEHIT
 TAAHEREENAL AIMMATIL
 HODAATIL
 MAHDIYYEENAL
 LAZEENA FARAZTA
 A'LAA KHALQEKA 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.

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 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:

اَللّٰهُمَّ اِنَّ هٰذَا مَسْهَدٌ لَا يَرْجُوْ مَنْ فَاتَتْهُ
 فِيْهِ رَحْمَتُكَ اَنْ يَنْتَلِهَا فِيْ غَيْرِهِ وَ لَا
 اَحَدٌ اَشْفَى مِنْ اَمْرِىْ قَصْدَهُ مُؤَمَّلًا
 قَابَ عَنْهُ خَاتِيًا. اَللّٰهُمَّ اِنِّىْ اَعُوْذُ بِكَ
 مِنْ شَرِّ الْاَيَّامِ وَخَبِيْثَةِ الْمُنْتَلَبِ وَ
 الْمُنَاقَشَةِ عِنْدَ الْحِسَابِ وَ حَاشَاكَ يَا
 رَبِّ اَنْ تُغْرِنَ طَاعَةً وَلِيْنِكَ بِطَاعَتِكَ وَ
 مُؤَالَاتِهِ بِمُؤَالَاتِكَ وَ مَعْصِيَتِهِ
 بِمَعْصِيَتِكَ ثُمَّ تُؤَيِّسَ زَائِرَهُ وَ الْمُتَحَيِّلَ

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 KHAHA-EBAA.
 ALLAAHUMMA INNEE A-
 O'OZO BEKA MIN

O Allah! This is verily a place wherein one who misses Your mercy must never expect to find it elsewhere. None can be more miserable than one who visits this place, bearing hope, but leaves it with disappointment. O Allah! I do seek Your protection against evil return, hopeless retirement, and hard

مِنْ بَعْدِ الْبِلَادِ إِلَى قَبْرِهِ وَ عِزَّتِكَ يَا
رَبِّ لَا يَنْعَقِدُ عَلَى ذَلِكَ صَمِيرِي إِذْ
كَانَتْ الْقُلُوبُ إِلَيْكَ بِالْجَمِيلِ تُشِيرُ.

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 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.

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 swear; my conscience can never even think of so, because all hearts always have excellent ideas about You.¹

(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.)

يَا وَلِيَّ اللَّهِ إِنَّ بَيْنِي وَ بَيْنَ اللَّهِ عَزَّ
وَجَلَّ ذُنُوبًا لَا يَأْتِي عَلَيَّهَا إِلَّا رِضَاكَ
فَبِحَقِّ مَنْ ائْتَمَنَكَ عَلَى سِرِّهِ وَ
اِسْتَرْعَاكَ أَمَرَ خَلْقِهِ وَ قَرَنَ طَاعَتَكَ
بِطَاعَتِهِ وَ مَوَالَاتَكَ بِمَوَالَاتِهِ تَوَلَّى
صَلَاحَ خَالِيٍّ مَعَ اللَّهِ عَزَّ وَجَلَّ وَ
اجْعَلْ حَظِّي مِنْ زِيَارَتِكَ تَخْلِيْطِي

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

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

¹ Misbaah al-Za'ar, p. 471; Behaar al-Anwaar, vol. 102, p. 72; Ketaab Fee al-Ziyaaraat Wa al-Adiyyah (manuscript), p. 28

بِخَالِصِي زُؤَارِكَ الَّذِينَ تَسْأَلُ اللَّهُ عَزَّ
وَجَلَّ فِي عِثْقِ رِقَابِهِمْ وَ تَرْغَبُ إِلَيْهِ
فِي حُسْنِ ثَوَابِهِمْ. فَهَذَا أَنَا الْيَوْمَ بِبَرْكَ
لَا يُذْ وَ بِحُسْنِ دِفَاعِكَ عَنِّي عَائِدٌ
فَتَلَا فَنِي يَا مَوْلَايَ وَ أَدْرِكْنِي وَ
أَسْأَلُ اللَّهَ عَزَّ وَ جَلَّ فِي أَمْرِي فَإِنَّ
لَكَ عِنْدَ اللَّهِ مَقَامًا كَرِيمًا (وَ جَاهًا
عَظِيمًا) صَلَّى اللَّهُ عَلَيْكَ وَ سَلَّمَ
تَسْلِيمًا.

MOWAALAATAKA BE-
MOWAALAATEHI
TAWALLA SALAAHA
HAALEE MA-A'L LAAHE
A'ZZA WA JALLA WAJ A'L
HAZZEE MIN
ZEYAARATEKA
TAKHLEETEE BE-
KHAALESEE
ZUWWAAREKAL
LAZEENA TAS-ALUL
LAAHA A'ZZA WA JALLA
FEE I'TQE REQAABEHIM
WA TAR-GHABO ELAYHE
FEE HUSNE
SAWAABEHIM. FAHAA
ANAL YAWMA BE-
QABREKA LAAA-EZUN
WA BE-HUSNE DE-FAA-
E'KA A'NNEE A'AA-EZUN
FATALAATENEE YAA
MAWLAAYA WA
ADRIKNEE WA AS-ALIL
LAAHA A'ZZA WA JALLA
FEE AMREE FA-INNA
LAKA I'NDAL LAAHE
MAQAAMAN KAREEMAN
(WA JAAHAN A'ZEEMAN)
SALLAL LAAHO A'LAYKA
WA SALLAMA
TASLEEMAA.

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

(4) Fourth supplication

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

اَللّٰهُمَّ لَوْ وَجَدْتُ شَفِيْعًا اَقْرَبَ اِلَيْكَ مِنْ
مُحَمَّدٍ وَ اَهْلِ بَيْتِهِ الْاَخْيَارِ الْاَتْقِيَاءِ

ALLAAHUMMA LAW
WAJADTO SHAFEE-A'N
AQRABA ELAYKA MIN

O Allah! Had I known
interceders that are closer
to You than Muhammad

¹ Behaar al-Anwaar, vol. 102, p. 173

الْأَبْرَارِ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ لَا
 سَتَشْفَعُتْ بِهِمُ إِلَيْكَ وَ هَذَا قَبْرٌ وَلِيٍّ مِنْ
 أَوْلِيَّائِكَ وَ سَيِّدٍ مِنْ أَصْفِيَّائِكَ وَ مَنْ
 فَرَضْتَ عَلَى الْخَلْقِ طَاعَتَهُ قَدْ جَعَلْتَهُ
 بَيْنَ يَدَيَّ أَسْأَلُكَ يَا رَبِّ بِحُرْمَتِهِ عِنْدَكَ وَ
 بِحَقِّهِ عَلَيْكَ لَمَّا نَظَرْتَ إِلَيَّ نَظْرَةً رَحِيمَةً
 مِنْ نَظَرَاتِكَ تَلُمُ فِيهَا شِعْبِي وَ تَصْلُحُ فِيهَا
 حَالِي فِي الدُّنْيَا وَ الْآخِرَةِ فَلَيْتَكَ عَلَى كُلِّ
 شَيْءٍ قَدِيرٌ. اللَّهُمَّ إِنَّ دُنُوِي لَمَّا فَاتَتْ
 الْعُدَّةَ وَ جَارَتْ الْأَمَدَ عَلِمْتُ أَنَّ شَفَاعَةَ
 كُلِّ شَافِعٍ دُونَ أَوْلِيَّائِكَ تَقْصُرُ عَنْهَا
 فَوَصَلْتُ الْمَسِيرَ مِنْ بَلَدِي قَاصِدًا وَلَيْتَكَ
 بِالْبَشَرِ وَ مُتَعَلِّقًا مِنْهُ بِالْعُرْوَةِ الْوُثْقَى وَ
 هَا أَنَا يَا مَوْلَايَ قَدْ اسْتَشْفَعْتُ بِهِ إِلَيْكَ
 وَ أَقْسَمْتُ بِهِ عَلَيْكَ فَارْحَمْ غُرْبَتِي وَ
 اقْبَلْ تَوْبَتِي. اللَّهُمَّ إِنِّي لَا أَعُولُ عَلَى
 صَالِحَةٍ سَلَفْتُ مِثِّي وَ لَا أَثِقُ بِحَسَنَةٍ
 تَقُومُ بِالْحُجَّةِ عَنِّي وَ لَوْ آتَى قَدَمْتُ
 حَسَنَاتٍ جَمِيعَ خَلْقِكَ ثُمَّ خَالَفْتُ طَاعَةَ
 أَوْلِيَّائِكَ لَكَانَتْ تِلْكَ الْحَسَنَاتُ مُزْعَجَةً
 لِي عَنْ جِوَارِكَ غَيْرَ حَائِلَةٍ بَيْنِي وَ بَيْنَ
 نَارِكَ فَلِذَلِكَ عَلِمْتُ أَنَّ أَفْضَلَ طَاعَتِكَ
 طَاعَةُ أَوْلِيَّائِكَ. اللَّهُمَّ ارْحَمْ تَوَجُّهِي بِعَنْ
 تَوَجُّهْتُ بِهِ إِلَيْكَ فَلَقَدْ عَلِمْتُ أَنِّي غَيْرُ
 وَاجِدٍ أَعْظَمُ مِقْدَارًا مِنْهُمْ لِمَكَانِهِمْ مِنْكَ يَا
 أَرْحَمَ الرَّاحِمِينَ. اللَّهُمَّ إِنَّكَ بِالْإِنْعَامِ
 مَوْصُوفٌ وَ وَلِيِّكَ بِالشَّفَاعَةِ لِمَنْ أَنَاهُ
 مَعْرُوفٌ فَإِذَا شَفَعَ فِي مُتَفَضِّلًا كَانَ

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-HAQQEHIL 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 MO-TA-
 A'LLEQAN MINHO BIL-
 U'RWATIL WUSQAA WA
 HAA ANAA YAA
 MAWLAAYA QADIS TASH-

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 with strong
 rope, here I am, O my
 master! Certainly seeking

وَجُحِّكَ عَلَيَّ مُقْبِلًا وَإِذَا كَانَ وَجْهُكَ عَلَيَّ
مُقْبِلًا أَصَبْتُ مِنَ الْجَنَّةِ مَنْزِلًا. اللَّهُمَّ فَكَمَا
أَتَوَسَّلُ بِهِ إِلَيْكَ أَنْ تَمَنَّ عَلَيَّ بِالرِّضَا وَ
الْيَتَمَّ. اللَّهُمَّ أَرْضِهِ عَنَّا وَلَا تُسْخِطْهُ عَلَيْنَا
وَ اهْدِنَا بِهِ وَلَا تُضِلَّنَا فِيهِ وَ اجْعَلْنَا فِيهِ
عَلَى السَّبِيلِ الَّذِي تَخْتَارُهُ وَ أَضِفْ
طَاعَتِي إِلَى خَالِصِ يَتِّي فِي تَحِيَّتِي يَا
أَرْحَمَ الرَّاحِمِينَ. اللَّهُمَّ صَلِّ عَلَى خِيَارِ
خَلْقِكَ مُحَمَّدٍ وَ آلِهِ كَمَا اسْتَجَبْتَهُمْ عَلَى
الْعَالَمِينَ وَ احْتَرَبْتَهُمْ عَلَى عِلْمٍ مِنَ الْأَوَّلِينَ.
اللَّهُمَّ وَ صَلِّ عَلَى حُجَّتِكَ وَ صَفْوَتِكَ مِنْ
بَرِيَّتِكَ النَّبِيِّ لِنَبِيِّكَ الْمُقِيمِ لِأَمْرِكَ عَلَيَّ بْنِ
أَبِي طَالِبٍ وَ صَلِّ عَلَى فَاطِمَةَ الزَّهْرَاءِ
سَيِّدَةِ نِسَاءِ الْعَالَمِينَ وَ صَلِّ عَلَى
الْحَسَنِ وَ الْحُسَيْنِ سَنَفِي عَرْشِكَ وَ
ذِلِّي خَلْقِكَ عَلَيْكَ وَ دُعَاتِهِمْ إِلَيْكَ اللَّهُمَّ
وَ صَلِّ عَلَى عَلِيٍّ وَ مُحَمَّدٍ وَ جَعْفَرٍ وَ
مُوسَى وَ عَلِيٍّ وَ مُحَمَّدٍ وَ عَلِيٍّ وَ
الْحَسَنِ وَ الْحَلَفِ الصَّالِحِ الْبَاقِي مَصَابِيحِ
الظُّلَامِ وَ حُجَجِكَ عَلَى جَمِيعِ الْأَنَامِ حَزَنَةِ
الْعِلْمِ أَنْ يَغْدِمَ وَ حُمَاةِ الدِّينِ أَنْ يَسْقُمَ
صَلَاةً يَكُونُ الْجَزَاءُ عَلَيْهَا أَمَّ رِضْوَانِكَ وَ
نَوَامِي بَرَكَاتِكَ وَ كَرَامَتِهِ إِحْسَانِكَ. اللَّهُمَّ
الْعَنْ أَعْدَاءَهُمْ مِنَ الْجَحِّ وَ الْأَنْسِ أَجْمَعِينَ
وَ ضَاعِفْ عَلَيْهِمُ الْعَذَابَ الْأَلِيمَ وَ السَّلَامُ
عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

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 ASEQO
BE-HASANATIN TAQOOMO
BIL-HUJJATE A'NNEE WA
LAW ANNEE QADDAMTO
HASANAATE JAMEE-E'
KHALQEKA SUMMA
KHAALAFTO TAA-A'TA
AWLEYAAA-EKA
LAKAANAT TILKAL
HASANAATO MUZ-
E'JATAN LEE A'N
JEWAAREKA GHAYRA
HAAA-ELATIN BAYNEE WA
BAYNA NAAREKA FA-
LEZAALEKA A'LIMTO
ANNA AFZALA TAA-
A'TEKA TAA-A'TO
AWLEYAAA-EK.
ALLAAHUMMAR HAM
TAWAJJOHEE BEMAN
TAWAJJAHTO BEHI
ELAYKA FALAQAD
A'LIMTA ANNEE GHAYRO
WAAJEDIN A-A'ZAMO
MIQDAARAN MINHUM LE-
MAKAANEHIM MINKA YAA
ARHAMAR RAAHEEMEEN.
ALLAAHUMMA INNAKA
BIL-INA'AME MAWSOOFUN
WA WALIYYOKA BISH-
SHAFAA-A'TE LEMAN
ATAAHO MA'ROOFUN FA-
EZAA SHAF-A' FIYYA
MOTAFAZZELAN KAANA
WAJHOKA A'LAYYA

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,

MUQBELAN WA EZAA
KAANA WAJHOKA
A'LAYYA MUQBELAN
ASABTO MENAL JANNATE
MANZELAA.

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
KHAALSE NIYYATEE FEE
TAHIYYATEE YAA
ARHAMAR RAAHEMEEN.
ALLAAHUMMA SALLE
A'LAA KHEYAARE
KHALQEKA MOHAMMADIN
WA AALEHIL A'ALAMEENA
WAKH TARTAHUM A'LAA
I'LMIN MENAL
AWWALEEN.

ALLAAHUMMA WA SALLE
A'LAA HUJJATEKA WA
SAFWATEKA MIN
BARIYYATEKAT TAALEE
LE-NABIYYEKAL
MOQEEME LE-AMREKA
A'LIYYIB NE ABEE
TAALEBIN WA SALLE
A'LAA FAATEMATAZ
ZAHRAAA-E SAYYEDATE
NESAAA-IL A'ALAMEENA
WA SALLE A'LAL HASANE
WAL HUSAIN SHA-NAFAY
A'RSHEKA WA DALEELEE

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 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

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 ANAAME
KHAZANATIL I'LME 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.

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

(5) Fifth supplication

يَا ذَا الْقُدْرَةِ الْجَامِعَةِ وَالرَّحْمَةِ الْوَاسِعَةِ
وَالْمَنِّ الْمُسْتَابِعَةِ وَالْأَلَاءِ الْمُتَوَاتِرَةِ وَ
الْأَيَادِي الْجَمِيلَةِ (الْجَلِيلَةِ) وَالْمَوَاهِبِ
الْجَزِيلَةِ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
الصَّادِقِينَ وَاعْظِنِي سُؤْلِي وَاجْمَعِ

YAA ZAL QUDRATIL
JAAME-A'TE WAR
RAHMATIL WAASE-A'TE
WAL MENANIL
MOTATAABE-A'TE WAL
AAALAA-IL
MOTAWAATERATE WAL

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

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

شَمْلِي وَ لَمْ شَعْنِي وَ زَكِّ عَمَلِي وَ لَا
 تَزَلْ قَدَمِي وَ لَا تَكِلْنِي إِلَى نَفْسِي
 طَرَفَةً عَيْنٍ أَبَدًا وَ لَا تُخَيِّبْ طَمَعِي وَ
 لَا تُبَدِّ عَوْرَتِي وَ لَا تَهْتِكْ سِتْرِي وَ لَا
 تُوحِشْنِي وَ لَا تُؤْيِسْنِي وَ كُنْ لِي
 رَوْوْفًا رَحِيمًا وَ اهْدِنِي وَ زَكِّني وَ
 طَهِّرْنِي وَ صَقِّنِي وَ اصْطَفِنِي وَ
 خَلِّصْنِي وَ اسْتَخْلِصْنِي وَ اصْنَعْنِي وَ
 اصْطَنِعْنِي وَ قَرِّبْنِي إِلَيْكَ وَ لَا تُبَاعِدْنِي
 عَنْكَ وَ الطُّفُّ لِي وَ لَا تُخَفِّنِي (وَ لَا
 تُخَيِّنُنِي) وَ اكْرِمْنِي وَ لَا تَهَيِّبْ وَ مَا
 أَسْأَلُكَ فَلَا تُحَرِّمْنِي وَ مَا لَا أَسْأَلُكَ
 فَاجْمَعْهُ لِي بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.
 وَ أَسْأَلُكَ بِحُرْمَةِ وَجْهِكَ الْكَرِيمِ وَ
 بِحُرْمَةِ نَبِيِّكَ مُحَمَّدٍ صَلَوَاتُكَ عَلَيْهِ وَ آلِهِ
 وَ بِحُرْمَةِ أَهْلِ بَيْتِ رَسُولِكَ أَمِيرِ
 الْمُؤْمِنِينَ عَلِيِّ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ
 عَلِيٍّ وَ مُحَمَّدٍ وَ جَعْفَرٍ وَ مُوسَى وَ
 عَلِيٍّ وَ مُحَمَّدٍ وَ عَلِيٍّ وَ الْحَسَنِ وَ
 الْخَلْفِ الْبَاقِي صَلَوَاتُكَ وَ بَرَكَاتُكَ عَلَيْهِمْ
 أَنْ تُصَلِّيَ عَلَيْهِمْ أَجْمَعِينَ وَ تُعَجِّلَ فَرَجَ
 قَائِمِهِمْ بِأَمْرِكَ وَ تَنْصُرَهُ وَ تَنْصِرَ بِهِ
 لِدِينِكَ وَ تَجْعَلَنِي فِي حُجْمَةِ النَّاجِينَ بِهِ وَ
 الْمُخْلِصِينَ فِي طَاعَتِهِ. وَ أَسْأَلُكَ بِحَقِّهِمْ
 لَمَّا اسْتَجَبْتَ لِي دَعْوَتِي وَ قَصَّيْتَ لِي
 حَاجَتِي وَ أَعْطَيْتَنِي سُؤْلِي وَ كَفَيْتَنِي
 مَا أَهَمَّنِي مِنْ أَمْرِ دُنْيَايَ وَ آخِرَتِي يَا
 أَرْحَمَ الرَّاحِمِينَ يَا نُورَ يَا بُرْهَانَ يَا مُنِيرَ

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 DENE
 WA ZAKKENE 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
 TAHIRIMNEE WA MAA LAA
 AS-ALOKA FAJMA'HO LEE
 BE-RAHMATEKA YAA
 ARHAMAR RAAHEMEEN.
 WA AS-ALOKA BE-
 HURMATE WAJHEKAL

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 of all! I also
 beseech You in the name of
 the sacredness of Your
 Honorable Face, the

يَا مُبِينُ يَا رَبِّ اكْفِنِي شَرَّ الشُّرُورِ وَ
 أَقَاتِ الدُّهُورِ وَ أَسْأَلُكَ النَّجَاةَ يَوْمَ
 يَنْفَخُ فِي الصُّورِ.

KAREEME WA BE-
 HURMATE NABIYYEKA
 MOHAMMADIN
 SALAWAATOKA A'LAYHE
 WA AALEHI WA BE-
 HURMATE AHLE BAYTE
 RASOOLEKA AMEERIL
 MOAMENEENA A'LIYYIN
 WAL HASANE WAL
 HUSAIN 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-
 DEENKA 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

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

YAA RABBE IKFENEE
SHARRASH SHOROORE
WA AAFATID DOHOORE
WA AS-ALOKAN NAJAATA
YAWMA YUNFAKHO FIS
SOOR.

vicissitudes of time. I also
beseech You for
redemption on the Day
when the Trumpet is
blown.¹

(6) Sixth supplication

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ،
وَلَا تَدْعُ لِي فِي هَذَا الْمَكَانِ الْمَكْرَمِ
وَالْمَشْهَدِ الْمُعَظَّمِ ذَنْبًا إِلَّا عَفَرْتَهُ وَلَا
هَمًّا إِلَّا فَرَجْتَهُ وَلَا كَرْبًا إِلَّا كَشَفْتَهُ وَلَا
لَا غَمًّا إِلَّا أَذْبَبْتَهُ وَلَا حَزَنًا إِلَّا سَلَبْتَهُ
وَلَا دَيْنًا إِلَّا قَضَيْتَهُ وَلَا عَدُوًّا إِلَّا
كَفَيْتَهُ (قَضَمْتَهُ) وَلَا مَرِيضًا إِلَّا شَفَيْتَهُ
وَلَا عَافِيَتَهُ وَلَا عَارِيًّا إِلَّا كَسَوْتَهُ وَلَا
عَيْبًا إِلَّا سَتَرْتَهُ وَلَا رِزْقًا إِلَّا بَسَطْتَهُ
وَلَا خَوْفًا إِلَّا أَمَنْتَهُ وَلَا شَمْلًا إِلَّا
جَمَعْتَهُ وَلَا غَايِبًا إِلَّا حَفِظْتَهُ وَادَّبْتَهُ
وَلَا دَعْوَةً إِلَّا أَجَبْتَهَا وَلَا مَسْأَلَةً إِلَّا
أَعْطَيْتَهَا وَلَا أَمَانَةً إِلَّا أَدَيْتَهَا وَلَا
فِتْنَةً إِلَّا صَرَفْتُهَا وَلَا حَاجَةً مِّنْ
خَوَائِجِ الدُّنْيَا وَالْآخِرَةِ لَكَ فِيهَا رِضَى
وَلِي فِيهَا صَلَاحٌ إِلَّا قَضَيْتَهَا يَا أَرْحَمَ
الرَّاحِمِينَ.

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
HUZAN 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

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

¹ Ketaab Fee al-Ziyaaraat Wa al-Adiyyah (manuscript), p. 32

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
 SALAAHUN ILLAA
 QAZAYTAHAA YAA
 ARHAMAR RAAHEMEEN.

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

(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.)):

لَا يَغْيِرُ مَعْرِفَةَ الْمَعْنَى يَا مَنْ لَمْ يَسْئِقْ كَوْنُهُ أَوْ لَا عَلَى كَوْنِهِ أَحْزًا وَلَا كَوْنِهِ بَاطِلًا عَلَى كَوْنِهِ ظَاهِرًا وَ جَعَلَ الْعُقُولَ فِي بَيْدَاءِ كِبَرِيَّاتِهِ
 يَا مَنْ عِلْمُهُ لَا يَخْتِاجُ إِلَى مَقَالٍ وَقَضْدُهُ لَا يَخْتِاجُ إِلَى سُؤَالٍ يَا فَاعِلًا بِغَيْرِ مُبَاشَرَةٍ وَعَالِمًا بِغَيْرِ مُعَاشَرَةٍ يَا مَنْ تَقَدَّسَ عَنْ قَبْلِ
 وَجُودِهِ الْأَرْضُ عَنْ حُلُولِ الْأَرْضِيِّينَ وَالسَّمَوَاتُ وَ عَزَّتْ عِزَّتُهُ عَنِ الشُّكُونِ وَالْحَرَكَاتِ يَا مَنْ لَا تُحَازِيهِ الْأَجْرَامُ وَلَا يَتَرَدَّدُ فِي
 الطَّيِّبِينَ مِنْ أَسْرَتِهِ وَ شَرَفَ لَدَيْكَ مَنَازِلُهُمْ وَ عَظَّمَ عِنْدَكَ مَرَاتِبَهُمْ وَ اجْعَلْ فِي الرَّفِيقِ الْأَعْلَى مَجَالِسَهُمْ وَ اذْفَعْ إِلَى دَرَجَةِ رَسُولِكَ
 بِخَيْلٍ حِينَ طَلَبْتُكَ وَ لَا مُنْقِصًا حِينَ أَرَدْتُكَ بَلْ وَجَدْتُكَ لِدَعَائِي سَامِعًا وَ لَصُوتِي رَاجِمًا فَلَا عِدْمَتَ كَرِيمِ الْعِنَايَاتِ وَ لَا خَلُوتَ
 وَ أَوْلَى الْأَرْحَامِ الَّذِينَ أَمَرْتَ بِصَلَاتِهِمْ وَ أَهْلَ الذِّكْرِ الَّذِينَ أَمَرْتَ بِمَسَالَتِهِمْ وَ ذَوِي الْقُرْبَى الَّذِينَ أَمَرْتَ بِمَوَدَّتِهِمْ وَ الْمَوَالِيَ الَّذِينَ
 وَ لَا تَجْعَلْ حَظِّي مِنْهُ تِلَاوَتَهُ. اَللّٰهُمَّ اجْعَلْ مَقَامِي بِذَا مَقَامِ إِبْرَاهِيمَ وَ اسْتَعْظَافِي وَ لَا تَجْعَلْهُ مَقَامَ إِبْرَاهِيمَ وَ اسْتَحْفَافِي فَقَدْ عَرَفْنَاكَ يَا
 ذِنْتَ لَصُوتِي أَنْ يَعْزِجَ إِلَيْكَ وَ لِدَعَائِي أَنْ يَدْخُلَ عَلَيَّ أَنْ تَقْصُصَ بَصْرَكَ عَنْ حَاطِيَّتِي كَمَا أَمَرْتَ الْمُؤْمِنِينَ لِأَنَّكَ أَوْلَى بِهِ مِنْ
 لَمَّا ثَبِتَ عَرَضَتْ لِي حَاطِيَّتُهُ أُخْرَى وَأَوَّلَاهُ وَفُوفِي ذَلِكَ فِي الْمَلَاءِ وَأَوَّلَاهُ إِنْ قَالَ رَقِي "حَذُوهُ" فَيَا لَهُ مِنْ مَأْخُودٍ لَا يَقْبَلُ فِيهِ
 خَلَيْتَ ذِكْرَهُمْ مِنْ قُلُوبِ الشَّافِعِينَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ
 تَمَحَّوْ مَا تَشَاءُ وَ ثُبْتُ وَعِنْدَكَ أُمُّ الْكِتَابِ. اَللّٰهُمَّ عَصِيَّتُكَ فِي بَعْضِ الْأَوْقَاتِ وَ أَمْنْتُ بِكَ فِي كُلِّ الْأَوْقَاتِ فَكَيْفَ يَغْلِبُ بَعْضُ
 تِ أَرْحَمَ الرَّاحِمِينَ وَ كَيْفَ أَرْجِعُ بِالْخَيْبَةِ عَنْكَ وَ أَنْتَ أَكْرَمُ الْأَكْرَمِينَ أَيْتُ إِلَّا إِعْفَاءً وَ لِسَائِلِكَ إِلَّا إِعْطَاءً. اَللّٰهُمَّ أَمَرْتَ بِالْعَفْوِ وَ

¹ Ketaab Fee al-Ziyaaraat Wa al-Adiyyah (manuscript), p. 33

أَنَا السَّائِلُ لَكَ وَالْخَائِفُ مِنْكَ فَلَا تَنْهَرْ لِي رَبِّي فَمَا أَوْلَاكَ بِحُسْنِ النَّظَرِ لِي وَبِعِثْنِي إِذَا مَلَكَتْ رِيقِي وَبِالْعَفْوِ عَنِّي إِذَا قَدَرْتَ
 (سَوِّط) غَضَبِكَ وَلَا يَفْجُرْ عَلَى حَرِّ شَمْسِكَ فَكَيْفَ يَصْبِرُ عَلَى حَرِّ نَارِكَ فَوَعِزَّتِكَ لِأُبَحِّثَ عَلَيْكَ وَلَأَقْرَعَ النَّبَابَ أَبَدَ الدَّيْرِ
 تَحْمَلُ مَلَكَ الْمَوْتِ الَّذِي تُرْسِلُهُ إِلَيَّ شَفِيقًا عَلَى مُتَعَطِّطٍ عَلَى صَفْعِي إِذَا أُرْسِلَ إِلَيَّ رَبِّ وَإِذَا لَمْ يَكُنْ لِي ذَاكِرٌ مِنْ أَهْلِ الدُّنْيَا فَكُنْ
 مَا أَمُوتُ فَإِنَّكَ كَرِهْتَ لِلْمُضِيِّفِ أَنْ يَمْنَعَ ضَيْفَهُ الْفِرَاءَ مَعَ قُدْرَتِهِ عَلَيْهِ وَإِنْ لَمْ يَهْلِكِ الضَّعِيفُ بِمَنْعِهِ وَالْمُضِيِّفُ يَنْقُصُهُ الْبَدَلُ وَ
 رَمَكُ وَجُودِكَ وَحَبَائِكَ عَنْ رَدِّ سَائِلٍ مُسْتَغْطٍ لِمَعْرُوفِكَ يَلْتَمِسُ صَدَقَتَكَ وَ يُنْبِخُ بِفَتَائِكَ وَيَطْرُقُ بَابَكَ وَ عَزَّتِكَ وَ جَلَالِكَ
 يَنْتُكُ مُطِيعًا مُسْتَصْرِحًا فَأَعِزَّنِي وَ سَأَلْتُكَ عَائِلًا فَأَعِزَّنِي وَ نَأَيْتُ عَنْكَ فَكُنْتُ قَرِيبًا مَتَى فَكَيْفَ لَا أَشْكُوكَ يَا إِلَهِي وَ قَدَاطَلْتُ
 ذُنُوبِي إِلَّا غَنِيَّ وَ لَمْ تَزِدْ ذُنُوبِي إِلَّا كَثْرَةً وَ لَمْ يَزِدْ عَفْوَكَ إِلَّا سِعَةً فَارْحَمْ تَصْرُعِي إِلَيْكَ وَ انْصِلَانِي بَيْنَ يَدَيْكَ يَا أَرْحَمَ الرَّاحِمِينَ.
 يَا أَتَّخِرُ بِالنَّارِ عَيْنِي وَ كَانَتْ مِنْ خَوْفِكَ يَا كِيَا. إِلَهِي أَتَّخِرُ بِالنَّارِ قَلْبِي وَ كَانَتْ لَكَ مُجَبًّا. إِلَهِي أَتَّخِرُ بِالنَّارِ جِسْمِي وَ كَانَتْ لَكَ
 صَفَاتِي وَ الْعَفْوُ مِنْ صِفَاتِكَ يَا مَنْ لَهُ رَفَقٌ بِمَنْ يُعَابِدُهُ فَكَيْفَ بِمَنْ يَتَوَلَّاهُ وَ يَسْتَغْطِئُهُ يَا مَنْ كَلَّمَا نُوْدِيَ أَجَابَ أَنْتَ الَّذِي قُلْتَ
 تَرَا حِمَّ وَ الْمَكَارِمِ الَّتِي أَتَّكَّرْتُ بِهَا عَلَى الْإِيْسِينَ مِنْ رَوْحِكَ فَقُلْتُ "إِنَّهُ لَا يَنِيَّاسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ" إِلَّا مَا رَضِيتَ
 لَا يَطْمَعُ الْعَابِدِينَ يَا خَيْرَ مَنْ تَذَلَّتْ لَهُ الْوُجُوهُ وَخَصَعَتْ لَهُ الرِّقَابُ يَا مَنْ لَيْسَ لِحَزَانَتِهِ قُفْلٌ وَ لَا بَوَابٌ يَا مَنْ حَيْثُ مَا دُعِيَ
 لَا مَا أَوْتِلُ مِنْ غَفْرَانِكَ الَّذِي شَمِلَ كُلَّ شَيْءٍ لَأَلْقِيَتْ يَدَايَ وَ لَوَاسِطَطْتُ الْهَرَبَ لَهَرْتُ لَكِنْ لَا يَغْرُبُ عَنْكَ مِثْقَالُ ذَرَّةٍ وَ لَا
 قُوَّةٌ إِلَّا بِاللَّهِ اسْتِعَانَةً بِاللَّهِ وَ رَدَّ الْأَمْرِ إِلَيْهِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ تَمَسَّكَ بِاللَّهِ وَ اغْتَضَا بِجَنَابِهِ وَ أَعَزَّ الْخَلْقَ عَلَيْهِ مَا شَاءَ اللَّهُ
 لَا تَضْمُكُ الْجِبَاهُ وَ لَا يَجُورُكَ الْمَكَانُ فَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ حَتَّى قَيُّومٌ مَلِكٌ قُدُّوسٌ دَائِمٌ مُتَعَالٍ غَيْرُ مُؤَصَّوْفٍ وَ لَا مَحْدُودٍ
 قَالِيَا قَابِرًا مُحْسِنًا مُعْبُودًا مَذْكُورًا مُبْدِنًا مُعِينًا مُحْيِيًا مُمِيتًا بَاعِثًا وَارِثًا وَ تَطَوَّلَتْ عَفْوَا عَفْوَا وَابَاتَا تَوَاتَا رَحِيمًا رَوْوَفًا وَذُودًا قَرِيبًا
 يَقِي لَا إِلَهَ إِلَّا أَنْتَ يَا لَا إِلَهَ إِلَّا أَنْتَ بِرَحْمَةٍ لَا إِلَهَ إِلَّا أَنْتَ يَا لَا إِلَهَ إِلَّا أَنْتَ بِعَظَمَةٍ لَا إِلَهَ إِلَّا أَنْتَ يَا لَا إِلَهَ إِلَّا أَنْتَ بِجَلَالٍ لَا إِلَهَ إِلَّا
 أَنْتَ يَا لَا إِلَهَ إِلَّا أَنْتَ 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 إِلَهَ إِلَّا
 أَنْتَ يَا لَا إِلَهَ إِلَّا أَنْتَ بِإِسْمَائِكَ الَّتِي إِذَا سُمِّيَتْ بِهَا عَلَى طَوَارِقِ الْعُسْرِ عَادَتْ يُسْرًا وَ إِذَا وُضِعَتْ عَلَى الْجِبَالِ
 رِغَتْ بِهَا الْأَسْمَاعُ فَاصَتْ الْعُيُونُ دُمُوعًا وَ بِمُحَمَّدٍ رَسُولِكَ الْمُؤَيَّدِ بِالْمُعْجَزَاتِ الْمُنْعَوَتِ بِمُحْكَمِ الْآيَاتِ وَ بِأَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ
 رَعِيَّتِهِ وَ تَسْتَخْلُصُ بِهِ خُفُوقَ أَوْلِيَانِكَ وَ تَتَقَيَّمُ مِنْ شِرَارِ أَعْدَائِكَ وَ تَمْلَأُ الْأَرْضَ عَدْلًا وَ قِسْطًا وَ تَوَسِّعُ الْعِبَادَ بِظُهُورِهِ فَضْلًا وَ
 مَسْئِكَ بِعِصْمَتِهِمْ وَ الْاِقْتِدَاءِ بِسُنَّتِهِمْ وَ الْكُؤُنِ فِي زُمَرَتِهِمْ إِنَّكَ حَمِيدٌ مُجِيدٌ سُبْحَانَ اللَّهِ الدَّائِمِ فَكَأَنَّكَ الْمَغَارِمَ زَارِقِ الْبِهَائِمِ لَيْسَ فِي
 رَبِّ أَنْ تُفَرَّغَ طَاعَةُ أَوْلِيَانِكَ بِطَاعَتِكَ وَ مَعْصِيَتُهُمْ بِمَعْصِيَتِكَ وَ مَوَالَاتُهُمْ بِمَوَالَاتِكَ ثُمَّ تُوَيْسَ زَائِرُهُمْ وَ الْمُتَحَمِّلَ إِلَى قُبُورِهِمْ مِنْ
 لَأَقْرَانَ فَجَعَلْتَهُمْ أَيْمَةَ الزَّمَانِ وَ شَرَطَ الْإِيْمَانَ حَيْثُ سَبَقُوا الْخَلَائِقَ إِلَى تَوْحِيدِكَ فَخَلَقْتَ نُورَهُمْ مِنْ نُورِكَ وَ حَمَيْتَ أَجْسَادَهُمْ
 تَفَعَّلَنَّ سُبْحَانَكَ طَوْبَ الْأَبْصَارِ فِي ضَمْعِكَ مَدِيدَتَهَا وَ ثَنَّتِ الْأَلْبَابُ عَنْ كُفْهِكَ أَعْتَبَهَا فَأَنْتَ الْمُدْرِكُ غَيْرُ الْمُدْرَكِ وَ الْمُحِيطُ غَيْرُ
 مِنْ أَفْضَلِ عِبَادِكَ وَ أَهْلِ طَاعَتِكَ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَكْرِمْ أَوْلِيَانِكَ بِإِحْجَارِ وَعْدِكَ وَ بَلِّغْهُمْ مَا يَأْمُرُونَ مِنْ تَصْرِيكِ
 صَالِيَةِ الْمُعْصُومِينَ وَ امْطَرْ سَحَابَ الْوَعِيدِ فِي عَفْوَائِهِ أَمَنَاتِهِ الْمُحْبَبِينَ حَيْثُ وَصَفَهُمْ بِعِبَادِهِ الصَّالِحِينَ أَسْأَلُكَ يَا مَوْلَايَ بِمُحَمَّدٍ وَ
 كُلِّ قُوَّتِي وَ لَسْتُ بِذِي قُوَّةٍ فَانْصِرْ وَ لَا ذِي عُذْرٍ فَاعْتَذِرْ فَارْحَمِ انْكِسَارِي وَ تَصْرُعِي إِلَيْكَ يَا مَوْلَايَ يَا مَنْ لَا يُسْتَحْيَى مِنْ
 حَتَّى تُفَضِّلَهُمْ عَلَى جَمِيعِ خَلْقِكَ وَ زِدْهُمْ بَعْدَ ذَلِكَ مَا أَنْتَ أَهْلُهُ مِنْ كَرَمِكَ وَ طَوْلِكَ أَسْأَلُكَ يَا مَوْلَايَ سُؤَالَ الْمُتَمَسِّكِ بِحَرَمِكَ

يَا مَوْلَايَ أَسْأَلُكَ بِأَسْمَائِكَ الَّتِي كَتَبْتَهَا عَلَى قُلُوبِ أَصْفِيَاءِكَ بِمُحَمَّدٍ وَ إِلَهِ أَمَنَاتِكَ فَعَرَفُوَمَا عَرَفْتَهُمْ وَ فَهِمُوا مَا فَهِمْتَهُمْ وَ عَقَلُوا مَا
لَوْلَدَ مِنْ بَيْنِ مَشِيئَةٍ وَ رَحِمٍ وَ يَا مُخْلِصَ الرُّوحِ مِنْ بَيْنِ الْأَحْشَاءِ وَ الْأَمْعَاءِ خَلَصْنَا مِنْ أَبْوَالِ يَوْمِ الْقِيَامَةِ إِلَهِي إِذَا لَمْ تَفْعَلْ إِنِّي
وَ أَنْتَ أَقْرَبُ إِلَيَّ مِنْ حَبْلِ الْوَرِيدِ أَنْزِلْ عَلَيكَ إِذَا نَزَلْتَ وَ ارْحَلْ إِلَيْكَ إِذَا رَحَلْتَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ ارْحَمْ صَوْتِي مِنْ
وَ الْمُحَنَّةِ الَّتِي صَبَرَ عَلَيْهَا وَ الْمَغْرَفَةِ الَّتِي دَعَا إِلَيْهَا وَ الدِّيَانَةِ الَّتِي خَصَّ عَلَيْهَا وَ بِحَقِّ أَقْوَالِهِ الْحَكِيمَةِ وَ أَعْقَالِهِ الْكَرِيمَةِ وَ مَقَامَاتِهِ
أَنْ تَرْزُقَنِي الْعَفْوَ وَ الْعَافِيَةَ رَبِّ لَا تُخَيِّبْ رَجَائِي فَإِنَّهُ مَنْوُطٌ بِكَ وَ لَا تُصْفِرْ كَفًّا مَمْدُودَةً إِلَيْكَ وَ لَا تُدِلَّ نَفْسًا عَزِيزَةً بِمَعْرِفَتِكَ وَ
يَا الْعَاقِبِ وَ الرَّسُولِ الْعَرَبِيِّ الْمَكِّيَّ الْمَدَنِيَّ السَّرَاجَ الْمُضِيءَ السَّيِّدَ الْكَمِّيَّ الْحَمِيَّ الْبَهِيِّ الْوُضْئَ الرَّضِيَ السَّخِيَ النَّقِيِّ صَاحِبَ
الْمُرُضِيِّ الْمُخْلِصِ الصَّفِيِّ الْمُدْفُونِ بِالْعَرِيِّ لَيْثِ بَنِي غَالِبٍ أَبِي الْحَسَنِ عَلِيِّ بْنِ أَبِي طَالِبٍ. اللَّهُمَّ وَ صَلِّ عَلَى السَّيِّدَةِ الْجَلِيلَةِ
بِأَرْضِ الْبَقِيعِ الْعَالِمِ بِالْفَرَائِضِ وَ الشُّنَنِ صَاحِبِ الْجُودِ وَالْمَنِّ أَبِي مُحَمَّدٍ الْحَسَنِ. اللَّهُمَّ وَ صَلِّ عَلَى السَّيِّدِ الرَّاهِدِ (وَ) الْإِمَامِ
أَرْضِ طَيْبَةِ زَيْنِ الْعَابِدِينَ عَلِيِّ بْنِ الْحُسَيْنِ. اللَّهُمَّ وَ صَلِّ عَلَى قَمَرِ الْأَقْمَارِ وَ نُورِ الْأَنْوَارِ وَ سَيِّدِ الْأَبْرَارِ وَ قَائِدِ الْأَخْبَارِ الْإِمَامِ
مُبَارَكِ الَّذِي شَرَفَتْ بِجَسَدِهِ الطَّائِرِ أَرْضُ الْبَقِيعِ الْإِمَامِ الْمُجَبَّدِ أَبِي عَبْدِ اللَّهِ جَعْفَرِ بْنِ مُحَمَّدٍ. اللَّهُمَّ وَ صَلِّ عَلَى السَّيِّدِ الْكَرِيمِ وَ
بَيْنِ النُّجُومِ شَمْسِ الشُّمُوسِ وَ آيِسِ الثُّفُوسِ الْمُدْفُونِ فِي أَرْضِ طُوسِ الرَّضِيِّ الْمُتَرْضَى السَّيِّدِ الْمُجْتَبَى وَ الْإِمَامِ الْمُزْتَجَى أَبِي
الْجَوَادِ. اللَّهُمَّ وَ صَلِّ عَلَى الْإِمَامَيْنِ الْعَالَمَيْنِ الْأَعْلَمَيْنِ التَّقِيِّينِ السَّيِّدَيْنِ الْفَاضِلَيْنِ الْحَبْرَيْنِ وَارثِي الْمُسْعَرَيْنِ وَ آبِي الْحَرَمَيْنِ كَهْفِي
سَخَّادِيَّةِ وَ الْمَائِرِ الْبَاقِرِيَّةِ وَ الْأَنَارِ الْجَعْفَرِيَّةِ وَ الْعُلُومِ الْكَاطِمِيَّةِ وَ الْحُجَجِ الرَّضَوِيَّةِ وَ الشُّرُوحِ الْخَوَادِيَّةِ وَ السِّيَرَةِ الْهَادِيَّةِ وَ الْهَبِيَّةِ
سُؤْلِ اللَّهِ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ بْنِ هَاشِمٍ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ. اللَّهُمَّ بِحَقِّهِمْ اتَّوَسَّلُ إِلَيْكَ أَنْ تُصَلِّيَ عَلَيْهِمْ وَ
رَفَعَهُ عَيْنٍ وَاصِلًا مِنْ حَمْدِكَ مِثْلَ حَمْدِ الْحَامِدُونَ وَ تَوْجِيدِ أَصْنَافِ الْمُخْلِصِينَ وَ تَقْدِيرِ أَجْنَاسِ الْعَارِفِينَ وَ تَنَاءِ جَمِيعِ الْمُهَلِّلِينَ وَ
بَنَاتِي مِنْ رَافَتِكَ وَاسِعًا كَثِيرًا وَ سَأَلْتَنِي مِنْهُ يَسِيرًا صَغِيرًا وَ اضْطَلَقْتِ مُحَمَّدًا بِأَعْظَمِ الشَّانِ وَ أَوْجَبْتِ بِهِ وَ بَعِثْتِهِ الْأَمَانَ فَحَقِّقْهُمْ
وَ تَعَطَّلْتُ (تَعَطَّلْتُ) الْعُرَّ بِالْكَرِيَاءِ وَ تَرَيْتُ الْكَرِيَاءَ بِالنُّورِ وَ تَعَشَّيْتُ الثُّورَ بِالْبَهَاءِ وَ تَجَلَّلْتَ الْبَهَاءَ بِالْمَهَابَةِ لَكَ الْمَنْ الْبَارِخُ وَ
لَكَ وَ نَفْسِي شَاكِرَةٌ بِحَقِّكَ شَاكِدَةٌ بِأَنَّكَ حَيٌّ قَبْلَ كُلِّ حَيٍّ وَ حَيٌّ بَعْدَ كُلِّ مَيِّتٍ وَ حَيٌّ تَرِثُ الْأَحْيَاءَ لَمْ تَقْطَعْ خَبْرَكَ عَنِّي فِي كُلِّ
عَلَى جَهْدِي فَكَيْفَ إِذَا فَكَّرْتُ فِي التَّعَمُّ الْعِظَامِ الَّتِي اتَّقَلَّبَ فِيهَا وَ لَا أَبْلَغُ شُكْرَ شَيْءٍ مِنْهَا. فَلَكَ الْحَمْدُ عَلَى مَا حَفِظَهُ عِلْمُكَ وَ
وَ قُدْرَتِكَ وَ نَبِيِّكَ مُحَمَّدٍ وَ عِزَّتِهِ الطَّائِرِينَ أَنْ لَا تُحَرِّمَنِي فَوَائِدَكَ وَ مَوَائِبَكَ فَإِنَّهُ لَا تَغْتَرِّبُكَ لِكَثْرَةِ مَا يَسْرَتُ مِنَ الْعُطَايَا عَوَائِقُ
نَحْتَهَا نِعْمَةً ثَابِتَةً. إِلَهِي أَنْتَ الْجَوَادُ اللَّطِيفُ وَ أَنَا الْفَقِيرُ الضَّعِيفُ. إِلَهِي إِنَّ الْكَرِيمَ مِنَّا لَيَعْفُو عَمَّنْ ظَلَمَهُ فَكَيْفَ لَا تَعْفُو عَمَّنْ لَمْ
ضَمَّةَ وَ الرَّهَادَةَ وَ أَعْنِي بِالْإِفْتِقَارِ إِلَيْكَ وَ لَا تُفَقِّرْ لِي بِالْإِسْتِغْنَاءِ عَنْكَ إِنَّمَا أَمْرُكَ إِذَا أَرَدْتَ شَيْئًا أَنْ تَقُولَ لَهُ كُنْ فَيَكُونُ فَقُلْ
نُهُ بُدَّ وَ لَا لِأَحَدٍ عَنْهُ عَنِّي يَا زَارِقَ الْمُقْلِينَ وَ يَا رَاحِمَ الْمَسَاكِينِ وَ يَا ذَا الْقُوَّةِ الْمَتِينِ يَا إِلَهَ الْمُؤْمِنِينَ يَا أَرْحَمَ الرَّاحِمِينَ صَلِّ عَلَى
كُلِّ عَظِيمَةٍ تُدْعَى وَ لِكُلِّ شَدِيدَةٍ تُرْجَى وَ إِلَيْكَ يَا مَوْلَايَ الْمُشْتَكَى أَنْتَ الْمُزْتَجَى فَمَا أَكْبَرُ بَعْنِي إِنْ لَمْ تُفَرِّجْهُ وَ أَدَلَّ لِسَانِي إِنْ
يَا اللَّهُ يَا رَحْمَنُ يَا رَحِيمُ يَا رَبُّ يَا مَلِكُ يَا مُحِيطُ يَا قَدِيرُ يَا عَلِيمُ يَا حَكِيمُ يَا تَوَّابُ يَا وَاسِعُ يَا بَدِيعُ يَا سَمِيعُ يَا كَافِي يَا رَوْوُفُ يَا
مُيْتُ يَا نِعَمَ الْمُؤَلَّى يَا نِعَمَ النَّصِيرِ يَا حَفِيزُ يَا قَرِيبُ يَا مُجِيبُ يَا قَوِيُّ يَا مَجِيدُ يَا وَدُودُ يَا مُسْتَعَانُ يَا غَالِبُ يَا قَابِضُ يَا كَبِيرُ يَا
طَائِرُ يَا بَاطِلُ يَا قُدُّوسُ يَا سَلَامُ يَا مُؤْمِنُ يَا مُهَيِّمُ يَا غَرِيْبُ يَا جَبَّارُ يَا مُتَكَبِّرُ يَا خَالِقُ يَا بَارِعُ يَا مُصَوِّرُ يَا ذَا الْمَعَارِجِ يَا مُبْدِئُ يَا

أَجْبِهِ عَلَى الْمُتَضَى وَ عَلَى ذُرِّيَّتِهِمَا الطَّاهِرِينَ آمِينَ يَا رَبَّ الْعَالَمِينَ.

¹ Surah Bani Israaeel (17): Verse 71

¹ Surah Dokhaan (44): Verse 47; Surah Haaqqah (69): Verse 30

¹ Surah Zohaa (93): Verse 10

¹ Surah Yusuf (12): Verse 87

¹ Surah Room (30): Verse 47

¹ Inhabitant of Makkah.

¹ Mash'ar and Mina
² Makkah and Madinah
³ Saamarrah

¹ Error and Mistake

(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:

اللَّهُمَّ إِنَّ فُلَانًا بَنَ فُلَانٍ أَوْفَدَنِي إِلَى	ALLAAHUMMA INNA	O Allah! So-and-so has
مَوْلَانِي وَمَوَالِيٍّ لِأَزُورَ عَنْهُ رَجَاءً لِحَزْنِي	FOLAAN ABNA FOLAANIN	delegated me to visit his
النَّوَابِ وَفِرَارًا مِنْ سُوءِ الْحِسَابِ.	AWFADANEE ELAA	and my masters on behalf of
اللَّهُمَّ إِنَّهُ يَتَوَجَّهُ إِلَيْكَ بِأَوْلِيَّائِكَ الدَّالِّينَ	MAWAALEEHE WA	him, hoping for the
عَلَيْكَ فِي عُقْرَانِكَ ذُنُوبَهُ وَحَطَّ	MAWAALIYYA LE-AZOORA	abundant reward and trying
سَيِّئَاتِهِ وَ يَتَوَسَّلُ إِلَيْكَ بِهِمْ عِنْدَ	A'NHO RAJAAA-AN LE-	to avoid the terrible
مَشْهَدِ إِمَامِهِ صَلَوَاتُ اللَّهِ عَلَيْهِ. اللَّهُمَّ	JAZEELIS SAWAABE WA	reckoning. O Allah! He is
فَتَقَبَّلْ مِنْهُ وَاقْبَلْ شَفَاعَةَ أَوْلِيَّائِهِ	FERAARAN MIN SOOO-IL	turning his face towards You
صَلَوَاتُ اللَّهِ عَلَيْهِمْ فِيهِ. اللَّهُمَّ جَاوِزَهُ	HESAABE. ALLAAHUMMA	and Your vicegerents who
عَلَى حُسْنِ نِيَّتِهِ وَصَحِيحِ عَقِيدَتِهِ وَ	INNAHU YATAWAJJAHO	guide to You so that You
	ELAYKA BE-AWLEYAAA-	may forgive his sin and
	EKAD DAAL-LEENA	absolve him of his
	A'LAYKA FEE	evildoings. He also takes
	GHUFRAANEKA	them as his means to You at
	ZONOBAHU WA HATTE	

¹ Ketaab Fee al-Ziyaaraat Wa al-Adiyyah (manuscript), p. 40

صِحَّةَ مُوَالَاتِهِ أَحْسَنَ مَا جَارَيْتَ أَحَدًا
 مِنْ عِبِيدِكَ الْمُؤْمِنِينَ وَ أَدِمَ لَهُ مَا
 خَوَّلْتَهُ وَ اسْتَعْمِلْهُ صَالِحًا فِيمَا آتَيْتَهُ وَ
 لَا تَجْعَلْنِي آخِرَ وَافِدٍ لَهُ يُؤْفِدُهُ. اللَّهُمَّ
 اعْتَقِ رَقَبَتَهُ مِنَ النَّارِ وَ أَوْسِعْ عَلَيْهِ مِنْ
 رِزْقِكَ الْحَلَالِ الطَّيِّبِ وَ اجْعَلْهُ مِنْ
 رُفَقَاءِ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ بَارِكْ لَهُ فِي
 وَلَدِهِ 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 اعِنِّهِ عَلَى طَاعَتِكَ
 وَ طَاعَةِ أَوْلِيَائِكَ حَتَّى لَا تَقْفُدَهُ حَيْثُ
 أَمَرْتَهُ وَ لَا تَرَاهُ حَيْثُ نَهَيْتَهُ. اللَّهُمَّ صَلِّ
 عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لَهُ وَ
 ارْحَمْهُ وَ اعْفُ عَنْهُ وَ عَنْ جَمِيعِ
 الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ. اللَّهُمَّ صَلِّ عَلَى
 مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اعِذْهُ مِنْ هَوْلِ
 الطُّلُوعِ وَ مِنْ فَرَقِ يَوْمِ الْقِيَامَةِ وَ سُوءِ
 الْمُنْقَلَبِ وَ مِنْ ظُلْمَةِ الْقَبْرِ وَ وَحْشَتِهِ
 وَ مِنْ مَوَاقِفِ الْخِزْيِ فِي الدُّنْيَا وَ
 الْآخِرَةِ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ
 مُحَمَّدٍ وَ اجْعَلْ جَائِزَتَهُ فِي مَوْقِفِي هَذَا
 عُمْرَانًا وَ تَحْفَظَهُ فِي مَقَامِي هَذَا عِنْدَ
 إِمَامِي صَلَّى اللَّهُ عَلَيْهِ أَنْ تُقِيلَ عَثْرَتَهُ
 وَ تُثْبِلَ مَعْذِرَتَهُ وَ تَتَجَاوَزَ عَنْ خَطِيئَتَيْهِ
 وَ تَجْعَلَ الثَّقْوَى زَادَهُ وَ مَا عِنْدَكَ خَيْرًا
 لَهُ فِي مَعَادِهِ وَ تَحْشُرَهُ فِي زُمْرَةِ مُحَمَّدٍ
 وَ آلِ مُحَمَّدٍ وَ تَغْفِرَ لَهُ وَ لِوَالِدَيْهِ فَإِنَّكَ

SAYYE-AATEHI WA
 YATAWASSALO ELAYKA
 BEHIM I'NDA MASH-HADE
 EMAAMEHI SALAWAATUL
 LAAHE A'LAYHE.
 ALLAAHUMMA
 FATAQABBAL MINHO WAQ
 BAL SHAFAA-A'TA
 AWLEYAAA-EHI
 SALAWAATUL LAAHE
 A'LAYHIM FEEHE.
 ALLAAHUMMA JAAZAHU
 A'LAA HUSNE NIYYATEHI
 WA SAHEEHE
 A'QEEDATEHI WA
 SEHHATE
 MAWAALAATEHI AHSANA
 MAA JAAZAYTA AHADAN
 MIN A'BEDEKAL
 MOAMENEENA WA ADIM
 LAHU MAA
 KHAWWALTAHU WAS
 TA'MILHO SAALEHAN
 FEEMAA AATAYTAHU WA
 LAA TAJ-A'LNEE
 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

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 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

خَيْرٌ مَرْعُوبٍ إِلَيْهِ وَ أَكْرَمُ مَسْئُولٍ
 اعْتَمَدَ الْعِبَادُ عَلَيْهِ. اللَّهُمَّ وَ لِكُلِّ مُؤَفِّدٍ
 جَائِزَةً وَ لِكُلِّ زَائِرٍ كَرَامَةً فَاجْعَلْ
 جَائِزَتَهُ فِي مَوْقِفِي هَذَا غُفْرَانَكَ وَ
 الْجَنَّةَ لَهُ وَ لِجَمِيعِ الْمُؤْمِنِينَ وَ
 الْمُؤْمِنَاتِ. اللَّهُمَّ وَ أَنَا عَبْدُكَ الْخَاطِئُ
 الْمَذْنُوبُ الْمُتَعَرِّضُ بِذُنُوبِهِ فَاسْأَلُكَ يَا اللَّهُ
 بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَنْ لَا تَحْرِمَنِي
 بَعْدَ ذَلِكَ الْأَجْرِ وَ الثَّوَابِ مِنْ فَضْلِ
 عَطَائِكَ وَ كَرَمِ تَفَضُّلِكَ.

HUL BAYNAHU WA BAYNA
 MA'SEEKKA HATTAA LAA
 YO'SEEKKA WA A-I'NHO
 A'LAA TAA-A'TEKA WA
 TAA-A'TE AWLEYAAA-EKA
 HATTAA LAA TAFQODOHU
 HAYSO AMARTAHU WA
 LAA TARAHO HAYSO
 NAHAYTAHU.

ALLAAHUMMA SALLE
 A'LAA MOHAMMADIN WA
 AALE MOHAMMADIN
 WAGH FIR LAHU WAR
 HAMHO WA' FO A'NHO WA
 A'N JAMEE-I'L

MOAMENEENA WAL
 MOAMENAAT.

ALLAAHUMMA SALLE
 A'LAA MOHAMMADIN WA
 AALE MOHAMMADIN WA
 A-I'ZHO MIN HAWLIL
 MUTTALE-E' WA MIN
 FAZA-E' YAWMIL

QEYAAMATE WA SOOO-IL
 MUNQALABE WA MIN
 ZULMATIL QABRE WA
 WAHSHATEHI WA MIN
 MAWAAQEBIL KHIZYE FID
 DUNYAA WAL
 AAKHERATE.

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

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 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

WA TATAJAWAZA A'N
 KHATEE-ATEHI WA TAJ-
 A'LAT TAQWAA ZAADAHU
 WA MAA I'NDAKA
 KHAYRAN LAHU FEE MA-
 A'ADEHI TAHSORAHU
 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 MOAMENAAAT.
 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
 SAWAABA MIN FAZLE
 A'TAA-EKA WA KARAME
 TAFAZZOLEKA.

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.

Then standing near the holy enshrine facing Qiblah and raising hands towards sky say:

يَا مَوْلَايَ يَا إِمَامِي عَبْدُكَ – فَلَانُ بِنُ YAA MAWLAAYA YAA O my master! O my Imam!
 EMAAMEE A'BDOKA – Your servant so-and-so has

فَلَانٍ - أَوْفَدَنِي زَائِرًا لِمَشْهَدِكَ
يَقْتَرِبُ إِلَى اللَّهِ عَزَّ وَ جَلَّ بِذَلِكَ وَ
إِلَى رَسُولِهِ وَ إِلَيْكَ يَرْجُو بِذَلِكَ فَكَأَنَّكَ
رَفَقْتَهُ مِنَ النَّارِ مِنَ الْعُقُوبَةِ فَأَعْفِرْ 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 وَ آلِ مُحَمَّدٍ وَ تَسْتَجِيبَ
لِي فِيهِ وَ فِي جَمِيعِ إِخْوَانِي وَ أَخَوَاتِي وَ
وُلْدِي وَ أَهْلِي بِجُودِكَ وَ كَرَمِكَ يَا
أَرْحَمَ الرَّاحِمِينَ.

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-
KAAGA RAQABATEHI
MENAN NAARE MENAL O'-
QOQBATE 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 KARAMEKA
YAA ARHAMAR
RAAHEMEEN.

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! O Allah! There is no god save Allah, the All-forgiving, the All-generous. There is no god save Allah, the All-High, the All-Great. I beseech You to bless Muhammad and the progeny of Muhammad and to respond to me in what I have besought you about him and about all my brothers, sisters, sons, and family members; on account of Your magnanimity and generosity; O Most Merciful of all! ¹

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

¹ Behaar al-Anwaar, vol. 102, p. 256

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.

Chapter 28

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

(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:

اَلْسَّلَامُ عَلَیْكَ يَا اَمِيْنَ اللّٰهُ فِيْ اَرْضِهِ وَ	ASSALAAMO A'LAYKA YAA	Peace be on You, O the trustee of Allah on His earth and His Proof over His servants (Peace be on
حُجَّتُهُ عَلٰی عِبَادِهِ (اَلْسَّلَامُ عَلَیْكَ يَا	AMEENAL LAAHE FEE	
اَمِيْرَ الْمُؤْمِنِيْنَ) اَشْهَدُ اَنَّكَ جَاهَدْتَ فِيْ	ARZEHI WA HUJJATAHU	
	A'LAA E'BAADEHI	
	(ASSALAAMO A'LAYKA	

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.

اللَّهُ حَقَّ جِهَادِهِ وَ عَمِلْتَ بِكِتَابِهِ وَ
 اتَّبَعْتَ سُنَنَ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ
 حَتَّى دَعَاكَ اللَّهُ إِلَى جِوَارِهِ فَقَبَضَكَ إِلَيْهِ
 بِاخْتِيَارِهِ وَ أَلَزَمَ أَعْدَاكَ الْحُجَّةَ مَعَ مَا
 لَكَ مِنَ الْحُجَجِ الْبَالِغَةِ عَلَى جَمِيعِ خَلْقِهِ.
 اَللَّهُمَّ فَاجْعَلْ نَفْسِي مُطْمَئِنَّةً بِقَدْرِكَ
 رَاضِيَةً بِقَضَائِكَ مُوَلَّعَةً بِذِكْرِكَ وَ دُعَايِكَ
 مُجَبَّةً لِصَفْوَةِ أَوْلِيَائِكَ مَحْبُوبَةً فِي أَرْضِكَ
 وَ سَمَائِكَ صَابِرَةً عَلَى نُزُولِ بَلَائِكَ
 شَاكِرَةً لِفَوَاضِلِ نِعَمَاتِكَ ذَاكِرَةً لِسَوَابِغِ
 آلَائِكَ مُشْتَاقَةً إِلَى فَرَحَةِ لِقَائِكَ مُتَرَوِّدَةً
 التَّشْوَى لِيَوْمِ جَزَائِكَ مُسْتَنْتَةً بِسُنَنِ
 أَوْلِيَائِكَ مُفَارِقَةً لِأَخْلَاقِ أَعْدَائِكَ مَشْغُولَةً
 عَنِ الدُّنْيَا بِحَمْدِكَ وَ ثَنَائِكَ.

YAA AMEERAL
 MOMENEENA) ASH-HADO
 ANNAKA JAAHADTA FIL
 LAAHE HAQQA JEHAADDEHI
 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-A' MAA LAKA
 MENAL HOJAJIL
 BAALLEGHATE 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-

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 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

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

EKA MOFAAREQATAN LE-
AKHLAAQE AA'-DAAA-EKA
MASHGHOO LATAN A'NID
DUNYAA BEHAMDEKA WA
SANAAA-EKA.

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:

اَللّٰهُمَّ اِنَّ قُلُوْبَ الْمُحْسِنِيْنَ اِلَيْكَ وَالِهَةٌ وَ
سُبُلُ الرَّاغِبِيْنَ اِلَيْكَ شَارِعَةٌ وَ اَغْلَامُ
الْقَاصِدِيْنَ اِلَيْكَ وَ اَصْحَةُ وَ اَفِيْدَةُ الْعَارِفِيْنَ
مِنْكَ فَارِعَةٌ وَ اَصْوَاتُ الدَّاعِيْنَ اِلَيْكَ
صَاعِدَةٌ وَ اَبْوَابُ الْاِجَابَةِ لَهُمْ مُفْتَحَةٌ وَ
دَعْوَةٌ مِّنْ نَّجَاكَ مُسْتَجَابَةٌ وَ تَوْبَةٌ مِّنْ
اَنْابَ اِلَيْكَ مَقْبُوْلَةٌ وَ عِبْرَةٌ مِّنْ بَكَى مِّنْ
خَوْفِكَ مَرْحُوْمَةٌ وَ الْاِغَاثَةُ لِمَنْ اسْتَعَاثَ
بِكَ مَوْجُوْدَةٌ وَ الْاِعَاثَةُ لِمَنْ اسْتَعَانَ بِكَ
مَبْدُوْلَةٌ وَ عِدَاتِكَ لِعِبَادِكَ مُنْجَرَّةٌ وَ زَلَّلَ
مِنْ اسْتَقَالِكَ مُقَالَةً وَ اَعْمَالَ الْعَامِلِيْنَ
لَدَيْكَ مَحْفُوْطَةٌ وَ اَرْزَاقَكَ اِلَى الْخَلَائِقِ
مِنْ لَّدُنْكَ نَازِلَةٌ وَ عَوَايِدَ الْمَزِيْدِ الْيَمِيْنِ
وَ اَصْلَةً وَ ذُنُوْبَ الْمُسْتَغْفِرِيْنَ مَغْفُوْرَةٌ وَ
حَوَائِجَ خَلْقِكَ عِنْدَكَ مَقْضِيَّةٌ وَ جَوَائِزَ
السَّائِلِيْنَ عِنْدَكَ مُؤَفَّرَةٌ وَ عَوَايِدَ الْمَزِيْدِ
مُتَوَاتِرَةٌ وَ مَوَايِدَ الْمُسْتَطْعِمِيْنَ مُعَدَّةٌ وَ
مَنَاهِلَ الظَّمَا مُتْرَعَةٌ. اَللّٰهُمَّ فَاسْتَجِبْ
دُعَائِيْ وَ اَقْبَلْ ثَنَائِيْ وَ اَجْمَعْ بَيْنِيْ وَ بَيْنَ
اَوَّلِيَّائِيْ بِحَقِّ مُحَمَّدٍ وَ عَلِيٍّ وَ فَاطِمَةَ وَ
الْحَسَنَ وَ الْحُسَيْنَ اِنَّكَ وَلِيُّ نَعْمَاتِيْ وَ
مُنْتَهَى مَنَائِيْ وَ غَايَةُ رَجَائِيْ فِيْ مُتَقَلِّبِيْ

ALLAAHUMMA INNA
QOLOOBAL
MUKHBETEENA ELAYKA
WAALEHATUN WA
SOBOLAR RAAGHEBEENA
ELAYKA SHAAARE-A'TUN
WA AA'-LAAMAL
QAASEDEENA ELAYKA
WAAZEHATUN WA 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'DAA TEKA LE-E'BA ADEKA
MUNJAZATUN WA ZALALA
MANIS TAQAALAKA
MOQAALATUN WA AA'-
MAALAL AA'-MELEENA

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 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

مَثْوَايَ .

LADAYKA MAHFOOZATUN
 WA ARZAAQAKA ELAL
 KHALAAA-EQE MIN
 LADUNKA NAAZELATUN
 WA A'WAAA-EDAL
 MAZEED EELAYHIM
 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.
 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 HUSAIN
 INNAKA WALIYYO NA'-
 MAAA-EE WA MUNTAHAA
 MONAAYA WA GHAAAYATO
 RAJAAA-EE FEE
 MUNQALABEE WA
 MASWAAYA.

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 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.

The following has been added to this ziyaarat in the book 'Kaamel al-Ziyaaraat':

أَنْتَ إِلَهِي وَ سَيِّدِي وَ مَوْلَايَ اِعْفِرْ
 لِأَوْثَانِنَا وَ كَفِّ عَنَّا اَعْدَانَنَا وَ اشْغَلْهُمْ عَنْ
 آذَانَا وَ اَظْهَرْ كَلِمَةَ الْحَقِّ وَ اجْعَلْهَا الْغَلِيَا
 وَ اَذْجِصْ كَلِمَةَ الْبَاطِلِ وَ اجْعَلْهَا السُّفْلَى

ANTA ELAAHEE WA
 SAYYEDEE WA
 MAWLAAYA IGHFIR LE-
 AWLEYAAA-ENAA WA
 KUFFA A'NNAA AA'-DAAA-
 ANAA WASHGHALHUM

(O Allah), You are my God, my Lord, and my Master Forgive (the sins of) our guardians, keep away our enemies from

إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

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.

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.

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."*¹

(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 Yahzoruhu al-Faqeeh' and 'Oyoon Akhbaar al-Reza' as follows:

Moosa ibn Abdullah al-Nakhaee is reported to have asked Imam Ali al-Naqi al-Hadi (a.s.), saying, 'O son of Allah's Messenger! Please teach me a comprehensively eloquent saying that I may say whenever I visit any of you (i.e. the Holy Imams (a.s.)).' The Imam (a.s.) therefore instructed the following:

"When you arrive at the gate (of a holy shrine), after you have bathed yourself ceremonially, you may stop and utter the two testimonies of Islam (shahaadatain):

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ

ASH-HADO AN LAA
ELAAHA ILLAL LAAHO
WAHDAHU LAA
SHAREEKA LAHU WA

I bear witness that there is no god save Allah, One and Only and having no associate, and I bear

¹ Mafaateeh al-Janaan, p. 698; Misbaah al-Mutahajjid, p. 738; Behaar al-Anwaar, vol. 100, p. 266; Misbaah al-Zaaer, p. 474

ASH-HADO ANNA witness that Muhammad
 MOHAMMADAN A'BDOHU is His servant and
 WA RASOOLAHU. Messenger.

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:

وَالسَّلَامُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ النَّبِيِّ وَ	ASSALAAMO A'LAYKUM	Peace be on you, O
مَوْضِعِ الرِّسَالَةِ وَ مُخْتَلَفِ الْمَلَائِكَةِ وَ	YAA AHLA BAYTIN	Household of
مَهْطِ الْوَحْيِ وَ مَعْدِنِ الرَّحْمَةِ وَ خَزَانِ	NOBUWWATE WA	Prophethood, location of
الْعِلْمِ وَ مُشْتَمَلِ الْجِلْمِ وَ أَصُولِ الْكُرْمِ وَ	MAWZEA'R RESAALATE	the Divine mission,
قَادَةَ الْأَمْرِ وَ أَوْلِيَاءِ التَّيَمِّ وَ عَنَاصِرَ	WA MUKHTALAFAL	frequently visited by the
الْأَبْرَارِ وَ دَعَائِمِ الْأَخْيَارِ وَ سَاسَةَ الْعِبَادِ	MALAAA-EKATE WA	angels, destination of the
وَ أَرْكَانِ الْبِلَادِ وَ أَبْوَابِ الْإِيمَانِ وَ	MAHBETIL WAHYE WA	Divine revelation, core of
أَمْنَاءِ الرَّحْمَنِ وَ سُلَالَةَ الشُّبَّانِ وَ صَفْوَةَ	MA'DENAR RAHMATE WA	mercy, treasurers of
الْمُرْسَلِينَ وَ عِثْرَةَ خَيْرَةِ رَبِّ الْعَالَمِينَ وَ	KHUZZAANAL I'LME WA	knowledge, ultimate
رَحْمَةَ اللهِ وَ بَرَكَاتِهِ. السَّلَامُ عَلَى أَيْمَةِ	MUNTAHAL HILME WA	degree of forbearance,
الْهُدَى وَ مَصَابِيحِ الدُّجَى وَ أَغْلَامِ	OSOOLAL KARAME WA	origins of generosity,
التُّقَى وَ ذَوَى النُّهَى وَ أَوْلَى الْحُجَى وَ	QAADATOL OMAME WA	leaders of nations, granters
كَهْفِ الْوَرَى وَ وَرَثَةِ الْأَنْبِيَاءِ وَ الْمَثَلِ	AWLEYAAA-AN NE-A'ME	of bounties, foundations of
الْأَعْلَى وَ الدَّعْوَةَ الْحُسْنَى وَ حُجَجَ اللهِ	WA A'NAASERAL	the dutiful, pillars of the
عَلَى أَهْلِ الدُّنْيَا وَ الْآخِرَةِ وَ الْأَوَّلَى وَ	ABRAARE WA DA-A'AA-	upright, maintainers of the
	EMAL AKHYAARE WA	servants (of Allah), props
	SAASATAL E'BAADE WA	of the lands, doors of faith,
	ARKAANAL BELAADE WA	trustees of the All-
	ABWAABAL EEMAANE WA	Beneficent (Allah),
	OMANAAA-AR RAHMAANE	descendants of the
	WA SOLAALATAN	Prophets, chosen ones of
	NABIYYEENA WA	Messengers, and offspring
	SIFWATAL MURSALEENA	

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 ziyaarat, causing inattention to the all-Greatness of Almighty Allah. The naïve nature of human beings may cause them to be involved in exaggeration. (This footnote is taken from Mafaateeh al-Jinaan – Tr.)

رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ. السَّلَامُ عَلَى مَحَالٍ
 مَعْرِفَةِ اللَّهِ وَ مَسَاكِينِ بَرَكَاتِ اللَّهِ وَ
 مَعَادِنِ حِكْمَةِ اللَّهِ وَ حَفَظَةِ سِرِّ اللَّهِ وَ
 حَمَلَةِ كِتَابِ اللَّهِ وَ أَوْصِيَاءِ نَبِيِّ اللَّهِ وَ
 ذُرِّيَّةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ
 وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ. السَّلَامُ عَلَى
 الدُّعَاةِ إِلَى اللَّهِ وَ الْأَدِلَّةِ عَلَى مَرَضَاتِ
 اللَّهِ وَ الْمُسْتَقَرِّينَ فِي أَمْرِ اللَّهِ وَ
 التَّائِمِينَ فِي مَحَبَّةِ اللَّهِ وَ الْمُخْلِصِينَ فِي
 تَوْحِيدِ اللَّهِ وَ الْمُظْهِرِينَ لِأَمْرِ اللَّهِ وَ
 نَهْيِهِ وَ عِبَادِهِ الْمُكْرَمِينَ الَّذِينَ لَا
 يَسْبِقُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ وَ
 رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ. السَّلَامُ عَلَى الْأَيْمَةِ
 الدُّعَاةِ وَ الْقَادَةِ الْهَدَاةِ وَ السَّادَةِ الْوَلَاةِ
 وَ النَّادَةِ الْحَمَاةِ وَ أَهْلِ الذِّكْرِ وَ أَوْلَى
 الْأَمْرِ وَ بَقِيَّةِ اللَّهِ وَ خَيْرَتِهِ وَ حِزْبِهِ وَ
 عَيْنَةِ عِلْمِهِ وَ حُجَّتِهِ وَ صِرَاطِهِ وَ نُورِهِ
 وَ بَرْهَانِهِ وَ رَحْمَةِ 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 خَلْقِهِ لَا إِلَهَ إِلَّا هُوَ
 الْعَزِيزُ الْحَكِيمُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ
 الْمُنْتَجَبُ وَ رَسُولُهُ الْمُرْتَضَى أَرْسَلَهُ
 بِالْهُدَى وَ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ
 كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ. وَ أَشْهَدُ أَنَّكُمْ
 الْأَيْمَةُ الرَّاشِدُونَ الْمُهْدِيُّونَ الْمُعْصَمُونَ
 الْمُكْرَمُونَ الْمُقَرَّبُونَ الْمُتَّقُونَ الصَّادِقُونَ
 الْمُصْطَفَوْنَ الْمُطِيعُونَ لِلَّهِ الْقَوَامُونَ

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 MASAARENE
 BARAKATIL LAAHE WA
 MA-A'ADENE HIKMATIL
 LAAHE WA HAFAZATE
 SIRRIIL LAAHE WA
 HAMALATE KETAABIL
 LAAHE WA 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

of the select of the Lord of
 the worlds. Allah's mercy
 and blessings, too, be upon
 you (all). Peace be on the
 leaders of guidance, the
 lanterns in darkness, the
 standards of piety, the
 owners of understanding,
 the endued with thought,
 the haven for the people,
 the inheritors of the
 Prophets, the highest
 exemplars, the best call,
 and the arguments of Allah
 against the inhabitants of
 the world, the Hereafter,
 and the former world.
 Allah's mercy and
 blessings, too, be upon you
 (all). Peace be on the
 locations of Allah's
 recognition, the sites of
 Allah's blessing, the mines
 of Allah's wisdom, the
 guardians of Allah's
 secrets, 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

بِأَمْرِ الْعَامِلُونَ بِإِرَادَتِهِ الْفَائِزُونَ بِكَرَامَتِهِ
 اصْطَفَاكُمْ بِعِلْمِهِ وَارْتَضَاكُمْ لِغَيْبِهِ وَاخْتَارَكُمْ
 لِسِرِّهِ وَاجْتَبَاكُمْ بِقُدْرَتِهِ وَاعَزَّكُمْ بِهُدَاهُ وَ
 خَصَّكُمْ بِبُرْهَانِهِ وَاجْتَبَاكُمْ لِنُورِهِ (بِنُورِهِ)
 وَآتَاكُمْ بِرُوحِهِ وَرَضِيَكُمْ خُلَفَاءَ فِي
 أَرْضِهِ وَحُجَجًا عَلَى بَرِيَّتِهِ وَانْصَارًا
 لِدِينِهِ وَحَفَظَةً لِسِرِّهِ وَخَزَنَةً لِعِلْمِهِ وَ
 مُسْتَوْدَعًا لِحِكْمَتِهِ وَتَرَاجِمَةً لَوْحِيهِ وَ
 أَرْكَانًا لِتَوْجِيدِهِ وَشُهَدَاءَ عَلَى خَلْقِهِ وَ
 أَعْلَامًا لِعِبَادِهِ وَمَنَازِلًا فِي بِلَادِهِ وَآدِلَاءَ
 عَلَى صِرَاطِهِ عَصَمَكُمْ اللَّهُ مِنَ الزَّلَالِ وَ
 أَمَنَكُمْ مِنَ الْفِتَنِ وَطَهَّرَكُمْ مِنَ اللَّذَنِ وَ
 أَذْهَبَ عَنْكُمْ الرِّجْسَ وَطَهَّرَكُمْ تَطْهِيرًا
 فَعَظَّمْتُمْ جَلَالَهُ وَكَبَّرْتُمْ شَانَهُ وَمَجَّدْتُمْ
 كَرَمَهُ وَادَّعَيْتُمْ ذِكْرَهُ وَكَدَّيْتُمْ مِثْقَالَهُ وَ
 أَحْكَمْتُمْ عَقْدَ طَاعَتِهِ وَنَصَحْتُمْ لَهُ فِي
 السِّرِّ وَالْعَلَانِيَةِ وَدَعَوْتُمْ إِلَى سَبِيلِهِ
 بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَبَدَلْتُمْ
 أَنْفُسَكُمْ فِي مَرْضَاتِهِ. وَصَبَرْتُمْ عَلَى مَا
 أَصَابَكُمْ فِي جَنْبِهِ وَأَقَمْتُمْ الصَّلَاةَ وَآتَيْتُمْ
 الزَّكَاةَ وَأَمَرْتُمْ بِالْمَعْرُوفِ وَنَهَيْتُمْ عَنِ
 الْمُنْكَرِ وَجَاهَدْتُمْ فِي اللَّهِ حَقَّ جِهَادِهِ
 حَتَّى أَعْلَنْتُمْ دَعْوَتَهُ وَبَيَّنْتُمْ فَرَائِضَهُ وَ
 أَقَمْتُمْ حُدُودَهُ وَنَشَرْتُمْ شَرَائِعَ أَحْكَامِهِ وَ
 سَنَّيْتُمْ سُنَّتَهُ وَصَبَرْتُمْ فِي ذَلِكَ مِنْهُ إِلَى
 الرِّضَا وَسَلَّمْتُمْ لَهُ الْقَضَاءَ وَصَدَقْتُمْ مِنْ
 رُسُلِهِ مَنْ مَضَى. فَالْزَّاعِبُ عَنْكُمْ مَارِقٌ
 وَاللَّازِمُ لَكُمْ لِأَحَقِّ وَالْمُقَصَّرُ فِي حَقِّكُمْ

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
 SHAHEDAL LAAHO
 LENAFASEHI WA SHAHE-
 DAT LAHU MALAAA-
 EKATOHU WA OOLUL
 I'LME MIN KHALQEHI LAA
 ELAAHA ILLAA HOWAL
 A'ZEEZUL HAKEEMO WA
 ASH-HADO ANNA
 MOHAMMADAN A'BDOHUL
 MUNTAJABO WA
 RASOOLOHUL MURTAZAA
 ARSALAHU BIL HODAA WA
 DEENIL HAQQE LE-
 YUZHERAHU A'LAD DEENE

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 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

زَاهِقٌ وَ الْحَقُّ مَعَكُمْ وَ فِيكُمْ وَ مِنْكُمْ وَ
 إِلَيْكُمْ وَ أَنْتُمْ أَهْلُهُ وَ مَعِدَّتُهُ وَ مِيرَاثُ
 التَّبَوَّةِ عِنْدَكُمْ وَ إِيَابُ الْخَلْقِ إِلَيْكُمْ وَ
 حِسَابُهُمْ عَلَيْكُمْ وَ فَضْلُ الْخُطَابِ عِنْدَكُمْ
 وَ آيَاتُ اللَّهِ لَدَيْكُمْ وَ عَزَائِمُهُ فِيكُمْ وَ
 نُورُهُ وَ بُرْهَانُهُ عِنْدَكُمْ وَ أَمْرُهُ إِلَيْكُمْ. مَنْ
 وَالَاكُمْ فَقَدْ وَالَى اللَّهَ وَ مَنْ عَادَاكُمْ فَقَدْ
 عَادَا اللَّهَ وَ مَنْ أَحْبَبَكُمْ فَقَدْ أَحَبَّ اللَّهَ وَ
 مَنْ أَبْغَضَكُمْ فَقَدْ أَبْغَضَ اللَّهَ وَ مَنْ
 اعْتَصَمَ بِكُمْ فَقَدْ اعْتَصَمَ بِاللَّهِ أَنْتُمْ
 الصِّرَاطُ الْأَقْوَمُ وَ شُهَدَاءُ دَارِ الْفَنَاءِ وَ
 شَفَعَاءُ دَارِ الْبَقَاءِ وَ الرَّحْمَةُ الْمَوْصُولَةُ وَ
 الْآيَةُ الْمَخْرُوتَةُ وَ الْأَمَانَةُ الْمَحْفُوظَةُ وَ
 الْبَابُ الْمُبْتَلَى بِهِ النَّاسُ مَنْ أَنْيَكُمْ نَجَى
 وَ مَنْ لَمْ يَأْتِكُمْ هَلَكَ إِلَى اللَّهِ تَدْعُونَ وَ
 عَلَيْهِ تَدْلُونَ وَ بِهِ تُؤْمِنُونَ وَ لَهُ
 تُسَلِّمُونَ وَ بِأَمْرِهِ تَعْمَلُونَ وَ إِلَى سَبِيلِهِ
 تُرْشِدُونَ وَ بِقَوْلِهِ تَحْكُمُونَ سَعَدَ مَنْ
 وَالَاكُمْ وَ هَلَكَ مَنْ عَادَاكُمْ وَ حَابَ مَنْ
 جَحَدَكُمْ وَ ضَلَّ مَنْ فَارَقَكُمْ وَ فَارَ مَنْ
 تَمَسَّكَ بِكُمْ وَ آمَنَ مَنْ لَجَأَ إِلَيْكُمْ وَ سَلِمَ
 مَنْ صَدَقَكُمْ وَ هُدِيَ مَنْ اعْتَصَمَ بِكُمْ.
 مَنْ اتَّبَعَكُمْ فَالْجَنَّةُ مَأْوَاهُ وَ مَنْ خَالَفَكُمْ
 فَالْثَّارُ مَثْوَاهُ وَ مَنْ جَحَدَكُمْ كَافِرٌ وَ مَنْ
 حَارَبَكُمْ مُشْرِكٌ وَ مَنْ رَدَّ عَلَيْكُمْ فِي
 أَسْفَلِ دَرَكٍ مِنَ الْجَحِيمِ أَشْهَدُ أَنَّ هَذَا
 سَابِقٌ لَكُمْ فِيمَا مَضَى وَ جَارٍ لَكُمْ فِيمَا
 بَقِيَ وَ أَنَّ أَرْوَاحَكُمْ وَ نُورَكُمْ وَ طِينَتَكُمْ

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
 KARAAMATEHI
 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
 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

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, treasurers of His Knowledge, stores of His Wisdom, interpreters of His Revelation, pillars of the profession of His Oneness, witnesses on His

وَاحِدَةً طَابَتْ وَ طَهُرَتْ بَعْضُهَا مِنْ
بَعْضٍ. خَلَقَكُمْ اللَّهُ أَنْوَارًا فَجَعَلَكُمْ بَعْشَهُ
مُحْدِفِينَ حَتَّى مَنَّ عَلَيْنَا بِكُمْ فَجَعَلَكُمْ فِي
بُيُوتِ آذِنِ اللَّهُ أَنْ تَرْفَعَ وَ يُذَكَّرَ فِيهَا
اسْمُهُ وَ جَعَلَ صَلَاتِنَا (صَلَوَاتِنَا) عَلَيْكُمْ
وَ مَا حَصَّنَا بِهِ مِنْ وَلَائَتِكُمْ طَيِّبًا لِحَلَقِنَا
وَ طَهَارَةً لِنَفْسِنَا وَ تَرْكِيَةً لَنَا وَ كَفَّارَةً
لِنُدُوبِنَا فَكُنَّا عِنْدَهُ مُسْلِمِينَ بِفَضْلِكُمْ وَ
مَعْرُوفِينَ بِتَصَدِّيقِنَا بِإِثْمِكُمْ. فَبَلَغَ اللَّهُ بِكُمْ
أَشْرَفَ مَحَلِّ الْمَكْرَمِينَ وَ أَعْلَى مَنَازِلِ
الْمُقَرَّبِينَ وَ أَرْفَعَ دَرَجَاتِ الْمُرْسَلِينَ
حَيْثُ لَا يُلْحَقُهُ لَاحِقٌ وَ لَا يَقُوفُهُ فَاقِقٌ
وَ لَا يَسْبِقُهُ سَابِقٌ وَ لَا يَطْلُعُ فِي
إِدْرَاكِهِ طَامِعٌ حَتَّى لَا يَنْتَقِيَ مَلَكٌ مُقَرَّبٌ
وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا صِدِّيقٌ وَ لَا
شَهِيدٌ وَ لَا عَلَمٌ وَ لَا جَاهِلٌ وَ لَا دَنِيٌّ
وَ لَا فَاضِلٌ وَ لَا مُؤْمِنٌ صَالِحٌ وَ لَا
فَاجِرٌ طَالِحٌ وَ لَا جَبَّارٌ عَنِيدٌ وَ لَا
شَيْطَانٌ مَرِيدٌ وَ لَا خَلْقٌ فِيمَا بَيْنَ ذَلِكَ
شَهِيدٌ إِلَّا عَرَفَهُمْ جَلَالَةُ أَمْرِكُمْ وَ عَظَمُ
خَطَرِكُمْ وَ كِبَرُ شَأْنِكُمْ وَ تَمَامُ نُورِكُمْ وَ
صِدْقُ مَقَاعِدِكُمْ وَ ثَبَاتُ مَقَامِكُمْ وَ
شَرَفُ مَحَلِّكُمْ وَ مَنَزِلَتُكُمْ عِنْدَهُ وَ
كَرَامَتُكُمْ عَلَيْهِ وَ خَاصَّتُكُمْ لَدَيْهِ وَ قُرْبُ
مَنَزِلَتِكُمْ مِنْهُ. يَا بَنِي آدَمَ وَ أُمَّنَى وَ أَهْلِي وَ
مَالِي وَ أَسْرَقِي أَشْهَدُكَ اللَّهَ وَ أَشْهَدُكَ أَنِّي
مُؤْمِنٌ بِكُمْ وَ بِمَا أَمَنْتُمْ بِهِ كَافِرٌ بِعَدْوِكُمْ وَ
بِمَا كَفَرْتُمْ بِهِ مُسْتَبْصِرٌ بِشَأْنِكُمْ وَ

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
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 JEHADEHI
HATTAA AA'-LANTUM DA'-
WATAHU WA BAYYANTUM

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,
propagated the laws of His
Shariah and established His

بِصَلَاةٍ مِّنْ خَالِفِكُمْ مَّوَالٍ لَّكُمْ وَ
لَاؤِيَّائِكُمْ مُبْغِضٌ لِّأَعْدَائِكُمْ وَ مَعَادٍ لَّهُمْ
سِلْمٌ لِّمَن سَالَمَكُمْ وَ حَرْبٌ لِّمَن حَارَبَكُمْ
مُحَقِّقٌ لِّمَا حَقَّقْتُمْ مُبْطِلٌ لِّمَا أَبْطَلْتُمْ
مُطِيعٌ لَّكُمْ عَارِفٌ بِحَقِّكُمْ مُقِرٌّ بِفَضْلِكُمْ
مُحْتَمِلٌ لِّعِلْمِكُمْ مُحْتَجِبٌ بِذِمَّتِكُمْ
مُعْتَرِفٌ بِكُمْ مُؤْمِنٌ بِأَيَّائِكُمْ مُصَدِّقٌ
بِرَجْعَتِكُمْ مُنْتَظِرٌ لِأَمْرِكُمْ مُرْتَقِبٌ لِّتَوَلَّيْتُمْ
أَخَذَ بِقَوْلِكُمْ عَامِلٌ بِأَمْرِكُمْ مُسْتَجِيرٌ بِكُمْ
زَائِرٌ لَّكُمْ لَا يَذْغَبُ عَائِدٌ بِقُبُورِكُمْ مُسْتَشْفِعٌ إِلَى
اللَّهِ عَزَّ وَ جَلَّ بِكُمْ وَ مُتَقَرِّبٌ بِكُمْ إِلَيْهِ
وَ مُقَدِّمٌ أَمَامَ طَلِبَتِي وَ حَوَاجَتِي وَ
إِرَادَتِي فِي كُلِّ أَحْوَالِي وَ أُمُورِي مُؤْمِنٌ
بِسِرِّكُمْ وَ غَلَابَتِكُمْ وَ شَاهِدٌ بِكُمْ وَ غَائِبٌ
أَوَّلَكُمْ وَ آخِرَكُمْ وَ مُفَوَّضٌ فِي ذَلِكَ كُلِّهِ
إِلَيْكُمْ وَ مُسَلِّمٌ فِيهِ مَعَكُمْ وَ قَلْبِي لَكُمْ
مُسَلِّمٌ وَ رَأْيِي لَكُمْ تَبِعٌ وَ نَصْرَتِي لَكُمْ
مُعَدَّةٌ حَتَّى يُحْيِيَ اللَّهُ تَعَالَى دِينَهُ بِكُمْ وَ
يُرْزِقَكُمْ فِي أَيَّامِهِ وَ يُظْهِرَكُمْ لِعَدْلِهِ وَ يُمْكِنَكُمْ
فِي أَرْضِهِ. فَمَعَكُمْ مَعَكُمْ لَا مَعَ غَيْرِكُمْ أَمْنٌ
بِكُمْ وَ تَوَلَّيْتُ أَجْرَكُمْ بِمَا تَوَلَّيْتُ بِهِ أَوَّلَكُمْ
وَ بَرِئْتُ إِلَى اللَّهِ عَزَّ وَ جَلَّ مِنْ
أَعْدَائِكُمْ وَ مِنْ الْجَبْتِ وَ الطَّاغُوتِ وَ
الشَّيَاطِينِ وَ حَزْبِهِمُ الطَّاغِيِينَ لَكُمْ وَ
الْحَاجِدِينَ لِحَقِّكُمْ وَ الْمَارِقِينَ مِنْ
وَلَايَتِكُمْ وَ الْغَاصِبِينَ لِإِرَادَتِكُمْ وَ الشَّاكِينَ
فِيكُمْ الْمُتَحَرِّفِينَ عَنْكُمْ وَ مِنْ كُلِّ وَ لِيُنَجِّهِ
دُونَكُمْ وَ كُلِّ مُطَاعٍ سِوَاكُمْ وَ مِنْ الْأَيْمَةِ

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
HAQKEKUM ZAAHEQUN
WAL HAQO 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
BURHAANOHU I'NDAKUM
WA AMROHU ELAYKUM.
MAN WAALAAKUM FAQAD
WAALAL LAAHA WA MAN
A'ADAAKUM FAQAD
A'ADAL LAAHA WA MAN
AHABBAKUM FAQAD
AHABBAL LAAHA WA MAN
ABGHAZAKUM FAQAD
ABGHAZAL LAAHA WA

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

الَّذِينَ يَدْعُونَ إِلَى التَّارِ. فَتَبَتْنِي اللَّهُ
 أَبَدًا مَا حَيِّثُ عَلَى مُوَالَيْنَكُمْ وَ مُحَبِّتِكُمْ
 وَ دِينَكُمْ وَ وَقَفْتَنِي لِطَاعَتِكُمْ وَ رَزَقْتَنِي
 شَفَاعَتَكُمْ وَ جَعَلْتَنِي مِنْ خِيَارِ مُوَالِيكُمْ
 الْتَابِعِينَ لِمَا دَعَوْتُمْ إِلَيْهِ وَ جَعَلْتَنِي مِمَّنْ
 يَمْتَنُّ أَتَاكُمْ وَ يَسْلُكُ سَبِيلَكُمْ وَ يَهْتَدِي
 بِهَيْدِكُمْ وَ يَحْشُرُ فِي زُمْرَتِكُمْ وَ يَكُرُّ فِي
 رَجْعَتِكُمْ وَ يَمْلِكُ فِي دَوْلَتِكُمْ وَ يُشْرِفُ
 فِي عَافِيَتِكُمْ وَ يُمَكِّنُ فِي آيَاتِكُمْ وَ تَقَرُّ
 عَيْنُهُ عَدَا بِرُؤْيَاكُمْ. يَا أَيُّ أَتَمِّ وَ أَمْنٍ وَ
 نَفْسِي وَ أَهْلِي وَ مَالِي مَنْ أَرَادَ اللَّهُ بَدَاءَ
 بِكُمْ وَ مَنْ وَحَدَهُ قَبْلَ عَنَّاكُمْ وَ مَنْ
 قَصَدَهُ تَوَجَّهَ بِكُمْ. مُوَالِي لَا أَحْصُو
 ثَنَاءَكُمْ وَ لَا أَبْلُغُ مِنَ الْمَدْحِ كُنْهَكُمْ وَ مِنَ
 الْوَصْفِ قَدْرَكُمْ وَ أَنْتُمْ نُورُ الْأَخْيَارِ وَ
 هُدَاةُ الْأَبْرَارِ وَ حُجَجُ الْبَرِّ بِكُمْ فَفَتَحَ
 اللَّهُ وَ بِكُمْ يَخْتَمُ اللَّهُ وَ بِكُمْ يُنْزَلُ الْغَيْثُ
 وَ بِكُمْ يُمَسِكُ السَّمَاءُ أَنْ تَقَعَ عَلَى
 الْأَرْضِ إِلَّا بِإِذْنِهِ وَ بِكُمْ يُنْقِصُ الْهَمُّ وَ
 يَكْشِفُ الضَّرَّ وَ عِذْدُكُمْ مَا نَزَلَتْ بِهِ
 رُسُلُهُ وَ هَبَطَتْ بِهِ مَلَائِكَتُهُ وَ إِلَى
 جَدِّكُمْ

MANEA' TASAMA BEKUM
 FAQADEA' TASAMA
 BILLAAHE ANTOMUS
 SERAATUL AQWAMO WA
 SHOHADAAA-O DAARIL
 FANAAAE WA SHOFA-
 A'AA-O DAARIL BAQAAA-E
 WAR RAHMATUL
 MAWSOOLATO WAL
 AAYATUL MAKH-ZOONATO
 WAL AMAANATUL MAH-
 FOOZATO WAL BAABUL
 MUBTALAA BEHIN NAASO
 MAN ATAANKUM NAJAA WA
 MAN LAM YAAATEKUM
 HALAKA ELAL LAAHE TAD-
 O'ONA WA A'LAYHE
 TADULLOONA WA BEHI
 TOO-MENOONA WA LAHU
 TOSALLEMOONA WA BE-
 AMREHI TA'-MALOONA WA
 ELAA SABEELEHI
 TURSHEDOONA WA BE-
 QAWLEHI TAHKOMOONA
 SA-A'DA MAN
 WAALAANKUM WA HALAKA
 MAN A'ADAANKUM WA
 KHAABA MAN
 JAHADAKUM 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

whoever holds fast to you
 has in fact held fast to
 Allah, and the most
 straight path, the
 witnesses of this abode of
 extinction, the intercessors
 in the abode of
 permanence, the
 connected mercy, the
 stored sign, the
 safeguarded deposit, and
 the door through which
 people are examined, one
 who approaches you is
 saved but whoever refrains
 from joining you will have
 perished. To Allah do you
 invite people, towards Him
 do you show the way, in
 Him do you believe, to Him
 do you submit, upon His
 Command do you act, to
 His Path do you direct, and
 according to His Saying do
 you judge. Fortunate is he
 who is loyal to you,
 destroyed is he who
 despises you, and
 disappointed is he who
 denies you, deviated is he
 who distances himself from
 you, and successful is he
 who adheres to you,
 secured is he who takes
 shelter in you, saved is he
 who gives credence to you,
 and rightly guided is he
 who takes shelter in you.
 As to whoever follows you,

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-
 ZONOOBENAA FAKUNNA
 I'NDAHU MOSALLEMEENA
 BE-FAZLEKUM WA MA'-
 ROOFEENA BE-
 TASDEEQENAA
 IYYAAKUM. FA-BALAGHAL
 LAAHO BEKUM ASHRAFA

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 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.

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'RRFAHUM
 JALAAALATA AMREKUM WA
 E'ZAMA KHATAREKUM WA
 KEBARA SHAAANEKUM WA
 TAMAAMA NOOREKUM WA
 SIDQA MAQAA-E'DEKUM
 WA SABAATA
 MAQAAMEKUM WA
 SHARAFA MAHALLEKUM
 WA MANZELATEKUM
 I'NDAHU WA
 KARAAMATAKUM A'LAYHE

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
 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.

WA KHAASSATAKUM
 LADAYHE WA QURBA
 MANZELATEKUM MINHO.
 BE-ABEE ANTUM WA
 UMMEE WA AHLEE WA
 MAALEE WA USRATEE
 USH-HEDUL LAAHA WA
 USH-HEDOKUM ANNEE
 MOMENUN BEKUM WA
 BEMAA AAMANTUM BEHI
 KAAFERUN BE-
 A'DUWWEKUM WA BEMAA
 KAFARTUM BEHI
 MUSTABSERUN BE-
 SHAANEKUM WA BE-
 ZALAALATE MAN
 KHAALAFAKUM
 MOWAALIN LAKUM WA LE-
 AWLEYAAA-EKUM
 MUBGHEZUN LE-AA'-
 DAAA-EKUM WA MO-
 A'ADIN LAHUM SILMUN
 LEMAN SAALAMAKUM WA
 HARBUN LEMAN
 HAARABAKUM
 MOHAQQEQUL LEMAA
 HAQQAQTUM MUBTELUL
 LEMAA ABTALTUM MOTEE
 -U'N LAKUM A'AREFUN BE
 HAQQEKUM MOQIRRUN BE
 FAZLEKUM MOHTAMELUL
 LE-I'LMEKUM
 MOHTAJEBUN BE-
 ZIMMATEKUM MOA'-
 TAREFUN BEKUM
 MOMENUN BE-EYAA
 BEKUM MOSADDEQUN BE-
 RAJ-A'TEKUM
 MUNTAZERUN LE-
 AMREKUM MURTAQEBUN
 LE-DAWLATEKUM
 AAKHEZUN BE-

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
 your enemies and I show
 enmity towards 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
 that which you have
 nullified, I am obedient to
 you, I recognize your right,
 I confess to your
 superiority, I preserve your
 knowledge, I take refuge
 under your shelter, I
 confess in you, I believe in
 your coming back (to this
 world), I give credence to
 your return, I am awaiting
 your affair, I am expecting
 your government, I accept
 your sayings, I implement
 your orders, I take shelter
 in you, I make visits to you,

QAWLEKUM A'AMELUN
 BE-AMREKUM
 MUSTAJEERUN BEKUM
 ZAAAERUL 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-
 EBKUM 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'
 GHAYREKUM AAMANTO
 BEKUM WA TAWALLAYTO
 AAKHERAKUM BEMAA
 TAWALLAYTO BEHI

I resort to and seek protection in your graves, I seek your intercession with Allah the Almighty, the All-Majestic, I seek nearness to Him through you, I advance you as means for fulfillment of my demands needs, and wishes, in all conditions and affairs, I believe in your hidden, your apparent, your present ones, your absent ones, your first, your last; I delegate everything to you I submit to all of it, my heart is subservient to you, my 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

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-
 HAQKEKUM 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 YAHSHORO FEE
 ZUMRATEKUM WA
 YAKIRRO FEE RAJ-

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 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

A'TEKUM WA YOMALLAKO
 FEE DAWLATEKUM WA YO-
 SHARRAFO FEE
 A'AFEYATEKUM WA
 YOMAKKANO FEE
 AYYAAMEKUM WA
 TAQIRRO A'YNOHU
 GHADAN BE-ROA-
 YATEKUM. BE-ABEE
 ANTUM WA UMMEE WA
 NAFSEE WA AHLEE WA
 MAALEE MAN ARAADAL
 LAAHA BADA-A BEKUM
 WA MAN WAHHADAHU
 QABELA A'NKUM WA MAN
 QASADAHU TAWWAJJAHO
 BEKUM. MAWAALIYYA LAA
 OHSEE SANAAA-AKUM WA
 LAA ABLOGHO MENAL
 MAD-HE KUN-HAKUM WA
 MENAL WASFE
 QADRAKUM WA ANTUM
 NOORUL AKHYAARE WA
 HODAATUL ABRAARE WA
 HOJAJUL JABBAARE
 BEKUM FATAHAL LAAHO
 WA BEKUM YAKHTEMUL
 LAAHO WA BEKUM
 YONAZZELUL GHAYSA WA
 BEKUM YUMSEKUS
 SAMAAA-A AN TAQA-A'
 A'LAL ARZE ILLAA BE
 IZNEHI WA BEKUM
 YONAFFESUL HAMMA WA
 YAKSHEFUZ ZURRA WA
 I'NDAKUM MAA NAZALAT
 BEHI ROSOLOHU WA
 HABATAT BEHI MALAAA-
 EKATOHU WA ELAA
 JADDEKUM

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
 does He dismiss agonies
 and relieves harms. In your
 possession is all that which
 His Messengers brought
 down and with which His
 Angels descended to your
 grandfather

If Ziarat of Ameerul Momeneen (a.s.) is being recited then one should say:

Then say:

يُعِثُّ الرُّوحَ الْأَمِينُ. أَنَاكَمُ اللَّهُ مَا لَمْ
يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ طَاطَا كُلُّ
شَرِيفٍ لِّشَرَفِكُمْ وَ بَجَعَ كُلُّ مُتَكَبِّرٍ
لِّطَاعَتِكُمْ وَ خَضَعَ كُلُّ جَبَّارٍ لِّفَضْلِكُمْ وَ
ذَلَّ كُلُّ شَيْءٍ لَّكُمْ وَ أَشْرَقَتِ الْأَرْضُ
بِنُورِكُمْ وَ فَازَ الْفَائِزُونَ بِوِلَايَتِكُمْ بِكُمْ
يُسَلِّكُ إِلَى الرِّضْوَانِ وَ عَلَى مَنْ جَحَدَ
وَلَايَتَكُمْ غَضَبُ الرَّحْمَنِ. يَا بَنِي آتَمٍ وَ
أُمَيٍّ وَ نَفْسِي وَ أَهْلِي وَ مَا لِي ذِكْرُكُمْ فِي
الذَّاكِرِينَ وَ أَسْمَاؤُكُمْ فِي الْأَسْمَاءِ وَ
أَجْسَادُكُمْ فِي الْأَجْسَادِ وَ أَرْوَاحُكُمْ فِي
الْأَرْوَاحِ وَ أَنْفُسُكُمْ فِي النَّفُوسِ وَ أَنْتَارُكُمْ
فِي الْأَنْتَارِ وَ قُبُورُكُمْ فِي الْقُبُورِ. فَمَا
أَخْلَى أَسْمَاءَكُمْ وَ أَكْرَمَ أَنْفُسَكُمْ وَ أَعْظَمَ
شَأْنَكُمْ وَ أَجَلَّ خَطَرَكُمْ وَ أَوْفَى عَهْدَكُمْ وَ
أَصْدَقَ وَعْدَكُمْ. كَلَامُكُمْ نُورٌ وَ أَمْرُكُمْ
رُشْدٌ وَ وَصِيَّتُكُمْ تَقْوَى وَ فِعْلُكُمْ خَيْرٌ
وَ عَادَتُكُمْ الْإِحْسَانُ وَ سَجِيَّتُكُمْ الْكَرَمُ وَ
شَأْنُكُمْ الْحَقُّ وَ الصِّدْقُ وَ الرِّفْقُ وَ
قَوْلُكُمْ حُكْمٌ وَ حُكْمٌ وَ رَأْيُكُمْ عِلْمٌ وَ حِلْمٌ
وَ حَزْمٌ إِنَّ ذِكْرَ الْخَيْرِ كُنْتُمْ أَوَّلَهُ وَ
أَصْلَهُ وَ فِرْعَهُ وَ مَعْدِنَهُ وَ مَاوَاهُ وَ
مُنْتَهَاهُ يَا بَنِي آتَمٍ وَ أُمَيٍّ وَ نَفْسِي كَيْفَ
أَصِفُ حُسْنَ ثَنَائِكُمْ وَ أَحْصِي جَمِيلَ
بَلَائِكُمْ وَ بِكُمْ أَخْرَجَنَا اللَّهُ مِنَ الدُّلَى وَ
فَرَجَّ عَنَّا غَمْرَاتِ الْكُرُوبِ وَ أَنْقَذَنَا مِنْ

BO-E'SAR ROOHUL
AMEENO AATAAKOMUL
LAAHO MAA LAM YO'TE
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

was the Trusted Angel (Jibrael (a.s.)) sent. Allah has given you that which He has not 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

شَفَا جُرْفُ الْهَلَكَاتِ وَ مِنَ النَّارِ. بَإِي
 أَنْتُمْ وَ أُمِّي وَ نَفْسِي بِمُؤَالَاتِكُمْ عَلَّمَنَا
 اللَّهُ مَعَالِمَ دِينِنَا وَ أَصْلَحَ مَا كَانَ فَسَدَ
 مِنْ دُنْيَانَا وَ بِمُؤَالَاتِكُمْ تَمَّتِ الْكَلِمَةُ وَ
 عَظُمَتِ التَّيَمُّنَةُ وَ انْتَلَفَتِ الْفُرْقَةُ وَ
 بِمُؤَالَاتِكُمْ تُقْبَلُ الطَّاعَةُ الْمُفَرَّضَةُ وَ لَكُمْ
 الْمَوَدَّةُ الْوَاجِبَةُ وَ الدَّرَجَاتُ الرَّفِيعَةُ وَ
 الْمَقَامُ الْمُخْمُودُ وَ الْمَكَانُ الْمَغْلُومُ عِنْدَ
 اللَّهِ عَزَّ وَ جَلَّ وَ الْجَاهُ الْعَظِيمُ وَ
 الشَّانُ الْكَبِيرُ وَ الشَّفَاعَةُ الْمُقْبُولَةُ. رَبَّنَا
 أَمَّا بِمَا أَنْزَلْتَ وَ اتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا
 مَعَ الشَّاهِدِينَ رَبَّنَا لَا تَجْعَلْ لَنَا فِتْنَةً
 هَذِهِتَنَا وَ هَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ
 أَنْتَ الْوَهَّابُ سُبْحَانَ رَبَّنَا إِنْ كَانَ
 وَعْدُ رَبَّنَا لَمُفْعُولًا. يَا وَلِيَّ اللَّهِ إِنْ بَيْنِي
 وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ ذُنُوبٌ لَا يَأْتِي
 عَلَيْهَا إِلَّا رِضَاكَ فَبِحَقِّكَ مَنْ اتَّيَمَّكُمْ عَلَى
 سِرِّهِ وَ اسْتَرْعَاكُمْ أَمْرُخَلْقِهِ وَ قَرَنَ
 طَاعَتَكُمْ بِطَاعَتِهِ لَمَّا اسْتَوْهَبْتُمْ ذُنُوبِي وَ
 كُنْتُمْ شَفَعَائِي فَلَايَ لَكُمْ مُطِيعٌ مِنْ
 أَطَاعَكُمْ فَقَدْ أَطَاعَ اللَّهُ 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 الْأَيَّامَةِ الْأَبْرَارِ لَجَعَلْتُهُمْ شَفَعَائِي
 فَبِحَقِّهِمُ الَّذِي أَوْجَبْتَ لَهُمْ عَلَيْكَ
 أَسْأَلُكَ أَنْ تُدْخِلَنِي فِي جُمْلَةِ الْعَارِفِينَ

QOBOORE. FAMAA
 AHLAA ASMAAA-AKUM
 WA AKRAMA
 ANFOSAKUM WA A-A'-
 ZAMA SHAANAKUM WA
 AJALLA KHATARAKUM
 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
 WAS SIDQO WAR RIFQO
 WA QAWLOKUM HUKMUN
 WA HATMUN WA
 RAAAYOKUM I'LMUN WA
 HILMUN WA HAZMUN IN
 ZOKERAL KHAYRO
 KUNTUM AWWALAHU WA
 ASLAHU WA FAR-A'HU
 WA MA'-DENAHU WA
 MAAWAAHO WA
 MUNTAHAAHO BE-ABEE
 ANTUM WA UMMEE WA
 NAFSEE KAYFA ASEFO
 HUSNA SANAAA-EKUM
 WA OHSEE JAMEELA
 BALAAA-EKUM WA
 BEKUM AKHRAJANAL
 LAAHO MENAZ ZULLE
 WA FARRAJA A'NNAA
 GHAMARAATIL
 KOROOBE WA
 ANQAZANAA MIN
 SHAFAA JOROFIL

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
 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.

يَسْفَعُهُمْ إِنَّكَ أَرْحَمُ الرَّحِيمِينَ وَ صَلَّى
 اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ وَ سَلَّمَ
 كَثِيرًا وَ حَسْبُنَا اللَّهُ وَ نِعْمَ الْوَكِيلُ.

HALAKAATE WA MENAN
 NAARE. BE-ABEE ANTUM
 WA UMMEE WA NAFSEE
 BE-MOWAALAATEKUM
 A'LLAMANAL LAAHO MA-
 A'ALEMA DEENENAA WA
 ASLAHA MAA KAANA
 FASADA MIN
 DUNYAANAA WA BE
 MOWAALAATEKUM
 TAMMATIL KALEMATO
 WA A'ZOMATIN NEA'-
 MATO WA EATALAFATIL
 FURQATO WA
 BEMOWAALAATEKUM
 TUQBALUT TAA-A'TUL
 MUFTARAZATO WA
 LAKOMUL MAWADDATUL
 WAAJEBATO WAD
 DARAJAATUR RAFEE-
 A'TO WAL MAQAAMUL
 MAHMOODO WAL
 MAKAAANUL MA'-LOOMO
 I'NDAL LAAHE A'ZZA WA
 JALLA WAL JAAHUL
 A'ZEEMO WASH
 SHAANUL KABEERO
 WASH SHAFAA-A'TUL
 MAQBOOLATO.
 RABBANAA AAMANNAA
 BEMAA ANZALTA WAT
 TABA'-NAR RASOOLA
 FAK-TUBNAA MA-A'SH
 SHAAHEDEEN
 RABBANAA LAA TOZIGH
 QOLOOBANAA BA'-DA IZ
 HADAYTANAA WA HAB
 LANAA MIN LADUNKA
 RAHMATAN INNAKA
 ANTAL WAHHAABO
 SUBHAANA RABBENAA
 IN KAANA WA'-DO

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 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

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
 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

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 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

ARHAMUR RAAHEMEENA
WA SALLAL LAAHO
A'LAA MOHAMMADINW
WA AALEHIT
TAAHEREENA WA
SALLAMA KASEERAN WA
HASBONAL LAAHO WA
NEA'-MAL WAKEELO.

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!¹

(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:

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ الرَّحْمٰنِ الرَّحِيْمِ الَّذِيْ لَيْسَ
كَثْلُهُ شَيْءٌ وَ هُوَ السَّمِيْعُ الْعَلِيْمُ وَ لَا اِلٰهَ اِلَّا اللّٰهُ
الْمَلِكُ الْحَقُّ الْمُبِيْنُ وَ سُبْحَانَ اللّٰهِ رَبِّ الْعَرْشِ
الْعَظِيْمِ صَلَوَاتُ اللّٰهِ وَ نَحْيَاتُهُ وَ رَافَتُهُ وَ مَغْفِرَتُهُ وَ
رِضْوَانُهُ وَ فَضْلُهُ وَ كَرَامَتُهُ وَ رَحْمَتُهُ وَ بَرَكَاتُهُ وَ
صَلَوَاتُ مَلَائِكَتِهِ الْمُقَرَّبِيْنَ وَ اَنْبِيَآئِهِ الْمُرْسَلِيْنَ وَ
الشُّهَدَاءِ وَ الصِّدِّيقِيْنَ وَ عِبَادِهِ الصَّالِحِيْنَ وَ مَنْ سَبَّحَ
لِرَبِّ الْعَالَمِيْنَ مِنَ الْاَوَّلِيْنَ وَ الْاٰخِرِيْنَ مِلْأَ السَّمَاوَاتِ
وَ الْاَرْضِيْنَ وَ مِلْأَ كُلِّ شَيْءٍ وَ عَدَدَ كُلِّ شَيْءٍ وَ زَنَةَ
كُلِّ شَيْءٍ اَبَدًا وَ مِثْلَ الْاَبَدِ وَ بَعْدَ الْاَبَدِ مِثْلَ الْاَبَدِ وَ
اَضْعَافَ ذَلِكَ كَلِّهِ فِيْ مِثْلِ ذَلِكَ كَلِّهِ سَرْمَدًا دَائِمًا مَعَ
دَوَامِ مُلْكِ اللّٰهِ وَ بَقَاةِ وَجْهِهِ الْكَرِيْمِ عَلَى سَيِّدِ
الْمُرْسَلِيْنَ وَ خَاتَمِ النَّبِيِّيْنَ وَ اِمَامِ الْمُتَّقِيْنَ وَ وَلِيِّ

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 SHOHADAAA-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

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¹ Mafaateeh al-Janaan, p. 1071; Mazaar Aaqaa Jamaal Khunsaari, p. 60; Oyoon Akhbaar al-Reza (a.s.), p. 277; Mustadrak al-Wasaael, vol. 10, p. 416; Behaar al-Anwaar, vol. 102, p. 127

الْمُؤْمِنِينَ وَ مَلَاذِ الْعَالَمِينَ وَ سَرَّاجِ النَّاطِرِينَ وَ أَمَانَ
 الْخَائِفِينَ وَ تَالِيِ الْإِيمَانِ وَ صَاحِبِ الْقُرْآنِ وَ نُورِ
 الْأَنْوَارِ وَ هَادِي الْأَبْرَارِ وَ دِعَامَةِ الْجَبَّارِ وَ حُجَّتِهِ
 عَلَى الْعَالَمِينَ وَ خَيْرَتِهِ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ مُحَمَّدِ
 بْنِ عَبْدِ اللَّهِ نَبِيِّهِ وَ رَسُولِهِ وَ حَبِيبِهِ وَ صَفِيِّهِ وَ
 خَاصَّتِهِ وَ خَالِصَتِهِ وَ رَحْمَتِهِ وَ نُورِهِ وَ سَفِيرِهِ وَ أَمِينِهِ
 وَ حِجَابِهِ وَ عَيْنِهِ وَ ذِكْرِهِ وَ وَلِيِّهِ وَ حَبْنِهِ وَ صِرَاطِهِ
 وَ عُرْوَتِهِ الْوُثْقَى وَ حَبْلِهِ الْأَمْتِينَ وَ بَرْهَانِهِ الْمُبِينِ وَ
 مَثَلِهِ الْأَعْلَى وَ دَعْوَتِهِ الْحُسْنَى وَ آيَتِهِ الْكُبْرَى وَ
 حُجَّتِهِ الْعُظْمَى وَ رَسُولِهِ الْكَرِيمِ الرَّغُوفِ الرَّحِيمِ
 الْقَوِيِّ الْعَزِيزِ الشَّفِيعِ الْمُطَاعِ وَ عَلَى الْأَيْمَةِ عَلَيْهِمُ
 جَمِيعًا السَّلَامُ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ وَ الْحَسَنِ وَ
 الْحُسَيْنِ وَ عَلِيِّ وَ مُحَمَّدٍ وَ جَعْفَرٍ وَ مُوسَى وَ عَلِيِّ وَ
 مُحَمَّدٍ وَ عَلِيِّ وَ الْحَسَنِ وَ الْخَلِيفِ الْمَهْدِيِّ عَلَيْهِ وَ
 عَلَيْهِمُ جَمِيعًا السَّلَامُ وَ الرَّحْمَةُ الطَّيِّبِينَ الطَّاهِرِينَ
 الْمُطِيعِينَ الْمُقَرَّبِينَ. وَ عَلَيْهِ وَ عَلَيْهِمُ أَفْضَلُ سَلَامِ اللَّهِ
 وَ أَوْفَرُ رَحْمَتِهِ وَ أَزْكَى نَحْيَاتِهِ وَ أَشْرَفُ صَلَوَاتِهِ وَ
 أَعْظَمُ بَرَكَاتِهِ أَبَدًا مِنْ جَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ
 الْأَحْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ وَ مَتِي وَ مِنْ وَالِدَتِي وَ أَهْلِي
 وَ وَلَدِي وَ إِخْوَتِي وَ أَخَوَاتِي وَ أَهْلِي وَ قَرَابَاتِي فِي
 حَيَاتِي مَا بَقِيَتْ وَ بَعْدَ وَفَاتِي وَ مَا طَلَعَتْ شَمْسُ أَوْ
 غَرَبَتْ عَلَيْهِمُ سَلَامُ اللَّهِ فِي الْأَوَّلِينَ وَ عَلَيْهِمُ سَلَامُ
 اللَّهِ فِي الْآخِرِينَ وَ عَلَيْهِمُ سَلَامُ اللَّهِ يَوْمَ يَقُومُ النَّاسُ
 لِرَبِّ الْعَالَمِينَ. سَلَامٌ عَلَيْكَ أَيُّهَا النَّبِيُّ وَ رَحْمَةُ اللَّهِ وَ
 بَرَكَاتُهُ سَلَامٌ عَلَيْكَ يَا رَسُولَ اللَّهِ سَلَامٌ عَلَيْكَ يَا
 خَيْرَةَ اللَّهِ مِنْ خَلْقِهِ وَ صَفْوَتَهُ مِنْ بَرِيَّتِهِ السَّلَامُ عَلَيْكَ
 يَا أَمِينَ اللَّهِ عَلَى رَسُولِهِ وَ عَزَائِمِ أَمْرِهِ الْخَاتَمِ لِمَا
 سَبَقَ وَ الْفَاتِحِ لِمَا غَلَقَ وَ الْمُهِيمِينَ عَلَى ذَلِكَ كُلِّهِ وَ

SHAY-IN ABADAN WA MISLAL ABADE WA
 BA'DAL ABADE MISLAL ABADE WA AZ-A' AFA
 ZAALEKA KULLEHI FEE MISLE ZAALEKA
 KULLEHI SARMA DAN DAAA-EMAN MA-A'
 DAWAAME MULKIL LAAHE WA BAQAAA-E
 WAJHEHIL KAREEME A'LAA SAYYEDIL
 MURSALEENA WA KHAATAMIN NABIYYEENA
 WA EMAAMIL MUTTAQEENA WA WALIYYIL
 MOAMENEENA WA MALAAZIL A'ALAMEENA
 WA SERAAJIN NAAZEREENA WA AMAANIL
 KHAHA-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 RASOOLEHI WA HABEEBEHI WA
 SAFIYYEHI WA KHAASSATEHI WA
 KHAALESATEHI WA RAHMATEHI WA
 NOOREHI WA SAFEEREHI WA AMEENEHI WA
 HEJAABEHI WA A'YNEHI WA ZIKREHI WA
 WALIYYEHI WA JANBEHI WA SERAATEHI WA
 U'RWATEHIL WUSQAA WA HABLEHIL
 MATEENE WA BURHAANEHIL MOBEENE WA
 MASALEHIL A-A'LAA WA DA'WATEHIL
 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 HASANE WAL HUSAIN 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

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رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ. السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْمُرْسَلِينَ
 السَّلَامُ عَلَيْكَ يَا خَاتَمَ النَّبِيِّينَ السَّلَامُ عَلَيْكَ يَا إِمَامَ
 الْمُتَّقِينَ السَّلَامُ عَلَيْكَ يَا وَلِيَّ الْمُؤْمِنِينَ السَّلَامُ عَلَيْكَ
 يَا مَوْلَى الْمُسْلِمِينَ السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ عَلَى
 الْعَالَمِينَ السَّلَامُ عَلَيْكَ يَا خَالِصَةَ اللَّهِ وَ خَلِيلَهُ وَ
 حَبِيبَهُ وَ صَفِيَّتَهُ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ السَّلَامُ عَلَيْكَ
 أَيُّهَا الْبَشِيرُ النَّذِيرُ السَّلَامُ عَلَيْكَ يَا مُحَمَّدَ بْنَ عَبْدِ
 اللَّهِ السَّلَامُ عَلَيْكَ يَا أَبَا الْقَاسِمِ وَ عَلَى الْإِكِّ وَ رَحْمَةُ
 اللَّهِ وَ بَرَكَاتُهُ. السَّلَامُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ النَّبُوَّةِ وَ
 مَوْضِعِ الرِّسَالَةِ وَ مُخْتَلَفِ الْمَلَائِكَةِ وَ مَهْبِطِ الْوَحْيِ وَ
 مَعْدِنِ الرَّحْمَةِ وَ مَأْوَى السَّكِينَةِ وَ خَزَائِنِ الْعِلْمِ وَ
 مُشْتَبَى الْجَلَمِ وَ أَصُولِ الْكُرَمِ وَ قَادَةَ الْأُمَمِ وَ أَوْلِيَاءِ
 التَّعَمُّ وَ غَنَاصِرَ الْأَبْرَارِ وَ دَعَاتِمَ الْجَبَّارِ وَ سَاسَةَ
 الْعِبَادِ وَ أَرْكَانَ الْبِلَادِ وَ أَبْوَابَ الْإِيمَانِ وَ أَمَنَاءَ
 الرَّحْمَنِ وَ سُلَالَةَ النَّبِيِّينَ وَ صَفْوَةَ الْمُرْسَلِينَ وَ آلِ يُسُ
 وَ عِثْرَةَ خَيْرَةِ رَبِّ الْعَالَمِينَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.
 السَّلَامُ عَلَيْكُمْ أَيُّمَّةَ الْهُدَى وَ مَصَابِيحِ الدُّجَى وَ أَهْلَ
 التَّقْوَى وَ أَعْلَامَ التُّنَى وَ ذَوِي النَّبِيِّ وَ أَوْلِيَّ الْحُجَى
 وَ سَادَةَ الْوُزَى وَ بُدُورَ الدُّنْيَا وَ وَرَثَةَ الْأَنْبِيَاءِ وَ
 الْمَثَلَ الْأَعْلَى وَ الدَّعْوَةَ الْحُسْنَى وَ الْحُجَّةَ عَلَى مَنْ
 فِي الْأَرْضِ وَ السَّمَاءِ وَ الْآخِرَةِ وَ الْأُولَى وَ رَحْمَةُ اللَّهِ
 وَ بَرَكَاتُهُ. السَّلَامُ عَلَى مَحَالِّ مَعْرِفَةِ اللَّهِ وَ مَسَاكِينِ
 بَرَكَاتِهِ اللَّهِ وَ مَعَادِنِ حِكْمَتِهِ اللَّهِ وَ خَزَنَةِ عِلْمِ اللَّهِ وَ
 حَفَظَةِ سِرِّ اللَّهِ وَ حَمَلَةِ كِتَابِ اللَّهِ وَ وَرَثَةِ رَسُولِ
 اللَّهِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ. السَّلَامُ عَلَى الدَّعَاةِ إِلَى اللَّهِ
 وَ الْأَدِلَّةِ عَلَى اللَّهِ وَ الْمُؤَذِّنِينَ عَنِ اللَّهِ وَ الْقَائِمِينَ
 بِحَقِّ اللَّهِ وَ النَّاطِقِينَ عَنِ اللَّهِ وَ الْمُسْتَوْفِينَ فِي أَمْرِ
 اللَّهِ وَ الْمُخْلِصِينَ فِي طَاعَةِ اللَّهِ وَ الصَّادِعِينَ بِدِينِ

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 WAFAAATEE 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
 KHALQEHİ WA SAFWATAHU MIN
 BARIYYATEHI ASSALAAMO A'LAYKA YAA
 AMEENAL LAAHE A'LAA RESAALATEHI WA
 A'ZAA-EME AMREHİL 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 HUIJATAL 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

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اللَّهُ وَ التَّائِبِينَ فِي مَحَبَّةِ اللَّهِ وَ عِبَادِهِ الْمُكْرَمِينَ الَّذِينَ
لَا يَسْقُطُونَهُ بِالْقَوْلِ وَ هُمْ بِأَمْرِهِ يَعْمَلُونَ وَ رَحْمَةُ اللَّهِ وَ
بَرَكَاتُهُ. السَّلَامُ عَلَى الْإِيْمَةِ الدُّعَاةِ وَ الْقَادَةِ الْهُدَاةِ وَ
السَّادَةِ الْوَلَاةِ وَ الدَّادَةِ الْحُمَاةِ وَ الْأَسَادِ السُّقَاةِ وَ
أَهْلِ الذِّكْرِ وَ أَوْلِي الْأَمْرِ وَ بَقِيَّةِ اللَّهِ وَ خَيْرَتِهِ وَ
صَفْوَتِهِ وَ جَزْبِهِ وَ عَيْنِهِ وَ حُجَّتِهِ وَ جَنْبِهِ وَ صِرَاطِهِ
وَ نُورِهِ وَ رَحْمَةِ اللَّهِ وَ بَرَكَاتِهِ. أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
وَحْدَهُ لَا شَرِيكَ لَهُ كَمَا شَهِدَ اللَّهُ لِنَفْسِهِ وَ شَهِدَتْ لَهُ
مَلَائِكَتُهُ وَ أَوْلُو الْعِلْمِ مِنْ خَلْقِهِ لَا إِلَهَ إِلَّا اللَّهُ الْعَزِيزُ
الْحَكِيمُ وَ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ الْمُجْتَبَى وَ نَبِيُّهُ
الْمُرْتَضَى وَ حَبِيبُهُ الْمُصْطَفَى وَ أَمِيْنُهُ الْمُزْتَضَى أَرْسَلَهُ
نَذِيرًا فِي الْأَوَّلِينَ وَ رَسُولًا فِي الْآخِرِينَ بِالْهُدَى وَ دِينِ
الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ.
فَصَدَعَ بِمَا أَمَرَ بِهِ وَ بَلَغَ مَا حَمَلَ وَ نَصَحَ لِأَمَّتِيهِ وَ
جَاهَدَ فِي سَبِيلِ رَبِّهِ وَ دَعَا إِلَيْهِ بِالْحِكْمَةِ وَ الْمُوعِظَةِ
الْحَسَنَةِ وَ صَبَرَ عَلَى مَا أَصَابَهُ فِي جَنْبِهِ وَ عَبْدَهُ
صَادِقًا مُصَدِّقًا صَابِرًا مُحْتَسِبًا لَا وَايَا وَ لَا مَقْصَرًا
حَتَّى آتَاهُ الْيَقِيْنُ. 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 كَذْبُوهُ وَ خَالْفُوهُ وَ كَذْبُوهُ عَلَيْهِ وَ جَحْدُوهُ
حَقُّهُ وَ أَنْكَرُوهُ فَضْلَهُ وَ اتَّهَمُوهُ وَ ظَلَمُوهُ وَصِيَّهِ وَ
اعْتَدُوهُ عَلَيْهِ وَ عَصَبُوهُ خِلَافَتَهُ وَ نَقَضُوهُ عَهْدَهُ فِيهِ وَ
حَلُّوهُ عَقْدَهُ لَهُ وَ أَسَسُوهُ الْجُورَ وَ الطُّغْمَ وَ الْغُدُورَ
عَلَى إِلَهٍ وَ قَتَلُوهُمْ وَ تَوَلَّوْهُ غَيْرَهُمْ دَاقُوا الْعَذَابَ الْأَلِيمَ
فِي أَسْفَلِ دَرَكٍ مِنَ الْجَحِيْمِ لَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا
وَ هُمْ فِيهِ مُبَسِّسُونَ مَلْعُونُونَ نَاكِسُوا رُؤُسِهِمْ فَعَايَنُوهَا
الْتِدَامَةَ وَ الْخِزْيَ الطَّوِيلَ مَعَ الْأَرْدَلَيْنِ الْأَشْرَارِ قَدْ

YAA ABAL QAASEME WA A'LAA AALEKA WA
RAHMATUL LAAHE WA BARAKAATOH.
ASSALAAMO A'LAYKUM YAA AHLA BAYTIN
NOBUWWATE WA MAWZEA'R RESAALATE
WA MUKHTALAFAL MALAAA-EKATE WA
MAHBETAL WAHYE WA MA'-DENAR
RAHIMATE 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'NAASERAB 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 AAAL YEASEEN WA
I'TRATA KHEYARATE RABBIL A'ALAMEENA
WA RAHMATUL LAAHE WA BARAKAATOH.
ASSALAAMO A'LAYKUM A-IMMATAL 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 WAL
HUJJATA A'LAA MAN FIL ARZE WAS
SAMAAA-E WAL AAKHERATE WAL OOLAA
WA RAHMATUL LAAHE WA BARAKAATOH.
ASSALAAMO A'LAA MAHAALLE MA'-REFATIL
LAAHE WA MASAARENE BARAKATIL LAAHE
WA MA-A'ADENE HIKMATIL LAAHE WA
KHAZANATE I'LMIL LAAHE WA HAFAZATE
SIRRIL LAAHE WA HAMALATE KETAABIL
LAAHE WA KHAZANATE I'LMIL 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
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كَبُّوا عَلَى وُجُوهِهِمْ فِي النَّارِ وَ أَنَّ الَّذِينَ آمَنُوا بِهِ وَ
 صَدَّقُوهُ وَ نَصَرُوهُ وَ وَقَرُّوهُ وَ اجَابُوهُ وَ عَزَّزُوهُ وَ
 اتَّبَعُوهُ وَ اتَّبَعُوا النَّوْرَ الَّذِي أُنْزِلَ مَعَهُ أُولَئِكَ هُمُ
 الْمُفْلِحُونَ فِي جَنَّاتِ النَّعِيمِ وَ الْفُوزِ الْعَظِيمِ وَ الْغِبْطَةِ
 وَ السُّرُورِ وَ الْمُلْكِ الْكَبِيرِ وَ الثَّوَابِ الْمُقِيمِ فِي الْمَقَامِ
 الْكَرِيمِ. فَجَزَاهُ عَنَّا أَحْسَنَ الْجَزَاءِ وَ خَيْرَ مَا جَزَى نَبِيًّا
 عَنْ أُمَّتِهِ وَ رَسُولًا عَنِ أُرْسِلَ إِلَيْهِ وَ حَصَّهُ بِأَفْضَلِ
 قِسْمِ الْفَضَائِلِ وَ بَلَّغَهُ أَعْلَى شَرَفِ الْمُكْرَمِينَ مِنْ
 الدَّرَجَاتِ الْعُلَى فِي أَعْلَى عِلِّيَّيْنِ "فِي جَنَّاتِ وَ نَهْرِ. فِي
 مَقْعَدٍ صِدْقٍ عِنْدَ مَلِيكٍ مُقْتَدِرٍ" وَ أَعْطَاهُ حَتَّى
 يَرْضَى وَ زَادَهُ بَعْدَ الرِّضَا وَ جَعَلَهُ أَقْرَبَ الْخَلْقِ مِنْهُ
 مَجْلِسًا وَ أَذْنَاهُمْ إِلَيْهِ مَنَزَلًا وَ أَعْظَمَهُمْ عِنْدَهُ جَاهًا وَ
 أَغْلَاهُمْ لَدَيْهِ كَعْبًا وَ أَحْسَنَهُمْ عَلَيْهِ ثَنَاءً وَ أَوَّلَ
 الْمُتَكَلِّمِينَ كَلَامًا وَ أَكْثَرَ النَّبِيِّينَ اتِّبَاعًا وَ أَوْفَرَ الْخَلْقِ
 نَصِيبًا وَ أَجْزَلَهُمْ حَقًّا فِي كُلِّ خَيْرٍ هُوَ قَاسِمُهُ بَيْنَهُمْ وَ
 أَحْسَنَ جَزَاءَهُ عَنْ جَمِيعِ الْمُؤْمِنِينَ مِنَ الْأَوَّلِينَ وَ
 الْآخِرِينَ. وَ أَشْهَدُ أَنَّكَ الْإِيْمَةُ الرَّاشِدُونَ الْمُهْدِيُّونَ
 الْمُعْصُومُونَ الْمُكْرَمُونَ الْمُقَرَّبُونَ الْمُتَّقُونَ الْمُصْطَفَوْنَ
 الْمُطِيعُونَ لِلَّهِ الْقَوَامُونَ بِأَمْرِهِ الْعَالِمُونَ بِإِرَادَتِهِ
 الْفَائِزُونَ بِكَرَامَتِهِ اضْطَفَاكُمْ بِعِلْمِهِ وَ اضْطَنَعَكُمْ لِنَفْسِهِ
 وَ ارْتَضَاكُمْ لِغَيْبِهِ وَ اخْتَارَكُمْ لِسِرِّهِ وَ اجْتَبَاكُمْ بِقُدْرَتِهِ وَ
 أَعَزَّكُمْ بِهُدَاهُ وَ حَصَّكُمْ بِبِرَاهِينِهِ وَ اتَّجَبَكُمْ لِنُورِهِ وَ
 أَيْدَكُمْ بِرُوحِهِ وَ رَضِيَكُمْ خُلَفَاءَ فِي أَرْضِهِ وَ جَعَلَكُمْ
 خُجَجًا عَلَى بَرِيَّتِهِ وَ أَنْصَارًا لِدِينِهِ وَ حَفَظَهُ لِحُكْمِهِ وَ
 خَزَنَةً لِعِلْمِهِ وَ مُسْتَوْدَعًا لِحِكْمَتِهِ وَ تَرَاجِمَةً لَوَحْيِهِ وَ
 أَرْكَانًا لِتَوْحِيدِهِ وَ سَفَرَاءَ عَنْهُ وَ شُهَدَاءَ عَلَى خَلْقِهِ وَ
 أَسْبَابًا إِلَيْهِ وَ أَعْلَامًا لِعِبَادِهِ وَ مَنَارًا فِي بِلَادِهِ وَ سُبُلًا
 إِلَى جَنَّتِهِ وَ أَدِلَاءَ عَلَى صِرَاطِهِ عَصَمَكُمْ اللَّهُ مِنْ

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 JANBEHI WA SERAATEHI WA
 NOOREHI WA RAHMATUL LAAHE WA
 BARAKAATOH. ASH-HADO AN LAA ELAAHA
 ILLAL LAAHO WAHDHU LAA SHAREEKA
 LAHU KAMAA SHAHEDAL LAAHO LENAFSEHI
 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
 RASOOLAHUL 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' BEMAA 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
 YAQEENO. WA ASH-HADO ANNAD DEENA
 KAMAA SHA-RA-A' WAL KETAABA KAMAA
 TALAA WAL HALAALA MAA AHALLA WAL

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الدُّنُوبِ وَ بَرَّأَكُمْ مِنَ الْعُيُوبِ وَ اسْتَمْتَكُمْ عَلَى الْعُيُوبِ وَ
جَبَبَكُمْ الْأَقَاتِ وَ وَقَّامُ السَّيِّئَاتِ وَ طَهَّرَكُمْ مِنَ الدَّنِيسِ
وَ الرِّيعِ وَ نَزَّهَكُمْ مِنَ الرِّلَالِ وَ الْخَطَاءِ وَ أَذْهَبَ عَنْكُمْ
الرَّجْسَ وَ أَمَنَكُمْ مِنَ الْفِتَنِ وَ اسْتَرْعَاكُمْ الْأَنَامَ وَ قَوَّضَ
إِلَيْكُمْ الْأُمُورَ وَ جَعَلَ لَكُمْ التَّدْبِيرَ وَ عَزَفَكُمْ الْأَسْبَابَ
وَ أَوْرَثَكُمْ الْكِتَابَ وَ أَعْطَاكُمْ الْمَقَالِيدَ وَ سَخَّرَ لَكُمْ مَا
خَلَقَ. فَعَظَّمْتُمْ جَلَالَهُ وَ أَكْبَرْتُمْ شَأْنَهُ وَ هَبْتُمْ عَظَمَتَهُ وَ
مَجَّدْتُمْ كَرَمَهُ وَ أَدْمَنْتُمْ ذِكْرَهُ وَ وَكَّدْتُمْ مِيثَاقَهُ وَ أَحْكَمْتُمْ
عَقْدَ عَرَى طَاعَتِهِ وَ نَصَحْتُمْ لَهُ فِي السِّرِّ وَ الْعَلَانِيَةِ وَ
دَعَوْتُمْ إِلَى سَبِيلِهِ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ الْحَسَنَةِ وَ
بَدَلْتُمْ أَنْفُسَكُمْ فِي مَرْضَاتِهِ وَ صَبَرْتُمْ عَلَى مَا أَصَابَكُمْ فِي
جَنْبِهِ وَ صَدَعْتُمْ بِأَمْرِهِ وَ تَلَوْتُمْ كِتَابَهُ وَ حَذَرْتُمْ بَأْسَهُ
وَ ذَكَرْتُمْ آيَاتِهِ وَ وَفَيْتُمْ بَعْدَهُ وَ أَقَمْتُمْ الصَّلَاةَ وَ آتَيْتُمْ
الزَّكَاةَ وَ أَمَرْتُمْ بِالْمَعْرُوفِ وَ نَهَيْتُمْ عَنِ الْمُنْكَرِ وَ
جَاهَدْتُمْ فِي اللَّهِ حَقَّ جِهَادِهِ وَ جَادَلْتُمْ بِالَّتِي هِيَ
أَحْسَنُ حَتَّى أَعْلَنْتُمْ دَعْوَتَهُ وَ قَمَعْتُمْ عُدُوَّهُ وَ أَطَهَّرْتُمْ
دِينَهُ وَ بَيَّنْتُمْ فَرَائِضَهُ وَ أَقَمْتُمْ حُدُودَهُ وَ شَرَعْتُمْ
أَحْكَامَهُ وَ سَنَّتُمْ سُنَّتَهُ وَ صِرْتُمْ فِي ذَلِكَ مِنْهُ إِلَى
الرِّضَا وَ سَلِمْتُمْ لَهُ الْقَضَاءَ وَ صَدَقْتُمْ مِنْ رُسُلِهِ مَنْ
مَضَى. الرَّاغِبُ عَنْكُمْ مَارِقٌ وَ اللَّازِمُ لَكُمْ لَاحِقٌ وَ
الْمُقَصِّرُ عَنْكُمْ زَاهِقٌ وَ الْحَقُّ مَعَكُمْ وَ فِيكُمْ وَ مِنْكُمْ وَ
إِلَيْكُمْ وَ أَنْتُمْ أَهْلُهُ وَ مَعِدَّتُهُ وَ مِيرَاثُ التَّبَوَّةِ عِنْدَكُمْ وَ
إِبَابُ الْخَلْقِ إِلَيْكُمْ وَ حِسَابُهُمْ عَلَيْكُمْ وَ فَضْلُ الْخِطَابِ
عِنْدَكُمْ وَ آيَاتُهُ لَدَيْكُمْ وَ عَزَائِمُهُ فِيكُمْ وَ نُورُهُ مَعَكُمْ وَ
بُرْهَانُهُ مِنْكُمْ وَ أَمْرُهُ إِلَيْكُمْ. مَنْ وَالَاكُمْ فَقَدْ وَالَى اللَّهَ وَ
مَنْ أَطَاعَكُمْ فَقَدْ أَطَاعَ اللَّهَ وَ مَنْ أَحَبَّكُمْ فَقَدْ أَحَبَّ
اللَّهَ وَ مَنْ اعْتَصَمَ بِكُمْ فَقَدْ اعْتَصَمَ بِاللَّهِ أَنْتُمْ يَا مَوَالِي
وَ نِعْمَ الْمَوَالِي السَّبِيلُ الْأَعْظَمُ وَ الصِّرَاطُ الْأَقْوَمُ وَ

HARAAMA MAA HARRAMA WAL FASLA MAA
QAZAA WAL HAQQA MAA QAALA WAR
RUSHDA MAA AMARA WA ANNAL LAZEENA
KAZZABOOHO WA KHAALAFOOHO WA
KAZZABOO A'LAYHE WA JAHADOO
HAQQAHU WA ANKAROO FAZLAHU WAT
TAHAMOOHO WA ZALAMOO WASIYYAHU
WA' TADAW A'LAYHE WA GHASABOOHO
KHELAAFATAHU WA NAQAZOO A'HDHU
FEEHE WA HALLOO A'QDAHU LAHU WA
ASASUL 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 YOKHAFFAFAO A'NHUM
MIN A'ZAABEHAA WA HUM FEEHE
MUBLESOONA MAL-O'ONOONA NAAKESOO
RO-OOSEHIM FA-A'AYANUN NADAAMATA
WAL KHIZYAT Taweela MA-A'L
ARZALEENAL ASHRAARE QAD KUBBOO
A'LAA WOJOOHEHIM FIN NAARE WA ANNAL
LAZEENA AAAMANOO BEHI WA
SADDAQOOHO WA NASAROOHO WA
WAQQAROOHO WA AJAABOOHO WA
A'ZZAROOHO WAT TABA-O'OOHO WAT
TABA-U'N NOORAL LAZEE UNZELA MA-A'HU
OOLAAA-EKA HOMUL MUFLEHOONA FEE
JANNAATIN NA-E'EME WAL FAWZIL A'ZEEME
WAL GHIPTATE 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
KHAASHAHU 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

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شُهَدَاءُ دَارِ الْفَنَاءِ وَ شُفَعَاءُ دَارِ الْبَقَاءِ وَ الرَّحْمَةُ
 الْمُؤَصَّلَةُ وَ الْآيَةُ الْمُخْرُوجَةُ وَ الْأَمَانَةُ الْمُحْفَظَةُ وَ
 الْبَابُ الْمُبْتَلَى بِهِ النَّاسُ. مَنْ آتَاكُمْ نَجَا وَ مَنْ أَبَاكُمْ
 هَوَى إِلَى اللَّهِ تَدْعُونَ وَ بِهِ تُؤْمِنُونَ وَ لَهُ تُسَلِّمُونَ وَ
 بِأَمْرِهِ تَعْمَلُونَ وَ إِلَى سَبِيلِهِ تُرْشِدُونَ وَ بِقَوْلِهِ تَحْكُمُونَ
 وَ إِلَيْهِ تُنِيبُونَ وَ إِلَيْهِ تُعْطَمُونَ سَعَدَ مَنْ وَالَاكُمْ وَ
 هَلَكَ مَنْ عَادَاكُمْ وَ خَابَ مَنْ حَمَلَكُمْ وَ ضَلَّ مَنْ
 فَارَقَكُمْ وَ فَازَ مَنْ تَمَسَّكَ بِكُمْ وَ آمَنَ مَنْ لَجَا إِلَيْكُمْ وَ
 سَلِمَ مَنْ صَدَّقَكُمْ وَ هُدِيَ مَنْ اعْتَصَمَ بِكُمْ. مَنْ اتَّبَعَكُمْ
 فَالْجَنَّةُ مَأْوَاهُ وَ مَنْ خَالَفَكُمْ فَالْنَارُ مَثْوَاهُ وَ مَنْ جَحَدَكُمْ
 كَافِرٌ وَ مَنْ حَارَبَكُمْ مُشْرِكٌ وَ مَنْ رَدَّ عَلَيْكُمْ فَنِيَّ اسْفَلِ
 دَرَكُ الْجَحِيمِ أَشْهَدُ أَنَّ هَذَا سَابِقٌ لَكُمْ فِيمَا مَضَى وَ
 جَارٍ لَكُمْ فِيمَا بَقِيَ وَ أَنَّ أَتَوَارَكُمْ 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 تَرَ أُولَا يَعْنِي اللَّهُ وَ عِنْدَهُ وَ
 فِي مَلَكُوتِهِ تَأْمُرُونَ وَ لَهُ تَخْفَوْنَ وَ إِلَيْهِ تُسَبِّحُونَ وَ
 بِعَرْشِهِ مُخِدِّقُونَ وَ بِهِ حَاقِقُونَ حَتَّى مَرَّ بِكُمْ عَلَيْنَا
 فَجَعَلَكُمْ فِي بُيُوتٍ آذِنَ اللَّهُ أَنْ تُرْفَعَ وَ يُذَكَّرَ فِيهَا اسْمُهُ
 يُسَبِّحُ لَهُ فِيهَا بِالْعُدْوِ وَ الْأَصَالِ رَجُلًا تَوَلَّى عَزَّ ذِكْرُهُ
 تَطَهَّرَهَا وَ أَمَرَ خَلْقَهُ بِتَعْظِيمِهَا فَرَفَعَهَا عَلَى كُلِّ نَبْتٍ
 قَدَّسَهُ فِي الْأَرْضِ وَ أَعْلَاهَا عَلَى كُلِّ نَبْتٍ طَهَّرَهُ فِي
 السَّمَاءِ لَا يُوَارِثُهَا خَطَرٌ وَ لَا يَسْمُو إِلَى سَمَكِهَا الْبَصَرُ
 وَ لَا يَطْمَعُ إِلَى أَرْضِهَا النَّظَرُ وَ لَا يَقَعُ عَلَى كُنْهٍهَا الْفِكْرُ
 وَ لَا يُعَادِلُ سُكَّانَهَا الْبَشَرُ يَتَمَتَّى كُلُّ أَحَدٍ أَنَّهُ مِنْكُمْ وَ
 لَا تَتَمَتَّوْنَ أَتَكُمْ مِنْ غَيْرِكُمْ إِلَيْكُمْ انْتَهَبَ الْمَكَارِمَ وَ
 الشَّرَفَ وَ مِنْكُمْ اسْتَقَرَّتِ الْأَنْوَارُ وَ الْعِزَّةُ وَ الْمَجْدُ وَ
 السُّؤْدُدُ فَمَا فَوْقَكُمْ أَحَدٌ إِلَّا اللَّهُ الْكَبِيرُ الْمُتَعَالَى وَ لَا

KHALQE MINHO MAJLESAN WA ADNAAHUM
 ELAYHE MANZELAN WA A-A'ZAMAHUM
 I'NDAHU JAAHAN WA A-A'LAHUM LADAYHE
 KA'BAN WA AHSANAHUM A'LAYHE SANAAA-
 AN WA AWWALAL MOTAKALLEMEENA
 KALAAMAN WA AKSARAN NABIYYEENA
 ATBAA-A'N WA AWFARAL KHALQE
 NASEEBAN WA AJ-ZALAHUM HAZZAN FEE
 KULLE KHAYRIN HOWA QAASEMOHU
 BAYNAHUM WA AHSANA JAZAAA-AHU A'N
 JAMEE-I'L MOAMENEENA MENAL
 AWWALEENA WAL AAKHEREEN. WA ASH-
 HADO ANNAKUOMUL A-IMMATUR
 RAASHEDOONAL MAHDIYYOONAL
 MA'SOOMOONAL MOKARRAMOONAL
 MOQARRABOONAL MUTTAQOONAL MUSTA-
 FAWNAL MOTEE-O'ONA LILLAAIL
 QAWWAAMOONA BE-AMREHIL A'AMELOONA
 BE-ERAADATEHIL FAAA-EZOONA BE-
 KARAAMATEHIS TAFAAKUM BE-I'LMEHI WAS
 TANA-A'KUM LE-NAFSEHI WAR TAZAAKUM
 LE-GHAYBEHI WAKH TAARAKUM LE-SIRREHI
 WAJ TABAAKUM BE-QUDRATEHI WA A-
 A'ZZAKUM BE-HODAAHO WA KHAASAKUM
 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 KHALQEHIL WA ASBAABAN ELAYHE
 WA AA'-LAAMAN LE-E'BAADEHI WA
 MANAARAN FEE BELAADEHI WA SOBOLAN
 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
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أَقْرَبَ إِلَيْهِ وَ لَا أَخَصَّ لَدَيْهِ وَ لَا أَكْرَمَ عَلَيْهِ مِنْكُمْ. أَنْتُمْ
سَكَنُ الْبِلَادِ وَ نُورُ الْعِبَادِ وَ عَلَيْكُمْ الْإِعْتِمَادُ يَوْمَ
الْتِّئَادِ كُلُّ مَا غَابَ مِنْكُمْ حُجَّةٌ أَوْ أَقْلٌ مِنْكُمْ تَجَمَّ أَطْلَعَ
اللَّهُ لِحَلْقِهِ عَقِبَهُ خَلَقًا إِمَامًا هَادِيًا وَ بَرَهَانًا مُبِينًا وَ
عَلَمًا نَبِيًّا وَاعٍ عَنْ وَاعٍ وَ هَادٍ بَعْدَ هَادٍ حَفَظَةً لَا
يَغِيضُ عَنْكُمْ غَرَرَهُ وَ لَا يَنْقُطِعُ مَوَادَّهُ وَ لَا يَسْلُبُ
مِنْكُمْ إِرْثَهُ سَبَبًا مَوْصُولًا مِنَ اللَّهِ إِلَيْكُمْ وَ رَحْمَةً مِنْهُ
عَلَيْنَا وَ نُورًا مِنْهُ لَنَا وَ حُجَّةً مِنْهُ عَلَيْنَا تُرْشِدُونَنَا إِلَيْهِ
وَ تُقَرِّبُونَنَا مِنْهُ وَ تُزَلِّفُونَنَا لَدَيْهِ وَ جَعَلَ صَلَوَاتِنَا عَلَيْكُمْ
وَ ذِكْرَنَا لَكُمْ وَ مَا خَصَّنَا بِهِ مِنْ وَلَايَتِكُمْ وَ عَرَفْنَا مِنْ
فَضْلِكُمْ طَبِيبًا لِحَلْقِنَا وَ طَهَارَةً لِأَنْفُسِنَا وَ بَرَكَهً فِينَا إِذْ
كُنَّا عَنْدهُ مَوْسُومِينَ (فِيكُمْ) مُعْتَرِفِينَ بِفَضْلِكُمْ مَعْرِوفِينَ
بِتَصَدِيقِنَا إِتَائِكُمْ مَذْكُورِينَ بِطَاعَتِنَا لَكُمْ وَ مَشْهُورِينَ
بِإِيمَانِنَا بِكُمْ قَبْلَ اللَّهِ بِكُمْ أَفْضَلَ شَرَفٍ مَحَلِّ الْمَكْرَمِينَ
وَ أَعْلَى مَنَازِلِ الْمُقَرَّبِينَ وَ أَرْفَعَ دَرَجَاتِ الْمُرْسَلِينَ
حَيْثُ لَا يُلْحَقُهُ لَاحِقٌ وَ لَا يَقُوفُهُ قَائِقٌ وَ لَا يَسْبِقُهُ
سَابِقٌ وَ لَا يَطْمَعُ فِي إِدْرَاكِهِ طَامِعٌ حَتَّى لَا يَبْقَى مَلَكٌ
مُقَرَّبٌ وَ لَا نَبِيٌّ مُرْسَلٌ وَ لَا صِدِّيقٌ وَ لَا شَهِيدٌ وَ لَا
عَالِمٌ وَ لَا جَاهِلٌ وَ لَا دِينٌ وَ لَا فَاضِلٌ وَ لَا مُؤْمِنٌ
صَالِحٌ وَ لَا فَاجِرٌ طَالِحٌ وَ لَا جَبَّارٌ عَنِيدٌ وَ لَا
شَيْطَانٌ مَرِيدٌ وَ لَا خَلْقٌ فِيمَا بَيْنَ ذَلِكَ شَاهِدٌ مَا
هُنَالِكَ إِلَّا عَرَفَهُ جَلَالَةُ أَمْرِكُمْ وَ عَظَمَ خَطَرِكُمْ وَ كَبَرَ
شَأْنِكُمْ وَ جَلَالَةُ قُدْرَتِكُمْ وَ تَمَامُ نُورِكُمْ وَ صِدْقُ مَعْدِكُمْ وَ
ثَبَاتُ مَقَامِكُمْ وَ شَرَفُ مَحَلِّكُمْ وَ مَنَزِلَتُكُمْ عَنْدهُ وَ
كَرَامَتُكُمْ عَلَيْهِ وَ خَاصَّتُكُمْ لَدَيْهِ وَ قُرْبُ مَجْلِسِكُمْ مِنْهُ.
ثُمَّ جَعَلَ خَاصَّةَ الصَّلَوَاتِ وَ أَفْضَلَهَا وَ نَامِيَ الْبَرَكَاتِ
وَ أَشْرَفَهَا وَ زَاكِي التَّحِيَّاتِ وَ أَتَمَّهَا مِنْهُ وَ مِنْ
مَلَائِكَتِهِ الْمُقَرَّبِينَ وَ رُسُلِهِ وَ أَنْبِيَائِهِ الْمُتَنْجِسِينَ وَ

WAQAAKOMUS SAYYE-AATE WA r
TAHHARAKUM MENAD DANASE WAZ a
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WAL KHATAAA-E WA AZHABA A'NKOMUR e,
RIJSA WA AAMANAKUM MENAL FETANE a
WAS TAR-A'AKOMUL ANAAMA WA n
FAWWAZA ELAYKOMUL OMOORA WA JA- d
A'LA LAKOMUT TADBEERA WA H
A'RRAFKOMUL ASBAABA WA is
AWRASAKOMUL KETAABA WA A- h
A'TAAKOMUL MAQAAL EEDA WA SAKH- o
KHARA LAKUM MAA KHALAQA. FA- n
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
MARZAATEHI WA SABARTUM A'LAA MAA
ASAA-BAKUM FEE JANBEHI WA SA-DA'TUM
BE-AMREHI WA TALAWTUM KETAABAHU WA
HAZZARTUM BAA-SAHU WA ZAKARTUM
AYYAAMAHU WA WAFAYTUM BE-A'HDEHI
WA AQAMTOMUS SALAATA WA
AAATAYTOMUZ ZAKAATA WA AMARTUM BIL-
MA'ROOFE WA NAHAYTUM A'NIL MUNKARE
WA JAAHADTUM FIL LAHE HAQQA
JEHAADEHI WA JAADALTUM BIL-LATEE
HEYA AHSANO HATTAA A-A'LANTUM
DA'WATAHU WA QAMA'TUM A'DUWWAHU
WA AZHARTUM DEENAHU WA BAYYANTUM
FARAAA-EZAHU WA AQAMTUM
HODOODAHU WA SHARA'TUM AHKAAMAHU
WA SANANTUM SUNNATAHU WA SIRTUM
FEE ZAALEKA MINHO ELAR REZAA WA
SALLAMTUM LAHUL QAZAAA-A WA
SADDAQTUM MIN ROSOLEHI MAN MAZAA.
AR-RAAGHEBO A'NKUM MAAREQUN WAL
LAAZEMO LAKUM LAAHEQUN WAL n

الشُّهَدَاءَ وَ الصَّالِحِينَ مِنْ عِبَادِهِ الْمُخْلِصِينَ كَمَا هُوَ
 أَهْلُهُ وَ أَنْتُمْ أَهْلُهُ أَبَدًا عَلَيْكُمْ أَجْمَعِينَ. أَشْهَدُ اللَّهَ وَ
 أَشْهَدُكُمْ يَا مَوَالِيَّ بَابِي أَنْتُمْ وَ أُمِّي وَ نَفْسِي أَنِّي عَبْدُكُمْ وَ
 طَوْلِي لِي إِنْ قَلِشْتُمْوْنِي عَبْدًا وَ أَنِّي مُؤْمِنٌ بِكُمْ وَ بِمَا
 أَمَنْتُمْ بِهِ كَافِرٌ بِعَدْوُكُمْ وَ بِمَا كَفَرْتُمْ بِهِ مُسْتَبْصِرٌ بِشَانِكُمْ
 وَ بِضَلَالَةٍ مَنْ خَالَفَكُمْ مُوَالٍ لَكُمْ مُحِبٌّ لِأَوْلِيَانِكُمْ وَ
 مُعَادٍ لِأَعْدَائِكُمْ لِأَعِنُّ لَهُمْ مُتَبَرِّءٌ مِنْهُمْ مُبْغِضٌ لَهُمْ سَلَامٌ
 لِمَنْ سَلَمَكُمْ حَرْبٌ لِمَنْ حَارَبَكُمْ مُحَقِّقٌ لِمَا حَقَّقْتُمْ
 مُبْطِلٌ لِمَا أَبْطَلْتُمْ مُطِيعٌ لَكُمْ عَارِفٌ بِحَقِّكُمْ مُقَرِّرٌ بِفَضْلِكُمْ
 مُقْتَدِرٌ بِكُمْ مُسَلِّمٌ لِقَوْلِكُمْ مُحْتَمِلٌ لِعِلْمِكُمْ مُحْتَجِبٌ
 بِذِمَّتِكُمْ مُوقِنٌ بِأَيَّامِكُمْ مُصَدِّقٌ بِرَجْعَتِكُمْ مُنْتَظِرٌ لِأَيَّامِكُمْ
 مُزْتَقِبٌ لِذَوَلَّتِكُمْ أَخِذْ بِقَوْلِكُمْ عَامِلٌ بِأَمْرِكُمْ مُسْتَجِيرٌ بِكُمْ
 مُعْتَصِمٌ بِحَبْلِكُمْ مُحَرِّسٌ بِكُمْ زَائِرٌ لَكُمْ لَا يَذُ بِقُبُورِكُمْ عَائِدٌ
 بِكُمْ مُسْتَشْفِعٌ إِلَى اللَّهِ بِكُمْ وَ مُتَوَسِّلٌ بِكُمْ إِلَيْهِ. وَ أَنْتُمْ
 عِدَّتِي لِلْقَائِيَةِ وَ حَسْبِي بِكُمْ وَ مُتَقَرِّبٌ بِكُمْ إِلَيْهِ وَ
 مُقَدِّمٌ أَمَامَ طَلِبَتِي وَ حَوَائِجِي وَ إِرَادَتِي فِي كُلِّ
 أَحْوَالِي وَ أُمُورِي فِي دُنْيَايَ وَ دِينِي وَ آخِرَتِي وَ
 مُنْقَلَبِي وَ مَنَوَايَ وَ مُؤْمِنٌ بِسِرِّكُمْ وَ غَلَابَتِكُمْ وَ شَاهِدُكُمْ
 وَ عَائِدُكُمْ وَ أَوْلَكُمْ وَ آخِرُكُمْ وَ مُقَوِّضٌ فِي ذَلِكَ كُلِّهِ إِلَيْكُمْ
 وَ مُسَلِّمٌ فِيهِ لَكُمْ وَ رَأْيِي لَكُمْ مُتَّبِعٌ وَ نُصْرَتِي لَكُمْ مُعَدَّةٌ
 حَتَّى يُجِيئَ اللَّهُ دِينَهُ بِكُمْ وَ يُظْهِرَكُمْ لِعَدْلِهِ فَرِّدْكُمْ فِي
 أَيَّامِهِ وَ يَتَيْنِكُمْ لِخَلْقِهِ ثُمَّ يَمْلِكُكُمْ فِي أَرْضِهِ فَمَعَكُمْ مَعَكُمْ
 لَا مَعَ غَيْرِكُمْ وَ إِلَيْكُمْ إِلَيْكُمْ لَا إِلَى عَدُوِّكُمْ أَمَنْتُ بِكُمْ وَ
 تَوَلَّيْتُ آخِرَكُمْ بِمَا تَوَلَّيْتُ بِهِ أَوْلَكُمْ وَ بَرَّئْتُ إِلَى اللَّهِ مِنْ
 أَعْدَائِكُمُ الْجَبْتِ وَ الطَّاغُوتِ وَ الْآبَالِسَةِ وَ الشَّيَاطِينِ
 وَ مِنْ حَزْبِهِمْ وَ اتَّبَاعِهِمْ وَ مُحِبِّيهِمْ وَ ذَوِيهِمْ وَ الرَّاغِبِينَ
 إِلَيْهِمْ وَ بِفِعْلِهِمُ الصَّادِقِينَ عَنْكُمْ الظَّالِمِينَ لَكُمْ الْجَاوِدِينَ
 حَقِّكُمْ الْمَفَارِقِينَ لَكُمْ الْغَاصِبِينَ إِرْثَكُمْ وَ الشَّاكِينَ فِيكُمْ وَ

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 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-ZOONATO WAL
 AMAANATUL MAH-FOOZATO WAL BAABUL
 MUBTALAA BEHIN NAASO. MAN ATAAKUM
 NAJAA WA MAN ABAAKUM HAWAA ELAL
 LAACHE TAD-O'ONA WA BEHI TOA-MENOONA
 WA LAHU TOSALLEMOONA WA BE-AMREHI
 TA'-MALOONA WA ELAA SABEELEHI
 TURSHEDOONA WA BE-QAWLEHI
 TAHKOMONAWA ELAYHE TONEEBOONA
 WA IYYAAHO TO-A'ZZEMOONA SA-A'DA MAN
 WAALAAKUM WA HALAKA MAN A'ADAANKUM
 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 DARKIL JAHEEME

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الْمُحْرِفِينَ عَنْكُمْ وَ مِنْ كُلِّ وَلِيَّةٍ دُونَكُمْ. وَ ثَبَّتَنِي اللَّهُ
 أَبَدًا مَا حَيَّيْتُ وَ بَعْدَ وَقَاتِي عَلَى مُوَالَانِيكُمْ وَ مُحَبِّبِيكُمْ
 وَ دِينِيكُمْ وَ وَقَفَنِي لِطَاعَتِكُمْ وَ رَزَقَنِي شِفَاعَتَكُمْ وَ
 جَعَلَنِي مِنْ خِيَارِ مُوَالِيكُمْ التَّابِعِينَ مَا دَعَوْتُمْ إِلَيْهِ مِمَّنْ
 يَقْفُو آثَارَكُمْ وَ يَسْلُكُ سَبِيلَكُمْ وَ يَقْتَدِي بِهُدْيِكُمْ وَ
 يَقْتَضِ مِنْهَا جَاكُمْ وَ يَكُونُ مِنْ جِرْبِكُمْ وَ يَتَعَلَّقُ بِحُجْرَتِكُمْ
 وَ يُحْشَرُ فِي زُمْرَتِكُمْ وَ يَكِرُ فِي رَجْعَتِكُمْ وَ يَمْلِكُ فِي
 دَوْلَتِكُمْ وَ يُشْرَفُ فِي عَافِيَتِكُمْ وَ يُمْكِنُ فِي آيَاتِكُمْ وَ تَقَرُّ
 عَيْنُهُ عَدَا بِرُؤْيَاكُمْ. يَا بَنِي آتَمٍ وَ أُمِّي وَ نَفْسِي وَ أَهْلِي
 وَ مَالِي مَنْ أَرَادَ اللَّهُ بَدَا بِكُمْ وَ مَنْ أَحَبَّهُ اتَّبَعَكُمْ وَ مَنْ
 وَحَدَّهُ قَبْلَ عَنْكُمْ وَ مَنْ قَصَدَهُ تَوَجَّهَ بِكُمْ. لَا أُحْصِي يَا
 مُوَالِيَّ فَضْلَكُمْ وَ لَا أَعْدُ ثَنَاءَكُمْ وَ لَا أَنْبَغُ مِنَ الْمَدْحِ
 كُنْهَكُمْ وَ مِنْ الْوَصْفِ قَدْرَكُمْ. أَنْتُمْ نُورُ الْأَنْوَارِ وَ هُدَاةُ
 الْأَبْرَارِ وَ آيَةُ الْإِخْيَارِ وَ أَصْفِيَاءُ الْجَبَّارِ. بِكُمْ فَتَحَ اللَّهُ
 وَ بِكُمْ يَخْتِمُ وَ بِكُمْ يُمَسِّكُ السَّمَاءُ أَنْ تَقَعَ عَلَى الْأَرْضِ
 إِلَّا بِإِذْنِهِ وَ بِكُمْ يَنْزِلُ الْغَيْثُ وَ يَنْقُصُ الْهَمُّ وَ يَكْشِفُ
 السَّوَاءُ وَ يَدْفَعُ الضَّرَّ وَ يُغْنِي الْعَدِيمَ وَ يُشْفِي السَّقِيمَ
 بِمِنْطِقَتِكُمْ نَطَقَ كُلُّ لِسَانٍ وَ بِكُمْ سَبَّحَ السُّبُوحُ
 الْقُدُّوسُ وَ بَسْمُحِكُمْ جَرَّتِ الْأَلْسُنُ بِالتَّسْبِيحِ فِينَكُمْ
 نَزَلَتْ رُسُلُهُ وَ عَلَيْنَكُمْ هَبَطَتْ مَلَائِكَتُهُ وَ إِلَيْكُمْ بُعِثَ
 الرُّوحُ الْأَمِينُ وَ آتَاكُمْ اللَّهُ مَا لَمْ يُؤْتِ أَحَدًا مِنْ
 الْعَالَمِينَ. طَاطَا كُلُّ شَرِيفٍ لِشَرَفِكُمْ وَ بَجَعَ كُلُّ مُتَكَبِّرٍ
 لِطَاعَتِكُمْ وَ خَضَعَ كُلُّ جَبَّارٍ لِفَضْلِكُمْ وَ ذَلَّ كُلُّ شَيْءٍ
 لَكُمْ وَ أَشْرَقَتِ الْأَرْضُ بِنُورِكُمْ. فَقَارَ الْفَائِزُونَ بِكُمْ وَ
 بِكُمْ يُسْلَكُ إِلَى الرِّضْوَانِ وَ عَلَى مَنْ يَحْجُدُ وَ لَا يَتَكَبَّرُ
 يَقْضِبُ الرَّحْمَنُ. يَا بَنِي آتَمٍ وَ أُمِّي وَ نَفْسِي وَ أَهْلِي وَ
 مَالِي ذِكْرُكُمْ فِي الذَّاكِرِينَ وَ أَسْمَاؤُكُمْ فِي الْأَسْمَاءِ وَ
 أَجْسَادُكُمْ فِي الْأَجْسَادِ وَ أَرْوَاحُكُمْ فِي الْأَرْوَاحِ وَ

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'ZIN LAM TAZAALOO BE-A'YNIL LAAHE
 WA I'NDAHU WA FEE MALAKOOTEHI TAA-
 MOROONA WA LAHU TAKHLOFOONA WA
 IYYAAHO TOSABBEHOONA WA BE-A'RSHEHI
 MOHDEQOONA WA BEHI HAAFFOONA
 HATTAA MARRABEKUM A'LAYNAA FA-JA-
 A'LAKUM FEE BOYOOTIN AZENAL LAAHO AN
 TURFA-A' WA YUZKARA FEEHAS MOHU
 YOSABBEHO LAHU FEEHAA BIL-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 MAKAAAREMO WASH SHARAFO WA
 MINKOMUS TAQARRATIL ANWAAARO WAL
 I'ZZATO WAL MAJDO WAS SOADADO FAMAA
 FAWQAKUM AHADUN ILLAL LAAHUL
 KABEERUL MOTA-A'ALE WA LAA AQRABA
 ELAYHE WA LAA AKHASSA LADAYHE WA
 LAA AKRAMA A'LAYHE MINKUM ANTUM
 SAKANUL BELAADE WA NOORUL E'BAADE
 WA A'LAYKOMUL E-A'TEMAADO YAWMAT
 TANAAD KULLO MAA GHAABA MINKUM
 HUJJATUN AW AFALA MINKUM NAJMUN
 ATLA-A'L LAAHO LE-KHALQEHI AQEBAHU

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أَنْفُسَكُمْ فِي النَّفْسِ فَمَا أَحَلَّى أَسْمَاءَكُمْ وَ أَكْرَمَ نَفْسَكُمْ
 وَ أَعْظَمَ شَأْنَكُمْ وَ أَجَلَ أخطاركم وَ أَعْلَى أَقداركم وَ
 أَوْفَى عَهْدكم وَ أَصْدَقَ وَعْدكم. كَلَامُكُمْ نُورٌ وَ أَمْرُكُمْ
 رُشْدٌ وَ وَصِيَّتُكُمْ التَّقْوَى وَ فِعْلُكُمْ الْخَيْرُ وَ عَادَتُكُمْ
 الْإِحْسَانُ وَ سَعْيَتُكُمْ الْكَرَمُ وَ شَأْنُكُمْ الْحَقُّ وَ رَأْيُكُمْ
 عِلْمٌ وَ حَزْمٌ إِنْ ذَكَرَ الْخَيْرُ كُنْتُمْ أَوَّلَهُ وَ أَصْلَهُ وَ فَرْعَهُ
 وَ مَعْدِنَهُ وَ مَأْوَاهُ وَ مُنْتَهَاهُ. يَايِ أَنْتُمْ وَ أُمِّي وَ نَفْسِي
 كَيْفَ أَصْفُ حُسْنَ ثَنَائِكُمْ وَ أُخْصِي جَمِيلَ بَلَاءِكُمْ وَ
 بِكُمْ أَخْرَجَنَا اللَّهُ مِنَ الدَّلِّ وَ أَطْلَقَ عَنَّا رَهَائِنَ الْغِلِّ وَ
 وَضَعَ عَنَّا الْأَصَارَ وَ فَتَّحَ عَنَّا غَمْرَاتِ الْكُرُوبِ وَ
 أَفْقَدْنَا مِنْ شَقَا حُفْرَةً مِنَ النَّارِ. بِمُؤَالَاتِكُمْ أَظْهَرَ اللَّهُ
 مَعَالِمَ دِينِنَا وَ أَصْلَحَ مَا كَانَ فَسَدَ مِنْ دُنْيَانَا وَ
 بِمُؤَالَاتِكُمْ تَمَّتِ الْكَلِمَةُ وَ عَظُمَتِ التَّعْمَةُ وَ اسْتَلْقَتْ
 الْفُرْقَةُ وَ بِمُؤَالَاتِكُمْ تُقْبَلُ الطَّاعَةُ الْمُفْتَرَضَةُ وَ أَعْظَمُ بِهَا
 طَاعَةٌ وَ لَكُمْ الْمَوَدَّةُ الْوَاجِبَةُ وَ أَكْرَمُ بِهَا مَوَدَّةٌ لَكُمْ
 الدَّرَجَاتُ الرَّفِيعَةُ وَ الْأَنْوَارُ الرَّاهِرَةُ وَ الْمَقَامُ الْمَعْلُومُ
 عِنْدَ اللَّهِ وَ الْجَاهُ الْعَظِيمُ وَ الْقَدْرُ الْجَلِيلُ وَ الشَّانُ
 الْكَبِيرُ وَ الشَّفَاعَةُ الْمُقْبُولَةُ. ”رَبَّنَا آمَنَّا بِمَا أَنْزَلْتَ وَ
 اتَّبَعْنَا الرَّسُولَ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ“ ”رَبَّنَا لَا تُرِغْ
 قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَ هَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ
 أَنْتَ الْوَهَّابُ“ ”رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلْإِيمَانِ
 أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا“. لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ مُجَابًا وَ
 مُسْمِعًا جَلِيلًا وَ مُنَادِيًا عَظِيمًا لَبَّيْكَ وَ سَعْدَيْكَ
 تَبَارَكْتَ وَ تَعَالَيْتَ وَ تَجَالَلْتَ وَ تَكَبَّرْتَ وَ تَعَظَّمْتَ وَ
 تَقَدَّسْتَ لَبَّيْكَ رَبَّنَا وَ سَعْدَيْكَ إِفْرَارًا بِرُؤُوسَيْتِكَ وَ
 إِيقَانًا بِكَ وَ تَصَدِيقًا بِكِتَابِكَ وَ وِفَاءً بِعَهْدِكَ هَا أَنَا ذَا
 عَبْدُكَ بَيْنَ يَدَيْكَ لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ تَلْبِيَةً الْخَائِفِ
 مِنْكَ الرَّاجِي لَكَ الْمُسْتَجِيرِ بِكَ رَضِينَا وَ أَحْبَبْنَا وَ

KHALFAN EMAAMAN HAADEYAN WA
 BURHAANAN WA A'LAMAN NAYYERAN WAA-
 I'N A'N WAA-I'N WA HAADIN BA'DA HAADIN
 KHAZANATAN HAFAZATAN LAA YAGHEEZO
 A'NKUM GHAZARAHU WA LAA YANQATE-O'
 MAWAADDODHU WA LAA YASLOBO MINKUM
 IRSOHU SABABAN MAWSOOLAN MENAL
 LAAHE ELAYKUM WA RAHMATAN MINHO
 A'LAYNAA WA NOORAN MINHO LANAA WA
 HUJJATAN MINHO A'LAYNAA
 TURSHEDOONANAA ELAYHE WA
 TOQARREBOONANAA MINHO WA
 TUZLEFOONANAA LAYHE WA JA-A'LA
 SALAWAATENAA A'LAYKUM WA ZIKRANAA
 LAKUM WA MAA KHAASANAA BEHI MIN
 WELAAYATEKUM WA A'RRAFANAA MIN
 FAZLEKUM TEEBAN LEKHALQENAA WA
 TAHAARATAN LE-ANFOSENAA WA
 BARAKATAN FEENAA IZ KUNNAA I'NDAHU
 MAWSOOMEENA (FEEKUM) MO'TAREFEENA
 BE-FAZLEKUM MA'ROOFEENA BE-
 TASDEEQENAA IYYAKUM MAZKOOREENA
 BE-TAA-A'TENAA LAKUM WA MASH-
 HOOREENA BE-EEMAANENAA 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

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سَمِعْنَا وَ اطْعْنَا غُفْرَانِكَ رَبَّنَا وَ إِلَيْكَ الْمَصِيرُ وَ أَنْتَ
 إِلَهُنَا وَ مَوْلَانَا لَبَّيْكَ دَاعِي اللَّهِ إِنْ كَانَ لَمْ يُجِبْكَ بَدَنِي
 وَ لَمْ أَدْرِكْ نُصْرَتَكَ فَهَآ أَنَا ذَا عَبْدُكَ وَ زَائِرُكَ وَ زَائِرُ
 إِلَيْكَ وَ عِزَّتِكَ وَ الْمُحِلُّ بِسَاحَتِكُمْ قَدْ أَجَابَكُمْ قَلْبِي وَ
 نَفْسِي وَ رُوحِي وَ سَمْعِي وَ بَصَرِي بِالتَّسْلِيمِ وَ الْإِيمَانِ
 بِكَ وَ بِأَخِيكَ وَ وَصِيكَ أَمِيرِ الْمُؤْمِنِينَ وَ سَيِّدِ
 الْوَصِيِّينَ وَ ابْنَتِكَ فَاطِمَةَ سَيِّدَةَ نِسَاءِ الْعَالَمِينَ وَ
 سِبْطِيكَ الْحَسَنَ وَ الْحُسَيْنَ سَيِّدَيِ شَبَابِ أَهْلِ
 الْجَنَّةِ وَ بِالْإِدْلَاءِ عَلَى اللَّهِ الْأَيْمَةَ مِنْ عِزَّتِكَ وَ
 ذُرِّيَّتِكَ الطَّاهِرِينَ وَ نُصْرَتِي لَكُمْ مُعَدَّةً حَتَّى يَحْكُمَ اللَّهُ
 بِأَدْنَاهُ وَ هُوَ خَيْرُ الْحَاكِمِينَ. لَبَّيْكَ يَا رَسُولَ اللَّهِ سَعْيَا
 إِلَيْكَ وَ إِفْبَالًا لَبَّيْكَ يَا نَبِيَّ اللَّهِ تَعَلُّقًا بِجَنَّةِكَ 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 إِيْمَانًا بِكَ وَ بِأَخِيكَ وَ وَصِيكَ
 أَمِيرِ الْمُؤْمِنِينَ وَ إِلَيْكَ وَ عِزَّتِكَ الطَّاهِرِينَ وَ تَصَدِيقًا
 بِمَا جِئْتَنَا بِهِ مِنْ عِنْدِ رَبِّكَ. ”رَبَّنَا فَاعْفِرْ لَنَا ذُنُوبَنَا وَ
 كَفِّرْ عَنَّا سَيِّئَاتِنَا وَ تَوَفَّنَا مَعَ الْأَبْرَارِ. رَبَّنَا وَ آتِنَا مَا
 وَعَدْتَنَا عَلَى رُسُلِكَ وَ لَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا
 تُخْلِفُ الْمِيعَادَ.“ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي
 الْآخِرَةِ حَسَنَةً وَ قِنَا بِرَحْمَتِكَ عَذَابَ النَّارِ ”سُبْحَانَ
 رَبَّنَا إِنْ كَانَ وَعْدُ رَبَّنَا لَمَفْعُولًا“ ”سُبْحَانَ رَبِّكَ رَبِّ
 الْعِزَّةِ عَمَّا يَصِفُونَ. وَ سَلَامٌ عَلَى الْمُرْسَلِينَ. وَ الْحَمْدُ
 لِلَّهِ رَبِّ الْعَالَمِينَ.“ اللَّهُمَّ إِنِّي أَشْهَدُكَ أَنَّ هَذِهِ قُبُورُ
 أَوْلِيَائِكَ وَ مَسَاهِدُهُمْ وَ أَقَارُئِهِمْ وَ مَعَابِرُجُهِمْ
 أَلْفَاظِينَ بِكَرَامَتِكَ الْمُفْضِلِينَ عَلَى خَلْقِكَ الَّذِينَ عَرَفْتَهُمْ
 تَبَيَّنَ كُلُّ شَيْءٍ وَ حَبُوبُهُمْ بِمَوَارِيثِ الْأَنْبِيَاءِ وَ جَعَلْتَهُمْ

A'RRFAHU JALAALATA AMREKUM WA
 E'ZAMA KHATAREKUM WA KEBARA
 SHAANEKUM WA TAMAAMA NOOREKUM WA
 SIDQA MAQAA-E'DEKUM WA SABAATA
 MAQAAMEKUM WA SHARAF MAHALLEKUM
 WA MANZELATEKUM I'NDAHU WA
 KARAAMATAKUM A'LAYHE WA
 KHAASSATAKUM LADAYHE WA QURBA
 MAJLESEKUM 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 SAALHEENA 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 BEMAA AAMANTUM
 BEHI KAAFERUN BE-A'DUWWEKUM WA
 BEMAA KAFARTUM BEHI MUSTABSERUN BE-
 SHAANEKUM WA BE-ZALAALATE MAN
 KHAALAFAKUM MOWAALIN LAKUM
 MOHIBBUN LE-AWLEYAAA-EKUM WA MO-
 A'ADIN LE-A-A'DAAA-EKUM LAA-E'NUN
 LAHUM MOTABARRE-UN MINHUM
 MUBGHEZUN LAHUM SILMUN LEMAN
 SAALAMAKUM HARBUN LEMAN
 HAARABAKUM MOHAQQEQUN LEMAA
 HAQQAQTUM MUBTELUN LEMAA ABTALTUM
 MOTEE-U'N LAKUM A'AREFUN BE-
 HAQKEKUM MOQIRRUN BE-FAZLEKUM
 MUQTADIN BEKUM MOSALLEMUN LE-
 QAWLEKUM MOHTAMELUN LE-I'LMEEKUM
 MOHTAJEBUN BE-ZIMMATEKUM MOOQENUN
 BE-EYAABEKUM MOSADDEQUN BE-RAJ-
 A'TEKUM MUNTAZERUN LE-AYYAAMEKUM

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حُجِّجَكَ عَلَى بَرِّيَّتِكَ وَ أَمْنَاءَكَ عَلَى وَحْيِكَ وَ خُرَّانَكَ
 عَلَى وَحْيِكَ. اَللّٰهُمَّ فَبَلِّغْ اَزْوَاحَهُمْ وَ اَجْسَادَهُمْ فِيْ هٰذِهِ
 السَّاعَةِ وَ فِيْ كُلِّ وَقْتٍ وَ اَوَانٍ وَ حِيْنٍ وَ زَمَانٍ مِنَّا
 السَّلَامَ وَ اِزْدُدْ عَلَيْنَا مِنْهُمْ السَّلَامَ وَ السَّلَامَ عَلَيْكُمْ وَ
 رَحْمَةُ اللهِ وَ بَرَكَاتُهُ. اَشْهَدُ اَنَّكُمْ تَسْمَعُونَ الْكَلَامَ وَ
 تَرُدُّوْنَ السَّلَامَ. اَللّٰهُمَّ اِنَّكَ قُلْتَ عَلَى لِسَانِ نَبِيِّكَ
 صَلَوَاتِكَ عَلَيْهِ وَ عَلَى اٰلِهِ وَ قَوْلُكَ الْحَقُّ ”وَ بَشِّرِ
 الَّذِيْنَ اٰمَنُوْا اَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ“. اَللّٰهُمَّ اِنِّيْ
 قَدْ اٰمَنْتُ بِكَ وَ بِهِمْ وَ صَدَّقْتُ وَ سَمِعْتُ وَ اطَعْتُ
 وَ اَسْلَمْتُ فَلَا تُؤَفِّقْنِيْ اَبَدًا مَّوَاقِفَ الْخِزْيِ فِي الدُّنْيَا
 وَ الْاٰخِرَةِ وَ اَعْطِنِيْ سُوْلِيْ وَ اجْعَلْ صَلَوَاتِيْ بِهِمْ
 مَقْبُوْلَةً وَ دُعَائِيْ بِهِمْ مُسْتَجَابًا وَ سَعْيِيْ بِهِمْ مَشْكُوْرًا
 وَ ذَنْبِيْ بِهِمْ مَغْفُوْرًا وَ ذِكْرِيْ بِهِمْ رَفِيْعًا وَ كَعْبِيْ بِهِمْ
 عَلِيًّا وَ يَمِيْنِيْ بِهِمْ ثَابِتًا وَ رُوْحِيْ بِهِمْ سَلِيْمَةً وَ جِسْمِيْ
 بِهِمْ مُعَافًا مَرْزُوْقًا سَعِيْدًا رَشِيْدًا تَقِيًّا عَالِمًا زَاهِدًا
 مُتَوَاضِعًا حَافِظًا زَكِيًّا فَقِيْهًا مُوَفَّقًا مَعْصُوْمًا مُؤَيَّدًا قَوِيًّا
 عَزِيْزًا وَ لَا تَقْطَعْ بِيْ عَنْهُمْ وَ لَا تُفَرِّقْ بَيْنِيْ وَ بَيْنَهُمْ فِي
 الدُّنْيَا وَ الْاٰخِرَةِ اٰمِيْن رَبَّ الْعَالَمِيْنَ.

MURTAQEBUN LE-DAWLATEKUM AAKHEZUN
 BEQAQLEKUM A'AMELUN BE-AMREKUM
 MUSTAJEERUN BEKUM MO'TASEMUN BE-
 HABLEKUM MOHTARESUN BEKUM ZAAA-
 ERUN LAKUM LAAA-EZUN BE-QOBOOREKUM
 A'AA-EZUN BEKUM MUSTASHFE-U'N ELAL
 LAAHE BEKUM WA MOTAWASSELUN BEKUM
 ELAYHE. WA ANTUM U'DDATEE LE-LEQAAA-
 HI WA HASBEE BEKUM WA MOTAQARREBUN
 BEKUM ELAYHE WA MOQADDEMOKUM
 AMAAMA TALEBATEE WA HAWAAA-EJEE WA
 ERAADATEE FEE KULLE AHWAALEE WA
 OMOOREE FEE DUNYAAYA WA DEENEE WA
 AAKHERATEE WA MUNQALABEE WA
 MASWAAAYA WA MOAMENUN BE-SIRREKUM
 WA A'LAANEYATEKUM WA SHAAHEDKUM
 WA GHAAA-EBEKUM WA AWWALEKUM WA
 AAKHEREKUM WA MOFAWWEZUN FEE
 ZAALEKA KULLEHI ELAYKUM WA
 MOSALLEMUN FEEHE LAKUM WA RAAYEE
 LAKUM MUTTABE-U'N WA NUSRATEE LAKUM
 MO-A'DDATUN HATTAA YOHEYAL LAAHO
 DEENAHU BEKUM WA YUZHERAKUM LE-
 A'DLEHI FA-YARUDDAKUM FEE AYYAAMEHI
 WA YOQEEMAKUM LE-KHALQEHI SUMMA
 YOMALLEKAKUM FEE ARZEHI FA-MA-A'KUM
 MA-A'KUM LAA MA-A' GHAYREKUM
 AAMANTO BEKUM WA TAWALLAYTO
 AAKHERAKUM BEMAA TAWALLAYTO BEHI
 AWWALAKUM WA BAREA-TO ELAL LAAHE
 MIN AA'-DAAA-EKUM AL-JIBTE WAT
 TAAGHOOTE WA ABAALESATE WASH
 SHAYAATEENE WA MIN HIZBEHIM WA
 ATBAA-E'HIM WA MOHIBBEEHIM WA
 ZAWEEHIM WAR RAAZEENA BEHIM WA BE-
 FE'LEHEMUS SAADDEENA A'NKOMUZ
 ZAALEMEENA LAKUM AL-JAAHEDEENA
 HAQQAKUM AL-MOFAAREQOONA LAKUM
 AL-GHAASEBEENA IRSAKUM WASH
 SHAAAQ-QEENA FEEKUM WAL
 MUNHAREFEENA A'NKUM WA MIN KULLE
 WALEEJATIN DOONAKUM. WA

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 A'TEKUM WA RAZAQANEE SHAFAA-A'TAKUM e
 WA JA-A'LANEE MIN KHEYAARE r
 MAWAALEEKUM ATTAABE-E'ENA MAA DA- o
 A'WTUM ELAYHE MIMMAN YAQFOO f
 AAASAARAKUM WA YASLOKO SABEELAKUM al
 WA YAQTADDEE BE-HODAAKUM WA l
 YAQTASSO MINHAAJAKUM WA YAKOONO t
 MIN HIZBEKUM WA YATA-A'LLAQO BE- hi
 HAJZATEKUM WA YOHSHARO FEE n
 ZUMRATEKUM WA YAKIRRO FEE RAJ- g
 A'TEKUM WA YOMALLAKO FEE s,
 DAWLATEKUM WA YOSHARRAFO FEE a
 A'AFEYATEKUM WA YOMAKKANO FEE n
 AYYAAMEKUM WA YAQARRO A'YNOHU d
 GHADAN BE-ROAYATEKUM. BE-ABEE ANTUM t
 WA UMMEE WA NAFSEE WA AHLEE WA o
 MAALEE MAN ARAADAL LAAHA BADA-A t
 BEKUM WA MAN AHABBAHUT TABA-A'KUM h
 WA MAN WAHHADAHU QABELA A'NKUM WA e
 MAN QASADAHU TAWWAJJHAH BEKUM. LAA f
 OHSEE YAA MAWAALIYYA FAZLAKUM WA ul
 LAA A-U'DDO SANAAA-AKUM WA LAA I
 ABLOGHO MENAL MAD-HE KUN-HAKUM WA m
 MENAL WASFE QADRAKUM. ANTUM NOORUL e
 ANWAARE WA HODAAATUL ABRAARE WA a
 IMMATUL AKHYAARE WA ASFYAAA-UL s
 JABBAARE. BEKUM FATAHAL LAAHO WA u
 BEKUM YAKHTAMO WA BEKUM YUMSEKUS r
 SAMAAA-A AN TAQA-A' A'LAL ARZE ILLAA e
 BE IZNEHI WA BEKUM YONAFFESUL HAMMA o
 WA YAKSHEFUZ ZURRA WA YUGHNIL f
 A'DEEMA WA YASHFIS SAQEEMA al
 MANTEQEKUM NATAQA KULLO LESAANIN l
 WA BEKUM SABBHAS SUBBOOHUL t
 QUDDOOSO WA BE-TAS-BEEHEKUM JARATIL t
 ALSONO BIT-TASBEEHE FEEKUM NAZALAT hi
 ROSOLOHU WA A'LAYKUM HABATAT
 MALAAA-EKATOHU WA ELAYKUM BO-E'SAR

ROOHUL AMEENO AATAAKOMUL LAAHO n
 MAA LAM YO'TE AHADAN MENAL g
 A'ALAMEENA TAA-TA-A KULLO SHAREEFIN s
 LE-SHARAFEKUM WA BA-KHA-A' KULLO f
 MOTAKABBERRIN LE-TAA-A'TEKUM WA o
 KHAZA-A' KULLO JABBAARIN LE-FAZLEKUM r
 WA ZALLA KULLO SHAY-IN LAKUM WA e
 ASHRAQATIL ARZO BE-NOOREKUM. FA- v
 FAAZAL FAA-EZOONA BEKUM WA BEKUM e
 YUSLAKO ELAR RIZWAANE WA A'LAA MAN r,
 YAJHADO WELAAYATAKUM YAGHZEBUR li
 RAHMAAN. BE-ABEE ANTUM WA UMMEE WA k
 NAFSEE WA AHLEE WA MAALEE ZIKROKUM e
 FIZ ZAAKEREENA WA ASMAAAA-OKUM FIL e
 ASMAAAA-E WA AJSAADOKUM FIL AJSAADE e
 WA ARWAAHOKUM FIL ARWAAHE WA t
 ANFOSOKUM FIN NOFOOSE FAMAA AHLAA e
 ASMAAAA-AKUM WA AKRAMA ANFOSAKUM r
 WA A-A'-ZAMA SHAANAKUM WA AJALLA ni
 AKHATARAKUM WA A-A'LAA AQDAARAKUM ty
 WA AWFAA A'HDAKUM WA ASDAQA WA'-
 DAKUM. KALAAMOKUM NOORUN WA
 AMROKUM RUSHDUN WA
 WASIYYATOKOMUT TAQWAA WA FE'-
 LOKOMUL KHAYRO WA A'ADATOKOMUL e
 EHSAANO WA SAJIYYATOKOMUL KARAMO r
 WA SHAANOKOMUL HAQQO WA RAAYOKUM e
 I'LMUN WA HAZMUN IN ZOKERAL KHAYRO t
 KUNTUM AWWALAHU WA ASLAHU WA FAR- e
 A'HU WA MA'-DENAHU WA MAAWAAHO WA r
 MUNTAAHAAHO. BE-ABEE ANTUM WA UMMEE ni
 WA NAFSEE KAYFA ASEFO HUSNA SANAAA- ty
 EKUM WA OHSEE JAMEELA BALAAA-EKUM a
 WA BEKUM AKHRAJANAL LAAHO MENAZ n
 ZULLE WA ATLAQA A'NNAA RA-HAAA-ENAL d
 GHILLE WA WA-ZA-A' A'NNAL AAASAARA li
 WA FARRAJA A'NNAA GHAMARAATIL k
 KOROUBE WA ANQAZANAA MIN SHAFAA e
 HUFRATIN MENAN NAARE BE- p
 MOWAALAATEKUM AZHARAL LAAHO MA-
 A'ALEMA DEENENAA WA ASLAHA MAA e
 KAANA FASADA MIN DUNYAANAA WA BE- r

MOWAALAATEKUM TAMMATIL KALEMATO p
 WA A'ZOMATIN NEA'-MATO WA e
 EATALAFATIL FURQATO WA t
 BEMOWAALAATEKUM TUQBALUT TAA-A'TUL ui
 MUFTARAZATO WA LAKOMUL MAWADDATUL ty
 WAAJEBATO WAD DARAJAATUR RAFEE- ' a
 A'TO WAL MAQAAMUL MAHMOODO WAL n
 MAKAANUL MA'-LOOMO I'NDAL LAAHE WAL d
 JAAHUL A'ZEEMO WAL QADRUL JALEELO in
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 A'TUL MAQBOOLATO. "RABBANAA e
 AAMANNAA BEMAA ANZALTA WAT TABA'- s
 NAR RASOOLA FAK-TUBNAA MA-A'SH a
 SHAAHEDEEN" "RABBANAA LAA TOZIGH e
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 HAB LANAA MIN LADUNKA RAHMATAN l
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 YONAADEE LIL-EEMAANE AN AAMENOO BE- it
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 MUSME-A'N JALEELAN WA MONAADEYAN d
 A'ZEEMAN LABBAYKA WA SA'DAYKA d
 TABAARAKTA WA TA-A'ALAYTA WA o
 TAJAALALTA WA TAKABBARTA WA TA- u
 A'ZZAMTA WA TAQADDASTA LABBAYKA bl
 RABBANAA WA SA'DAYKA IQRAARAN BE- e
 ROBOOBIYYATEKA WA EEQAANAN BEKA al
 WA TASDEEQAN BEK-KETAABEKA WA l
 WAFAAA-AN BE-A'HDEKA HAA ANAA ZAA o
 A'BDOKA BAYNA YADAYKA LABBAYKA f
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 KHAAA-EFE MINKAR RAAJEE LAKAL ' a
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 MAWLAANAA LABBAYKA DAA-E'YAL LAAHE
 IN KAANA LAM YOJIBKA BADANEE WA LAM
 UDRIK NUISRATAKA FAHAA ANAA ZAA
 A'BDOKA WA ZAAA-EROKA WA ZAAA-ERO
 AALEKA WA I'TRATEKA WA MOHALLO BE-

SAAHATEKUM QAD AJAABAKUM QALBEE k
 WA NAFSEE WA ROOHEE WA SAM-E'E WA e
 BASAREE BIT-TASLEEME WAL EEMAANE it
 BEKA WA BE-AKHEEKA WA WASIYYEKA al
 AMEERIL MOAMENEENA WA SAYYEDIL l
 WASIYYEENA WAB NATEKA FAATEMATA e
 SAYYEDATE NESAAA-IL A'ALAMEENA WA t
 SIBTAYKAL HASANE WAL HUSAINE e
 SAYYEDAY SHABAABE AHLIL JENAANE WA r
 BIL-ADILLAAA-E A'LAL LAAHIL A-IMMATE n
 MIN I'TRATEKA WA ZURRIYYATEKAT al
 TAAHEREENA WA NUSRATEE LAKUM MO- ,
 A'DDATUN HATTAA YAHKOMAL LAaho BE- n
 IZNEHI WA HOWA KHAYRUL HAAKEMEEN. e
 LABBAYKA YAA RASOOLAL LAaHE SA'YAN v
 ELAYKA WA IQBAALAN LABBAYKA YAA e
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 HABLEKA WA' TESAAMAN LABBAYKA YAA e
 HABEEBAL LAaHE TA-A'WWODAN BEKA WA n
 LEWAAZAN LABBAYKA YAA NOORAL LAaHE d
 YAA MOHAMMAD ABNA A'BDIL LAaHE YAA i
 KHEYARATAL LAaHE YAA ABAL QAASEME n
 TAZALLOLAN LE-I'ZZATEKA WA TAA-A'TAN g
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 WASIYYEKA AMEERIL MOAMENEENA WA t
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 TASDEEQAN BEMAA JEA-TANAA BEHI MIN h
 I'NDE RABBEEK. "RABBANAA FAGH-FIR e
 LANAA ZONOOBANAA WA KAFFIR A'NNAA p
 SAYYE-AATENAA WA TAWAFFANAA MA-A'L e
 ABRAARE. RABBANAA WA AATENAA MAA r
 WA-A'DTANAA A'LAA ROSOLEKA WA p
 TUKHZENAA YAWMAL QEYAAMATE INNAKA e
 LAA TUKHLEFUL MEE-A'ADA." "RABBANAA t
 AATENAA FID-DUNYAA HASANATAN WA FIL ui
 AAKHERATE HASANATAN WA QENAA BE- ty
 RAHMATEKA A'ZAABAN NAARE"
 "SUBHAANA RABBENAA IN KAANA WA'DO o
 RABBENAA LA-MAF-O'OLAA." "SUBHAANA f
 RABBEKA RABBIL I'ZZATE A'MMAA A

YASEFOON. WA SALAAMUN A'LAL II
 MURSALEENA. WAL HAMDO LILLAAHE a
 RABBAIL A'ALAMEENA." ALLAAHUMMA h'
 INNEE USH-HEDOKA ANNA HAAZEHI s
 QOBOORO AWLEYAAA-EKA WA MASHAA- ki
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 FAAA-EZEENA BE-KARAAMATEKAL d
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 LAZEENA A'RRATAHUM TIBYAANA KULLE m
 SHAY-IN WA JABAWTAHUM BE- ,
 MAWAAREESIL ANBEYAAA-E WA JA- a
 A'LTAHUM HOJAJAKA A'LAA BARIYYATEKA n
 WA OMANAAA-AKA A'LAA WAHYEKA WA d
 KHUZZAANAKA A'LAA WAHYEKA. t
 ALLAAHUMMA FA-BALLIGH ARWAAHAHUM h
 WA AJSAADAHUM FEE HAAZEHIS SAA-A'TE e
 WA FEE KULLE WAQDIN WA AWAANIN WA e
 HEENIN WA ZAMAANIN MINNAS SALAAMA e
 WAS SALAAMO A'LAYKUM WA RAHMATUL t
 LAAHE WA BARAKAATOH. ASH-HADO e
 ANNAKUM TASMA-O'ONAL KALAAMA WA r
 TARUDDOONAS SALAAM. ALLAAHUMMA n
 INNAKA QULTA A'LAA LESAANE NABIYYEKA al
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 LAZEENA AAMANOO ANNA LAHUM QADAMA st
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 BEHIM SALEEMATAN WA JISMEE BEHIM MO- fa
 A'AFAN MARZOOQAN SA-E'EDAN
 RASHEEDAN TAQIYYAN A'ALEMAN

ZAAHEDAN MOTAWAAZE-A'N HAAFEZAN
 ZAKIYYAN FAQEEHAN MOWAFFAQAN
 MA'SOOMAN MO-AYYADAN QAWIYYAN
 A'ZEEZAN WA LAA TAQ-TA' BEE A'NHUM WA
 LAA TOFARRIQ BAYNEE WA BAYNAHUM FID
 DUNYAA WAL AAKHERATE AAMEENA
 RABBAL A'ALAMEENA.

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¹ Surah Aal-e-Imran (3): Verse 53

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¹ Surah Aal-e-Imran (3): Verse 8

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¹ Surah Aal-e-Imran (3): Verse 193

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¹ Surah Aal-e-Imran (3): Verses 193-194

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¹ Surah Israa (17): Verse 108

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¹ Surah Saaffaat (37): Verses 180-182

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¹ Surah Yunus (10): Verse 2

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(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:

بِسْمِ اللَّهِ وَ بِاللَّهِ وَ عَلَى مِلَّةِ رَسُولِ
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلهِ أَشْهَدُ أَنَّ
لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَ أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُولُهُ
صَلَّى اللَّهُ عَلَيْهِ وَ آلهِ وَ سَلَّمَ تَسْلِيمًا.

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.

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.

Then facing the holy enshrine and having back towards Qiblah stop and say 'اللَّهُ أَكْبَرُ' one hundred times, then say:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
كَأَنَّ شَهِدَ اللَّهُ لِنَفْسِهِ وَ شَهِدَتْ لَهُ
مَلَائِكَتُهُ وَأُولُو الْعِلْمِ مِنْ خَلْقِهِ لَا إِلَهَ إِلَّا
هُوَ الْعَزِيزُ الْحَكِيمُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ الْمُتَّعَبُ وَ رَسُولُهُ الْمُتَرْضَى
أَرْسَلَهُ بِالْهُدَى وَ دِينَ الْحَقِّ لِيُظْهِرَهُ عَلَى
الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ الْمُشْرِكُونَ. اللَّهُمَّ
اجْعَلْ أَفْضَلَ صَلَوَاتِكَ وَ أَكْمَلَهَا وَ أَنْبَى
بَرَكَاتِكَ وَ أَعَمَّهَا وَ أَزْكَى تَحِيَّاتِكَ وَ أَتَمَّهَا
عَلَى سَيِّدِنَا مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ
نَحْيِكَ وَ وَلِيِّكَ وَ رَضِيكَ وَ صَفِيَّتِكَ وَ
خَيْرَتِكَ مِنْ خَلْقِكَ وَ خَاصَّتِكَ وَ
خَالِصَتِكَ وَ أَمِينِكَ الشَّاهِدِ لَكَ وَ الدَّالِّ
عَلَيْكَ وَ الصَّادِعِ بِأَمْرِكَ وَ النَّاصِحِ لَكَ وَ
الْمُجَاهِدِ فِي سَبِيلِكَ وَ الدَّابِّ عَنْ دِينِكَ
وَ الْمُؤَصِّحِ لِبِرَاهِينِكَ وَ النُّهْدِيِّ إِلَى
طَاعَتِكَ وَ الْمُرْشِدِ إِلَى مَرْضَاتِكَ وَ
الْوَاعِي لَوُحْيِكَ وَ الْحَافِظِ لِعَهْدِكَ وَ
الْمَاضِي عَلَى إِفْقَادِ أَمْرِكَ الْمُؤَيَّدِ بِالتَّوَرِّ
الْمُضِيِّ وَ الْمُسَدِّدِ بِالْأَمْرِ الْمَرْضِيِّ
الْمَعْصُومِ مِنْ كُلِّ خَطَاٍ وَ زَلَلِ الْمَنْزَرَةِ مِنْ
كُلِّ دَنَسٍ وَ خَطَلٍ وَ الْمُبْعُوثِ بِخَيْرِ
الْأَدْيَانِ وَ الْمَلِكِ مَقْومِ الْمَيْلِ وَ الْعَوَجِ وَ
مُقِيمِ الْبَيِّنَاتِ وَ الْحُجَّجِ الْمَخْصُوصِ
يُظْهِرُ الْقَلْبَ وَ يُبْصِرُ الْمَنْجَ الْمُظْهِرِ
مِنْ تَوْحِيدِكَ مَا اسْتُتِرَ وَ الْمُخَيِّ مِنْ
عِبَادَتِكَ مَا دُتِرَ وَ الْخَاتِمِ لِمَا سَبَقَ وَ

BISMIL LAAHIR
RAHMAANIR RAHEEM.

ASH-HADO AN LAA
ELAAHA ILLAL LAAHO
WAHDHU 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-HODAA WA
DEENIL HAQQE LE-
YUZHERAHU A'LAD DEENE
KULLEHI WA LAW
KAREHAL MUSHREKON.
ALLAAHUMMAJ A'L
AFZALA SALAWAATEKA
WA AKMALAHAA WA
ANMAA BARAKAATEKA
WA A-A'MMAHAA WA
AZKAA TAHIIYAATEKA 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'

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 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

الْفَاتِحَ لِمَا اِنْعَلَقَ الْمُجْتَبَى مِنْ خَلَائِقِكَ
 وَ الْمُعْتَمَ لِكَشْفِ حَقَائِقِكَ وَ الْمُوضَحَةَ
 بِهِ اَشْرَاطُ الْهُدَى وَ الْمَجْلُوبُ بِهِ غَرْيَبُ
 الْعُمَى دَامِغَ جَيْشَاتِ الْاَبَاطِيلِ وَ دَافِعِ
 صَوْلَاتِ الْأَصَالِيلِ الْمُخْتَارِ مِنْ طِينَةِ
 الْكُرَمِ وَ سُلَالَةِ الْمَجْدِ الْأَقْدَمِ وَ مُغْرِسِ
 الْفَخَارِ الْمُغْرَقِ وَ فَرْعِ الْعُلَاءِ الْمُشْمِرِ
 الْمُورِقِ الْمُتَجَبِّ مِنْ شَجَرَةِ الْأَصْفِيَاءِ وَ
 مَشْكَاةِ الصُّبْيَاءِ وَ ذَوَابَةِ الْغُلْيَاءِ وَ سُرَّةِ
 الْبَطْحَاءِ بَعِينِكَ بِالْحَقِّ وَ بَرْهَانِكَ عَلَى
 جَمِيعِ الْخَلْقِ خَاتَمِ أَنْبِيَائِكَ وَ حُجَّتِكَ
 الْبَالِغَةِ فِي أَرْضِكَ وَ سَمَائِكَ. اَللَّهُمَّ صَلِّ
 عَلَيْهِ صَلَاةً يَنْعَمُ فِي حَنْبِ انْتِفَاعِهِ بِهَا
 قَدَرُ الْاِنْتِفَاعِ وَ يَجُوزُ مِنْ بَرَكَاتِ التَّعَلُّقِ
 بِسَبَبِهَا مَا يَقُوُّ قَدَرُ الْمُتَعَلِّقِينَ بِسَبَبِهِ وَ
 زِدْهُ بَعْدَ ذَلِكَ (بِهِ) مِنَ الْاِكْرَامِ وَ
 الْأَجْلَالِ مَا يَتَقَاصَرُ عَنْهُ فَسِيخُ الْأَمَالِ
 حَتَّى يَغْلُو مِنْ كَرَمِكَ أَعْلَى مَحَالٍ
 الْمَرَاتِبِ وَ يَرْفِيَ مِنْ نِعَمِكَ أَسْنَى مَنَازِلِ
 الْمَوَاهِبِ وَ خُذْ لَهُ اَللَّهُمَّ بِحَقِّهِ وَ وَاجِبِهِ
 مِنْ ظَالِمِيهِ وَ ظَالِمِي الصَّفْوَةِ مِنْ أَقَارِبِهِ.
 اَللَّهُمَّ وَ صَلِّ عَلَى وَلِيِّكَ وَ دَيَّانِ دِينِكَ
 وَ الْقَائِمِ بِالْقِسْطِ مِنْ بَعْدِ نَبِيِّكَ عَلِيِّ بْنِ
 أَبِي طَالِبٍ أَمِيرِ الْمُؤْمِنِينَ وَ إِمَامِ الْمُتَّقِينَ
 وَ سَيِّدِ الْوَصِيِّينَ وَ يَحْسُوبِ الدِّينِ وَ
 قَائِدِ الْغُرِّ الْمُحَجَّلِينَ وَ قِبْلَةِ الْعَارِفِينَ وَ
 عِلْمِ الْمُتَهَدِّينَ وَ غُرُوتِكَ الْوُثْقَى وَ حَبْلِكَ
 الْمَتِينِ وَ خَلِيفَةِ رَسُولِكَ عَلَى النَّاسِ

BE-AMREKA WAN
 NAASEHE LAKA WAL
 MOJAAHEDE FEE
 SABEELEKA WAZZAABBE
 A'N DEENEKA WAL
 MOOZEHE
 LEBARAAHEENEKA WAL
 MAHDIYYE ELAA TAA-
 A'TEKA WAL MURSHED
 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
 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
 GHALAAQ AL-MUJTABAA
 MIN KHALAAEQEKA WAL
 MO'TAAME LE-KASHFE
 HAQAAA-EQEKA WAL

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 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

أَجْمَعِينَ وَ وَصِيَّهَ فِي الدُّنْيَا وَ الدِّينِ .
 الصِّدِّيقِ الْأَكْبَرِ فِي الْأَنَامِ وَ الْفَارُوقِ
 الْأَزْهَرِ بَيْنَ الْحَلَالِ وَ الْحَرَامِ نَاصِرِ
 الْإِسْلَامِ وَ مُكْتَبِرِ الْأَصْنَامِ وَ مُعِزِّ الدِّينِ
 وَ حَامِيهِ وَ وَاقِي الرُّسُولِ وَ كَافِيهِ
 الْمَخْصُوصِ بِمُؤَاخَاتِهِ يَوْمَ الْإِحَاءِ وَ مَنْ
 هُوَ مِنْهُ بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى
 حَامِسِ أَصْحَابِ الْكِسَاءِ وَ بَغْلِ سَيِّدَةِ
 النَّسَاءِ الْمُؤْتِرِ بِالْقُوْتِ بَعْدَ ضَرِّ الطَّوْلِ
 وَ الْمَشْكُورِ سَعْيِهِ فِي «هَلْ أَتَى» .
 مُضْبَاحِ الْهُدَى وَ مَأْوَى الثَّقَى وَ مَحَلِّ
 الْحِجَى وَ طَوْدِ النَّهْيِ الدَّاعِي إِلَى
 الْمَحَجَّةِ الْعُظْمَى وَ الطَّاعِنِ إِلَى الْغَايَةِ
 الْقُضْوَى وَ السَّامِي إِلَى الْمَجْدِ وَ الْعُلَى
 وَ الْعَالِمِ بِالتَّوْبِيلِ وَ الذِّكْرِ الَّذِي
 أَخْدَمْتُهُ خَوَاصُّ مَلَائِكَتِكَ بِالطَّائِسِ وَ
 الْمُنْدِيلِ حَتَّى تَوْصَا وَ رَدَدْتَ عَلَيْهِ
 الشَّمْسَ بَعْدَ دُخَانِ غُرُوبِهَا حَتَّى آدَى فِي
 أَوَّلِ الْوَقْتِ لَكَ فَرَضًا وَ أَطْعَمْتَهُ مِنْ
 طَعَامِ أَهْلِ الْجَنَّةِ حِينَ مَنَحَ الْمَقْدَادَ
 قَرَضًا وَ بَاهَتْ بِهِ خَوَاصُّ مَلَائِكَتِكَ إِذْ
 شَرَى نَفْسَهُ ابْتِغَاءَ مَرْضَاتِكَ لِيَرْضَى وَ
 جَعَلْتَ وَلَايَتَهُ إِحْدَى فَرَائِضِكَ . فَالْتَمِسْ
 مَنْ أَقَرَّ بِبَعْضٍ وَ أَنْكَرَ بَعْضًا غُضْرَ
 الْأَبْرَارِ وَ مَعْدِنِ الْفَخَّارِ وَ قِسْمِ الْجَنَّةِ وَ
 النَّارِ صَاحِبِ الْأَعْرَافِ وَ آيِنِ الْأَيْمَةِ
 الْأَشْرَافِ الْمَظْلُومِ الْمُغْتَضَبِ وَ الصَّابِرِ
 الْمُخْتَسِبِ وَ الْمُؤْتَوِّرِ فِي نَفْسِهِ وَ عِزَّتِهِ

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 JANBIN
 TEFAAA-E'HI BEHAA
 QADRAL INTEFAA-E' WA
 YAJOOZO MIN BARAKATIT
 TA-A'LLOQE
 BESABABEHAA MAA
 YAFOOQO QADRAL MOTA-
 A'LLQEENA BE-
 SABABEHI WA ZIDHO
 BA'DA ZAALEKA (BEHI)
 MENAL IKRAAME WAL
 IJLAAL MA
 YATAQAASARO A'NHO FA-

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
 after that, increase his
 honor and majesty to such

الْمُقْصُودُ فِي رَهْطِهِ وَ أَعَزَّتِهِ صَلَاةٌ لَا
 اقْطَاعَ لِمَزِيدِهَا وَلَا اتِّصَاعَ لِمُسْئِدِهَا.
 اللَّهُمَّ أَلْسِنُهُ حُلُلَ الْإِنْعَامِ وَ تَوَجَّهُ تَاجِ
 الْإِكْرَامِ وَ ارْقَعُهُ إِلَى أَعْلَى مَرْتَبَةٍ وَ مَقَامٍ
 حَتَّى يَلْحَقَ نَبِيَّكَ عَلَيْهِ وَ عَلَى إِلَهِ
 السَّلَامِ وَ احْكُمْ لَهُ اللَّهُمَّ عَلَى ظَالِمِيهِ
 إِنَّكَ الْعَدْلُ فِيمَا تَقْضِيهِ. اللَّهُمَّ وَ صَلِّ
 عَلَى الطَّاهِرَةِ الْبَثُولِ الرَّهْرَاءِ ابْنَةِ الرَّسُولِ
 أُمِّ الْأَيْمَةِ الْهَادِيْنَ سَيِّدَةِ نِسَاءِ الْعَالَمِيْنَ
 وَارِثَةِ خَيْرِ الْأَنْبِيَاءِ وَ قَرِيْنَةِ خَيْرِ الْأَوْصِيَاءِ
 الْقَادِمَةِ عَلَيْكَ مُتَالِمَةً مِنْ مُصَابِيهَا بِأَيِّهَا
 مُتَطَلِمَةً وَمِمَّا حَلَّ بِهَا مِنْ غَاصِيهَا
 سَاحِطَةً عَلَى أُمَّةٍ لَمْ تَرَعْ حَقَّكَ فِي
 نُصْرَتِهَا بِدَلِيلٍ دَفِنَهَا لَيْلًا فِي حُفْرَتِهَا
 الْمَغْتَصَبَةِ حَقُّهَا وَ الْمَغْصَصَةِ بِرَبِّقِهَا صَلَاةٌ
 لَا غَايَةَ لِأَمْدِهَا وَ لَا نِهَايَةَ لِمَدِّدِهَا وَ لَا
 اقْصَاءَ لِعَدِيدِهَا. اللَّهُمَّ فَتَكْفُلْ لَهَا عَنْ
 مَكَارِهِ دَارِ الْفَنَاءِ فِي دَارِ الْبَقَاءِ بِأَنْفُسِ
 الْأَعْوَاضِ وَ أَيْلَافِهَا مِمَّنْ عَانَدَهَا نِهَايَةَ
 الْأُمَالِ وَ غَايَةَ الْأَعْرَاضِ حَتَّى لَا يَبْقَى
 لَهَا وَلِيٌّ سَاحِطٌ لِسَخَطِهَا إِلَّا وَ هُوَ
 رَاضٍ إِنَّكَ أَعَزُّ مَنْ أَجَابَ الْمُظْلُومِيْنَ وَ
 أَعْدَلُ قَاضٍ. اللَّهُمَّ احْكُمْ فِي الْإِكْرَامِ
 بَيْنَ غُلَامِهَا وَ أَيْمَانِهَا وَ خُذْ لَهَا الْحَقَّ مِنْ
 ظَالِمِيهَا. اللَّهُمَّ وَ صَلِّ عَلَى الْأَيْمَةِ
 الرَّاشِدِيْنَ وَ الْقَادَةِ الْهَادِيْنَ وَ السَّادَةِ
 الْمُعْصُومِيْنَ وَ الْأَنْبِيَاءِ الْأَبْرَارِ مَاوَى
 السَّكِينَةِ وَ الْوَقَارِ خَزَانِ الْعِلْمِ وَ مُنْتَهَى

SEEHUL AAMAAL
 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-
 HAQQUEHI WA WAAJEBEHI
 MIN ZAALEMEEHE WA
 ZAALEMIS SAFWATE MIN
 AQAAREBEHI.
 ALLAAHUMMA WA SALLE
 A'LAA WALIYYEKA
 DAYYAANE DEENEKA WAL
 QAAA-EME BIL-QISTE MIN
 BA'DE NABIYYEKA
 A'LIYYIBNE ABEE
 TAALEBIN AMEERIL
 MOAMENEENA WA
 EMAAMIL MUTTAQEENA
 WA SAYYEDIL
 WASIYYEENA WA
 YA'SOOBID DEENE WA
 QAA-EDIL GHURRIL
 MOHAJJALEENA WA
 QIBLATAL A'AREFEENA
 WA A'LAMIL MOHTADEENA
 WA U'RWATEKAL WUSQAA
 WA HABLEKAL MATEENE
 WA KHALEEFATE
 RASOOLEKA A'LAN NAASE
 AJMA-E'ENA WA
 WASIYYEHI FID DUNYAA
 WAD DEENE. AS-
 SIDDEEQIL AKBARE FIL
 ANAAME WAL FAAROOQIL
 AZHARE BAYNAL
 HALAALE WAL HARAAME
 NAASERIL ISLAAME WA
 MOKASSERIL ASNAAME

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

الْجَلْمَ وَ الْفَخَّارَ سَاسَةَ الْعِبَادِ وَ أَرْكَانِ
 الْبِلَادِ وَ آدِلَةَ الرَّشَادِ الْأَلْبَاءِ الْأَمْجَادِ
 الْعُلَمَاءِ بِشْرَعِكَ الزُّهَادِ وَ مَصَابِيحِ الظُّلَمِ
 وَ يَتَابِيعِ الْحُكْمِ وَ أَوْلِيَاءِ التَّيَمِّ وَ عِصْمِ
 الْأَمْرِ قُرْبَاءَ التَّنْزِيلِ وَ آيَاتِهِ وَ أَمَنَاءِ
 النَّوِيلِ وَ وَلَاتِهِ وَ تَرَاجِمَةِ الْوُحْيِ وَ
 دَلَالَاتِهِ آيَةً الْهُدَى وَ مَنَارِ الدُّجَى وَ
 أَعْلَامِ الثَّقَى وَ كَهُوفِ الْوُزَى وَ حَفَظَةِ
 الْأِسْلَامِ وَ حُجَجِكَ عَلَى جَمِيعِ الْأَنَامِ
 الْحَسَنِ وَ الْحُسَيْنِ سَيِّدَيِ شَبَابِ
 أَهْلِ الْجَنَّةِ وَ سِبْطَيِ نَبِيِّ الرَّحْمَةِ وَ عَلَيَّ
 بْنِ الْحُسَيْنِ السَّجَّادِ زَيْنِ الْعَابِدِينَ وَ
 مُحَمَّدِ بْنِ عَلِيٍّ بَاقِرِ عِلْمِ الدِّينِ وَ جَعْفَرِ
 بْنِ مُحَمَّدٍ الصَّادِقِ الْأَمِينِ وَ مُوسَى بْنِ
 جَعْفَرِ الْكَاطِمِ الْحَلِيمِ وَ عَلِيٍّ بْنِ مُوسَى
 الرِّضَا الْوَفِيِّ وَ مُحَمَّدِ بْنِ عَلِيٍّ الْبَرِّ النَّتَقِيِّ
 وَ عَلِيٍّ بْنِ مُحَمَّدٍ الْمُتَجَبِّ الرَّضِيِّ وَ
 الْحَسَنِ بْنِ عَلِيٍّ الْهَادِي الرَّكِّيِّ وَ الْحُجَّةِ
 بْنِ الْحَسَنِ صَاحِبِ الْعَصْرِ وَ الزَّمَانِ
 وَصِيِّ الْأَوْصِيَاءِ وَ بَقِيَّةِ الْأَنْبِيَاءِ الْمُسْتَرِ
 عَنْ خَلْقِكَ وَ الْمُؤَمِّلِ لِإِظْهَارِ حَقِّكَ
 الْمُهْدِي الْمُنْتَظَرِ وَ الْقَائِمِ الَّذِي بِهِ
 يُنْتَصَرُ. اللَّهُمَّ صَلِّ عَلَيْهِمْ أَجْمَعِينَ صَلَاةً
 بَاقِيَةً فِي الْعَالَمِينَ تُبَلِّغُهُمْ بِهَا أَفْضَلَ مَحَلٍّ
 الْمُكْرَمِينَ. اللَّهُمَّ احْفَظْهُمْ فِي الْأَكْرَامِ بِجَدِّهِمْ
 وَ آيِهِمْ وَ خُذْ لَهُمُ الْحَقَّ مِنْ ظَالِمِيهِمْ.
 أَشْهَدُ يَا مَوْلَايَ أَتَكُمُ الْمُطِيعُونَ إِلَهُ
 الْقَوَامُونَ بِأَمْرِ الْعَامِلُونَ بِإِرَادَتِهِ

WA MO-I'ZZID DEENE WA
 HAAMEEHE WA WAAQIR
 RASOOLE WA KAAFEHE
 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 GHAAAYATIL 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
 GHOROUBEHAA 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

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 and his cover, the privileged with his brotherhood on the day of fraternity, who was for him at the same position that (Prophet) Haaroon enjoyed with (Prophet) Moosaa, fifth of the cloak, husband of doyenue of the women, the (one who) sacrificed the bread in spite of severe hunger and his efforts were thanked in (surah) 'Hal Ataa'. Lamp of the guidance, shelter for the pious, the place of rationality, mountain of the reasoning, the one who invites to the greatest Path, and advancing to the final destination, and sublime towards glory and dignity, the one who knows the interpretation and is the cause of remembrance, who was served by Your special angels with bowl and handkerchief till he did wuzu, and You returned for him the Sun after it was near to set, till he prayed the obligatory

الْقَائِرُونَ بِكَرَامَتِهِ. إِصْطَفَاكُمْ بِعِلْمِهِ وَ
اجْتَبَاكُمْ لِغَيْبِهِ وَ اخْتَارَكُمْ لِسِرِّهِ وَ اعَزَّكُمْ
بِهُدَاهُ وَ خَصَّكُمْ بِبِرَاهِينِهِ وَ آيَدَكُمْ بِرُوحِهِ
وَ رَضِيَكُمْ خُلَفَاءَ فِي أَرْضِهِ وَ دُعَاةَ إِلَى
حَقِّهِ وَ شُهَدَاءَ عَلَى خَلْقِهِ وَ أَنْصَارًا لِدِينِهِ
وَ حُجَجًا عَلَى بَرِيَّتِهِ وَ تَرَاجِمَةً لِرُوحِهِ وَ
خَزَنَةً لِعِلْمِهِ وَ مُسْتَوْدَعًا لِحُكْمَتِهِ عَصَمَكُمْ
اللَّهُ مِنَ الذُّنُوبِ وَ بَرَأَكُمْ مِنَ الْغُيُوبِ وَ
اِثْمَنَكُمْ عَلَى الْغُيُوبِ. زُرُّكُمْ يَا مَوَالِي
عَارِفًا بِحَقِّكُمْ مُسْتَبْصِرًا بِشَأْنِكُمْ مُهْتَدِيًا
بِهُدَاكُمْ مُفْتَضِيًا لِاِثْرِكُمْ مُتَبَعًا لِسُنَّتِكُمْ
مُتَمَسِّكًا بِوَلَايَتِكُمْ مُعْتَصِمًا بِحُبْلِكُمْ مُطِيعًا
لَأَمْرِكُمْ مُوَالِيًا لِأَوْلِيَائِكُمْ مُعَادِيًا لِأَعْدَائِكُمْ
عَالِمًا بِأَنَّ الْحَقَّ فِيكُمْ وَ مَعَكُمْ مُتَوَسِّلًا
إِلَى اللَّهِ بِكُمْ مُسْتَشْفِعًا إِلَيْهِ بِجَاهِكُمْ وَ
حَقُّ عَلَيْهِ أَنْ لَا يُخَيِّبَ سَائِلَهُ وَ الرَّاجِي
مَا عِنْدَهُ لِرُؤُوسِكُمْ وَ الْمُطِيعِينَ لِأَمْرِكُمْ. اللَّهُمَّ
فَكَمَا وَفَّقْتَنِي لِلْإِيْمَانِ بِنَبِيِّكَ وَ التَّصَدِيقِ
لِدَعْوَتِهِ وَ مَنَنْتَ عَلَيَّ بِطَاعَتِهِ وَ اتِّبَاعِ
وَلَّتِهِ وَ هَدَيْتَنِي إِلَى مَعْرِفَتِهِ وَ مَعْرِفَةِ
الْأَيِّمَةِ مِنْ ذُرِّيَّتِهِ وَ أَكْمَلْتَ بِمَعْرِفَتِهِمُ
الْإِيْمَانَ وَ قَبِلْتَ بِوَلَايَتِهِمْ وَ طَاعَتِهِمْ
الْأَعْمَالَ وَ اسْتَعْبَدْتَ بِالصَّلَاةِ عَلَيْهِمْ
عِبَادَكَ وَ جَعَلْتَهُمْ مُفْتَاحًا لِلدُّعَاءِ وَ سَبَبًا
لِلْإِجَابَةِ فَصَلِّ عَلَيْهِمْ أَجْمَعِينَ وَ اجْعَلْنِي
بِهِمْ عِنْدَكَ وَجِيهًا فِي الدُّنْيَا وَ الْآخِرَةِ وَ

NAFSAHUB TEGHAAA-A
MARZAAATEKA LE-TARZAA
WA JA-A'LT
WELAAAYATAHU EHDAA
FARAAA-EZEKA. FASH-
SHAQIYYO MAN AQARRA
BE-BA'ZIN WA ANKARA
BA'ZAN U'NSORIL
ABRAARE WA MA'DENIL
FAKH-KHAARE WA
QASEEMIL JANNATE WAN
NAARE SAAHEBIL A-
A'RAAFE WA ABIL A-
IMMATIL ASH-RAAFE AL-
MAZLOOMIL MUGHTASABE
WAT-TAABERIL
MOHTASEBE WAL
MAWTOORE FEE NAFSEHI
WA I'TRATEHI AL-
MAQSOODE FEE RAHTEHI
WA A-I'ZZATEHI SALAATAN
LAN QETAA-A' LE-
MAZEEDHAA 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

(prayer) for You in initial time (awwal-e-waqt), and You fed him from the food of the people of Paradise 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 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

¹ Place between the Paradise and the Hell. – Tr.

مَنْ الْمُقَرَّبِينَ. اللَّهُمَّ اجْعَلْ ذُنُوبَنَا بِهِمْ
مَغْفُورَةً وَ عُيُوبَنَا مَسْئُورَةً وَ قَرَابَتَنَا
مَشْكُورَةً وَ تَوَافِلَنَا مَبْرُورَةً وَ قُلُوبَنَا
بِذِكْرِكَ مَعْمُورَةً وَ أَنْفُسَنَا بِطَاعَتِكَ
مَسْرُورَةً وَ جَوَارِحَنَا عَلَى خِدْمَتِكَ
مَقْهُورَةً وَ أَسْمَاءَنَا فِي حَوَاصِكَ مَشْهُورَةً
وَ أَرْزَاقَنَا مِنْ لَدُنْكَ مَدْرُورَةً وَ حَوَائِجَنَا
لَدَيْكَ مَيْسُورَةً بِرَحْمَتِكَ يَا أَرْحَمَ
الرَّاحِمِينَ. اللَّهُمَّ أَجْزِ لَهُمْ وَعَدَكَ وَ طَهِّرْ
بِسَيْفِ قَائِمِهِمْ أَرْضَكَ وَ أَقِمْ بِهِ حُدُودَكَ
الْمُعْطَلَةَ وَ أَحْكَمْكَ الْمُهْمَلَةَ وَ الْمُبْدَلَةَ وَ
أَخِي بِهِ الْقُلُوبَ الْمَيَّتَةَ وَ اجْمَعْ بِهِ
الْأَهْوَاءَ الْمُتَفَرِّقَةَ وَ أَجَلِ بِهِ صَدَاءَ الْجَوْرِ
عَنْ طَرِيقَتِكَ حَتَّى يَظْهَرَ الْحَقُّ عَلَى
يَدَيْهِ فِي أَحْسَنِ صُورَتِهِ وَ يَبْلُغَ الْبَاطِلُ
وَ أَهْلُهُ بُنُورَ دَوْلَتِهِ وَ لَا يَسْتَحْفِي لِشَيْءٍ
مِنَ الْحَقِّ مَخَافَةَ أَحَدٍ مِنَ الْخَلْقِ. اللَّهُمَّ
عَجِّلْ فَرَجَهُمْ وَ أَطْهِرْ فَلَاحَهُمْ وَ اسْلُكْ بِنَا
مَنْجَحَهُمْ وَ آمِنْنَا عَلَى وَلَائِهِمْ وَ احْشُرْنَا
فِي زُمْرَتِهِمْ وَ تَحْتَ لَوَائِهِمْ وَ أَوْرِدْنَا
حَوْصَهُمْ وَ اسْقِنَا بِكَاسِهِمْ وَ لَا تُفَرِّقْ
بَيْنَنَا وَ بَيْنَهُمْ وَ لَا تَحْرِمْنَا شَفَاعَتَهُمْ حَتَّى
تُظْفَرَ بِعَقُوكَ وَ عُقْرَانِكَ وَ نَصِيرَ إِلَى
رَحْمَتِكَ وَ رِضْوَانِكَ إِلَهَ الْحَقِّ رَبِّ
الْعَالَمِينَ. يَا قَرِيبَ الرَّحْمَةِ مِنَ الْمُؤْمِنِينَ وَ
نَحْنُ أَوْلِيَاؤُكَ حَقًّا لَا اِزْتِيَابًا يَا مَنْ إِذَا
أَوْحَشْنَا التَّعَرُّضَ لِعَصَبِهِ أَنْسَنَا حُسْنَ
الطَّرِيقِ بِهِ فَتَحْنُ وَاقِفُونَ بَيْنَ رَغْبَةٍ وَ

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-
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-
REEQEHA SALAATAN
LAA GHAAAYATA LE-
AMADEHAA WA LAA
NEHAAYATA LE-
MADADEHAA WA LAN
QEZAAA-A LE-A'DADEHAA.
ALLAAHUMMA
FATAKAFFIL LAHAA A'N
MAKAAAREHI DAARIL
FANAAA-E FEE DAARIL
BAQAAA-E BE-ANFAASIL
A-A'WAAZE WA NILHAA
MIMMAN A'ANADAHAA
NEHAAYATAL AAMAAL
WA GHAAAYATAL
AGHRAAZE HATTAA LAA
YABQAA LAHAA
WALIYYUN SAAKHETUN

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 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

رَهْبَةً لِّرَتَقَابَا قَدْ أَقْبَلْنَا لِعَفْوِكَ وَ مَغْفِرَتِكَ
 طُلَابًا فَأَدْلُلْنَا لِغُذْرَتِكَ وَ عِزَّتِكَ رِقَابًا
 فَصَلِّ عَلَى مُحَمَّدٍ الطَّاهِرِينَ وَ اجْعَلْ
 دُعَاءَنَا مِنْهُمْ مُسْتَجَابًا وَ وَلَائَنَا لَهُمْ مِنْ
 النَّارِ حِجَابًا. اَللّهُمَّ بَصِّرْنَا قَصْدَ السَّبِيلِ
 لِنَعْتَمِدَهُ وَ مَوْرَدَ الرُّشْدِ لِنَرِدَّهُ وَ بَدِّلْ
 خَطَايَانَا صَوَابًا وَ لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ
 هَدَيْتَنَا وَ هَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً يَا مَنْ
 تُسَمِّي جُودَهُ وَ كَرَمَهُ وَهَابًا وَ اِتْنَا فِي
 الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا
 عَذَابَ النَّارِ اِنْ حَقَّتْ عَلَيْنَا اَكْتِسَابًا
 بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِينَ.

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
 WAQAARE KHUZZAANIL
 I'LME WA MUNTAHAL
 HILME WAL FAKHAARE
 SAASATIL E'BAADE WA
 ARKAANIL BELAADE WA
 ADILLAATIR RASHAADIL
 ALIBBAAA-IL AMJAADIL
 O'LAMAAA-E BE-SHAR-
 E'KAZ ZOHHADE WA
 MASAABEEHIZ ZOLAME
 WA YANAABEE-I'L
 HEKAME WA AWLEYAAA-
 IN NE-A'ME WA E'SAMIL
 OMAME QURNAA-IT
 TANZEELE WA AAYAATEHI
 WA OMANAAA-IT
 TAAWEELE WA
 WOLAATEHI WA
 TARAAJEMATIL WAHYE
 WA DALAALAATEHI A-
 IMMATIL HODAA WA
 MANAARID DOJAA WA A-
 A'LAAMIT TOQAA WA
 KOHOOFIL WARAA WA

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-selected for

HAFAZATIL ISLAAME WA
 HOJAJEKA A'LAA JAMEE-
 I'L ANAAME AL-HASANE
 WAL HUSAIN SAYYEDAY
 SHABAABE AHLIL
 JANNATE WA SIBTAY
 NAIBYYIR RAHMATE WA
 A'LIYY IBNIL HUSAINIS
 SAJJAADE ZAYNIL
 A'ABEDEENA WA
 MOHAMMAD IBNE A'LIYYIN
 BAAQERE I'LMID DEENE
 WA JA'FAR IBNE
 MOHAMMADENIS
 SAADEQIL AMEENE WA
 MOOSAB NE JA'FARENIL
 KAAZEMIL HALEEME WA
 A'LIYY IBNE MOOSAR
 REZAL WAFIYYE WA
 MOHAMMAD IBNE
 A'LIYYENIL BARRIT
 TAQIYYE WA A'LIYY IBNE
 MOHAMMADENIL
 MUNTAJABIR RAZIYYE
 WAL HASAN IBNE
 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

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

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 LILLAAHE AL-
 QAWWAAMOONA BE-
 AMREIL A'AMELOONA BE-
 ERAADATEHI AL-FAAA-
 EZOONA BE-
 KARAAMATEHI.
 ISTAFAAKUM BE-I'LMEHI
 WAJ TABAAKUM LE-
 GHAYBEHI WAKH
 TAARAKUM LE-SIRREHI
 WA A-A'ZZAKUM BE-
 HODAAHO WA
 KHAASAKUM 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 BARIYYATEHI WA
 TARAAJEMATAN LE-
 WAHYEHI WA
 KHAZANATAN LE-I'LMEHI
 WA MUSTAWDA-A'N LE-
 HIKMATEHI A'SAMAKOMUL
 LAAHO MENAZ ZONOBE
 WA BARRA-AKUM MENAL

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 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,

O'YOUBE	WA	interpreters	of	His
EATAMANAKUM	A'LAL	Revelation,	treasurers	of
GHOYOOB.	ZURTOKUM	His	Knowledge,	stores
YAA	MAWAALIYYA	His	Wisdom,	Allah
A'AREFAN	BE-HAQQEKUM	has	preserved	you
MUSTABSERAN	BE-	against	sins,	and
SHAANEKUM		freed	you	from
MOHTADEYAN		defects,	entrusted	you
BEHODAAKUM		upon	His	unseen.
MUQTAZEYAN	LE-	I	am	visiting
ASAREKUM	MUTTABE-A'N	you,	O	my
LE-SUNNATEKUM		masters!	Recognizing	your
MOTAMASSEKAN	BE-	right,	acknowledging	your
WELAAYATEKUM		position,	following	your
MO'TASEMAN	BE-	guidance,	implementing	your
HABLEKUM	MOTEE-A'N	your	traditions,	following
AMREKUM	MOWAALEYAN	your	course,	clinging
LE-AWLEYAAA-EKUM	MO-	to	your	(divinely
A'AADEYAN	LE-A-A'DAAA-	commissioned)	leadership,	holding
EKUM	A'ALEMAN	fast	your	cord,
ANNAL	HAQQA	obeying	your	command,
FEKUM		declaring	loyalty	to
WA	MA-A'KUM	your	friends,	showing
MOTAWASSELAN	ELAL	enmity	towards	your
LAAHE	BEKUM	enemies,	knowing	that
MUSTASHFE-A'N	ELAYHE	surely	the	truth
BE-JAAHEKUM	WA	is	in	you
HAQQUN	A'LAYHE	and	with	you,
AN	LAA	turning	towards	Allah
YOKHAYYEBA	SAA-ELAHU	through	you,	seeking
WAR	RAAJEYA	your	intercession	with
MAA		Him	by	your
I'NDAHU	LE-	name	and	your
ZUWWAAREKUM	WAL	right	upon	Him
MOTEE-E'EENA	LE-	that	beseacher	is
AMREKUM.		never	disappointed	and
ALLAAHUMMAFA-KAMAA		hoping	that	your
WAFFAQTANEE	LIL-	visitors	and	obedients
BE-NABIYYEKA		to	your	commands
WAT	TASDEEQE	will	get	what
LE-		is	with	you.
DA'WATEHI	WA	O	Allah!	As
MANANTA		You	have	granted
A'LAYYA	BE-TAA-A'TEHI	me	success	for
WAT	TEBAA-E'	faith	on	Your
MILLATEHI		prophet,	and	giving
WA	HADAYTANEE	credence	to	his
ELAA		calling,	and	You
MA'REFATEHI	WA	have	conferred	upon
		me	with	

MA'REFATIL A-IMMATE MIN
 ZURRIYYATEHI WA
 AKMALTA BE-
 MA'REFATEHEMUL
 EEMAANA WA QABILTA
 BE-WELAAYATEHIM WA
 TAA-A'TEHEMUL 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

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 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

BE-RAHMATEKA	YAA	from Your side, and our
ARHAMAR	RAAHEMEEN.	needs obtainable from
ALLAAHUMMA	ANJIZ	You, O most Merciful! O
LAHUM	WA'DAKA	Allah! Fulfill Your promise
TAHHIR	BE-SAYFE	for them, purify Your
EMEHIM	ARZAKA	earth with the sword of
BEHI	HODOODAKAL	their Rising Imam, and re-
A'TTALATA	WA	establish Your broken-
AHKAAMAKAL		down provisions through
MOHMALATA	WAL	him, Your neglected and
MOBADDALATA	WA AHYE	altered laws through him,
BEHIL	QOLOOBAL	revive the dead hearts
MAYYETATA	WAJ MA'	through him, combine the
BEHIL	AHWAA-AL	scattered desires through
MOTAFARREQATA	WA	him, and remove the rust
AJLE	BEHI SADAAA-AL	of injustice from Your
JAWRE	A'N TAREEQATEKA	religion, till the truth is
HATTAA	YAZHARAL	manifest on his hand in
HAQQO	A'LAA YADAYHE	best way, perish the
FEE	AHSANE SOORATEHI	falsehood and its people
WA	YAHLEKAL BAATELA	by the light of his
WA	AHLAHU BENOORE	government, and that he
DAWLATEHI	WA LAA	will not have to hide any
YASTAKHFEYA	LE-SHAY-IN	item of truth for fear of
MENAL	HAQQE	any of the creatures. O
MAKHAAFATA	AHADIN	Allah! Hasten their relief,
MENAL	KHALQE.	manifest their victory,
ALLAAHUMMA	A'JJIL	guide us to follow their
FARAJHUM	WA AZHIR	course, make us die upon
FALAJAHUM	WA AS-	their mastership, include
ALOKA	BENAA	us in their group, under
MANHAJAHUM	WA	their pennon, allow us to
AMITNAA	A'LAA	approach their pond and
WELYAAYATEHIM	WAH	serve us with water from
SHURNAA	FEE	their cup, do not put
ZUMRATEHIM	WA TAHTA	separation between us
LEWAAA-EHIM	WA	and them, do not deprive
AWRIDNAA	HAWZAHUM	us of their intercession till
WAS QENAA	BE-KAASEHIM	You give us success of
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-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-AZLILNAA
 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
 QASDAS SABEELE LE-
 NA'TAMEDAHU WA
 MAWREDAR RUSHDE LE-
 NAREDAHU WA BADDIL
 KHATAAYAANAA
 SAWAABAN WA LAA
 TOZIGH QOLOOBANAA
 BA'DA IZ HADAYTANAA WA

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

HAB LANAA MIN LADUNKA
RAHMATAN YAA MAN
TOSAMMAA JOODAHU WA
KARAMAHU WAHHAABAN
WA AATENAA FID DUNYAA
HASANATAN WA FIL
AAKHERATE HASANATAN
WA QENAA A'ZAABAN
NAARE IN HAQQAT
A'LAYNAK TESAABAN BE-
RAHMATEKA YAA
ARHAMAR RAAHEMEEN.

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 have
earned, by Your mercy, O
the Most Merciful!

Then come near the holy grave, stop and say:

يَا وَلِيَّ اللَّهِ إِنَّ بَيْنِي وَ بَيْنَ اللَّهِ عَزَّ وَ
جَلَّ دُنُوبًا لَا يَأْتِي عَلَيَّهَا إِلَّا رِضَاهُ
فَبِحَقِّ مَنْ ائْتَمَنَكَ عَلَى سِرِّهِ وَ
اسْتَرْعَاكَ أَمْرَ خَلْقِهِ وَ قَرْنَ طَاعَتِكَ
بِطَاعَتِهِ وَ مُوَالَاتِكَ بِمُوَالَاتِهِ تَوَلَّ
صَلَاخَ خَالِي مَعَ اللَّهِ عَزَّ وَ جَلَّ وَ
اجْعَلْ حَظِّي مِنْ زِيَارَتِكَ تَخْلِيصِي
بِخَالِصِي زُورَاكَ الَّذِينَ تَسْأَلُ اللَّهُ عَزَّ
وَ جَلَّ فِي عِثْقِ رِقَابِهِمْ وَ تَرْغَبُ إِلَيْهِمْ
فِي حُسْنِ ثَوَابِهِمْ وَ هَا أَنَا الْيَوْمَ بِقَبْرِكَ
لَا أَيْدٍ وَ بِحُسْنِ دِفَاعِكَ عَنِّي عَائِدٌ
فَتَلَاقِنِي يَا مَوْلَايَ وَ أَدْرِكْنِي وَ اسْأَلِ
اللَّهُ عَزَّ وَ جَلَّ فِي أَمْرِي فَإِنَّ لَكَ عِنْدَ
اللَّهُ مَقَامًا كَرِيمًا صَلَّى اللَّهُ عَلَيْكَ وَ
سَلَّمَ تَسْلِيمًا.

YAA WALIYYAL LAAHE
INNA BAYNEE WA
BAYNAL LAAHE A'ZZA WA
JALLA ZONOBAN 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-

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

QABREKA LAA-EZUN WA
 BEHUSNE DEFAA-E'KA
 A'NNEE A'AA-EZUN FA-
 TALAAFANEE YAA
 MAWLAAYA WA
 ADRIKNEE WAS ALIL
 LAAHA A'ZZA WA JALLA
 FEE AMREE FA-INNA
 LAKA I'NDAL LAAHE
 MAQAAMAN KAREEMAN
 SALLAL LAAHO A'LAYKA
 WA SALLAMA
 TASLEEMAA.

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. May Allah bless you and endue you with thorough benediction.

Then kiss the holy grave, raise your hands facing the Qiblah and say:

اَللّٰهُمَّ اِنَّكَ لَمَّا فَرَضْتَ عَلَيَّ طَاعَتَهُ وَ
 اَكْرَمْتَنِيْ بِمُؤَالَاتِهِ عَلِمْتُ اَنَّ ذٰلِكَ
 لِجَلِيْلِ مَرْتَبَتِهِ عِنْدَكَ وَ نَفِيْسَ حَظِّهِ
 لَدَيْكَ وَ لِقُرْبِ مَنَزَلَتِهِ مِنْكَ فَاِذْلِكَ
 لَدْتُ بِغَبْرِهٖ لَوَاذَ مَنْ يَعْلَمُ اَنَّكَ لَا تَرُدُّ لَهٗ
 شَفَاعَةً فَبِقَدِيْمِ عِلْمِكَ فِيْهِ وَ حُسْنِ
 رِّضَاكَ عَنْهُ اَرْضْ عَنِّيْ وَ عَنِ الْوَالِدِيْنَ وَ
 لَا تَجْعَلْ لِلنَّارِ عَلَيَّ سَبِيْلًا وَ لَا سُلْطٰنًا
 يَّرْحَمُكَ يَا اَرْحَمَ الرَّاحِمِيْنَ.

ALLAAHUMMA INNAKA
 LAMMAA FARAZTA
 A'LAYYA TAA-A'TAHU WA
 AKRAMTANEE BE-
 MOWAALAATEHI A'LIMTO
 ANNA ZAALEKA LE-
 JALEELE MARTABATEHI
 I'NDAKA WA NAFEES
 HAZZEHI LADAYKA WA
 LE-QURBE MANZELATEHI
 MINKA FA-LEZAALEKA
 LUZTO BE-QABREHI
 LAWAAZA MAN YA'LAMO
 ANNAKA LAA TARUDDO
 LAHU SHAFAA-A'TAN FA-
 BE-QADEEME I'LMEKA
 FEEHE WA HUSNE
 REZAAKA A'NHUR ZA
 A'NNEE WA A'N
 WAALEDAYYA WA LAA
 TAJ-A'L LINNAARE
 A'LAYYA SABEELAN WA
 LAA SULTAANAN BE-
 RAHMATEKA YAA
 ARHAMAR RAAHEMEEN.

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!

Then come towards feet, raise your hands and say:

اللَّهُمَّ لَوْ وَجَدْتُ شَفِيعًا أَقْرَبَ إِلَيْكَ مِنْ
 مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ الْأَخْيَارِ الْأَتْقِيَاءِ
 الْأَبْرَارِ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ
 لَأَسْتَشْفَعُ بِهِمْ 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 نَظْرَةً رَحِيمَةً
 مِنْ نَظَرَاتِكَ ثُمَّ بِهَا شَعْيِي وَ تَصْلُحُ بِهَا
 حَالِي فِي الدُّنْيَا وَ الْآخِرَةِ فَإِنَّكَ عَلَى كُلِّ
 شَيْءٍ قَدِيرٌ. اللَّهُمَّ إِنَّ دُئُونِي لَمَّا فَاتَتْ
 الْعَدَدَ وَ جَازَتْ الْأَمَدَ عَلِمْتُ أَنَّ شَفَاعَةَ
 كُلِّ شَافِعٍ دُونَ أَوْلِيَائِكَ تَقْصُرُ عَنْهَا
 فَوَصَلْتُ الْمَسِيرَ مِنْ بَلَدِي قَاصِدًا وَلِيَّكَ
 بِالْبُشْرَى وَ مُتَعَلِّقًا مِنْهُ بِالْعُرْوَةِ الْوُثْقَى وَ
 هَا أَنَا يَا مَوْلَايَ قَدْ اسْتَشْفَعْتُ بِهِ إِلَيْكَ
 وَ أَقْسَمْتُ بِهِ عَلَيْكَ فَأَرْحَمَ غُرْبَتِي وَ
 اقْبَلْ تَوْبَتِي. اللَّهُمَّ إِنِّي لَا أَعُولُ عَلَى
 صَالِحَةٍ سَلَفْتُ مِثِّي وَ لَا أَتِي بِحَسَنَةٍ
 تَقُومُ بِالْحُجَّةِ عَنِّي وَ لَوْ أَنِّي قَدَّمْتُ
 حَسَنَاتِ جَمِيعِ خَلْقِكَ ثُمَّ خَالَفْتُ طَاعَةَ
 أَوْلِيَائِكَ لَكَانَتْ تِلْكَ الْحَسَنَاتُ مُرْجِيَّةً
 لِي عَنْ جِوَارِكَ غَيْرَ حَالِلَةٍ بَيْنِي وَ بَيْنَ
 نَارِكَ فَإِذْ لِكَ عِلْمْتُ أَنَّ أَفْضَلَ طَاعَتِكَ
 طَاعَةُ أَوْلِيَائِكَ. اللَّهُمَّ ارْحَمْ تَوَحُّجِي بِمَنْ
 تَوَحَّجْتُ بِهِ إِلَيْكَ فَلَقَدْ عِلْمْتُ أَنِّي غَيْرُ
 وَاجِدٍ أَعْظَمَ مِقْدَارٍ مِنْهُمْ لِمَكَانِهِمْ مِنْكَ يَا
 أَرْحَمَ الرَّاحِمِينَ. اللَّهُمَّ إِنَّكَ بِالْإِنْعَامِ

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
 MIN AWLEYAAAA-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-HAQQEHIL 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
 AWLEYAAAA-EKA TAQSORO
 A'NHAA FAWASALTUL
 MASEERA MIN BALADAYE
 QAASEDAN WALIYYAKA
 BIL-BUSHRAA WA MOTA-
 A'LLEQAN MINHO BIL-
 U'RWATIL WUSQAA WA

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 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

مَوْصُوفٌ وَ وَلِيكَ بِالشَّفَاعَةِ لِمَنْ آتَاهُ
مَعْرُوفٌ فَإِذَا شَفَعَ فِي مُتَفَضِّلًا كَانَ
وَجْهَكَ عَلَيَّ مُقْبِلًا وَإِذَا كَانَ وَجْهَكَ عَلَيَّ
مُقْبِلًا أَصَبْتُ مِنَ الْجَنَّةِ مَنْزِلًا. اللَّهُمَّ فَكَمَا
أَتَوَسَّلُ بِهِ إِلَيْكَ أَنْ تَمَنَّ عَلَيَّ بِالرِّضَا وَ
التَّيَمُّنِ اللَّهُمَّ أَرْضِهِ عَنَّا وَ لَا تُسَخِّطْهُ عَلَيْنَا
وَ أَهْدِنَا بِهِ وَ لَا تُضِلَّنَا فِيهِ وَ اجْعَلْنَا فِيهِ
عَلَى السَّبِيلِ الَّذِي تَخْتَارُهُ وَ أَصْفُ
طَاعَتِي إِلَى خَالِصِ نِيَّتِي فِي خَيْرِي يَا
أَرْحَمَ الرَّاحِمِينَ. اللَّهُمَّ صَلِّ عَلَى خِيَارِ
خَلْقِكَ مُحَمَّدٍ وَ آلِهِ كَمَا اسْتَجَبْتَهُمْ عَلَى
الْعَالَمِينَ وَ اخْتَرْتَهُمْ عَلَى عِلْمٍ مِنَ الْأَوَّلِينَ.
اللَّهُمَّ وَ صَلِّ عَلَى حُجَّتِكَ وَ صَفْوَتِكَ مِنْ
بَرِيَّتِكَ التَّالِي لِنَبِيِّكَ الْمُقِيمِ لَأَمْرِكَ عَلَيَّ مِنْ
أَيِّ طَالِبٍ وَ صَلِّ عَلَى فَاطِمَةَ الرَّهْزَاءِ
سَيِّدَةِ نِسَاءِ الْعَالَمِينَ وَ صَلِّ عَلَى
الْحَسَنِ وَ الْحُسَيْنِ شَتْنِي عَرِشِكَ وَ
ذِلِّي خَلْقِكَ عَلَيْكَ وَ دُعَاتِهِمْ 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
الظُّلَامِ وَ حُجَجِكَ عَلَى جَمِيعِ الْأَنَامِ خَزَنَةِ
الْعِلْمِ أَنْ يَعْدِمَ وَ حُمَاةِ الدِّينِ أَنْ يَسْقَمَ
صَلَاةً يَكُونُ الْجَزَاءُ عَلَيْهَا أَمَّ رِضْوَانِكَ وَ
نَوَامِي بَرَكَاتِكَ وَ كَرَامَتِ إِحْسَانِكَ. اللَّهُمَّ
الْعَنْ أَعْدَاءَهُمْ مِنَ الْجِنَّ وَ الْإِنْسِ أَجْمَعِينَ
وَ ضَاعِفْ عَلَيْهِمُ الْعَذَابَ الْأَلِيمَ وَ السَّلَامُ
عَلَيْكَ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

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
ASEQO BE-HASANATIN
TAQOOMO BIL-HUJJATE
A'NNEE WA LAW ANNEE
QADDAMTO HASANAATE
JAMEE-E' KHALQEKA
SUMMA KHAALAFTO TAA-
A'TA AWLEYAAA-EKA LA-
KAANAT TILKAL
HASANAATO MUZ-E'JATAN
LEE A'N JEWAAREKA
GHAYRA HAAA-ELATIN
BAYNEE WA BAYNA
NAAREKA FA-LEZAALEKA
A'LIMTO ANNA AFZALA
TAA-A'TEKA TAA-A'TO
AWLEYAAA-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

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 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

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 KAMAN
 TAJABTAHUM A'LAL
 A'ALAMEENA WAKH
 TARTAHUM A'LAA I'LMIN
 MENAL AWWALEENA.
 ALLAAHUMMA WA SALLE
 A'LAA HUJJATEKA WA
 SAFWATEKA MIN
 BARIYYATEKAT TAALEE
 LE-NABIYYEKAL
 MOQEEME LE-AMREKA
 A'LIYYIBNE ABEE
 TAALEBIN WA SALLE
 A'LAA FAATEMATAZ
 ZAHRAAA-E SAYYEDATE
 NESAAA-IL A'ALAMEENA
 WA SALLE A'LAL HASANE

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 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,

WAL HUSAIN 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 HOJAAJEKA
 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
 EHSAA NEKA.
 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.

and send blessings upon
 al-Hasan and al-Husain,
 the two earings 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.

Then invoke by means of Dua-e-Ahad, recitation of which has been ordered during the period of occultation, which is as under:

اَللّٰهُمَّ رَبَّ النُّوْرِ الْعَظِيْمِ وَ رَبَّ الْكَرْسِيِّ
 الرَّفِيعِ وَ رَبَّ الْبَحْرِ الْمَسْجُوْرِ وَ مُنْزِلَ
 التَّوْرَةِ وَ الْاِنْجِيْلِ وَ الزَّبُوْرِ وَ رَبَّ
 الظِّلِّ وَ الْحُرُوْرِ وَ مُنْزِلَ الْقُرْاَنِ الْعَظِيْمِ

ALLAAHUMMA RABBAN
 NOORIL A'ZEEM WA
 RABBAL KURSIIYIR
 RAFEE-E' WA RABBAL
 BAHRIL MASJOORE WA
 MUNZELAT TAWRAATE

O Allah! Lord of the Great
 Light, Lord of the Elevated
 Throne, Lord of the
 tumultuous seas, and the
 revealer of the Tawrah,

وَرَبِّ الْمَلَائِكَةِ الْمَقْرِيْنَ وَ الْأَنْبِيَاءِ وَ
 الْمُرْسَلِينَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِوَجْهِكَ
 الْكَرِيمِ وَ بِنُورِ وَجْهِكَ الْمُنِيرِ وَ مُلْكِكَ
 الْقَدِيمِ يَا حَيُّ يَا قَيُّوْمُ أَسْأَلُكَ بِاسْمِكَ
 الَّذِي أَشْرَقَتْ بِهِ السَّمَوَاتُ وَ الْأَرْضُونَ
 وَ بِاسْمِكَ الَّذِي يَصْلُحُ بِهِ الْأَوَّلُونَ وَ
 الْآخِرُونَ يَا حَيُّا قَبْلَ كُلِّ حَيٍّ وَ يَا حَيُّا
 بَعْدَ كُلِّ حَيٍّ وَ يَا حَيُّا حِينَ لَا حَيٍّ يَا
 مُحْيِيَ الْمَوْتِ وَ مُمِيتَ الْأَحْيَاءِ يَا حَيُّ
 لَا إِلَهَ إِلَّا أَنْتَ. اللَّهُمَّ بَلِّغْ مَوْلَانَا الْأَمَامَ
 الْهَادِيَ الْمُهْدِيَ الْقَاتِمَ 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 عَتَى وَ عَنْ وَالدَى مِنْ
 الصَّلَوَاتِ زَنَّةَ عَرْشِ اللَّهِ وَ مِدَادَ كَلِمَاتِهِ
 وَمَا أَحْصَاهُ عِلْمُهُ وَ أَحَاطَ بِهِ كِتَابَتُهُ.
 اللَّهُمَّ إِنِّي أَجِدُّ لَهُ فِي صَبِيحَةِ يَوْمِي هَذَا
 وَ مَا عَشْتُ مِنْ أَيَّامٍ عَهْدًا وَ عَقْدًا وَ
 بَيْعَةً لَهُ فِي عُنُقِي لَا أَحُولُ عَنْهَا وَلَا
 أَرْوُلُ أَبَدًا. اللَّهُمَّ اجْعَلْنِي مِنْ أَنْصَارِهِ وَ
 أَعُوَانِهِ وَ الدَّائِمِينَ عَنْهُ وَ الْمُسَارِعِينَ إِلَيْهِ
 فِي قَضَاءِ حَوَائِجِهِ وَ الْمُتَمَتِّلِينَ لِأَوَامِرِهِ وَ
 الْمُحَامِلِينَ عَنْهُ وَ السَّابِقِينَ إِلَى إِرَادَتِهِ وَ
 الْمُسْتَشْهَرِينَ بَيْنَ يَدَيْهِ. اللَّهُمَّ إِنْ حَالَ
 بَيْنِي وَ بَيْنَهُ الْمَوْتُ الَّذِي جَعَلْتَهُ عَلَى
 عِبَادِكَ حَنْمًا مَقْضِيًّا فَأَخْرِجْنِي مِنْ

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 BISMEEKAL
 LAZEE ASHRAQAT BEHIS
 SAMAAWAATO WAL
 ARAZOONA WA BISMEEKAL
 LAZEE YASLAHO BEHIL
 AWWALOONA WAL
 AAKHEROONA YAA
 HAYYAN QABLA KULLE
 HAYYIN WA YAA HAYYAN
 BA'DA KULLE HA'YYIN WA
 YAA HAYYAN 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

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 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

قَبْرِي مُؤْتَرًّا كَفَنِي شَاهِرًا سَيْنِي
 مُجَرَّدًا قَتَانِي مَلِيًّا دَعْوَةَ الدَّاعِي فِي
 الْحَاضِرِ وَ الْبَادِي. اللَّهُمَّ ارْنِي الطَّلْعَةَ
 الرَّشِيدَةَ وَ الْعُرَّةَ الْحَمِيدَةَ وَأَكْحُلْ
 نَاطِرِي بِنَظَرَةٍ مَتْنِي إِلَيْهِ وَ عَجَلْ فَرْجَهُ
 وَسَهِّلْ مَخْرَجَهُ وَ أَوْسِعْ مَنَاجِجَهُ وَ
 اسْلُكْ بِي مَحَجَّتَهُ وَ أَنْفِذْ أَمْرَهُ وَ اشْدُدْ
 أَرْزَهُ وَ اعْمُرِ اللَّهُمَّ بِهِ بِلَادَكَ وَ أَخِي بِهِ
 عِبَادَكَ فَإِنَّكَ قُلْتَ وَ قَوْلُكَ الْحَقُّ
 ”ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَ الْبَحْرِ بِمَا
 كَسَبَتْ أَيْدِي النَّاسِ“ فَاطْهَرِ اللَّهُمَّ لَنَا
 وَلِيَّكَ وَ ابْنَ بِنْتِ نَبِيِّكَ الْمُسْتَى بِاسْمِ
 رَسُولِكَ حَتَّى لَا يَظْفَرَ بِشَيْءٍ مِّنَ
 الْبَاطِلِ إِلَّا مَرْقَةً وَ يُحَقِّقِ الْحَقَّ وَ يُحَقِّقَهُ.
 وَ اجْعَلْهُ اللَّهُمَّ مَفْرَعًا لِمَظْلُومِ 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 وَ آلِهِ وَ
 اجْعَلْهُ اللَّهُمَّ وَمَنْ حَصَّنَتْهُ مِنْ بَأْسِ
 الْمُعْتَدِينَ. اللَّهُمَّ وَ سِرِّ نَبِيَّكَ مُحَمَّدًا
 صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِرُؤُوسِهِ وَ مَنْ تَبِعَهُ
 عَلَى دَعْوَتِهِ وَ ارْحَمْ اسْتِكَانَتَنَا بَعْدَهُ.
 اللَّهُمَّ اكْشِفْ هَذِهِ الْعُمَّةَ عَنْ هَذِهِ الْأُمَّةِ
 بِخُصُوفِهِ وَ عَجَلْ لَنَا ظُهُورَهُ إِنَّهُمْ يَرُونَهُ
 بَعِيدًا وَزَيْدَهُ قَرِيبًا بِرَحْمَتِكَ يَا أَرْحَمَ
 الرَّاحِمِينَ.

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
 AHSAAHO 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 AZOOLU 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 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'BADEKA HATMAN
 MAQZIYYAN FA-
 AKHRIJNEE MIN QABREE

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 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

MOA-TAZERAN KAFANEE
 SHAAHERAN SAYFEE
 MOJARREDAN QANAATEE
 MOLABBAYAN 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 NABIYYEKAL
 MOSAMMAA BISME
 RASOOLEKA HATTA LAA
 YAZFARA BESHAY-IN
 MENAL BAATELE ILLAA
 MAZZAQAHU WA
 YOHIAQQAL HAQQA WA
 YOHAAQQEQAHU WAJ
 A'LHUL LAAHUMMA
 MAFZA-A'N LE-MAZLOOME
 E'BAADEKA WA
 NAASERAN LEMAN LAA
 YAJEDO LAHU NAASERAN

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 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

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 HAAZEHL
 GHUMMATA A'N HAAZEHL
 UMMATE BE-HOZOOREHI
 WA A'JJIL LANAA
 ZOHOORAHU INNAHUM
 YARAWNAHU BA-E'EDAN
 WA NARAAHO QAREEBAN
 BE-RAHMATEKA YAA
 ARHAMAR RAAHEMEENA.

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!

Then strike your hand three times on your right thigh and say each time:

أَلْعَجَلَ الْأَعَجَلُ 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.

Then say:

اللَّهُمَّ فَاجْعَلْ نَفْسِي مُطْمَئِنَّةً بِقَدْرِكَ
 رَاضِيَةً بِقَضَائِكَ مُوَلَّغَةً بِذِكْرِكَ وَ
 دُعَائِكَ مُجِبَّةً لِصَفْوَةِ أَوْلِيَائِكَ مَحْبُوبَةً

ALLAAHUMMA FAJ-A'L
 NAFSEE MUTMA-INNATAN
 BEQADAREKA
 RAAAZEYATAN

O Allah! Then make my soul, satisfied with Your decree pleased with what You have destined for me, fond of

فِي أَرْضِكَ وَ سَمَائِكَ صَابِرَةً عَلَى نَزُولِ
بَلَائِكَ مُشْتَاقَةً إِلَى فَرْحَةِ لِقَائِكَ
مُتَرَوِّدَةً الشَّقْوَى لِيَوْمِ جَزَائِكَ مُسْتَنَّةً
بِسُنَنِ أَوْلِيَائِكَ مُفَارِقَةً لِأَخْلَاقِ أَعْدَائِكَ
مَشْغُولَةً عَنِ الدُّنْيَا بِحَمْدِكَ وَ ثَنَائِكَ.

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 MASHGHOOLATAN
A'NID DUNYAA
BEHAMDEKA WA
SANAAA-EKA.

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.¹

(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:

اَللّٰهُمَّ صَلِّ عَزْمِيْ بِالتَّحْقِيْقِ وَ يَتِّيْ
بِالتَّوْفِيْقِ وَ رَجَائِيْ بِالتَّصَدِيْقِ وَ تَوَلَّ
أَمْرِيْ وَ لَا تَكِلْنِيْ إِلَى نَفْسِيْ فَأَحِلَّ عُقْدَةَ
الْحَيْرَةِ وَ اتَّخَلَّفْ عَنِ حُضُورِ الْمَشَاهِدِ
الْمُقَدَّسَةِ.

ALLAAHUMMA SIL A'ZMEE
BIT-TAHQEEQE WA
NIYYATEE BIT-TAWFEEQE
WA RAJAAAA-EE BIT-
TASDEEQE WA TAWALLE
AMREE WA LAA TAKILNEE
ELAA NAFSEE FA-A-HULLA
U'QDATAL HAYRATE WA

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

¹ Behaar al-Anwaar, vol. 102, p. 178; Misbaah al-Zaaer, p. 476

ATAKHALLAFO A'N situation and fail to
HOZORIL MASHAA-HEDIL appear from being
MOQADDASATE. present at the blessed
sanctuaries.

Perform two unit of salaah then say:

اَللّٰهُمَّ اِنِّيْ اَسْتَوْدِعُكَ دِيْنِيْ وَ نَفْسِيْ وَ
جَمِيْعَ خِرَاتِيْ. اَللّٰهُمَّ اَنْتَ الصّٰحِبُ فِي
السَّفَرِ وَ الْخَلِيْفَةُ فِي الْاَهْلِ وَ الْمَالِ وَ
الْوَلَدِ. اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنْ سُوْءِ
الصُّحْبَةِ وَ اخْفَاقِ الْاَوْيَةِ. اَللّٰهُمَّ سَهِّلْ لَنَا
حُرْنَ مَا نَتَعَوَّلُ وَ يَسِّرْ عَلَيْنَا مُسْتَعَزَّرَ مَا
نَرْوُحُ وَ نَعْدُوْ لَهٗ اِنَّكَ عَلٰى كُلِّ شَيْءٍ
قَدِيْرٌ.

ALLAAHUMMA INNEE
ASTAWDE-O'KA DEENEE
WA NAFSEE WA JAMEE-A'
HOZANATEE.
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.

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.

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 اللّٰهِ وَ بِاللّٰهِ وَ فِيْ سَبِيْلِ اللّٰهِ وَ
عَلٰى مِلَّةِ رَسُوْلِ اللّٰهِ اَللّٰهُمَّ اغْسِلْ عَنِّيْ
دَرَنَ الدُّنُوْبِ وَ وَسَخَ الْعُيُوْبِ وَ
طَهِّرْنِيْ بِمَاءِ التَّوْبَةِ وَ اَلْبَسْنِيْ رِدَّاءَ
الْعِصْمَةِ وَ اَيَّدْنِيْ بِلُطْفِ مَنِّكَ يٰوَقَّيْنِ
لِصّٰلِحِ الْاَعْمَالِ اِنَّكَ ذُو الْفَضْلِ الْعَظِيْمِ

BISMIL LAAHE WA
BILLAAHE WA FEE
SABEELIL LAAHE WA
A'LAA MILLATE
RASOOLIL LAAHE
ALLAAHUMMAGH SIL
A'NNEE DARANAZ
ZONOOBE WA SAKHAL
O'YOUBE WA TAHHIRNEE
BEMAAA-IT TAWBATE
WA ALBISNEE REDAAA-
AL I'SMATE WA

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

AYYIDNEE BE-LUTFE Your compassion on account
 MANNEKA of which You may lead me to
 YOWAFFEQONEE LE- (doing) righteous deeds. You
 SAALEHIL A-A'MAALE are verily the Lord of great
 INNAKA ZOO FAZLIL favor.
 A'ZEEM.

When you approach the gate of the shrine, you may say the following words:

الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَنِي لِقَاصِدِ وَلِيِّهِ وَ زِيَارَةِ حُجَّتِهِ وَ أَوْرَدَنِي حَرَمَهُ وَ لَمْ يَخَسِّنِي حَظِّي مِنْ زِيَارَةِ قَبْرِهِ وَ التَّرُّولِ بِعَقْوَةِ مُعَيَّبِهِ وَ سَاحَةِ تَرْبَتِهِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَسْمِنِي بِحُزْمَانٍ مَا أَمَلْتُهِ وَ لَا صَرَفَ عَنِّي مَا رَجَوْتُهُ وَ لَا قَطَعَ رَجَائِي فِيمَا تَوَقَّعْتُه بَلْ أَلْبَسَنِي عَافِيَتَهُ وَ أَفَادَنِي نِعْمَتَهُ وَ أَتَانِي كَرَامَتَهُ.	AL-HAMDO LILLA AHIL 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 LILLA AHIL LAZEE LAM YASIMNEE BE-HIRMAANE MAA AMMALTOHU WA LAA SARAFA A'NNEE MAA RAJAAA-EE FEEMAA TAWAQQA'TOHU BAL ALBASANEE A'AFEYATAHU WA AFAADANEE NE'MATAHU WA AATAANEE KARAAMATAHU.	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 Him, bestowed upon me with His grace, and granted me His honoring.
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After entering the holy shrine, stop at the pure tomb and say the following words:

السَّلَامُ عَلَيْكُمْ أَيُّمَّةَ الْمُؤْمِنِينَ وَ سَادَةِ الْمُتَّقِينَ وَ كِبَرَاءِ الصِّدِّيقِينَ وَ أَمْرَاءِ الصَّالِحِينَ وَ قَادَةِ الْمُحْسِنِينَ وَ أَغْلَامِ	ASSALAAMO A'LAYKUM A- IMMATIL MOAMENEENA WA SAADATIL MUTTAQEENA WA KOBARAAA-IS	Peace be on you, O the Imams of the believers, the chiefs of the pious, the heads of the truthful, the princes of the righteous, the
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الْمُتَّعِينَ وَ أَنْوَارِ الْعَالَمِينَ وَ وَرَثَةِ
 الْأَنْبِيَاءِ وَ صَفْوَةِ الْأَوْصِيَاءِ وَ شُمُوسِ
 الْأَتْقِيَاءِ وَ بُدُورِ الْخُلَفَاءِ وَ عِبَادِ
 الرَّحْمَنِ وَ شُرَكَاءِ الْقُرْآنِ وَ مَنْهَجِ
 الْأَيْمَانِ وَ مَعَادِنِ الْحَقَائِقِ وَ شَفْعَاءِ
 الْخَلَائِقِ وَ رَحْمَةِ اللَّهِ وَ بَرَكَاتِهِ. أَشْهَدُ
 أَنَّكُمْ أَبْوَابُ اللَّهِ وَ مَفَاتِيحُ رَحْمَتِهِ وَ
 مَقَالِيدُ مَغْفِرَتِهِ وَ سَحَابُ رِضْوَانِهِ وَ
 مَصَابِيحُ جَنَانِهِ وَ حَمَلَةُ فُرْقَانِهِ وَ خَزَنَةُ
 عِلْمِهِ وَ حَفَظَةُ سِرِّهِ وَ مَهْطُ وَحْيِهِ وَ
 أَمَانَاتُ السُّبُورِ وَ وَدَائِعُ الرِّسَالَةِ. أَنْتُمْ
 أَمَنَاءُ اللَّهِ وَ أَحِبَّاءُؤُهُ وَ عِبَادُهُ وَ
 أَصْفِيَاءُؤُهُ وَ أَنْصَارُ تَوْحِيدِهِ وَ أَرْكَانُ
 تَمَجِّيدِهِ وَ دُعَائُهُ إِلَى كُتُبِهِ وَ حَرَسُهُ
 خَلَائِقِهِ وَ حَفَظَةُ وَدَائِعِهِ. لَا يَسْبِقُكُمْ
 ثَنَاءُ الْمَلَائِكَةِ فِي الْإِخْلَاصِ وَ
 الْخُشُوعِ وَ لَا يُضَادُّكُمْ ذُو ابْتِهَالٍ وَ
 خُضُوعٍ أَيْ وَ لَكُمْ الْقُلُوبُ الَّتِي تَوَلَّى
 اللَّهُ رِيَاضَتَهَا بِالْخَوْفِ وَ الرَّجَاءِ وَ
 جَعَلَهَا أَوْعِيَةً لِلشُّكْرِ وَ الثَّنَاءِ وَ أَمَنَهَا
 مِنْ عَوَارِضِ الْعَفْلَةِ وَ صَفَّاهَا مِنْ
 شَوَاعِلِ الْفُتْرَةِ بَلْ يَتَقَرَّبُ أَهْلُ السَّمَاءِ
 بِحُبِّكُمْ وَ بِالْبَرَاءَةِ مِنْ أَعْدَائِكُمْ وَ تَوَاتُرِ
 الْبُكَاءِ عَلَى مُصَابِكُمْ وَ الْإِسْتِغْفَارِ
 لِشَيْعَتِكُمْ وَ مُحِبِّتِكُمْ. فَأَنَا أَشْهَدُ اللَّهَ
 خَالِقِي وَ أَشْهَدُ مَلَائِكَتَهُ وَ أَنْبِيََاءَهُ وَ
 أَشْهَدُكُمْ يَا مَوَالِيَّ أَيْ مُؤْمِنٌ بِوَلَايَتِكُمْ
 مُعْتَقِدٌ لِإِمَامَتِكُمْ مُؤَيَّدٌ بِخِلَافَتِكُمْ عَارِفٌ

SIDDEEQEENA WA
 OMARAAA-IS
 SAALEHEENA WA
 QAADATIL MOHSENEENA
 WA A-A'LAAMIL
 MOHTADEENA WA
 ANWAAARIL A'AREFEENA
 WA WARASATIL
 ANBEYAAA-E WA
 SAFWATIL AWASEYAAA-E
 WA SHOMOOSAL
 ATQEYAAA-E WA
 BODOORIL KHOLAFAAA-E
 WA E'BAADIR RAHMAANE
 WA SHORAKAAA-AL
 QURAAANE WA MANHAJIL
 EEMAANE WA MA'DENIL
 HAQAAA-EQE WA SHOFA-
 A'AA-AL KHALAA-EQE WA
 RAHMATUL LAAHE WA
 BARAKAATOH. ASH-HADO
 ANNAKUM ABWAABUL
 LAAHE WA MAFAATEEHO
 RAMATEHI WA
 MAQAALEEDO
 MAGHFERATEHI WA SA-
 HAAA-EBO RIZWAANEHI
 WA MASAABEEHO
 JENAANEHI WA
 HAMALATO FURQAANEHI
 WA KHAZANATO I'LMEHI
 WA HAFAZATO SIRREHI
 WA MAHBATO WAH-YEHI
 WA AMAANAATUN
 NOBUWWATE WA WADAA-
 YE-U'R RESAALATE.
 ANTUM OMANAAA-UL
 LAAHE WA AHIBBAAA-OHU
 A E'BAADOHU WA
 ASFEWYAAA-OHU WA
 ANSAARO TAWHEEDEHI
 WA ARKAANO

leaders of the good-doers,
 the epitomes of the truly
 guided ones, the light for
 the cognizant, the
 inheritors of the Prophets,
 the choicest of the
 Prophet's successors, the
 sunlight of the devout ones,
 the full moons of the
 vicegerents (of the
 Prophets), the (true)
 servants of the All-
 Beneficent, the partners of
 the Qur'an, the course to
 the (true) faith, the
 essences of the realities,
 and the interceders for the
 beings. Allah's mercy and
 blessings be upon you. I
 bear witness that You are
 the doors to Allah, the clues
 to (attaining) His mercy, the
 keys to His forgiveness, the
 clouds of His pleasure, the
 lanterns of the gardens of
 His Paradise, the carriers of
 His distinguishing Book, the
 hoarders of His knowledge,
 the keepers of His secret,
 and the place of the
 descent of His revelation.
 The trusts of prophethood
 are 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

بِمَنْزِلَتِكُمْ مُؤَقِّنٌ بِعِصْمَتِكُمْ خَاضِعٌ
 لَوْلَايَتِكُمْ مُتَقَرِّبٌ إِلَى اللَّهِ بِحُجَّتِكُمْ وَ
 بِالْبَرَاءَةِ مِنْ أَعْدَائِكُمْ عَلِيمٌ بِأَنَّ اللَّهَ قَدْ
 طَهَّرَكُمْ مِنَ الْفَوَاحِشِ مَا ظَهَرَ مِنْهَا وَ
 مَا بَطَنَ وَ مِنْ كُلِّ رَيْبَةٍ وَ نَجَاسَةٍ وَ
 دَيْبَةٍ وَ رَجَاسَةٍ وَ مَنَحَكُمْ رَايَةَ الْحَقِّ
 الَّتِي مِنْ تَقَدُّمِهَا صُلَّ وَ مِنْ تَأَخُّرِ عَنْهَا
 زَلَّ وَ فَرَضَ طَاعَتَكُمْ عَلَى كُلِّ أَسْوَدٍ وَ
 أَبْيَضٍ. وَ أَشْهَدُ أَنَّكُمْ قَدْ وَفَيْتُمْ بِعَهْدِ
 اللَّهِ وَ ذِمَّتِهِ وَ بِكُلِّ مَا اشْتَرَطَ عَلَيْكُمْ
 فِي كِتَابِهِ وَ دَعَوْتُمْ إِلَى سَبِيلِهِ وَ أَنْقَذْتُمْ
 طَائِفَتَكُمْ فِي مَرْضَاتِهِ وَ حَمَلْتُمْ الْخَلَائِقَ
 عَلَى مَنَاجِزِ النُّبُوَّةِ وَ مَسَالِكِ الرِّسَالَةِ وَ
 سَرَّيْتُمْ فِيهِ بِسِيرَةِ الْأَنْبِيَاءِ وَ مَذَاهِبِ
 الْأَوْصِيَاءِ فَلَمْ يُطْعَ لَكُمْ أَمْرٌ وَ لَمْ تُضْغِ
 إِلَيْكُمْ أَدُنٌّ فَصَلَّوْا اللَّهَ عَلَى أَرْوَاحِكُمْ
 وَ أَجْسَادِكُمْ.

TAMJEEDEHI WA DO-
 A'ATOHU ELAA KOTOBEHI
 WA HARASATO KHALAAA-
 EQEHI WA HAFAZATO
 WADAAA-E-E'HI. LA
 YASBEQOKUM SANAAA-UL
 MALAAA-EKATE FIL
 IKHLAASE WAL KHOSHOO-
 E' WA LA
 YOZAAADDOKUM ZOOB
 TEHAALIN WA KHOZOO-I'N
 ANNA WA LAKOMUL
 QOLOOBUL LATEE
 TAWALLAL LAHO
 REYAAZATAHAA BIL-
 KHAFFE WAR RAJAAA-E
 WA JA-A'LAHAA AW-
 E'YATAN LISH-SHUKRE
 WAS SANAAA-E WA
 AAMANAHAA MIN
 A'WAAREZIL GHAFATE
 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'LA
 MOSAABEKUM WAL
 ISTEGHFAARE LE-SHEE-
 A'TEKUM WA
 MOHIBBEEKUM. FA-ANAA
 USH-HEDUL LAHA
 KHAALQEE WA USH-
 HEDO MALAAA-EKATAHU
 WA ANBEYAAA-AHU WA
 USH-HEDOKUM YAA
 MAWAALIYYA ANNEE
 MOAMENUN BE-
 WALAAYATEKUM
 MO'TAQEDUN LE-

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

EMAAMATEKUM		have full faith in your
MOQIRRUN		(divinely commissioned)
BEKHELAAFATEKUM		leadership, I fully believe in
A'AREFUN	BE-	your Imamate, I confess of
MANZELATEKUM		your successorship (to
MOOQENUN	BE-	prophethood), I am aware
I'SMATEKUM	KHAAZE-U'N	of your unmatched rank, I
LE-WALAAAYATEKUM		am certain of your
MOTAQARREBUN	ELAL	infallibility, I submit to your
LAAHE BE-HUBBEKUM	WA	leadership, I seek nearness
BIL-BARAAA-ATE	MIN A-	to Allah through my love for
A'ADAAA-EKUM	A'ALEMUN	you and disavowal of your
BE-ANNAL	LAAHA QAD	enemies, I know for sure
TAHHARAKUM	MENAL	that Allah has purified you
FAWAAHESHE	MAA	from indecencies, whether
ZAHARA MINHAA	WA MAA	open or secret, and from all
BATANA	WA MIN KULLE	suspitions, filth, all ill
RAYBATIN	WA	deeds, and ignominy. And
NAJAASATINWA		He has granted you the
DANIYYATIN	WA	pennon of the truth that
RAJAASATIN	WA	whoever foregoes shall
MANAHAKUM	RAAYATAL	have missed the right way
HAQQIL	LATEE MAN	and whoever lags behind
TAQADDAMAHAA	ZALLA	shall have slipped. He has
WA MAN TA-AKHKHARA		imposed the obedience to
A'NHAA	ZALLA WA	you upon all beings, be
FARAZA	TAA-A'TAKUM	them black or white. I also
A'LAA KULLE	ASWADIN	bear witness that you have
WA ABYAZIN.	WA ASH-	verily fulfilled your pledge
HADO ANNAKUM	QAD	and promise to Allah and
WAFAYTUM	BE-A'HDIL	carried out all that which
LAAHE WA ZIMMATEHI	WA	He stipulated on you in His
BE-KULLE MASH	TARATA	Book. You also called for
A'LAYKUM FEE	KETAABEHI	(following) His Path,
WA DA-A'WTUM	ELAA	exerted all your efforts in
SABEELEHI	WA ANFAZTUM	seeking His pleasure, led
TAA-QATAKUM	FEE	the beings to the course of
MARZAATEHI	WA	Prophethood and the paths
HAMALTOMUL	KHALAAA-	of the Divine Message, and
EQA	A'LAA MINHAAJIN	
NOBUWWATE	WA	
MASAALEKIR	RESAALATE	

WA SIRTUM FEEHE BE-
SEERATIL ANBEYAAA-E
WA MAZAAA-HEBIL
AWSEYAAA-E FALAM
YOTA' LAKUM AMRUN WA
LAM TOS-GHE ELAYKUM
OZONUN FA-SALAWAATUL
LAAHE A'LAA
ARWAAHEKUM WA
AJSAADEKUM.

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.

Then come in front of the holy tomb and say:

يَا بِي أَنْتَ وَ أُمِّي يَا حُجَّةَ اللَّهِ لَقَدْ
أَرْضَعْتَ بِثَدْيِ الْإِيمَانِ وَ فُطِمْتَ بِنُورِ
الْإِسْلَامِ وَ غُذِّيتَ بِرَدِّ الْيَقِينِ وَ
أَلْبِسْتَ حُلَلَ الْعِصْمَةِ وَ اصْطَفَيْتَ وَ
وَرَّثْتَ عِلْمَ الْكِتَابِ وَ لَقِيتَ فَضْلَ
الْخُطَابِ وَ أَوْضَحَ بِمَكَانِكَ مَعَارِفَ
التَّزْوِيلِ وَ عَوَّضَ التَّأْوِيلِ وَ سَلِمْتَ
إِلَيْكَ رَايَهُ الْحَقُّ وَ كَلَّمْتَ هِدَايَةَ الْخَلْقِ
وَ بُدِّ إِلَيْكَ عَهْدُ الْإِمَامَةِ وَ أَلَزِمْتَ
حِفْظَ الشَّرِيعَةِ. وَ أَشْهَدُ يَا مَوْلَايَ أَنَّكَ
وَقَّيْتَ بِشَرَائِطِ الْوَصِيَّةِ وَ قَضَيْتَ مَا
لَزِمَكَ مِنْ حَدِّ الطَّاعَةِ وَ تَخَصَّصْتَ بِأَعْبَاءِ
الْإِمَامَةِ وَ اخْتَدَيْتَ مِثَالَ النَّبِيِّ فِي
الصَّبْرِ وَ الاجْتِهَادِ وَ التَّصَيُّحَةِ لِلْعِبَادِ وَ
كَلَّمْتَ الْغَيْظَ وَ الْعَفْوَ عَنِ النَّاسِ وَ
عَزَمْتَ عَلَى الْعَدْلِ فِي الْبَرِيَّةِ وَ التَّصَفَّةِ
فِي الْقَضِيَّةِ وَ وَكَّدْتَ الْحُبَّ عَلَى الْأُمَّةِ
بِالدَّلَائِلِ الصَّادِقَةِ وَ الشَّوَاهِدِ النَّاطِقَةِ وَ
دَعَوْتَ إِلَى اللَّهِ بِالْحِكْمَةِ الْبَالِغَةِ وَ

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 HEDAAAYATAL
KHALQE WA NOBEZA
ELAYKA A'HDUL
EMAAMATE WA ULZIMTA
HIFZASH SHAREE-A'TE.
WA ASH-HADO YAA
MAWLAAYA ANNAKA
WAFAYTA BE-SHARAAA-
ETIL WASIYYATE WA
QAZAYTA MAA

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, O my master, that you met all the

الْمَوْعِظَةُ الْحَسَنَةُ. فَمُبْعَتٌ مِنْ تَقْوِيمِ
الزَّيْفِ وَ سَدِّ الثَّلَمِ وَ إِصْلَاحِ الْفَاسِدِ وَ
كُسْرِ الْمُعَانِدِ وَ إِحْيَاءِ السُّنَنِ وَ إِمَانَةِ
الْبَدْعِ حَتَّى فَارَقْتَ الدُّنْيَا وَ أَنْتَ شَهِيدٌ
وَ لَقِيتَ رَسُولَ اللَّهِ وَ أَنْتَ حَمِيدٌ
صَلَوَاتُ اللَّهِ عَلَيْكَ تَرَادُفٌ وَ تَزِيدٌ .

LAZEMAKA MIN HADDIT
TAA-A'TE WA NAHAZTA
BE-A-A'BAAA-IL
EMAAMATE WAH
TAZAYTA MESAALAN
NOBUWWATE FIS SABRE
WAL IJTEHADE WAN
NASEEHATE LIL-
E'BAADE WA KAZMIL
GHAYZE WAL A'FEW
A'NIN NAASE WA
A'ZAMTA A'LAL A'DLE
FIL BARIYYATE WAN
NASAFATE FIL
QAZIYYATE WA
WAKKADTAL HOJAJA
A'LAL UMMATE BID-
DALAAA-ELIS
SAADEQATE WASH
SHAWAAHEDIN
NAATEQATE WA DA-
A'WTA ELAL LAAHE BIL-
HIKMATIL BAALEGHATE
WAL MAW-E'ZATIL
HASANATE. FA-MONE'TA
MIN TAQWEEMIZ
ZAYGHE WA SADDIS
SALME WA ISLAAHIL
FAASEDE WA KASRIL
MO-A'ANEDE WA
EHYAAA-IS SONANE WA
EMAATATIL BEDA-E'
HATTAA FAARAQTAD
DUNYAA WA ANTA
SHAHEEDUN WA
LAQEETA RASOOLAL
LAAHE ANTA
HAMEEDUN
SALAWAATUL LAAHE
A'LAYKA TATARAADAFO
WA TAZEEDO.

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
 اتَّقَرْتُ إِلَى اللَّهِ جَلَّ وَ عَلَا بِالْخِلَافِ
 عَلَى الَّذِينَ عَذَرُوا بِكُمْ وَ نَكَلُوا بِيَعَتَكُمْ وَ
 جَحَدُوا وَلَا يَتَّكُمُ وَ أَنْكَرُوا مَنْزِلَتَكُمْ وَ
 خَلَعُوا رِبْقَةَ طَاعَتِكُمْ وَ هَجَرُوا أَسْبَابَ
 مَوَدَّتِكُمْ وَ تَقَرَّبُوا إِلَى فِرَاعَتِهِمْ بِالْبَرَاءَةِ
 مِنْكُمْ وَ الْأَعْرَاضِ عَنْكُمْ وَ مَنَعُوكُمْ مِنْ
 إِقَامَةِ الْخُدُودِ وَ اسْتِئْصَالِ الْجُحُودِ وَ
 شَعْبِ الصَّدْعِ وَ لَمَّ الشَّعْثِ وَ سَدَّ
 الْحَلَلِ وَ تَتَقَيَّفِ الْأَوْدِ وَ امْضَاءِ الْأَحْكَامِ
 وَ تَحْذِيبِ الْإِسْلَامِ وَ قَطْعِ الْأَنَامِ وَ
 أَرْهَجُوا عَلَيْكُمْ نَفْعَ الْخُرُوبِ وَ الْفِتَنِ وَ
 أَنْحُوا عَلَيْكُمْ سُيُوفَ الْأَحْقَادِ وَ هَتَكُوا
 مِنْكُمْ السُّنُورَ وَ ابْتَاعُوا بِخُمْسِكُمُ الْخُمُورَ
 وَ صَرَفُوا صَدَقَاتِ الْمَسَاكِينِ إِلَى
 الْمُضْحِكِينَ وَ السَّاخِرِينَ وَ ذَلِكَ بِمَا
 طَرَقَتْ لَهُمُ الْفَسَقَةُ الْغَوَاةُ وَ الْحَسَدَةُ
 الْبَغَاةُ أَهْلُ التَّكْثِ وَ الْعَدْرِ وَ الْخِلَافِ
 وَ الْمَكْرِ وَ الْقُلُوبِ الْمُتَنِينَةِ مِنْ قَدَرِ
 الشِّرْكِ وَ الْأَجْسَادِ الْمُشْحَنَةِ مِنْ دَرَنِ
 الْكُفْرِ الَّذِينَ أَصَبُوا عَلَى الْبِقَاقِ وَ أَكْبُوا
 عَلَى عَلَائِقِ الشِّتَاقِ فَلَمَّا مَضَى
 الْمُصْطَلَفِيُّ صَلَوَاتُ اللَّهِ عَلَيْهِ وَ إِلَيْهِ
 اخْتَضَفُوا الْعِزَّةَ وَ انْتَهَزُوا الْفُرْصَةَ وَ
 انْتَهَكُوا الْحُرْمَةَ وَ غَادَرُوهُ عَلَى فِرَاشِ
 الْوَفَاةِ وَ أَسْرَعُوا لِنَقْضِ الْبَيْعَةِ وَ مُخَالَفَةِ
 الْمَوَائِثِ الْمَوْكَدَةِ وَ خِيَانَةِ الْأَمَانَةِ
 الْمَعْرُوضَةِ عَلَى الْجِبَالِ الرَّاسِيَةِ وَ أَبَتْ

YAA SAADATEE YAA
 AALA RASOOLIL LAHE
 INNEE BEKUMK
 ATAQARRABO ELAL
 LAHE 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 HOROUBE WAL
 FETANE WA ANHOO
 A'LAYKUM SOYOOFAL
 AHQAADE WA HATAKOO
 MINKOMUS SOTOORA
 WAB TAA-O'O
 BEKHOMOSEKOMUL
 KHOMOORA WA
 SARAFOO SADAQAATIL

O my masters! O
 Household of Allah's
 Messenger! In your names
 do I seek nearness to Allah
 the All-Majestic and All-
 Elevated by dissenting from
 those who betrayed you,
 breached their allegiance to
 you, denied your
 leadership, renounced your
 position, gave up their
 obedience to you,
 abandoned the love for
 you, curried favor with
 their tyrant rulers through
 disavowing and rejecting
 you, prevented you from
 carrying out the religious
 laws, eradicating atheism,
 setting right the split,
 rejoining the scattered,
 meeting the deficiency,
 straightening the
 crookedness, executing the
 divine laws, refining Islam,
 and restraining sins; they
 stirred up the dust of wars
 and seditions against you,
 unsheathed the swords of
 malice against you, rent
 your coverings, bought
 wines with the khumus levy
 that is decided for you
 exclusively, and paid the
 alms that are decided for
 the poor to the clowns and
 jokers. All that was because
 of the urging practices of
 the licentious, the aberrant,

أَنْ تَحْمِلَهَا وَ حَمَلَهَا الْإِنْسَانُ الظُّلُومُ
 الْجَهْلُ ذُو الشِّقَاقِ وَ الْعِزَّةُ بِالْأَنَامِ
 الْمُؤَلِّمَةُ وَ الْأَنَفَةُ عَنِ الْإِقْيَادِ لِحَمِيدِ
 الْعَاقِبَةِ. فَحَثِرَ سِفْلَةَ الْأَعْرَابِ وَ بَقَايَا
 الْأَحْزَابِ إِلَى دَارِ السُّبُوتِ وَ الرِّسَالَةِ وَ
 مَهْمِطِ الْوُحْيِ وَ الْمَلَائِكَةِ وَ مُسْتَقَرِّ
 سُلْطَانِ الْوِلَايَةِ وَ مَعْدِنِ الْوَصِيَّةِ وَ
 الْخِلَافَةِ وَ الْإِمَامَةِ حَتَّى نَقُضُوا عَهْدَ
 الْمُصْطَفَى فِي آخِيهِ عِلْمِ الْهُدَى وَ الْمُبَيِّنِ
 طَرِيقِ النَّجَاتِ مِنْ طُرُقِ الرَّدَى وَ
 جَرَحُوا كَيْدَ خَيْرِ الْوَرَى فِي ظُلْمِ ابْنَتِهِ وَ
 اضْطَلَّاهُ حَبِيبَتِهِ وَ اهْتَضَمَ غَيْرَتَهُ بَضْعَةً
 لَحْمِهِ وَ فَلَذَةً كَيْدِهِ وَ خَذَلُوا بَعْلَهَا وَ
 صَعَّرُوا قَدْرَهُ وَ اسْتَحْلَوْا مَحَارِمَهُ وَ
 قَطَعُوا رَحِمَهُ وَ أَنْكَرُوا أُخُوَّتَهُ وَ هَجَرُوا
 مَوَدَّتَهُ وَ نَقَضُوا طَاعَتَهُ وَ جَحَدُوا وَلَايَتَهُ
 وَ أَطْمَعُوا الْعَبِيدَ فِي خِلَافَتِهِ وَ قَادُوهُ
 إِلَى بَيْعَتِهِمْ مُضِلَّتَهُ سَيُوفَهَا مُقْذِعَةً أَسْتَنَّتَهَا
 وَ هُوَ سَاخِطُ الْقَلْبِ هَائِجُ الْعَصَبِ
 شَدِيدُ الصَّبْرِ كَاطِمُ الْغَيْظِ يَدْعُوهُ إِلَى
 تَبِعَتِهِمُ النَّبِيُّ عَمَّ شَوْمُهَا الْإِسْلَامُ وَ
 زَرَعَتْ فِي قُلُوبِ أَهْلِهَا الْأَنَامَ وَ عَقَّتْ
 سَلَامَتَهَا وَ طَرَدَتْ مَثَدَادَهَا وَ نَفَتْ
 جُنْدَهَا وَ فَتَقَتْ بَطْنَ عَمَارِهَا وَ حَرَفَتْ
 الْقُرْآنَ وَ بَدَّلَتْ الْأَحْكَامَ وَ غَيَّرَتْ الْمَقَامَ
 وَ أَبَا حَتِ الْخُمْسَ لِلطُّلُقَاءِ وَ سَلَطَتْ
 أَوْلَادَ اللَّعْنَاءِ عَلَى الْفُرُوجِ وَ خَلَطَتْ
 الْحَلَالَ بِالْحَرَامِ وَ اسْتَحَقَّتْ بِالْإِيمَانِ وَ

MASAAKEENE ELAL
 MUZHEKEENA WAS
 SAAKHEREENA WA
 ZAALEKA BEMAA
 TARRAQAT LAHOMUL
 FASAQATUL GHOWAATO
 WAL HASADATUL
 BOGHAATO AHLUN
 NAKSE WAL GHADRE
 WAL KHELAAFE WAL
 MAKRE WAL QOLOOBIL
 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 WAFATE
 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

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 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 bedridden 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

الْإِسْلَامَ وَ هَدَمَتِ الْكَعْبَةَ وَ آغَارَتْ
 عَلَى دَارِ الْهَجْرَةِ يَوْمَ الْحَزَّةِ وَ انْبَرَزَتْ
 بَنَاتُ الْمُهَاجِرِينَ وَ الْأَنْصَارِ لِلتَّكَالِ وَ
 السَّوَةِ وَ الْبَسْتُهُنَّ ثَوْبَ الْعَارِ وَ
 الْفَضِيحَةَ وَ رَحَّصَتْ لِأَهْلِ الشُّبْهَةِ فِي
 قَتْلِ أَهْلِ بَيْتِ الصَّفْوَةِ وَ إِبَادَةِ نَسْلِهِ وَ
 اسْتَيْصَالَ شَافِيَةِ وَ سَبِي حَرَمِهِ وَ قَتْلِ
 أَنْصَارِهِ وَ كَسْرِ مِنْبَرِهِ وَ قَلْبِ مَفْخَرِهِ وَ
 اخْتِفَاءِ دِينِهِ وَ قَطْعِ ذِكْرِهِ يَا مَوَالِي فَلَوْ
 عَايَنَكُمُ الْمُصْطَفَى وَ سِهَامَ الْأُمَّةِ مُعْرِقَهُ
 فِي أَكْبَادِكُمْ وَ رِمَاحَهُمْ مُشْرِعَةً فِي خُحُورِكُمْ
 وَ سُيُوفَهَا مُؤَلَعَةً فِي دِمَائِكُمْ يَشْفِي أَبْنَاءَ
 الْعَوَاهِرِ عَلَيَّلَ الْفُسُقِ مِنْ وَرَعِكُمْ وَ
 عَيْطَ الْكُفْرِ مِنْ إِيْمَانِكُمْ وَ أَنْتُمْ بَيْنَ صَرِيحٍ
 فِي الْمِحْرَابِ قَدْ فُلِقَ السَّيْفُ هَامَتُهُ وَ
 شَهِيدٍ فَوْقَ الْجَنَازَةِ قَدْ شُكَّتْ أَكْفَانُهُ
 بِالسَّهَامِ وَ قَتِيلٍ بِالْعَرَاءِ قَدْ رُفِعَ فَوْقَ
 الْقَنَازَةِ رَأْسُهُ وَ مُكْبَلٍ فِي السِّجْنِ قَدْ
 رُصِّتْ بِالْحَدِيدِ أَعْصَاؤُهُ وَ مَسْمُومٍ قَدْ
 قُطِعَتْ بِجُرْعِ السَّمِّ أَمْعَاؤُهُ وَ شَمْلُكُمْ
 عِبَادِيَدَ ثَغْنِيهِمُ الْعَبِيدُ وَ أَبْنَاءُ الْعَبِيدِ.
 فَهَلِ الْيَحْنُ يَا سَادِقِي إِلَّا الَّتِي لَرَمْتَكُمْ وَ
 الْمَصَائِبُ إِلَّا الَّتِي عَمَّتْكُمْ وَ الْفَجَائِعُ إِلَّا
 الَّتِي حَصَّشَكُمْ وَ الْقَوَارِعُ إِلَّا الَّتِي طَرَقَتْكُمْ
 صَلَوَاتُ اللَّهِ عَلَيْكُمْ وَ عَلَى أَرْوَاحِكُمْ وَ
 أَجْسَادِكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

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
 MUSTAFAA FEE
 AKHEEHE A'LAMIL
 HODAA WAL
 MOBAYYENE TAREEQIN
 NAJAATE MIN TOROQIR
 RADAA WA JARAHOO
 KABEDA KHAYRIL
 WARAA FEE ZULMIB
 NATEHI WAZ-TEHADE
 HABEEBATEHI WAH
 TEZAAME A'ZEEZATEHI
 BAZ-A'TE LAHMEHI WA
 FILZATE KABEDEHI WA
 KHAZALOO BA'LAHAA
 WA SAGH-GHAROO
 QADRAHU WAS
 TAHALLOO
 MAHAAREMAHU WA
 QATA-O'O RAHEMAHU
 WA ANKAROO
 OKHUWWATAHU WA
 HAJAROO
 MAWADDATAHU WA
 NAQAZOO TAA-A'TAHU

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 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

WA JAHADOO him, denied his leadership
 WELAAYATAHU WA (over them), gave even the
 ATMA-U'L A'BEEDA FEE slaves the opportunity to
 KHELAAFATEHI WA seize his position of
 QAADOOHO ELAA BAY- leadership, and led him to
 A'TEHIM MUSLETATAN swear allegiance to them
 SOYOOFAHAA MUQZE- under unsheathed swords
 A'TAN ASINNATAHAA WA and directed spears while
 HOWA SAAKHETUL he was extremely irritated
 QALBE HAAA-EJUL and enormously wrathful,
 GHAZABE SHADEEDUS but very patient and self-
 SABRE KAAZEMUL possessed. They were
 GHAYZE YAD-O'ONAHU asking him to swear
 ELAA BAY-A'THEMUL allegiance to their rulership
 LATEE A'MMA whose misfortune
 SHOOMOHAL ISLAAMA prevailed in Islam
 WA ZARA-A'T FEE absolutely and planted sins
 QOLOOBE AHLEHAL in the hearts of the
 AASAAMA WA A'QQAT Muslims. They therefore
 SALMAANAHAA WA acted insubordinately
 TARADAT MIQDAADAHAA towards Salmaan, banished
 WA NAFAT JUNDOBAHAA al-Miqdaad, exiled Jundub,
 WA FATAQAT BATNA tore the abdomen of
 A'MMAAREHAA WA Ammaar, distorted the
 HARRAFATIL QURAANA (true interpretation of the)
 WA BADDALATIL Qur'an, misrepresented the
 AHKAAMA WA religious laws, changed the
 GHAYYARATIL place of al-Maqaam, gave
 MAQAAAMA WA free hand to the Released
 ABAAHATIL KHOMOSA Ones to dispose of the
 LIT-TOLAQAAA-E WA khumus tax, set up the
 SALLATAT AWLAADAL descendants of the
 LO-A'NAAA-E A'LAL accursed ones as absolute
 FOROOJE WA rulers over the honors and
 KHALATATIL HALAALE blood (of Muslims),
 BIL-HARAAME WAS intermixed the lawful with
 TAKHAFFAT BIL- the unlawful, belittled faith
 EEMAANE WAL ISLAAME and Islam, demolished the
 WA HADAMATIL KA'BATE (Holy) Ka'bah, raided the
 WA AGH-RAT A'LAA
 DAARIL HIJRATE
 YAWMAL HARRATE WA

ABRAZAT	BANAATIL	abode of the (Holy
MOHAAJEREENA	WAL	Prophet's) immigration on
ANSAARE	LIN-NAKAALE	the day of al-Harrah Raid,
WAS-SAW-ATE	WA	subjected the daughters of
ALBASATHUNNA		the emigrants and the
SAWBAL	A'ARE	supporters to punishment
FAZEEHATE	WA	and humiliation, caused
KHASAT	LE-AHLISH	them to dress the garments
SHUB-HATE	FEE	of disgrace and scandal,
AHLE	BAYTIS	and allowed the suspicious
SAFWATE		people to massacre the
WA	EBAADATE	choice Household (of the
NASLEHI		Holy Prophet), to eradicate
WAS	TEESAAL	his (i.e. the Holy Prophet)
SHAA-		offspring, to eliminate his
FATEHI	WA	progeny, to capture his
SABEE		harem, to kill his
HARAMEHI	WA	supporters, to destroy his
QATLE		minbar, to turn over his
ANSAAREHI	WA	object of pride, to conceal
KASRE		his religion, and to cut off
MINBAREHI	WA	his mention. O my masters,
QALBE		had the Chosen Prophet
MAFKHAREHI	WA	seen how the lances of the
IKHFAA-E	DEENEHI	community (of him) were
WA		infixes in your hearts, how
QAT-E'	ZIKREHI	their spears were inserted
YAA		into your throats, and how
MAWAALIYYA	FALAW	their swords are covered
A'AYANAKOMUS		with your blood, while the
MUSTAFAA	WA	sons of whores were
SEHAAMAL	UMMATE	quenching their thirst of
MUGHREQATUN	FEE	licentiousness from your
AKBAADEKUM	WA	godliness, their thirst of
REMAAHOHUM	MUSHRA-	atheism from your faith,
A'TUN	FEE	and one of you was thrown
NOHOOREKUM	WA	down in the niche while his
SOYOOFHAA	MOOLA-	head is split by sword,
A'TUN	FEE	another one was martyred
DEMAA-EKUM		
YASHFEE	ABNAAA-UL	
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
 TUFNEEHMUL E'BAADO
 WA ABNAAA-UL
 A'BEDE. FAHALIL
 MEHANO YAA SAADATEE
 ILLAL LATEE
 LAZEMATKUM WAL
 MASAAA-EBO ILLAL
 LATEE A'MMATKUM WAL
 FAJAA-YE-O' ILLAL
 LATEE KHAASATKUM
 WAL QAWAA-RE-O' ILLAL
 LATEE TARAQATKUM
 SALAWAATUL LAAHE
 A'LAYKUM WA A'LAA
 ARWAAHEKUM WA
 AJSAADEKUM WA
 RAHMATUL LAAHE WA
 BARAKAATOH.

and during his funeral procession arrows heavily stuck his coffin, another one was slain and his 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:

يَا بِي وَ أُمِّي يَا آلَ الْمُصْطَفَى إِنَّا لَا نَمْلِكُ
 إِلَّا أَنْ نَطُوفَ حَوْلَ مَشَاهِدِكُمْ وَ نُعْزِي
 فِيهَا أَرْوَاحَكُمْ عَلَى هَذِهِ الْمَصَائِبِ
 الْعَظِيمَةِ الْحَالَةِ بِفَنَائِكُمْ وَ الرِّزَايَا الْجَلِيلَةَ
 النَّازِلَةَ بِسَاحَتِكُمُ الَّتِي أَثْبَتَتْ فِي قُلُوبِ
 شَيْعَتِكُمُ الْقُرُوحَ وَ أَوْرَثَتْ أَكْبَادَهُمْ

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

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

الْجُرُوحَ وَ زَرَعَتْ فِي صُدُورِهِمُ
 الْغُصَصَ فَتَحْنُ نُشْهَدُ اللَّهَ أَنَّا قَدْ
 شَارَكْنَا أَوْلِيَاءَكُمْ وَ أَنْصَارَكُمْ الْمُتَقَدِّمِينَ فِي
 إِزَاقَةِ دِمَاءِ التَّائَكِينَ وَ الْقَاسِطِينَ وَ
 الْمَارِقِينَ وَ قَتَلَةَ أَبِي عَبْدِ اللَّهِ سَيِّدِ
 شَبَابِ أَهْلِ الْجَنَّةِ يَوْمَ كَرْبَلَاءَ بِالْيَتَابِ
 وَ الْقُلُوبِ وَ النَّاسِ عَلَى قَوْتِ تِلْكَ
 الْمَوَاقِفِ الَّتِي حَضَرُوا لِنُصْرَتِكُمْ وَ عَلَيْكُمْ
 مِنَّا السَّلَامُ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

BE-FENAAA-EKUM WAR
 RAZAAYAL JALEELATIN
 NAAZELATE
 BESAAHATEKOMUL LATEE
 ASBATAT FEE QOLOOBE
 SHEE-A'TEKOMUL
 QOROOHA WA AWRASAT
 AKBAADAHOMUL
 JOROOHA WA ZARA-A'T
 FEE SODOOREHEMUL
 GHOSASA FA-NAHNO
 NUSH-HEDUL LAAHA
 ANNAA QAD
 SHAARAKNAA
 AWLEYAAA-AKUM WA
 ANSAARAKOMUL
 MOTAQADDEMEENA FEE
 ERAAQATE DEMAAA-IN
 NAAKESEENA WAL
 QAASETEENA WAL
 MAAREQEENA WA
 QATALATE ABEE A'BDIL
 LAAHE SAYYEDE
 SHABAABE AHLIL
 JANNATE YAWMA
 KARBALAAA-A BIN-
 NIYYAATE WAL QOLOOBE
 WAT TA-ASSOFE A'LAA
 FAWTE TILKAL
 MAWAAQEFIL LATEE
 HAZAROO
 LENUSRATEKUM WA
 A'LAYKUM MINNAS
 SALAAMO WA RAHMATUL
 LAAHE WA BARAKAATOH.

your souls for such grave misfortunes that afflicted you and unbearable hardships that distressed you; such hardships that fixed wounds in the hearts of your adherents, installed injuries in their interiors, and implanted pains in their chests. So, we ask Allah to witness for us that we have participated with your allies and supporters who passed in time, in the bloodshed of the preachers, the wrongdoers, and the apostates and of those who slain Abu Abdullah the chief of the youth of Paradise, peace be upon him on that day in Karbala yet in intentions and hearts and in feeling sorry for missing these situations that your allies and supporters witnessed and backed you. Peace from us be upon you. Allah's mercy and blessings, too, be upon you.

Then stand between the tomb and the Qiblah direction and say the following words:

اَللّٰهُمَّ يَا ذَا الْقُدْرَةِ الَّتِي صَدَرَ عَنْهَا الْعَالَمُ
 مُكَوَّنًا مَبْرُوءًا عَلَيْهَا مَقْطُورًا تَحْتَ ظِلِّ

ALLAAHUMMA YAA ZAL
 QUDRATIL LATEE
 SADARA A'NHAL

O Allah! O Lord of the power due to which the world has been brought

الْعَظَمَةَ فَتَطَلَّتْ شَوَاهِدُ صُنْعِكَ فِيهِ
 بِأَنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ مُكَوَّنُهُ وَ
 بَارِئُهُ وَ فَاطِرُهُ ابْتَدَعْتَهُ لَا مِنْ شَيْءٍ وَ
 لَا عَلَى شَيْءٍ وَ لَا فِي شَيْءٍ وَ لَا
 لَوْحَشَةٍ دَخَلْتَ عَلَيْكَ إِذْ لَا غَيْرَكَ وَ لَا
 حَاجَةً بَدَثَ لَكَ فِي تَكْوِينِهِ وَ لَا
 لِمَسْتَعَانَةٍ مِنْكَ عَلَى مَا تَخْلُقُ بَعْدَهُ بَلْ
 أَنْشَأْتَهُ لِيَكُونَ دَلِيلًا عَلَيْكَ بِأَنَّكَ بَائِرٌ
 مِنَ الصُّنْعِ فَلَا يُطْبِقُ الْمُنْصِفُ لِعَقْلِهِ
 انْكَارَكَ وَ الْمُؤَسُّومُ بِصَحَّةِ الْمَعْرِفَةِ
 جُحُودَكَ. أَسْأَلُكَ بِشَرَفِ الْإِخْلَاصِ فِي
 تَوْحِيدِكَ وَ حُرْمَةِ التَّعَلُّقِ بِكِتَابِكَ وَ
 أَهْلِ بَيْتِ نَبِيِّكَ أَنْ تُصَلِّيَ عَلَى أَدَمَ
 بَدِيعِ فِطْرَتِكَ وَ بِكَرِّ حُجَّتِكَ وَ لِسَانِ
 قُدْرَتِكَ وَالْخَلِيفَةِ فِي بَسِيطَتِكَ وَ عَلَى
 مُحَمَّدٍ الْخَالِصِ مِنْ صَفَوَاتِكَ وَ
 الْفَاحِصِ عَنْ مَعْرِفَتِكَ وَ الْغَائِصِ
 الْمَأْمُونِ عَلَى مَكْنُونِ سِرِّتِكَ بِمَا
 أَوْلَيْتَهُ مِنْ نِعْمَتِكَ بِمَعُونَتِكَ وَ عَلَى مَنْ
 بَيْنَهُمَا مِنَ التَّيِّبِينَ وَ الْمَكْرُمِينَ وَ
 الْأَوْصِيَاءِ وَ الصَّادِقِينَ وَ أَنْ تَهَبِنِي
 لِإِمَامِنِي هَذَا.

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

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

QUDRATEKA	WAL	representative of You on
KHALEEFATE	FEE	Your lands and upon
BASEETATEKA WA A'LAA		Muhammad the choicest of
MOHAMMADENIL		Your choice, the evidence
KHAALESE	MIN	on the recognition of You,
SAFWATEKA	WAL	the profound, and the
FAAHESE	A'N	trustee on Your most
MA'REFATEKA	WAL	hidden secrets due to Your
GHAA-ESIL MAAMOONE		grace that You have
A'LAA MAKNOONE		bestowed upon him out of
SAREERATEKA	BEMAA	Your aid; and (send
AWLAYTAHU	MIN	blessings) upon the
NE'MATEKA	BE-MA-	Prophets, the honored
O'ONATEKA WA A'LAA		ones, the Prophets'
MAN BAYNAHOMAA		successors, and the truthful
MENAN NABIYYEENA WAL		ones who came between
MOKARRAMEENA	WA	these two; and to forgive
AWSEYAAA-E	WAS	me for the sake of this
SIDDEEQEENA	WA AN	Imam, my leader.
TAHABANEE	LE-	
EMAAMEE HAAZAA.		

Then put your cheek on the pure tomb and say the following supplicatory words:

اللَّهُمَّ بِمَحَلِّ هَذَا السَّيِّدِ مِنْ طَاعَتِكَ وَ	ALLAAHUMMA	BE-	O Allah! (I beseech You) by
بِمَنْزِلَتِهِ عِنْدَكَ لَا تُخَيِّرْ بَيْنِي فَجَاءَةً وَ لَا	MAHHALLE	HAAZAS	the position of this chief as
تَحْرِمْنِي تَوْبَةً وَ ارْزُقْنِي الْوَرَعَ عَنْ	SAYYEDE	MIN TAA-	regards his obedience to
مَحَارِمِكَ دِينًا وَ دُنْيَا وَ اشْغَلْنِي بِالْآخِرَةِ	A'TEKA	WA BE-	You and by the rank of him
عَنْ طَلَبِ الْأُولَى وَ وَقَفْنِي لِمَا تُجِبُّ وَ	MANZELATEHI	I'NDAKA	with You, do not grasp my
تَرْضَى وَ جَبْنِي اتِّبَاعَ الْهَوَى وَ الْإِعْتِرَازَ	LAA TOMITNEE	FUJ-ATAN	soul suddenly, do not
بِالْأَبَاطِيلِ وَ الْمُنَى. اللَّهُمَّ اجْعَلِ السِّدَادَ	WA LAA TAHRIMNEE		deprive me of repentance,
فِي قَوْلِي وَ الصَّوَابَ فِي فِعْلِي وَ	TAWBATAN	WAR ZUQNIL	make me stop at the
الصِّدْقَ وَ الْوَفَاءَ فِي صَمَائِي وَ وَعْدِي وَ	WARA-A'	A'N	worldly and religious
الْحِفْظَ وَ الْإِيْتِاسَ مَقْرُونَيْنِ بَعْدِي وَ	MAHAAREMEKA	DEENAN	matters that You have
عَقْدِي وَ الْإِرَّ وَ الْإِحْسَانَ مِنْ شَأْنِي وَ	WA DUNYAA	WASH	deemed forbidden, make
خُلُقِي وَ اجْعَلِ السَّلَامَةَ لِي شَامِلَةً وَ	GHALNEE	BIL-	my engagement in the
الْعَافِيَةَ لِي مُحِيطَةً مُتَقَنَةً وَ لَطِيفَ	AAKEHRATE	A'N TALABIL	affairs of my Next World
	OOLAA	WA WAFFIQNEE	distract me from the affairs
	LEMAA	TOHIBBO	of this worldly life, lead me
	TARZAA	WA JANNIBNIT	successfully to all that
	TEBAA-A'L	HAWAA WAL	which You please and like,
	IGHTERAARA	BIL-	and keep me away from
	ABAATEELE	WAL MONAA.	

صُنْعِكَ وَ عَوْنِكَ مَصْرُوفًا إِلَيَّ وَ حُسْنِ
تَوْفِيقِكَ وَ يُسْرَكَ مَوْفُورًا عَلَيَّ وَ أَحْيَيْنِ
يَا رَبِّ سَعِيدًا وَ تَوْقِنِي شَهِيدًا وَ
طَهِّرْنِي لِلْمَوْتِ وَ مَا بَعْدَهُ. اَللّٰهُمَّ وَ
اجْعَلِ الصَّحَّةَ وَ الثَّوَرَ فِي سَمْعِي وَ
بَصَرِي وَ الْحِدَّةَ وَ الْخَيْرَ فِي طُرُقِي وَ
الْهُدَى وَ الْبَصِيرَةَ فِي دِينِي وَ مَذْهَبِي وَ
الْمِيزَانَ أَبَدًا نَضَبَ عَيْنِي وَ الذِّكْرَ وَ
الْمَوْعِظَةَ شِعَارِي وَ دِتَارِي وَ الْفِكْرَةَ وَ
الْعِبْرَةَ أُنْسِي وَ عِمَادِي وَ مَكْنَ الْبَقِيْنَ
فِي قَلْبِي وَ اجْعَلْهُ أَوْثَقَ الْأَشْيَاءِ فِي
نَفْسِي وَ اَلْغِنِهِ عَلَى رَأْيِي وَ عَزْمِي وَ
اجْعَلِ الْأَرْشَادَ فِي عَمَلِي وَ التَّسْلِيمَ
لَأَمْرِكَ مِهَادِي وَ سَنَدِي وَ الرِّضَا
بِقَضَائِكَ وَ قَدْرِكَ أَقْصَى عَزْمِي وَ
نَحَائِي وَ أَبْعَدَ هَمِّي وَ غَائِبِي حَتَّى لَا
أَتَّعِي أَحَدًا مِنْ خَلْقِكَ بِدِينِي وَ لَا
أَطْلُبَ بِهِ غَيْرَ آخِرَتِي وَ لَا أَسْتَدْعِي
مِنْهُ إِطْرَآئِي وَ مَدْحِي وَ اجْعَلْ خَيْرَ
الْعَوَاقِبِ عَاقِبَتِي وَ خَيْرَ الْمَصَائِرِ
مَصِيرِي وَ أَنْعَمَ الْعَيْشِ عَيْشِي وَ أَفْضَلَ
الْهُدَى هُدَايَ وَ أَوْفَرَ الْحُطُوطِ حَظِّي
وَ أَخْزَلَ الْأَقْسَامِ قِسْمِي وَ نَصِيْبِي وَ
كُنْ لِي يَا رَبِّ مِنْ كُلِّ سُوءٍ وَّيْلًا وَ إِلَى
كُلِّ خَيْرٍ دَلِيلًا وَ قَائِدًا وَ مِنْ كُلِّ بَاغٍ وَ
حَسُوْدٍ ظَهِيْرًا وَ مَايَعًا. اَللّٰهُمَّ بِكَ
اعْتِدَادِي وَ عِصْمَتِي وَ نَيْتِي وَ تَوْفِيقِي
وَ حَوْلِي وَ قُوَّتِي وَ لَكَ مَحْيَايَ وَ

ALLAAHUMMAJ A'LIS
SEDAADA FEE QAWLEE
WAS 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
YUSRKA MAWFOORAAN
A'LAYYA WA AHYENEE
YAA RABBE SA-E'EDAN
WA TAWAFFANEE
SHAHEEDANWA
TAHHIRNEE LIL-MAWTE
WA MAA BA'DAHU.
ALLAAHUMMA WAJ A'LIS
SEHHATA 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

following my own whims
and being seduced by
abortive acts and 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

مَمَاتِي وَ فِي قَبْصَتِكَ سُكُونِي وَ حَرَكَتِي
وَ بَعْرُوتِكَ الْوُثْقَى اسْتِمْسَاكِي وَ وُضْلَتِي
وَ عَلَيْكَ فِي الْأُمُورِ كُلِّهَا اعْتِمَادِي وَ
تَوَكُّلِي وَ مِنْ عَذَابِ جَهَنَّمَ وَ مَبِيسَ سَقَرِ
نَجَاتِي وَ خَلَاصِي وَ فِي دَارِ آمْنِكَ وَ
كَرَامَتِكَ مَنَوَايَ وَ مُتَقَلَّبِي وَ عَلَى آيِدِي
سَادَاتِي وَ مَوَالِيِّ آلِ الْمُضْطَلَّيْ قُوزِي وَ
فَرَجِي. اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ
مُحَمَّدٍ وَ اغْفِرْ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ
الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ وَ اغْفِرْ لِي وَ
لِوَالِدَيَّ 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 اللهِ وَ
بَرَكَاتُهُ.

E'MAADEE WA MAKKENIL
YAQEENA FEE QALBEE
WAJ A'LHO AWSAQAL
ASH-YAAA-E FEE NAFSEE
WA AGH-LIBHO A'LAA
RAAYEE WA A'ZMEE WAJ
A'LIL IRSHAADA FEE
A'MALEE WAT TASLEEMA
LE-AMREKA MEHAADDEE
WA SANADEE WAR
REZAA BE-QAZAAA-EKA
WA QADAREKA AQSA
A'ZMEE WA NEHAAYATEE
WA AB-A'DA HAMMEE WA
GHAAYATEE HATTAA LAA
ATTAQEYA AHADAN MIN
KHALQEKA BE-DEENEE
WA LAA ATLOBA BEHI
GHAYRA AAKHERATEE
WA LAA AS-TAD-E'YA
MINHO ITRAAA-EE WA
MADHEE WAJ A'L
KHAYRAL A'WAAQEBE
A'AQEBATEE WA
KHAYRAL MASAAYERE
MASEEREE WA AN-A'MAL
A'YSHE A'YSHEE WA AF-
ZALAL HODAA HODAA
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

lessons (from others) to be my entertainment and basis, make my heart open it 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 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

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'
 TEMAADDEE WA
 TAWAKKOLEE WA MIN
 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
 MUSTAFEE 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 QALLADANEE
 YADAN MENAL
 MOAMENEENA WAL
 MOAMENAATE INNAKA
 ZOO FAZLIN A'ZEEMIN
 WAS SALAAMO A'LAYKA
 WA RAHMATUL LAAHE

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 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

WA BARAKAATOH.

Allah's mercy and blessings
be upon you.¹**(6) Sixth Ziyaarat-e-Jaameah**

This ziyaarat is for taking oath of allegiance (يَبْعَثُ) 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 لَائِدًا بِكَ وَ قَاصِدًا إِلَيْكَ أُجِدُّ مَا
أَخَذَهُ اللَّهُ عَزَّ وَ جَلَّ لَكُمْ فِي رَقَبَتِي مِنْ
الْعَهْدِ وَ الْمِيثَاقِ بِالْوِلَايَةِ لَكُمْ وَ الْبَرَاءَةِ مِنْ
أَعْدَائِكُمْ مُعْتَرِفًا بِالْفُرْصِ 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.

Then keep your hand on the holy grave and say:

هَذِهِ يَدٌ مُصَافَقَةٌ لَكَ عَلَى الْبَيْعَةِ الْوَاجِبَةِ
عَلَيْنَا فَأَقْبَلْ ذَلِكَ مِنِّي يَا إِمَامِي فَقَدْ
زُرْتُكَ وَ أَنَا مُعْتَرِفٌ بِحَقِّكَ مَعَ مَا أَلَزَمَ
اللَّهُ سُبْحَانَهُ وَ تَعَالَى مِنْ نُصْرَتِكَ وَ هَذِهِ
يَدِي عَلَى مَا أَمَرَ اللَّهُ عَزَّ وَ جَلَّ بِهِ مِنْ
مُؤَالَاتِكُمْ وَ الْأَفْرَارِ بِالْمُفْتَرَضِ مِنْ طَاعَتِكُمْ
وَ الْبَرَاءَةِ مِنْ أَعْدَائِكُمْ وَ السَّلَامُ عَلَيْكُمْ وَ
رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.

HAAZEHI YADO
MUSAAFEQATUN LAKA
A'LAL BAYA'TIL
WAAJEBATE A'LAYNAA
FAQ-BAL ZAALEKA
MINNEE YAA EMAAMEE
FAQAD ZURTOKA WA
ANAA MO'TAREFUN BE-
HAQQEKA MA-A' MAA
ALZAMAL LAAHO
SUBHAANAHU WA TA-
A'ALAA MIN NUSRATEKA

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 –

¹ Misbaah al-Zaer, p. 46; al-Mazaar al-Kabeer, p. 291; Behaar al-Anwaar, vol. 102, p. 162

WA HAAZEHI YADEE A'LAA
 MAA AMARAL LAAHO
 A'ZZA WA JALLA BEHI MIN
 MOWAALAATEKUM WAL
 IQRAARE BIL-MUFTARAZE
 MIN TAA-A'TEKUM WAL
 BARAAA-ATE MIN A-
 A'DAAA-EKUM WAS
 SALAAMO A'LAYKUM WA
 RAHMATUL LAAHE WA
 BARAKAATOH.

Mighty and Majestic be
 He – has ordered it by
 means of declaring loyalty
 to you and acknowledged
 by imposing your
 obedience and the
 disavowal of your
 enemies, peace be on you
 and Allah's mercy and
 blessings be upon you.

Then kiss the holy enshrine and say:

يَا سَيِّدِي وَ مَوْلَايَ وَ إِمَامِي وَ
 الْمُفْتَرَضَ طَاعَتُهُ أَشْهَدُ أَنَّكَ بَقِيتَ عَلَى
 الْوَفَاءِ بِالْوَعْدِ وَ الدَّوَامِ عَلَى الْعَهْدِ وَ قَدْ
 سَلَفَ مِنْ جَمِيلٍ وَعْدَكَ لِمَنْ زَارَ قَبْرَكَ
 مَا أَنْتَ الْمَرْجُوُّ لِلْوَفَاءِ بِهِ وَ الْمُؤَمَّلِ
 لِتَمَامِهِ وَ قَدْ قَصَدْتُكَ مِنْ بَلَدِي وَ
 جَعَلْتُكَ عِنْدَ اللَّهِ مُعْتَمِدِي فَحَقِّقْ ظَنِّي
 وَ مُخَيَّلَتِي فِيكَ صَلَوَاتُ اللَّهِ عَلَيْكَ وَ
 سَلِّمْ تَسْلِيمًا. اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ
 بِزِيَارَتِي إِيَّاهُ وَ أَرْجُو مِنْكَ النِّجَاةَ مِنْ
 النَّارِ وَ بِأَنَائِهِ وَ ابْتِنَائِهِ صَلَوَاتُ اللَّهِ
 عَلَيْهِمْ رَضِينَا بِهِمْ أَيْمَةً وَ سَادَةً وَ قَادَةً.
 اللَّهُمَّ ادْخِلْنِي فِي كُلِّ خَيْرٍ ادْخَلْتُهُمْ فِيهِ
 وَ أَخْرِجْنِي مِنْ كُلِّ شَوْءٍ أَخْرَجْتُهُمْ مِنْهُ
 وَ اجْعَلْنِي مَعَهُمْ فِي الدُّنْيَا وَ الْآخِرَةِ
 بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

YAA SAYYEDEE WA
 MAWLAAAYA WA EMAAMEE
 WAL MUFTARAZA TAA-
 A'TOHU ASH-HADO
 ANNAKA BAQEETA A'LAL
 WAFAAA-E BIL-WA'DE
 WAD DAWAAME A'LAL
 AHDE WA QAD SALAFA
 MIN JAMEELE WA'DEKA
 LEMAN ZAARA QABRAKA
 MAA ANTAL MARJUWWO
 LIL-WAFAAA-E BEHI WAL
 MO-AMMALE LE-
 TAMAAMEHI WA QAD
 QASADTOKA MIN
 BALADEE WA JA-A'LTOKA
 I'NDAL LAAHE
 MO'TAMADEE FAHAQQIQ
 ZANNEE WA
 MOKHAYYALATEE FEEKA
 SALAWAATUL LAAHE
 A'LAYKA WA SALLAMA
 TASLEEMAN.
 ALLAAHUMMA INNEE
 ATAQARRABO ELAYKA
 BEZEYAARATEE IYYAAHO
 WA ARJOO MINKAN
 NAJAATA MENAN NAARE
 WA BE-AABAAA-EHI WA

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

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 FID
 DUNYAA WAL AAKHERATE
 BE-RAHMATEKA YAA
 ARHAMAR RAAHEMEEN.

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 world and the hereafter, O the most Merciful of all!¹

(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 اللهِ اَلْسَّلَامُ عَلَیْكَ يَا خَیْرَةَ
 اللهِ مِنْ خَلْقِهِ وَ اَمِیْنَتِهِ عَلٰی وَحْیِهِ
 اَلْسَّلَامُ عَلَیْكَ يَا مَوْلَايَ يَا اَمِیْرَ الْمُؤْمِنِیْنَ
 اَلْسَّلَامُ عَلَیْكَ يَا مَوْلَايَ اَنْتَ حُجَّةُ اللهِ
 عَلٰی خَلْقِهِ وَ بَابُ عِلْمِهِ وَ وَصِیُّ نَبِیِّهِ وَ
 الْخَلِیْفَةُ مِنْ بَعْدِهِ فِیْ اُمَمِهِ لَعَنَ اللهُ اُمَّةً
 عَصَبَتْكَ حَقَّكَ وَ قَعَدَتْ مَقْعَدَكَ اَنَا
 بَرِیءٌ مِنْهُمْ وَ مِنْ شِیْعَتِهِمْ اِلَیْكَ. اَلْسَّلَامُ
 عَلَیْكَ يَا فَاطِمَةُ الْبَتُوْلُ اَلْسَّلَامُ عَلَیْكَ يَا
 زَيْنَ نِسَاءِ الْعَالَمِیْنَ اَلْسَّلَامُ عَلَیْكَ يَا بِنْتَ
 رَسُوْلِ اللهِ رَبِّ الْعَالَمِیْنَ صَلَّی اللهُ عَلَیْكَ

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

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.

¹ Mustadrak al-Wasaael, vol. 10, p. 223; Behaar al-Anwaar, vol. 102, p. 197

وَعَلَيْهِ السَّلَامُ عَلَيْكَ يَا أُمَّ الْحَسَنِ وَ
 الْحُسَيْنِ لَعَنَ اللَّهُ أُمَّةً عَصَبَتْكَ حَقَّكَ وَ
 مَنَعَتْكَ مَا جَعَلَهُ اللَّهُ لَكَ حَلَالًا أَنَا بَرِيءٌ
 إِلَيْكَ مِنْهُمْ وَمِنْ شِيَعَتِهِمْ. السَّلَامُ عَلَيْكَ
 يَا مَوْلَايَ يَا أَبَا مُحَمَّدٍ الْحَسَنِ الرَّكِّي
 السَّلَامُ عَلَيْكَ يَا مَوْلَايَ لَعَنَ اللَّهُ أُمَّةً
 قَتَلَتْكَ وَبَايَعَتْ فِي أَمْرِكَ وَشَايَعَتْ أَنَا
 بَرِيءٌ إِلَيْكَ مِنْهُمْ وَمِنْ شِيَعَتِهِمْ. السَّلَامُ
 عَلَيْكَ يَا مَوْلَايَ يَا أَبَا عَبْدِ اللَّهِ الْحُسَيْنِ
 بِنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْكَ وَ عَلَى آيِنِكَ
 وَ جَدِّكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ لَعَنَ
 اللَّهُ أُمَّةً اسْتَحَلَّتْ دَمَكَ وَ لَعَنَ اللَّهُ أُمَّةً
 قَتَلَتْكَ وَ اسْتَبَاحَتْ حَرِيمَكَ وَ لَعَنَ اللَّهُ
 أَشْيَاعَهُمْ وَ أَتْبَاعَهُمْ وَ لَعَنَ اللَّهُ الْمُؤْمِدِينَ
 لَهُمْ بِالتَّمْكِينِ مِنْ قَتْلِكَ أَنَا بَرِيءٌ إِلَى اللَّهِ
 وَ إِلَيْكَ مِنْهُمْ. السَّلَامُ عَلَيْكَ يَا مَوْلَايَ يَا
 أَبَا مُحَمَّدٍ عَلِيِّ بْنِ الْحُسَيْنِ السَّلَامُ
 عَلَيْكَ يَا مَوْلَايَ يَا أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ
 عَلِيٍّ السَّلَامُ عَلَيْكَ يَا مَوْلَايَ يَا أَبَا عَبْدِ
 اللَّهِ جَعْفَرَ بْنَ مُحَمَّدٍ السَّلَامُ عَلَيْكَ يَا
 مَوْلَايَ يَا أَبَا الْحَسَنِ مُوسَى بْنَ جَعْفَرٍ
 السَّلَامُ عَلَيْكَ يَا مَوْلَايَ يَا أَبَا الْحَسَنِ
 عَلِيِّ بْنِ مُوسَى السَّلَامُ عَلَيْكَ يَا مَوْلَايَ
 يَا أَبَا جَعْفَرٍ مُحَمَّدَ بْنَ عَلِيٍّ السَّلَامُ
 عَلَيْكَ يَا مَوْلَايَ يَا أَبَا الْحَسَنِ عَلِيِّ بْنِ
 مُحَمَّدٍ السَّلَامُ عَلَيْكَ يَا مَوْلَايَ يَا أَبَا
 مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ السَّلَامُ عَلَيْكَ يَا
 مَوْلَايَ يَا أَبَا الْقَاسِمِ مُحَمَّدَ بْنَ الْحَسَنِ

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 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

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 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

صَاحِبَ الزَّمَانِ صَلَّى اللَّهُ عَلَيْكَ وَ عَلَى
عَشْرَتِكَ الطَّاهِرَةِ الطَّيِّبَةِ. يَا مَوْلَايَ كُونُوا
شُفَعَائِي فِي حَطِّ وَرْثِي وَ حَطَايَايَ
أَمْنْتُ بِاللَّهِ وَ بِمَا أُنْزِلَ إِلَيْكُمْ وَ أَتَوَالِي
أَخْرَجَكُمْ بِمَا أَتَوَالِي أَوْلَكُمْ وَ بَرِئْتُ مِنْ
الْجِبْتِ وَ الطَّاغُوتِ وَ اللَّاتِ وَ الْعُزَّى.
يَا مَوْلَايَ أَنَا سِلْمٌ لِمَنْ سَأَلَكُمْ وَ حَرْبٌ
لِمَنْ حَارَبَكُمْ وَ عَدُوٌّ لِمَنْ عَادَاكُمْ وَ وِلِيٌّ
لِمَنْ وَالَاكُمْ إِلَى يَوْمِ الْقِيَامَةِ وَ لَعَنَ اللَّهُ
ظَالِمِيكُمْ وَ غَاصِيَكُمْ وَ لَعَنَ اللَّهُ أَشْيَاعَهُمْ
وَ أَتْبَاعَهُمْ وَ أَهْلَ مَذْهَبِهِمْ وَ أَبْرَأُ إِلَى اللَّهِ
وَ إِلَيْكُمْ مِنْهُمْ.

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 HUSAIN
ASSALAAMO A'LAYKA YAA
MAWLAAYA YAA ABAA
JA'FARIN MOHAMMAD
ABNA 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

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 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

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 BEMAA
 UNZELA ELAYKUM WA
 ATAWAALAA
 AAKHERAKUM BEMAA
 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
 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

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-Qsim
 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 curse their
 partisans, followers, and
 people of their sects. I

WA AHLA MAZHABEHIM repudiate them in the
 WA ABRA-O ELAL LAAHE presence of Allah and
 WA ELAYKUM MINHUM. you.¹

(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:

السَّلَامُ عَلَيْكُمْ يَا مَحَالَ مَعْرِفَةِ اللَّهِ السَّلَامُ	ASSALAAMO A'LAYKUM	Peace be on you, O
عَلَيْكُمْ يَا مَسَاكِينَ بَرَكَاتِ اللَّهِ السَّلَامُ عَلَيْكُمْ	YAA MAHAAALA	locations of Allah's
يَا أَوْعِيَّةَ تَقْدِيسِ اللَّهِ السَّلَامُ عَلَيْكُمْ يَا	MA'REFATIL LAAHE	recognition! Peace be on
حَفَظَةَ سِرِّ اللَّهِ السَّلَامُ عَلَيْكُمْ يَا مَنْ	ASSALAAMO A'LAYKUM	you, O sites of Allah's
اِنتَجَبَهُمُ اللَّهُ لِحَلْقِهِ أَعْلَامًا وَلِدِينِهِ أَنْصَارًا	YAA MASAACKENA	blessing! Peace be on
وَلِعِلْمِهِ وَسِرِّهِ خُرَانًا وَرَثَتُمْ كِتَابَهُ وَ	BARAKATIL LAAHE	you, O vessels of Allah's
خَصَّكُمْ بِكَرَائِمِ التَّنْزِيلِ وَضَرَبَ لَكُمْ مَثَلًا	ASSALAAMO A'LAYKUM	glorification! Peace be on
مِنْ نُورِهِ وَاجْرَى فِيكُمْ مِنْ رُوحِهِ فَصَلَّى	YAA AW-E'YATA TAQDEESIL	you, O guardians of
اللَّهُ عَلَيْكُمْ يَا سَادَاتِي وَمَوَالِي. السَّلَامُ	LAAHE ASSALAAMO	Allah's secrets! Peace be
عَلَيْكَ يَا مُحَمَّدُ الْمُصْطَفَى السَّلَامُ عَلَيْكَ	A'LAYKUM YAA HAFAZATA	on you, O those whom
يَا عَلِيُّ الْمُزْتَضَى السَّلَامُ عَلَيْكَ يَا فَاطِمَةُ	SIRRIL LAAHE ASSALAAMO	Allah has chosen as
الرَّهْرَاءِ السَّلَامُ عَلَيْكُمَا أَمَّا السَّيِّدَانِ	A'LAYKUM YAA MANIN	standards for His
الْحَسَنُ وَالْحُسَيْنُ السَّلَامُ عَلَيْكَ يَا عَلِيَّ	TAJABAHOMUL LAAHO	creatures and helpers for
بَنِ الْحُسَيْنِ السَّلَامُ عَلَيْكَ يَا مُحَمَّدُ بْنُ	LEKHALQEH A-A'LAAMAN	His religion, and for His
عَلِيِّ السَّلَامُ عَلَيْكَ أَمَّا الصَّادِقُ جَعْفَرُ بْنُ	WA LE-DEENEHI ANSAARAN	knowledge and His secret
مُحَمَّدٍ السَّلَامُ عَلَيْكَ يَا مُوسَى بْنُ جَعْفَرٍ	WA LE-I'LMEHI WA SIRREHI	as treasurers, inherited
السَّلَامُ عَلَيْكَ يَا عَلِيُّ بْنُ مُوسَى السَّلَامُ	KHUZZAANAN	you for His book, chose
عَلَيْكَ يَا مُحَمَّدُ بْنُ عَلِيٍّ السَّلَامُ عَلَيْكَ يَا	WARRASAKUM KETAABHU	you for precious things of
عَلِيِّ السَّلَامُ عَلَيْكَ أَمَّا الصَّادِقُ جَعْفَرُ بْنُ	WA KHAASSAKUM BEKARAA-	the revelaton, and gave
مُحَمَّدٍ السَّلَامُ عَلَيْكَ يَا مُوسَى بْنُ جَعْفَرٍ	EMIT TANZEELE WA	the example of His light
السَّلَامُ عَلَيْكَ يَا عَلِيُّ بْنُ مُوسَى السَّلَامُ	ZARABA LAKUM MASALAN	for you, and flowed His
عَلَيْكَ يَا مُحَمَّدُ بْنُ عَلِيٍّ السَّلَامُ عَلَيْكَ يَا	MIN NOOREHI WA AJRAA	soul in you, then
عَلِيِّ السَّلَامُ عَلَيْكَ أَمَّا الصَّادِقُ جَعْفَرُ بْنُ	FEKUM MIN ROOHEHI	blessings of Allah be
مُحَمَّدٍ السَّلَامُ عَلَيْكَ يَا مُوسَى السَّلَامُ	FASALLAL LAAHO	upon you, O my chiefs
عَلَيْكَ يَا مُحَمَّدُ بْنُ عَلِيٍّ السَّلَامُ عَلَيْكَ يَا	A'LAYKUM YAA	and my masters! Peace
عَلِيِّ السَّلَامُ عَلَيْكَ أَمَّا الصَّادِقُ جَعْفَرُ بْنُ	SAADAATEE WA	be on you, O
مُحَمَّدٍ السَّلَامُ عَلَيْكَ يَا مُحَمَّدُ السَّلَامُ	MAWAALIYYA. ASSALAAMO	Muhammad, the chosen
عَلَيْكَ يَا حُجَّةَ اللَّهِ	A'LAYKA YAA	one! Peace be on you, O
	MOHAMMADNIL MUSTAFAA	
	ASSALAAMO A'LAYKA YAA	

¹ Mafaateeh al-Janaan, p. 1086; Mustadrak al-Wasaael, vol. 10, p. 369; Behaar al-Anwaar, vol. 101, p. 374

الْمُنْتَظَرِ. السَّلَامُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ
النُّبُوَّةِ وَ مَعْدِنَ الرِّسَالَةِ وَ مُخْتَلَفِ
الْمَلَائِكَةِ السَّلَامُ عَلَيْكُمْ أَهْمَا الدَّعَاةِ وَ
الْأَرْكَانِ الْمُخَصَّصُونَ بِالإِمَامَةِ أَنَا وَلِيِّكُمْ وَ
رَأَيْتُكُمْ الْمُنْتَقِرِينَ إِلَى اللَّهِ بِحَبِّكُمْ أُولَى وَلِيِّكُمْ
وَ أَتَرَأَى إِلَى اللَّهِ بِكُمْ مِنْ عَدُوِّكُمْ وَ اسْتَشْفِعُ
إِلَى اللَّهِ عَزَّ وَ جَلَّ وَ أَسْأَلُهُ أَنْ يُصَلِّيَ
عَلَى نَبِيِّهِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ عَلَيْكُمْ
صَلَاةً دَائِمَةً كَثِيرَةً مُتَّصِلَةً لَا انْقِطَاعَ لَهَا وَ
لَا زَوَالَ وَ أَسْأَلُهُ بِكُمْ وَ أَقْدِمُكُمْ أَمَامَ
حَوَاجِي فَكُونُوا لِي شَفَعَاءَ يَا سَادَتِي فِي
فَكَالِكِ رَقَبَتِي مِنَ النَّارِ وَ أَنْ يَقْضِيَ لِي بِكُمْ
حَوَاجِي كُلَّهَا لِلْآخِرَةِ وَ الدُّنْيَا وَ أَنْ
يَكْفِيَنِي وَ أَهْلِي وَ وَلَدِي وَ الْمُؤْمِنِينَ وَ
الْمُؤْمِنَاتِ شَرَّ كُلِّ ذِي شَرٍّ مِنَ الْحَيِّ وَ
الْأَنْسِ مِنْ صَغِيرٍ أَوْ كَبِيرٍ فَقَدْ رَجَوْتُ أَنْ
لَا أَصْرِفَ مِنْ مَشْهَدِكَ يَا مَوْلَايَ
صَلَوَاتِ اللَّهِ عَلَيْكَ إِلَّا بِقَضَاءِ حَوَاجِي وَ
مَا فَرَعْتُ إِلَيْكَ فِيهِ وَ رَجَوْتُهُ مِنْ حُسْنِ
مَعُونَتِهِ وَ بَرَكَتِهِ يَزِيدَاتِكَ صَلَوَاتِ اللَّهِ
عَلَيْكَ وَ عَلَى الْأَئِمَّةِ مِنْ آبَائِكَ الْأَئِمَّةِ مِنْ
وُلَدِكَ وَ رَحْمَةِ اللَّهِ وَ بَرَكَاتِهِ.

ALIYYONIL MURTAZAA
ASSALAAMO A'LAYKE YAA
FAATEMATUZ ZAHRAAA-O
ASSALAAMO A'LAYKOMAA
AYYOHAS SAYYEDAANIL
HASANO WAL HUSAINO
ASSALAAMO A'LAYKA YAA
A'LIYY ABNAL HUSAIN
ASSALAAMO A'LAYKA YAA
MOHAMMAD ABNA A'LIYYIN
ASSALAAMO A'LAYKA
AYYOHAS SAADEQO
JA'FAR ABNA
MOHAMMADIN ASSALAAMO
A'LAYKA YAA MOOSABNA
JA'FARIN ASSALAAMO
A'LAYKA YAA A'LIYY ABNA
MOOSAA ASSALAAMO
A'LAYKA YAA MOHAMMAD
ABNA A'LIYYIN ASSALAAMO
A'LAYKA YAA A'LIYY ABNA
MOHAMMADIN ASSALAAMO
A'LAYKA YAA HASAN ABNA
A'LIYYIN ASSALAAMO
A'LAYKA YAA HUJJATAL
LAAHIL MUNTAZARA.
ASSALAAMO A'LAYKUM
YAA AHLA BAYTIN
NOBUWWATE WA
MA'DENAR RESAALATE WA
MUKHTALAFAL MALAAA-
EKATE ASSALAAMO
A'LAYKUM AYYOHAD DA-
A'AAEMO WAL ARKAANUL
MAKHSOOSONA BIL-
EMAAMATE ANAA
WALIYYOKUM WA ZAAA-
EROKUM AL-
MOTAQARREBO ELAL
LAAHE BE-HUBBEKUM
OWAALEE WALIYYAKUM
WA ABRA-O ELAL LAAHE

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 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 Imamat, 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

BEKUM MIN A'DUWWEKUM
 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 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

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 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

A'LAYHE WA A'LAL A-
IMMATE MIN AABAAA-EKA
AL-AIMMATE MIN WULDEKA
WA RAHMATUL LAAHE WA
BARAKAATOH.

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 وَظِلَالَهُ اللَّهُ وَأَنْوَارَهُ لَا بُدَّ لَكُمْ
مَوَدَّتِي وَمَهْجَتِي وَمُؤَاسَاتِي وَمَالِي
فَأَنْهَا لَكُمْ مَذْخُورَةً وَنُصْرَتِي لَكُمْ مُعَدَّةٌ
حَتَّى يَأْذَنَ اللَّهُ لَكُمْ فَإِنْ أَمَرْتُمُونِي يَا
مَوْلَايَ أَطَعْتُ وَإِنْ نَهَيْتُمُونِي يَا سَادَتِي
كَفَفْتُ وَإِنْ اسْتَنْصَرْتُمُونِي يَا قَادَتِي
نَصَرْتُ وَإِنْ اسْتَعْنَيْتُمُونِي يَا سَادَتِي
أَعَنْتُ وَإِنْ اسْتَجَدْتُمُونِي يَا هُدَاتِي
أَجَدْتُ وَإِنْ اسْتَعْبَدْتُمُونِي يَا وَلَاتِي
تَعَبَّدْتُ. فَلَكُمْ يَا أَيْمَتِي عُيُودِي بَعْدَ اللَّهِ
تَعَالَى طَوْعًا سَرْمَدًا وَعَلَيْكُمْ سَلَامِي وَ
تَحِيَّاتِي سَلَامًا مُجَدَّدًا وَصَلَوَاتِ اللَّهِ
عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

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 NUSRATEE LAKUM MO-
A'DDATUN HATTAA
YAAZANAL LAAHO LAKUM
FA-IN AMARTOMOONEE
YAA MAWAALIYYA A-TA'TO
WA IN NAHAYTOMOONEE
YAA SAADATEE KAFAFTO
WA ENIS
TANSARTOMOONEE YAA
QAADATEE NASARTO WA
ENIS TA-A'NTOMOONEE
YAA SAADATEE A-A'NTO
WA ENIS
TANJADTOMOONEE YAA
HODAATEE ANJADTO WA
ENIS TA'BADTOMOONEE
YAA WOLAATEE TA-
A'BBADTO. FALAKUM YAA
AIMMATEE
O'BOODIYYATEE BA'DAL
LAAHE TA-A'ALAA TAW-A'N
SARMADAN WA A'LAYKUM
SALAAMEE WA
TAHIYYAATEE SALAAMAN

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, 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

MOJADDEDAN WA
 SALAWAATUL LAAHE
 A'LAYKUM WA RAHMATUL
 LAAHE WA BARAKAATOH. 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) 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:

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-Zaaereen Wa Behjah al-Naazereen, p. 409

“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 وَعَلَيْكَ
السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. أَمَّا
بِالرَّسُولِ وَبِمَا جِئْتُ بِهِ وَدَعَوْتُ إِلَيْهِ.
اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِي
وَلِيَّتِكَ. اللَّهُمَّ لَا تَحْرِمْنِي ثَوَابَ مَزَارِهِ
الَّذِي أَوْجَبْتَ لَهُ وَبَسِّرْ لَنَا الْعُودَ إِلَيْهِ
إِنْ شَاءَ اللَّهُ تَعَالَى.

ASSALAAMO A'LAYKA
AYYOHAL EMAAMO WA
RAHMATUL LAAHE WA
BARAKAATOHU AS-
TAWDE-O'KAL LAAHA WA
A'LAYKAS SALAAMO WA
RAHMATUL LAAHE WA
BARAKAATOH. AAMANNAA
BIR-RASOOLE WA BEMAA
JEATUM BEHI DA-A'WTUM
ELAYHE. ALLAAHUMMA
LAA TAJ-A'LHO AAKHERAL
A'HDE MIN ZEYAARATEE
WALIYYAKA.
ALLAAHUMMA LAA
TAHRIMNEE SAWAABA
MAZAAREHIL LAZEE
AWJABTA LAHU WA
YASSIR LANAL A'WDA
ELAYHE IN SHAAA
ALLAAHO TA-A'ALAA.

Peace be on you, O the Imam and mercy of Allah and His blessings, I entrust you with Allah and upon you is peace and mercy of Allah and His blessings. We believe in the Messenger, and in whatever you have come with and called to. O Allah! Do not make this my last visitation of Your master. O Allah! Do not deprive me of the reward of his shrine which You have decided for him and make our returning to visit it easy for us, if Allah – the High – wish.¹

(2) Second Farewell Ziyaarat

When you decide to depart from the holy shrine, recite the following:

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ بَيْتِ النَّبُوَّةِ
سَلَامٌ مُودِعٌ لَا سَمَّ وَلَا قَالٍ وَرَحْمَةُ
اللَّهِ وَبَرَكَاتُهُ إِنَّهُ حَيِّدٌ مَجِيدٌ سَلَامٌ
وَلِيٍّ غَيْرِ رَاغِبٍ عَنْكُمْ وَلَا مُسْتَبَدِّلٍ
بِكُمْ وَلَا مُؤَثِّرٍ عَلَيْكُمْ وَلَا مُنْحَرِفٍ
عَنْكُمْ وَلَا زَاهِدٍ فِي قُرْبِكُمْ وَائْتِنَانٍ
مُشَاهِدِكُمْ. وَالسَّلَامُ عَلَيْكُمْ وَحَشْرَتِي

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

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

¹ Iqbaal al-Aamaal, p. 787; al-Saheefah al-Saadeqiyyah, p. 29; Ketaab Fee al-Ziyaaraat Wa al-Adiyyah (Manuscript), p. 15

اللَّهُ فِي زُمْرَتِكُمْ وَ أَوْرَدَنِي حَوْصَكُمْ وَ
 جَعَلَنِي مِنْ حِزْبِكُمْ وَ أَرْضَاكُمْ عَتِي وَ
 مَكْنَنِي فِي دَوْلَتِكُمْ وَ أَحْيَانِي فِي رَجْعَتِكُمْ
 وَ مَلَكْنِي فِي أَيَّامِكُمْ وَ شَكَرَ سَعْيِي بِكُمْ
 وَ غَفَرَ ذَنْبِي بِشَفَاعَتِكُمْ وَ أَقَالَ عَثْرَتِي
 بِمَحَبَّتِكُمْ وَ أَعْلَى كَعْبِي بِمُؤَالَاتِكُمْ وَ
 شَرَّفَنِي بِطَاعَتِكُمْ وَ أَعَزَّنِي بِمُحَادَاكُمْ وَ
 جَعَلَنِي مِمَّنْ انْقَلَبَ مُفْلِحًا مُنْجِحًا غَايِمًا
 سَالِمًا مُعَافَا غَنِيًّا فَائِزًا بِرِضْوَانِ اللَّهِ وَ
 فَضْلِهِ وَ كِفَايَتِهِ بِأَفْضَلِ مَا يَنْقَلِبُ بِهِ
 أَحَدٌ مِنْ زُورَاكُمُ وَ مَوَالِيكُمُ وَ مُحِبِّتِكُمْ وَ
 شَيْعَتِكُمْ وَ رَزَقَنِي اللَّهُ الْعُودَ ثُمَّ الْعُودَ
 أَبَدًا مَا أَبْقَانِي بَيْتُهُ وَ إِيْمَانِي وَ تَقْوَى وَ
 أَحْبَابِي وَ رِزْقِي وَاسِعٌ حَلَالٍ طَيِّبٍ.
 اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِهِمْ
 وَ ذِكْرِهِمْ وَ الصَّلَاةِ عَلَيْهِمْ وَ أَوْجِبِ
 الْمَغْفِرَةَ وَ الْخَيْرَ وَ الْبَرَكَةَ وَ الثَّوَرَ وَ
 الْإِيْمَانَ وَ حُسْنَ الْإِجَابَةِ بِمَا أَوْجَبَتْ
 لِأَوْلِيَائِكَ الْعَارِفِينَ بِحَقِّهِمُ الْمُؤَجِّبِينَ
 طَاعَتَهُمْ وَ الرَّاعِيْنَ فِي زِيَارَتِهِمْ
 الْمُتَقَرِّبِينَ إِلَيْكَ وَ إِلَيْهِمْ. يَايُ أَيُّهُمْ وَ
 أُمِّي وَ نَفْسِي وَ أَهْلِي اجْعَلُونِي فِي
 هَيْكَلِكُمْ وَ صِيْرُونِي فِي حِزْبِكُمْ وَ ادْخُلُونِي
 فِي شَفَاعَتِكُمْ وَ ادْكُرُونِي عِنْدَ رَبِّكُمْ.
 اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ
 أَلْبِغْ أَرْوَاحَهُمْ وَ أَجْسَادَهُمْ مَتَى السَّلَامَ
 وَ السَّلَامَ عَلَيْهِ وَ عَلَيْهِمْ وَ رَحْمَةُ اللَّهِ وَ
 بَرَكَاتُهُ وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ

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'NNEE 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-
 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

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 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

وَالِهِ وَسَلَّمَ تَسْلِيمًا كَثِيرًا وَحَسْبُنَا
اللَّهُ وَنِعْمَ الْوَكِيلُ.

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 BEMAA
AWJABTA LE-AWLEYAAA-
EKAL A'AREFEENA BE-
HAQQHEMUL
MOOJEBEENA FEE
ZEYAARATEHEMUL
MOTAQARREBEENA
ELAYKA WA ELAYHIM. BE-
ABEE ANTUM WA UMMEE
WA NAFSEE WA AHLEE IJ-
A'LOONEE FEE
HAMMEKUM WA
SAYYEROONEE FEE
HIZBEKUM WA AD-
KHELOONEE FEE
SHAFAA-A'TEKUM WAZ
KOROONEE I'NDA
RABBEKUM.
ALLAAHUMMA SALLE
A'LAA MOHAMMADIN WA
AALE MOHAMMADIN WA
ABLIGH ARWAAHAHUM

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

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

(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:

سَلَامُ اللَّهِ وَ تَحِيَّاتُهُ وَ رَحْمَتُهُ وَ بَرَكَاتُهُ
عَلَى خَيْرَةِ اللَّهِ وَ أَصْفِيَائِهِ وَ أَحَبَّائِهِ وَ
حُجَجِهِ وَ أَوْلِيَائِهِ مُحَمَّدٍ رَسُولِهِ وَ إِلَهِ
أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ الْحَسَنِ الْحُسَيْنِ عَلِيٍّ
مُحَمَّدٍ جَعْفَرٍ مُوسَى عَلِيٍّ مُحَمَّدٍ عَلِيٍّ
حَسَنِ الْخَلَفِ الصَّالِحِ عَلَيْهِ وَ عَلَيْهِمْ
جَمِيعًا السَّلَامُ وَ الرَّحْمَةُ. السَّلَامُ عَلَى
خَالِصَةِ اللَّهِ مِنْ خَلْقِهِ وَ صَفْوَتِهِ مِنْ
بَرِّيَّتِهِ وَ أَمَنَائِهِ عَلَى وَحْيِهِ وَ حُجَجِهِ عَلَى
عِبَادِهِ وَ خُزَّانِهِ عَلَى عِلْمِهِ وَ عَلَيْهِمْ مِنْ
اللَّهِ دَائِمُ الصَّلَوَاتِ وَ زَاكِي الْبَرَكَاتِ وَ
نَامِي التَّحِيَّاتِ. السَّلَامُ عَلَيْكُمْ مَوَالِي

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

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

¹ Oyoon Akhbaar al-Reza (a.s.), vol. 2, p. 275; al-Mazaar al-Kabeer, p. 535; Behaar al-Anwaar, vol. 102, p. 133

أَنَّمَتِي وَ قَادِنِي وَ نَعَمَ الْمَوَالِي وَ الْأَيْمَةَ وَ
 الْقَادَةَ أَنْتُمْ وَ السَّلَامُ عَلَيْكُمْ وَ السَّلَامُ لَكُمْ
 مِنِّي قَلِيلُ السَّلَامُ عَلَيْكُمْ إِلَيَّ يَا سَيِّدِي
 سَلَامًا كَثِيرًا طَيِّبًا مُبَارَكًا مُتَتَابِعًا سَرْمَدًا
 دَائِمًا أَبَدًا كَمَا أَنْتُمْ أَهْلُهُ مِنِّي وَ مِنْ وَالِدِي
 وَ أَهْلِي وَ وَلَدِي وَ إِخْوَتِي وَ أَخَوَاتِي وَ
 مِنْ جَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ الْأَحْيَاءِ
 مِنْهُمْ وَ الْأَمْوَاتِ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.
 السَّلَامُ عَلَيْكُمْ سَلَامٌ مُؤَدِّعٌ لَا سَمَّ وَ لَا
 قَالٍ وَ لَا مَالٍ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ عَلَيْكُمْ
 أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ مَجِيدٌ غَيْرَ رَاغِبٍ
 عَنْكُمْ وَ لَا مُنْحَرِفٍ عَنْكُمْ وَ لَا مُؤَثِّرٍ
 عَلَيْكُمْ وَ لَا زَاهِدٍ فِي قُرْبِكُمْ وَ لَا ابْتِغْيِي بِكُمْ
 بَدَلًا وَ لَا عَنْكُمْ حَوْلًا وَ لَا اتَّخِذْ بَيْنَكُمْ
 سُبُلًا وَ لَا أَشْتَرِي بِكُمْ ثَمَنًا. لَا جَعَلَهُ اللَّهُ
 آخِرَ الْعَهْدِ مِنْ زِيَارَتِكُمْ وَ تَعْظِيمِ ذِكْرِكُمْ وَ
 تَفْخِيمِ أَسْمَائِكُمْ وَ إِثْنَانِ مَشَاهِدِكُمْ وَ أَثَارِكُمْ
 وَ الصَّلَاةُ لَكُمْ وَ التَّسْلِيمُ عَلَيْكُمْ بَلْ جَعَلَهُ
 اللَّهُ مَثَابَةً لَنَا وَ أَمَّا فِي دُنْيَانَا وَ آخِرَتِنَا وَ
 ذِكْرًا وَ نُورًا لِمَعَادِنَا وَ أَمَّا وَ إِيمَانًا
 لِمُنْقَلَبِنَا وَ مَثْوَانَا. وَ جَعَلَنِي اللَّهُ بِمَنْ
 أَقْلَبَ عَنْ زِيَارَتِكُمْ وَ ذِكْرِكُمْ وَ الصَّلَاةُ لَكُمْ
 وَ التَّسْلِيمُ عَلَيْكُمْ مُفْلِحًا مُنْجِحًا عَلِيمًا
 سَالِمًا مُعَافًا غَنِيًّا فَائِزًا بِرِضْوَانِ اللَّهِ وَ
 رَحْمَتِهِ وَ فَضْلِهِ وَ كِفَايَتِهِ وَ نَصْرِهِ وَ أَمْنِهِ
 وَ مَغْفِرَتِهِ وَ نُورِهِ وَ هُدَاهُ وَ حِفْظِهِ وَ
 كِلَافَتِهِ وَ تَوْفِيقِهِ وَ عِصْمَتِهِ وَ رِزْقَتِي
 الْعُودُ ثُمَّ الْعُودُ أَبَدًا مَا أَبْقَانِي رَبِّي إِلَيْكُمْ

SALAAMO WAR RAHMATO.
 ASSALAAMO A'LAA
 KHAALLESATIL LAAHE MIN
 KHALQEHI WA SAFWATEHI
 MIN BARIYYATEHI WA
 OMANAAA-EHI A'LAA
 WAHYEHI WA HOJAJEHI
 A'LAA E'BAADEHI WA
 KHUZZAANEHI A'LAA
 I'LMEHI WA A'LAYHIM
 MENAL LAAHE DAAA-EMUS
 SALAWAATE WA ZAAKIL
 BARAKAATE WA NAAMIT
 TAHIYYAATE. ASSALAAMO
 A'LAYKUM MAWAALIYYA A-
 IMMATEE WA QAADATEE
 WA NE'MAL MAWAALEE
 WAL A-IMMATO WAL
 QAADATO ANTUM WAS
 SALAAMO A'LAYKUM WAS
 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

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)
 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

بَيِّنَةٍ وَ إِيْمَانٍ وَ تَقْوَى وَ إِحْسَابٍ وَ نُورٍ وَ
 لَيْقَانٍ وَ أَرْزَاقٍ مِنْ فَضْلِهِ وَاسِعَةٍ طَيِّبَةٍ
 دَارَةٍ هَنِيئَةٍ مَرِيئَةٍ سَلِيْمَةٍ مِنْ غَيْرِ كَدٍّ وَ
 لَا مَنٍّ مِنْ أَحَدٍ وَ نِعْمَةٍ سَابِعَةٍ وَ عَافِيَةٍ
 سَالِمَةٍ وَ أَوْجَبَ لِي مِنَ الْحَيَاةِ وَ
 الْكِرَامَةِ وَ الْبَرَكَةِ وَ الصَّلَاحِ وَ الْإِيْمَانِ وَ
 الْمَغْفِرَةِ وَ الرِّضْوَانِ مِثْلَ مَا أَوْجَبَ
 لِأَوْلِيَائِهِ وَ صَالِحِي عِبَادِهِ مِنْ زُؤَارِهِمْ وَ
 وَافِدِهِمْ وَ مُوَالِيِهِمْ وَ مُحِبِّيهِمْ وَ حُزْبِهِمْ وَ
 شَيْعَتِهِمْ الْعَارِفِينَ حَقَّهُمُ الْمُؤَجِّبِينَ طَاعَتَهُمُ
 الْمُدْمِنِينَ ذِكْرَهُمُ الرَّاعِيْنَ فِي زِيَارَتِهِمْ
 الْمُتَشْتَغِرِينَ أَيَّامَهُمُ الْمُطِيعِينَ لَهُمُ الْمُتَقَرِّبِينَ
 بِذَلِكَ إِلَيْكَ وَ إِلَيْهِمْ. اَللّٰهُمَّ اَنْتَ خَيْرُ مَنْ
 وَفَدْتَ إِلَيْهِ الرَّجُلَ وَ شَدَّدْتَ إِلَيْهِ الرَّجَالَ
 وَ صُرِفَتْ نَحْوُهُ الْأُمَالُ وَ ارْتَجَى لِلرَّعَائِبِ
 وَ الْأَفْصَالِ. وَ أَنْتَ يَا سَيِّدِي أَكْرَمَ مَا نِيَّ
 وَ أَكْرَمَ مَزُورٍ وَ قَدْ جَعَلْتَ لِكُلِّ مُلْتَمِسٍ
 مَا عِنْدَكَ جَزَاءً وَ لِكُلِّ رَاغِبٍ إِلَيْكَ هَبَّةً
 وَ لِكُلِّ مَنْ فَرَعَ إِلَيْكَ رَحْمَةً وَ لِكُلِّ
 مُتَضَرِّعٍ إِلَيْكَ إِجَابَةً وَ لِكُلِّ مُتَوَسِّلٍ إِلَيْكَ
 عَفْوَاً وَ قَدْ جِئْتُكَ رَاغِبًا لِقُبُورِ أَحِبَّائِكَ وَ
 أَوْلِيَائِكَ وَ خَيْرَتِكَ مِنْ عِبَادِكَ وَافِدًا إِلَيْهِمْ
 نَازِلًا بِفَنَائِهِمْ قَاصِدًا لِحَرَمِهِمْ رَاغِبًا فِي
 شَفَاعَتِهِمْ مُلْتَمِسًا مَا عِنْدَهُمْ رَاغِبًا لَهُمْ
 مُتَوَسِّلًا إِلَيْكَ بِهِمْ وَ حَقُّ عَلَيْكَ أَلَّا
 تُخَيِّبَ سَائِلَهُمْ وَ وَافِدَهُمْ وَ النَّازِلَ بِفَنَائِهِمْ
 وَ الْمُتَمَسِّحَ بِسَاحَتِهِمْ مِنْ حُزْبِهِمْ وَ
 أَشْيَاعِهِمْ وَ وَقَفْتُ بِهَذَا الْمَقَامِ الشَّرِيفِ

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 SAMANAN.
 LAA JA-A'LAHUL LAAHO
 AAKHERAL A'HDE MIN
 ZEYAARATEKUM WA
 TA'ZEEME ZIKREKUM WA
 TAFKHEME ASMAAA-EKUM
 WA ITYAANE MASHAA-
 HEDEKUM WA
 AASAAREKUM WAS
 SALAATE LAKUM WAT
 TASLEEME A'LAYKUM BAL
 JA-A'LAHUL LAAHO
 MASAABATAN LANAA WA
 AMNAN FEE DUNYAANAA
 WA AAKHERATENAA WA
 ZIKRAN WA NOORAN LE-
 MA-A'ADENAA WA
 AMAANAN WA EEMAANAN
 LE-MUNQALABENAA WA
 MASWAANAA. WA JA-
 A'LANEYAL LAAHO
 MIMMANIN QALABA A'N
 ZEYAARATEKUM WA
 ZIKREKUM WAS SALAATE
 LAKUM WAT TASLEEME
 A'LAYKUM MUFLEHAN
 MUNJEHAN GHAANEMAN

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 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

رَجَاءَ مَا عِنْدَكَ لِزَوَارِهِمْ وَ الْمُطِيعِينَ لَهُمْ
 مِنَ الرَّحْمَةِ وَ الْمَغْفَرَةِ وَ الْفَضْلِ وَ الْإِنْعَامِ
 فَلَا تَجْعَلْنِي مِنْ أَحْيَبٍ وَفَيْدِكَ وَ وَفْدِهِمْ وَ
 أَكْرَمَنِي بِالْجَنَّةِ وَ مُنَّ عَلَيَّ بِالْمَغْفَرَةِ وَ
 جَمِّلْنِي بِالْعَافِيَةِ وَ أَجْرِنِي بِالْعِثْقِ مِنَ النَّارِ
 وَ أَوْسِعْ عَلَيَّ رِزْقَكَ الْحَلَالَ وَ فَضْلَكَ
 الْوَاسِعَ الْجَزِيلَ وَ ادْرَأْ عَنِّي أَبَدًا شَرَّ كُلِّ
 ذِي شَرٍّ مِنَ الْجِنَّ وَ الْأَنْسِ. يَا بَنِي آتَمَ وَ
 أُمِّي يَا سَادَتِي أَتَقَرَّبُ بِكُمْ إِلَى اللَّهِ وَ
 أَتَوَجَّهُ بِكُمْ إِلَى اللَّهِ وَ أَطْلُبُ بِكُمْ حَاجَتِي
 مِنَ اللَّهِ جَعَلَنِي اللَّهُ بِكُمْ وَ جِئَهَا فِي الدُّنْيَا
 وَ الْآخِرَةِ وَ مِنَ الْمُفَرِّقِينَ. يَا بَنِي آتَمَ وَ أُمِّي
 وَ نَفْسِي تَحَنَّنُوا عَلَيَّ وَ ارْحَمُونِي وَ
 اجْعَلُونِي مِنْ هِمِّكُمْ وَ اذْكُرُونِي عِنْدَ رَبِّكُمْ
 وَ كُونُوا عِصْمَتِي وَ صَيِّرُونِي مِنْ حُرِّكُمْ وَ
 شَرِّفُونِي بِشَفَاعَتِكُمْ وَ مَكُونُونِي فِي دَوْلَتِكُمْ
 وَ اخْشُرُونِي فِي زُمْرَتِكُمْ وَ أَوْرِدُونِي
 حَوْصَكُمْ وَ أَكْرَمُونِي بِرِضَاكُمْ وَ أَسْعِدُونِي
 بِطَاعَتِكُمْ وَ خُصُونِي بِفَضْلِكُمْ وَ احْفَظُونِي
 مِنْ مَكَارِهِ الدُّنْيَا وَ الْآخِرَةِ وَ شَرِّ الْأَنْسِ
 وَ الْجِنَّ وَ كُلِّ ذِي شَرٍّ بِقُدْرَتِكُمْ قَبْدِمَةً
 اللَّهُ وَ دِمَّتِكُمْ وَ جَلَالِ اللَّهِ وَ كِبَرِيَاءِ اللَّهِ
 وَ مُلْكِ اللَّهِ وَ سُلْطَانِ اللَّهِ وَ عَظَمَةِ اللَّهِ
 وَ عِزِّ اللَّهِ وَ كَلِمَاتِهِ الْمُبَارَكَاتِ أَمْتَعُ وَ
 أَحْتَرِسْ وَ أَسْتَجِيرْ وَ أَسْتَعِثْ وَ أَحْتَرِزْ
 وَ أَهْلِي وَ وَلَدِي وَ مَالِي وَ إِخْوَانِي
 الْمُؤْمِنِينَ أَبَدًا فِي الدُّنْيَا وَ الْآخِرَةِ مِنْ كُلِّ
 سُوءٍ وَ بِكُمْ أَرْجُو النَّجَاةَ وَ أَطْلُبُ

SAALEMAN MO-A'AFAN
 GHANIYYAN FAAA-EZAN
 BE-RIZWAANIL LAAHE WA
 RAHMATEHI WA FAZLEHI
 WA KEFAAYATEHI WA
 NASREHI WA AMNEHI WA
 MAGHFERATEHI WA
 NOOREHI WA HODAAHO
 WA HIFZEHI WA KELAAA-
 ATEHI WA TAWFEEQEH 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 HANEEEE-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 SALAAHE
 WAL EEMAANE WAL
 MAGHFERATE WAR-
 RIZQAANE MISLA MAA
 AWJABA LE-AWLEYAAA-
 EHI WA SAALEHEE
 E'BAADEHI MIN
 ZUWWAAREHIM WA
 WAAFEDEEHIM WA
 MOWAALEEHIM WA
 MOHIBBEEHIM WA
 HIZBEHIM WA SHEE-

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 to them to be
 obligatory upon

الصَّلَاحَ وَ أَمِلُ التَّجَاحَ وَ اسْتَشْفِي مِنْ
كُلِّ دَاءٍ وَ سُئِمَ وَ إِلَيْكُمْ مَفْتَرِي مِنْ كُلِّ
خَوْفٍ وَ عَلَيْكُمْ مُعَوِّلِي عِنْدَ كُلِّ شِدَّةٍ وَ
رَحَاءٍ. اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ عَلَى آلِ
مُحَمَّدٍ كَمَا أَنْتَ وَ هُمْ أَهْلُهُ وَ ادْخُلْنِي فِي
كُلِّ خَيْرٍ دَعَا إِلَيْهِ وَ دَلُّوا 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
انْكُرُوهُ وَ خَوَّفُوا مِنْهُ وَ حَذَّرُوهُ وَ عَجِّلْ
فَرَجَهُمْ وَ فَرَجَنَا بِهِمْ وَ أَهْلِكَ عَدُوَّهُمْ مِنْ
الْأَنْسِ وَ الْحَيِّ وَ بَلِّغْ أَرْوَاحَهُمْ وَ
أَجْسَادَهُمْ أَبَدًا مَتَى السَّلَامُ وَ ارْزُدْ عَلَيْنَا
مِنْهُمْ السَّلَامُ وَ السَّلَامُ عَلَيْهِمْ وَ رَحْمَةُ
اللَّهِ وَ بَرَكَاتُهُ.

A'TEHIM AL-A'AREFEENA
HAQQAUM 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
ELAYHIM NAAZELAN BE-
FENAAA-EHIM QAASEDAN

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

LE-HARAMEHIM
 RAAGHEBAN FEE SHAFAA-
 A'TEHIM MULTAMESAN
 MAA I'NDAHUM RAAJEYAN
 LAHUM MOTAWASSELAN
 ELAYKA BEHIM WA
 HAQQQUN A'LAYKA ALLA
 TOKHAYYEBA SAA-
 ELAHUM WA WAAFEDAHUM
 WAN NAAZELA BE-FENAA-
 EHIM WAL MONEEKHE BE-
 SAAHATEHIM MIN HIZBEHI
 WA ASH-YAA-E'HIM WA
 WAQAFTO BE-HAAZAL
 MAQAAMISH SHAREEFE
 RAJAAA-A MAA I'NDACA
 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

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 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

JA-A'LANEYAL LAAHO
 BEKUM WAJEEHAN FID
 DUNYAA WAL AAKHERATE
 WA MENAL
 MOQARRABEENA. BE-ABEE
 ANTUM WA UMMEE WA
 NAFSEE TAHANNANOO
 A'LAYYA WAR HAMOONEE
 WAJ A'LOONEE MIN
 HAMMEKUM WAZ
 KOROONEE I'NDA
 RABBEKU WA KOONOO
 I'SMATEE WA
 SAYYEROONEE MIN
 HIZBEKUM WA
 SHARREFOONEE BE-
 SHAFAA-A'TEKUM WA
 MAKKENOONEE FEE
 DAWLATEKUM WAH
 SHOROONEE FEE
 ZUMRATEKUM WA
 AWREDOONEE HAWZAKUM
 WA AKREMOONEE
 BEREZAAKUM WA AS-
 E'DOONEE BE-TAA-
 A'TEKUM WA KHASOONEE
 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-

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
 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

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
 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

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 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

MINNIS SALAAMO WAR DUD
A'LAYNAA MINHOMUS
SALAAMO WAS SALAMO
A'LAYHIM WA RAHMATUL
LAAHE WA BARAKAATOH.

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

(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:

السَّلَامُ عَلَيْكُمْ يَا سَادَةَ الْمُؤْمِنِينَ وَ أَيْمَّةَ
الْمُتَّقِينَ وَ أَغْلَامَ الْمُهْتَدِينَ وَ وَرَثَةَ
النَّبِيِّينَ وَ سُلَالَةَ الْمُرْسَلِينَ وَ قُدْوَةَ
الصَّالِحِينَ وَ حُجَجَ اللَّهِ عَلَى الْعَالَمِينَ قَدْ
أَنْ لَكُمْ مِنِّي الْوَدَاعُ وَ حَانَ التَّعْجِيلُ لَهُ
وَ الْإِسْرَاعُ لَا مِنْ سَمٍ لَكُمْ وَ لَا مَلِكٍ
لِلْمَقَامِ عِنْدَكُمْ لَكِنْ لِأَسْبَابٍ مَانِعَةٍ وَ
مُلِمَّاتٍ عَنِ الْإِقَامَةِ دَافِعَةٍ يَتَضَحُّ لَهَا
الْإِعْتِدَارُ وَ يَتَعَدَّرُ مَعَهَا اللَّبَثُ وَ الْقَرَارُ.
فَأَسْتَوْدِعُكُمْ اللَّهَ وَ أَسْأَلُهُ بِكُمْ رِضَاهُ وَدَاعٍ
عَازِمٍ عَلَى الْعُودِ إِلَيْكُمْ مُتَأَسِّفٍ لِيَتَعَدَّرَ
الْمَقَامَ لَدَيْكُمْ وَ كَيْفَ لَا يَتَأَسَّفُ عَلَى
فِرَاقِ مَشَاهِدِكُمُ الشَّرِيفَةِ الْمُعْظَمَةِ وَ بَقَاعِ
قُبُورِكُمُ الْمُبَارَكَةِ الْمَكْرَمَةِ وَ فِيهَا
يُسْتَجَابُ الدُّعَاءُ وَ يُصْرَفُ السُّؤْءُ وَ
الْبَلَاءُ وَ يُمَجَّى الشَّقَاءُ وَ يُشْفَى الدَّاءُ وَ

ASSALAAMO A'LAYKUM
YAA SAADATUL
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-

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

¹ Behaar al-Anwaar, vol. 102, p. 157

بِكُمْ يُؤْمِنُ الْعَذَابُ وَ تَهْوُو الصَّعَابُ وَ
 يُنَجِّحُ الطَّلَابُ وَ يُرْجِحُ النَّوَابُ وَ بِكُمْ
 تَمُتُ النِّعْمَةُ وَ تَعُمُّ الرَّحْمَةُ وَ تَنْدَفِعُ النِّقْمَةُ
 وَ تَتَكَشَّفُ الْعُمَةُ وَ تُقْبَلُ التَّوْبَةُ وَ غَفِرَ
 الْحَوْبَةُ وَ تَزْكُو الْأَعْمَالُ وَ تُنَالُ الْأُمَالُ وَ
 يَتَحَقَّقُ الرَّجَاءُ وَ تُبْلَغُ السَّرَّاءُ وَ تُدْفَعُ
 الصَّرَّاءُ وَ تُهْدَى الْأَرَاءُ وَ تَرْتُدُّ الْأَهْوَاءُ
 وَ تَحْصُلُ السِّيَادَةُ وَ تَكْمُلُ السَّعَادَةُ وَ
 يَقْبَلُ الْإِيمَانُ وَ يُدْرِكُ الْأَمَانُ وَ تَدْخُلُ
 الْجَنَّةُ وَ عَنْكُمْ يُسَالُ الْإِنْسُ وَ الْجَانُ
 فَوَا أَسْفًا لِمَفَارِقَةِ جَنَائِكُمْ وَ أَا شَوْقَاهُ إِلَى
 تَقْيِيلِ أَعْتَابِكُمْ وَ الْوُلُوجِ بِأَذْنِكُمْ لِأَبْوَابِكُمْ وَ
 تَغْفِيرِ الْحَدِّ عَلَى أَرْبَعِ ثُرَائِكُمْ وَ اللَّيَازِ
 بِعَرَضَاتِكُمْ وَ مَحَالِّ أَعْدَائِكُمْ وَ أَشْخَاصِكُمْ
 الْمُحْفُوفَةِ بِالْمَلَائِكَةِ الْكَرَامِ وَ الْمُحْشُوفَةِ
 مِنْ اللَّهِ بِالرَّحْمَةِ وَ السَّلَامِ وَ دَذْتُ أَنْ
 كُنْتُ لَهَا سَادِنًا وَ فِي جَوَارِهَا قَاطِنًا لَا
 يُرْغَبُنِي عَنْهَا الرَّجُلُ وَ لَا يَقْوُثُنِي بِهَا
 الْمُقِيلُ لِيَكْثُرَ بِهَا الْإِمَامِي وَ اسْتِلَامِي لَهَا
 وَ سَلَامِي. فَاسْأَلِ اللَّهَ الَّذِي هَدَانِي
 لِمَعْرِفَتِكُمْ وَ أَكْرَمَنِي بِمَحَبَّتِكُمْ وَ تَعَبَّدَنِي
 بِوَلَايَتِكُمْ وَ نَدَبَنِي إِلَى زِيَارَتِكُمْ الْعُودَ مَا
 أَبْقَانِي إِلَى حَضْرَتِكُمْ وَ الْبَشَارَةَ إِذَا تَوَقَّانِي
 بِمُرَافَقَتِكُمْ وَ الْحَشَرَ فِي زُمْرَتِكُمْ وَ الدُّخُولَ
 فِي شَفَاعَتِكُمْ. فَيَا لَيْتَ شِعْرِي يَا سَادَتِي
 كَيْفَ حَالِي فِي رَحْلَتِي أَمَغْفُورَةٌ دُنُوبِي وَ
 مَسْتُورَةٌ عُيُوبِي وَ مَقْضِيَّةٌ حَاجَتِي وَ
 مُنْجَحَةٌ طَلِبَتِي فَذَاكَ الَّذِي أَمْلَتْهُ وَ فِي

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
 FERRAAQE
 MASHAAHEDEKOMUSH
 SHAREEFATIL MO-
 A'ZZAMATE WA BOQAA-E'
 QOBOOREKOMUL
 MOBAARAKATIL
 MOKARRAMATE WA
 FEEHAA YUSTAJAABUD
 DO-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
 GHAFERAT 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

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 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

كَرَّمَكُمُ تَوَسَّئْتُهُ فَمَا أَسْعَدَنِي بِكُمْ وَ أَعْظَمَ
 فَوْزِي بِحُبِّكُمْ أَمْ رَاحِلٌ يَوْرِي مُثِيلٌ بِهِ
 ظَهْرِي مَحْجُوبًا دُعَايَ حَائِيَا رَجَائِي. فَيَا
 شَقَوَاتَهُ إِنْ كَانَتْ هَذِهِ حَالِي وَ يَا حَيَّةَ
 أَمَالِي يَا لِي ذَلِكُ بِرَّكُمْ وَ إِحْسَانِكُمْ وَ جَمِيلُ
 وَعْدِكُمْ لِزَائِرِكُمْ وَ ضَمَائِكُمْ وَ تَأْبِي مَكَارِمُ
 أَخْلَاقِكُمْ وَ طَهَارَةُ شَيْئِكُمْ وَ اعْرَاقِكُمْ وَ
 كَرَمِكُمْ عَلَى رِسْكُمْ وَ عِنَايَتِكُمْ بِزَائِرِكُمْ وَ
 مُجِيبِكُمْ أَنْ يَرِدَّ سُؤَالُهُ أَوْ يُخَيِّبَ لَدَيْهِ
 أَمَالُهُ وَ يَا بِي اللَّهِ إِلَّا تَصْدِيقُ وَعْدِكُمْ وَ
 تَحْقِيقُ الرَّجَاءِ بِقُضْدِكُمْ إِسْعَاقًا وَ أَكْرَامًا
 لِقَاصِدِكُمْ وَ إِتْحَاقًا بِالْخَيْرَاتِ لِزَائِرِكُمْ وَ
 كَذَلِكَ الظَّنُّ بِكُمْ وَ الْمَرْجُو مِنْ فَضْلِهِ
 لِيَشِيعَتِكُمْ. وَ أَشْهَدُ اللَّهَ وَ أَعْهَدُ عَلَيْهِ وَ
 أَشْهَدُكُمْ أَتَى عَلَى مَا عَاهَدْتُهُ عَلَيْهِ مِنْ
 الْإِفْرَارِ بِوَلَايَتِكُمْ وَ الْإِعْتِقَادِ لِفَرَضِ
 طَاعَتِكُمْ وَ الْأَعْتِرَافِ بِفَضْلِكُمْ وَ الْقِيَامِ
 بِنَصْرِكُمْ وَ التَّقَرُّبِ إِلَى اللَّهِ بِحُبِّكُمْ وَ
 الطَّاعَةِ لَهُ بِالْكَوْنِ مَعَكُمْ وَ هَذِهِ يَدَيَّ
 عَلَى مَا أَمَرَ اللَّهُ بِهِ مِنَ الْوَفَاءِ بِعَهْدِكُمْ وَ
 الْبَيْعَةِ الْوَاجِبَةِ لَكُمْ لَا أُنْغِي بِذَلِكَ بَدَلًا وَ
 لَا أُرِيدُ عَنْهُ تَحْوِيلًا. وَ أَشْهَدُ أَنَّ ذَلِكُ
 مِنَ اللَّهِ أَمْرٌ عَازِمٌ وَ حَتْمٌ عَلَى الْأُمَّةِ لَا رَيْمَ
 لَا حُجَّةَ لِمَنْ بَجَلَهُ وَ لَا غُذْرَ لِمَنْ أَهْمَلَهُ
 أَدِينُ اللَّهَ بِذَلِكَ فِي السِّرِّ وَ الْإِعْلَانِ وَ
 الذِّكْرِ وَ التَّسْيِينِ وَ فِي الْمَمَاتِ وَ
 الْحَيَا وَ الْآخِرَةِ وَ الْأُولَى وَ عَلَى بَعْدِ
 الدَّارِ وَ قُرْبِ الْمَرَارِ. اللَّهُمَّ فَضِّلْ عَلَى

TARSHODUL AHWAAA-O
 WA TAHSOLUS
 SEYAADATO WA
 TAKMELUS SA-A'ADATO
 WA YAQBALUL EEMAANO
 WA YUDRAKUL AMAANO
 WA TADKHOLUL JENAANO
 WA A'NKUM YUS-ALUL
 INSO WAL JAANNO FAWAA
 ASAFAA LE-
 MOFAARAQATE
 JANAABEKUM WA WAA
 SAWQAAHO ELAA
 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 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
 MOQEEO LE-YAKSORA
 BEHAA ILMAAMEE WAS
 TELAAMEE LAHAA WA
 SALAAMEE. FA-AS-ALUL
 LAAHAL LAZEE HADAANEE
 LE-MA'REFATEKUM WA
 AKRAMANEE BE-

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
 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

مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَبَتُّنِي عَلَى ذَلِكَ
 حَتَّى الْقَاكَ وَ وَقَفْتَنِي لِبَاعَتِكَ وَ رِضَاكَ
 وَ انْقَعَيْتَنِي بِمَا عَلَّمْتَنِي وَ زِدْنِي مِنَ الْخَيْرِ
 مَا أَلْهَمْتَنِي وَ لَا تَرْعُ قَلْبِي بَعْدَ إِذْ
 هَدَيْتَنِي فَلَكَ الْحَمْدُ عَلَى مَا أَوْلَيْتَنِي
 فَاسْأَلُكَ يَا مَنْ لَا تُخْصِي نِعْمَهُ وَ لَا
 يُؤَاوِي كَرْمَهُ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ
 مُحَمَّدٍ وَ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنِّي لِزِيَارَةِ
 أَوْلِيَائِكَ وَ الْإِمَامِ بِمَشَاهِدِ حُجَّجِكَ وَ
 أَصْفِيَائِكَ وَ أَلْهَمْنِي بِهَا شُكْرَ الْآيَاتِ وَ
 الْإِلْحَاحَ بِمَسْأَلَتِكَ وَ دُعَايَكَ 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 تُسَكِّنُنِي بِفَضْلِكَ
 بِهَا دَارَ الْقَرَارِ مَعَ الْأَيِّمَةِ الْأَطْهَارِ وَ
 شَيْعَةِ آلِ مُحَمَّدٍ الْأَبْرَارِ وَ اجْعَلْنِي مِمَّنْ
 يَسَّرَتْ جَسَابَهُ وَ أَحْسَنْتَ إِلَيْكَ مَا بِهِ وَ
 مَحَوَّتْ سَيِّئَاتِهِ وَ صَاعَفَتْ حَسَنَاتِهِ وَ
 حَشَرَتْهُ فِي زُمْرَةِ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ
 الطَّاهِرِينَ صَلَوَاتُكَ عَلَيْهِمْ أَجْمَعِينَ وَ
 اغْفِرْ لِرِوَالِدَيَّ وَ لِلْمُؤْمِنِينَ بِرَحْمَتِكَ يَا
 أَرْحَمَ الرَّاحِمِينَ.

MAHABBATEKUM WA TA-
 A'BBADANEE BE-
 WELAAYATEKUM WA
 NADABANEE ELAA
 ZEYAARATEKUM AL-
 A'WDA MAA ABQAANEE
 ELAA HAZRATEKUM WAL
 BESHAAARATA EZAA
 TAWAFFAANEE BE-
 MORAFAAQATEKUM WAL
 HASHRA FEE
 ZUMRATEKUM WAD
 DOKHoola FEE SHAFAA-
 A'TEKUM. FAYAA LAYTA
 SHE'REE YAA SAADATEE
 KAYFA HAALEE FEE
 REHLATEE A
 MAHGFOORATUN
 ZONOOBEE WA
 MASTOORATUN O'YOOBEE
 WA MAQZIYYATUN
 HAAJATEE WA
 MUNJAHATUN LATEBATEE
 FZAAKAL LAZEE
 AMMALTOHU WA FEE
 KARAMEKUM
 TAWASSAMTOHU FAMAA
 AS-A'DANEE BEKUM WA A-
 A'ZAMA FAQZEE
 BEHUBBEKUM AM
 RAAHELUN BE-WIZREE
 MUSQELUN BEHI ZAHREE
 MAHJOOBAN DO-A'AA-EE
 KHAA-EBAN RAJAA-EE.
 FAYAA SHIQWATAAHO IN
 KANAT HAAZEHI HAALEE
 WA YAA KHAYBATA
 AAMAALIE YAA-BAY
 ZAALEKA BIRROKUM WA
 EHSAANOKUM WA
 JAMEELO WA'DEKUM LE-
 ZAAA-EREKUM WA

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
 character, purity of your

ZAMAANEKUM WA TAABAY
 MAKAAAREMO
 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 MARJUWWO
 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'TEQAAD 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
 LAAHO BEHI MENAL

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

WAFAA-E BE-A'HDEKUM
 WAL BAYA'TIL
 WAAJEBATE LAKUM LAA
 ABGHEE BE-ZAALEKA
 BADALAN WA LAA
 OREEDO A'NHO
 TAHWEELAA. WA ASH-
 HADO ANNA ZAALEKA
 MENAL LAAHE AMRUN
 A'AZEMUN WA HATMUN
 A'LAL UMMATE LAAZEMUN
 LAA HUJJATA LEMAN
 JAHELAHU WA LAA U'ZRA
 LEMAN AHMALAHU
 ADEENUL LAAHA BE-
 ZAALEKA FIS SIRRE WAL
 E-A'LAANE WAZ ZIKRE
 WAN NISYAANE WA FIL
 MAMAATE WAL MAHYAA
 WAL AAKHERATE WAL
 OOLAA WA A'LA BO'DID
 DAARE WA QURBIL
 MAZAARE. ALLAAHUMMA
 FA-SALLE A'LAA
 MOHAMMADIN WA AALE
 MOHAMMADIN WA
 SABBITNEE A'LAA
 ZAALEKA HATTAA
 ALQAAKA WA WAFFIQNEE
 LE-TAA-A'TEKA WA
 REZAACA WAN FA'NEE
 BEMAA A'LLAMTANEE WA
 ZINDEE MENALKHAYRE
 MAA ALHAMTANEE WA
 LAA TUZIGH QALBEE
 BA'DA IZ HADAYTANEE
 FALAKAL HAMDO A'LAA
 MAA AWLAYTANEE FA-AS-
 ALOKA YAA MAN LAA
 TOHSAA NE-A'MOHU WA
 LAA YOWAAZAA
 KARAMOHU AN

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 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

TOSALLEYA A'LAA
 MOHAMMADIN WA AALE
 MOHAMMADIN WA LAA
 TAJ-A'LHO AAKHERAL
 A'HDE MINNEE LE-
 ZEYAARATE AWLEYAAA-
 EKA WAL ILMAAME
 BEMASHAAHEDE
 HOJAJEKA WA ASFEYAAA-
 EKA WA ALHIMNEE BEHAA
 SHUKRA AALAAA-EKA
 WAL ILHAAHA BE-MAS-
 ALATEKA WA DO-A'AA-
 EKA WAS TAJIB LEE MAA
 DA-A'WTOKA WA A-
 A'TENEE BE-FAZLEKA
 KULLA MAA SA-ALTOKA
 WAGH FIR LEE
 MAGHFERATAN WAAZE-
 A'TAN WAR HAMNEE BE-
 JOODEKA RAHMATAN
 WAA-SE-A'TAN
 YOAMENONEE BEHAA MIN
 SAKHATEKA WAN NAARE
 WA TUSKENONEE BE-
 FAZLEKA BEHAA DAARAL
 QARAARE MA-A'L A-
 IMMATIL ATHAARE WA
 SHEE-A'TE AALE
 MOHAMMADENIL
 ABRAARE WAJ A'LNEE
 MIMMAN YASSARTA
 HESAABAHU WA AHSANTA
 ELAYKA MA-AABAHU WA
 MAHAWTA SAYYE-AATEHI
 WA ZAA-A'FTA
 HASANAATEHI WA
 HASHARTAHU FEE
 ZUMRATE MOHAMMADIN
 WA AALE MOHAMMADENIT
 TAAHEREENA
 SALAWAATOKA A'LAYHIM

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 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

AJMA-E'ENA WAGH FIR LE- blessings be upon them
WAALEDAYYA WA LIL- all, and forgive my
MOAMENEENA BE- parents and the believers
RAHMATEKA YAA with Your mercy, O most
ARHAMAR RAAHEMEEN. 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 Allah may not decide this
AAKHERA TASLEEMEE compliment of me to be the
A'LAYKA. last.

You may add the following words:

السَّلَامُ عَلَيْكَ يَا وَلِيَّ اللَّهِ وَرَحْمَةُ اللَّهِ ASSALAAMO A'LAYKA Peace and Allah's mercy and
وَبَرَكَاتُهُ. اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ YAA WALIYYAL LAAHE blessings be upon you, O
WA RAHMATUL LAAHE Allah's authority. O Allah! Do
WA BARAKAATOH. not decide this visit to be the
ALLAAHUMMA LAA TAJ- last of my visit to the son of
A'LHO AAKHERAL A'HDE Your Prophet and Your
MIN ZEYAARATIB NA argument against Your
NABIYYEKA WA creatures. Include me with
HUJJATAKA A'LAA him in Your Paradise and
KHALQEKA WAJ MA'NEE involve me with him and
WA IYYAAHO FEE with his group with the
JANNATEKA WAH martyrs and the righteous
SHURNEE MA-A'HU WA ones; very excellent is the
FEE HIZBEHI MA-A'SH companionship of such ones.
SHOHADAAA-E WAS I entrust you with Allah, ask
SAALEHEENA WA Him to keep you under His
HASONA OOLAAA-EKA custody, and invoke His
RAFEEQAN WAS TAWDE- blessings upon you. We
O'KAL LAAHA WAS TAR- believe in Allah, in the
E'EKA WA AQRA-O Messenger, and in whatever
A'LAYKAS SALAAMA

¹ Behaar al-Anwaar, vol. 102, p. 204

AAMANNA BIL LAAHE WA you have come with and
 BIR RASOOLE WA instructed. So, (please) write
 BEMAA JEATA BEHI WA us down with those who
 DALALTA A'LAYHE bear witness.¹
 FAKTUBNAA MA-A'SH
 SHAAHEDEEN.

The narration of Allamah Majlisi (r.a.) does not indicate that this farewell ziyaarat is particularly for Imam Reza (a.s.).

(6) Sixth Farewell Ziyaarat

It has been narrated in the book 'al-Mazaar al-Kabeer' that whenever you decide to depart say:

سَلَامٌ عَلَيْكَ يَا مُؤَلَّيَ وَ رَحْمَةُ اللَّهِ وَ
 بَرَكَاتُهُ أَنْتَ لَنَا جُنَّةٌ مِنَ الْعَذَابِ وَ هَذَا
 أَوَّلُ انْصِرَافِي عَنْكَ غَيْرَ رَاغِبٍ عَنْكَ وَ
 لَا مُسْتَبْدِلَ بِكَ وَ لَا مُؤَثِّرٍ عَلَيْكَ وَ لَا
 زَاهِدٍ فِي قُرْبِكَ وَ قَدْ جُدْتُ بِنَفْسِي
 لِلْحَذَنَانِ وَ تَرَكْتُ الْأَهْلَ وَ الْأَوْلَادَ وَ
 الْأَوْطَانَ فَكُنْ لِي شَافِعًا يَوْمَ حَاجَتِي وَ
 فَقْرِي يَوْمَ لَا يُعْنِي عَنِّي وَالِدِي وَ لَا
 وَلَدِي. أَسْأَلُ اللَّهَ الَّذِي قَدَّرَ رَجُلِي
 إِلَيْكَ أَنْ يُنْقِصَ بِكُمْ كُرْبَتِي وَ أَسْأَلُ اللَّهَ
 الَّذِي قَدَّرَ عَلَيَّ فِرَاقَ مَكَانِكَ أَنْ لَا يَجْعَلَهُ
 آخِرَ الْعَهْدِ مِنْ رُجُوعِي إِلَيْكَ وَ أَسْأَلُ
 اللَّهَ الَّذِي أَبْكَى عَلَيْكَ عَيْنِي أَنْ يَجْعَلَهُ لِي
 سَدَنًا وَ دُخْرًا وَ أَسْأَلُ اللَّهَ الَّذِي أَرَانِي
 مَكَانَكَ وَ هَدَانِي لِلتَّسْلِيمِ عَلَيْكَ وَ
 زِيَارَتِي لِيَاكَ أَنْ يُؤَدِّيَ حَوْضَكُمْ وَ
 يَرْزُقَنِي مُرَافَقَتَكُمْ فِي الْجَنَّةِ. السَّلَامُ

SALAAMUN A'LAYKA YAA
 MAWLAAYA WA RAHMATUL
 LAAHE WA BARAKAATOHU
 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'NNEE
 WAALEDEE WA LAA
 WULDEE. AS-ALUL LAHAL
 LAZEE QADDARA
 RAHEELE ELAYKA AN
 YONAFFESA BEKUM
 KURBATEE WA AS-ALUL

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

¹ Behaar al-Anwaar, vol. 102, p. 50; al-Balad al-Ameen, p. 400

عَلَيْكَ يَا صَفْوَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا
رَسُولَ اللَّهِ السَّلَامُ عَلَيْكَ يَا أَمِيرَ
الْمُؤْمِنِينَ وَوَصِيَّ رَسُولِ رَبِّ الْعَالَمِينَ وَ
قَائِدَ الْغُرِّ الْمُحَجَّلِينَ السَّلَامُ عَلَى
الْحَسَنِ وَالْحُسَيْنِ سَيِّدَيِ شَبَابِ أَهْلِ
الْجَنَّةِ السَّلَامُ عَلَى الْأَيْمَةِ...

LAAHAL LAZEE QADDRAR
A'LAYYA FERRAAQA
MAKAANEKA AN LAA YAJ-
A'LAHU AAKHERAL A'HDE
MIN ROJOO-E'E ELAYKA
WA AS-ALUL LAAHAL
LAZEE ABKAA A'LAYKA
A'YNAYYA AN YAJ-A'LAHU
LEE SANADAN WA
ZUKHRAN WA AS-ALUL
LAAHAL LAZEE ARAANEE
MAKAANAKA WA
HADAANEE LIT-TASLEEME
A'LAYKA WA ZEYAARATEE
IYYAANKA AN YOOREDANEE
HAWZAKUM WA
YARZOQANEE
MORAFAQATAKUM FIL
JENAN. 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 HUSAIN
SAYYEDAY SHABAABE
AHLIL JANNATE
ASSALAAMO A'LAL A-
IMMATE...

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
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:

وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. السَّلَامُ عَلَى
مَلَائِكَةِ اللَّهِ الْمُقِيمِينَ الْمُسَبِّحِينَ الَّذِينَ
هُمْ بِأَمْرِ رَبِّهِمْ يَعْمَلُونَ السَّلَامُ عَلَيْنَا وَ

WA RAHMATUL LAAHE WA
BARAKAATOH.
ASSALAAMO A'LAA
MALAAA-EKATIL LAAHIL
MOQEEMENAL

And mercy of Allah and
His blessing. Peace be on
angels of Allah residing in
this shrine, the glorifying,
those who act by the

عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ. اللَّهُمَّ لَا تَجْعَلْهُ
 آخِرَ الْعَهْدِ مِنْ زِيَارَتِي إِيَّاهُ فَلَنْ جَعَلْتَهُ
 فَاحْشُرْنِي مَعَهُ وَ مَعَ آبَائِهِ الْمَاضِينَ وَ إِنْ
 أَبْقَيْتَنِي يَا رَبِّ فَارْزُقْنِي زِيَارَتَهُ أَبَدًا مَا
 أَبْقَيْتَنِي إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

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.

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:

أَسْتَوْدِعُكَ اللَّهُ وَ أَسْتَرْعِيكَ وَ أَقْرَأُ
 عَلَيْكَ السَّلَامَ أَمَّا بِاللَّهِ وَ بِمَا دَعَوْتُ
 إِلَيْهِ. اللَّهُمَّ اكْتُبْنَا مَعَ الشَّاهِدِينَ. اللَّهُمَّ
 ارْزُقْنِي مَوَدَّتَهُمْ أَبَدًا مَا أَبْقَيْتَنِي السَّلَامُ
 عَلَى مَلَائِكَةِ اللَّهِ وَ رُؤَاةِ ابْنِ رَسُولِ اللَّهِ
 السَّلَامُ عَلَيْكَ يَمِّ أَبَدًا مَا بَقِيَتْ دَائِمًا وَ
 إِذَا فَنَيْتُ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ
 الصَّالِحِينَ.

ASTAW-DE-O'KAL LAAHA
 WA AS-TAR-E'EKA WA
 AQRA-O A'LAYKAS
 SALAAMA AAMANNAA
 BILLAAHE WA BEMAA
 DA-A'WTA ELAYHE.
 ALLAAHUMMAK TUBNAA
 MA-A'SH SHAAHEDEENA.
 ALLAAHUMMAR ZUQNEE
 MAWADDATAHUM
 ABADAN MAA
 ABQAYTANEE
 ASSALAAMO A'LAA
 MALAAA-EKATIL LAAHE
 WA ZUWWAARIB NE
 RASOOLIL LAAHE
 ASSALAAMO A'LAYKA
 MINNEE ABADAN MAA
 BAQEETO DAAA-EMAN
 WA EZAA FANAYTO
 ASSALAAMO A'LAYNAA

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

WA A'LAA E'BAADIL Allah.
LAAHIS SAALEHEEN.

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.

(7) Seventh Farewell Ziyaarat

Late Kafami says: While departing from (the shrine of) infallible Imams (a.s.) say:

السَّلَامُ عَلَيْكُمْ أَيُّمَّةَ الْهُدَى وَ رَحْمَةُ اللَّهِ و بَرَكَاتُهُ. أَسْتُودِعُكُمْ اللَّهَ وَ أَقْرَأُ عَلَيْكُمْ السَّلَامَ أَمَّا بِاللَّهِ وَ بِالرَّسُولِ وَ بِمَا جِئْتُ بِهِ وَ دَلَّلْتُ عَلَيْهِ. اَللَّهُمَّ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ وَ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِهِمْ وَ السَّلَامُ عَلَيْكُمْ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.	ASSALAAMO A'LAYKUM A-IMMATAL HODAA WA RAHMATUL LAAHE WA BARAKAATOH. AS-TAW- DE-O'KOMUL LAAHA WA AQRA-O A'LAYKOMUS SALAAMA AAMANNAA BILLAAHE WA BIR- RASOOLE WA BEMAA JEATUM BEHI WA DALALTUM A'LAYHE. ALLAAHUMMA FAKTUMNAA MA-A'SH SHAAHEDEENA WA LAA TAJ-A'LHO AAKHERAL A'HDE MIN ZEYAARATEHIM WAS SALAAMO A'LAYKUM WA RAHMATUL LAAHE WA BARAKAATOH.	Peace and Allah's mercy and blessings be upon you, O leaders to the true guidance! I entrust you with Allah and send salutations to you. We believe in Allah and in the Messenger and in that which you have conveyed and that to which you have guided. O Allah! Then write us down among those who bear witness. And do not decide this time to be my last visit to their tombs, and blessing of Allah be upon them. May the mercy and blessings of Allah be on you. ²
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(8) Eight Farewell Ziyaarat

While departing (from the holy shrine) say:

قَدْ قَضَيْتُ يَا مَوْلَايَ بَعْضَ الْأَرْبِ مِنْ زِيَارَتِكَ وَ لَوْ فَعَلْتُ يَا مَوْلَايَ مَا يَجِبُ	QAD QAZAYTO YAA MAWLAAYA BA'ZAL IRBE MIN ZEYAARATEKE WA LAW FA-A'LTO YAA	Certainly I have performed some of the etiquette from your visitation, O my
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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

² Ibid.

عَلَيَّ لَجَعَلْتُ غَرَضَتَكَ دَارَ إِقَامَةٍ وَ
 لِكَيْتَنِي مِنْ أَبْنَاءِ الدُّنْيَا أَكْدَحُ فِيهَا كَمَا
 جَرْتُ عَادَةَ مَنْ مَضَى فَاسْأَلُ اللَّهَ الْبَارَّ
 الرَّحِيمَ أَنْ يُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ
 مُحَمَّدٍ وَ أَنْ لَا يَجْعَلَهُ آخِرَ الْعَهْدِ مِنْ
 زِيَارَتِكُمْ وَ جَمِيعِ الْمُؤْمِنِينَ إِنَّهُ أَرْحَمُ
 الرَّاحِمِينَ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

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.

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.

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

¹ Behaar al-Anwaar, vol. 102, p. 207

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:

أُرِيدُ طَرْفِي فِي الدِّيَارِ فَلَا أَرَى وَجْهُ أَحِبَّائِي الَّذِينَ 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 deprivation 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.¹

¹ 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:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا
شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّكَ مُحَمَّدٌ بْنُ
عَبْدِ اللَّهِ وَ أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ وَ
أَشْهَدُ أَنَّكَ خَاتَمُ النَّبِيِّينَ وَ أَشْهَدُ أَنَّكَ
قَدْ بَلَغْتَ رِسَالَةَ رَبِّكَ وَ نَصَحْتَ
لِأُمَّتِكَ وَ جَاهَدْتَ فِي سَبِيلِ رَبِّكَ وَ
عَبَدْتَهُ حَتَّى آتَاكَ الْيَقِينُ وَ أَدَيْتَ
الَّذِي عَلَيْكَ مِنَ الْحَقِّ. اَللَّهُمَّ صَلِّ

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

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,

عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ وَ
 نَجِيِّكَ وَآمِينِكَ وَصَفِيِّكَ وَخَيْرَتِكَ
 مِنْ خَلْقِكَ أَفْضَلَ مَا صَلَّيْتَ عَلَى
 أَحَدٍ مِنْ أَنْبِيَائِكَ وَرُسُلِكَ. اللَّهُمَّ سَلِّمْ
 عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا سَلَّمْتَ
 عَلَى نُوحٍ فِي الْعَالَمِينَ وَآمَنْتَ عَلَى
 مُحَمَّدٍ وَآلِ مُحَمَّدٍ كَمَا مَنَنْتَ عَلَى
 مُوسَى وَهَارُونَ وَبَارَكْتَ عَلَى مُحَمَّدٍ
 وَآلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَ
 آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ. اللَّهُمَّ
 صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَتَرَحَّمْ
 عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ. اللَّهُمَّ رَبَّ
 الْبَيْتِ الْحَرَامِ وَرَبَّ الْمَسْجِدِ الْحَرَامِ
 وَرَبَّ الرُّكْنِ وَالْمَقَامِ وَرَبَّ الْبَلَدِ
 الْحَرَامِ وَرَبَّ الْحِلِّ وَالْحَرَامِ وَرَبَّ
 الْمَشْعَرِ الْحَرَامِ بَلِّغْ رُوحَ مُحَمَّدٍ صَلِّي
 اللَّهُ عَلَيْهِ وَآلِهِ مَتَى السَّلَامَ.

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
 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 HAARONA
 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

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 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

BAYTIL	HARAAME	WA	progeny of Muhammad. O
RABBAL	MASJEDIL		Allah! Lord of the Sacred
HARAAME	WA	RABBAR	House, Lord of the Holy
RUKNE WAL	MAQAAME	WA	Mosque, Lord of the Rukn ¹
RABBAL	BALADIL		and the Maqam ² , Lord of
HARAAME	WA	RABBAL	legality and sanctuary, Lord
HILLE WAL	HARAAME	WA	of the Holy Monument,
RABBAL	MASH-A'RIL		convey to the soul of
HARAAME	BALLIGH		Muhammad – blessings of
ROOHA	MOHAMMADIN		Allah be on him and his
SALLAL	LAAHO	A'LAYHE	progeny – my greetings. ³
WA	AALEHI	MINNIS	
SALAAM.			

(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:

اَلسَّلَامُ عَلَى رَسُوْلِ اللهِ اَلسَّلَامُ عَلَيْكَ	ASSALAAMO	A'LAA	Peace upon Messenger of
وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ اَلسَّلَامُ عَلَيْكَ يَا	RASOOLIL	LAAHE	Allah. Peace be on you,
رَسُوْلَ اللهِ اَلسَّلَامُ عَلَيْكَ يَا مُحَمَّدَ بْنَ	ASSALAAMO	A'LAYKA	Allah's Mercy and His
عَبْدِ اللهِ اَلسَّلَامُ عَلَيْكَ يَا خَيْرَةَ اللهِ	RAHMATUL	LAAHE	blessings. Peace be on you,
اَلسَّلَامُ عَلَيْكَ يَا حَبِيْبَ اللهِ اَلسَّلَامُ	BARAKAATOH		O Messenger of Allah!
عَلَيْكَ يَا صَفْوَةَ اللهِ اَلسَّلَامُ عَلَيْكَ يَا	ASSALAAMO	A'LAYKA	Peace be on you, O
اٰمِيْنَ اللهُ اَشْهَدُ اَنَّكَ رَسُوْلُ اللهِ وَ	YAA	RASOOLAL	Muhammad – son of
اَشْهَدُ اَنَّكَ مُحَمَّدٌ بْنُ عَبْدِ اللهِ وَ	ASSALAAMO	A'LAYKA	Abdullah! Peace be on you,
	YAA	MOHAMMAD	O Well-Chosen by Allah!
	ABDIL	LAAHE	Peace be on you, O Most
	ASSALAAMO	A'LAYKA	Beloved by Allah! Peace be
	YAA	KHEYARATAL	on you, O choice of Allah!
	ASSALAAMO	A'LAYKA	

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-Zaaereen Wa Behjah al-Naazereen, p. 304

أَشْهَدُ أَنَّكَ قَدْ نَصَحْتَ لِأُمَّتِكَ وَ
جَاهَدْتَ فِي سَبِيلِ اللَّهِ وَ عِبَدْتَهُ حَتَّى
أَتَاكَ الْيَقِينُ فَجَزَاكَ اللَّهُ أَفْضَلَ مَا
جَزَى نَبِيًّا عَنْ أُمَّتِهِ. اَللّٰهُمَّ صَلِّ عَلَى
مُحَمَّدٍ وَ آلِ مُحَمَّدٍ أَفْضَلَ مَا صَلَّيْتَ
عَلَى إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ
مَجِيدٌ.

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
YAQEENO FA-JAZAAKAL
LAAHO AFZALA MAA
JAZAA NABIYYAN A'N
UMMATEHI. ALLAAHUMMA
SALLE A'LAA
MOHAMMADIN WA AALE
MOHAMMADIN AFZALA
MAA SALLAYTA A'LAA
IBRAAHEEMA WA AALE
IBRAAHEEMA INNAKA
HAMEEDUN MAJEEDUN.

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 conferred upon Ibrahim and the progeny of Ibrahim, for You are most praiseworthy and glorious.¹

(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:

اَلسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ اَلسَّلَامُ ASSALAAMO A'LAYKA Peace be on you, O
YAA RASOOLAL LAAHE

¹ Kaamel al-Ziyaaraat, p. 58; Behaar al-Anwaar, vol. 100, p. 156; Mustadrak al-Wasaael, vol. 10, p. 193

عَلَيْكَ يَا حَبِيبَ اللَّهِ السَّلَامُ عَلَيْكَ يَا
 صَفْوَةَ اللَّهِ السَّلَامُ عَلَيْكَ يَا أَمِينَ اللَّهِ
 أَشْهَدُ أَنَّكَ رَسُولُ اللَّهِ وَ أَشْهَدُ أَنَّكَ
 قَدْ نَصَحْتَ لِأُمَّتِكَ وَ جَاهَدْتَ فِي
 سَبِيلِ اللَّهِ وَ عَبْدَتَهُ حَتَّى آتَاكَ الْيَقِينُ
 فَجَزَاكَ اللَّهُ أَفْضَلَ مَا جَزَى نَبِيًّا عَنْ
 أُمَّتِهِ. اَللّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ اَلِ
 مُحَمَّدٍ أَفْضَلَ مَا صَلَّيْتَ عَلَى اِبْرَاهِيمَ وَ
 اَلِ اِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

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 YAQEENO 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.

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

(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:

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; Wasaaal al-Shiah, vol. 4, p. 1047

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَ رَحْمَةُ
 اللَّهُ وَ بَرَكَاتُهُ السَّلَامُ عَلَيْكَ يَا مُحَمَّدُ
 بِنَ عَبْدِ اللَّهِ السَّلَامُ عَلَيْكَ يَا خَيْرَةَ
 اللَّهِ السَّلَامُ عَلَيْكَ يَا حَبِيبَ اللَّهِ
 السَّلَامُ عَلَيْكَ يَا صَفْوَةَ اللَّهِ السَّلَامُ
 عَلَيْكَ يَا أَمِينَ اللَّهِ أَشْهَدُ أَنَّكَ رَسُولُ
 اللَّهِ وَ أَشْهَدُ أَنَّكَ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ
 وَ أَشْهَدُ أَنَّكَ قَدْ نَصَحْتَ لِأُمَّتِكَ وَ
 جَاهَدْتَ فِي سَبِيلِ رَبِّكَ وَ عِبَدْتَهُ
 حَتَّى آتَاكَ الْيَقِينَ فَجَزَاكَ اللَّهُ يَا
 رَسُولَ اللَّهِ أَفْضَلَ مَا جَزَى نَبِيًّا عَنْ
 أُمَّتِهِ. اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ اٰلِ
 مُحَمَّدٍ أَفْضَلَ مَا صَلَّيْتَ عَلَى اِبْرَاهِيمَ
 وَ اٰلِ اِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَّجِيدٌ.

ASSALAAMO A'LAYKA
 YAA RASOOLAL LAAHE
 WA RAHMATUL LAAHE WA
 BARAKAATOHU
 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
 YAQEENO 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
 IBRAAHEEMA INNAKA
 HAMEEDUN MAJEED.

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

¹ Behaar al-Anwaar, vol. 100, p. 181; Hadiyyah al-Zaaereen Wa Behjah al-Naazereen, p. 319; Jaame' al-Ahaadees al-Shiah, vol. 6, p. 51; Miqbaas al-Masaabeeh, p. 44

(5) Ziyaarat of infallible Imams (a.s.)

This ziyaarat has been narrated by Imam Reza (a.s.).

Sayed (r.a.) says: Whenever you go for ziyaarat of any infallible Imams (a.s.) then stand in front of the holy grave and say:

السَّلَامُ عَلَى الْقَائِمِينَ مَقَامَ الْأَنْبِيَاءِ الْوَارِثِينَ
عُلُومَ الْأَصْفِيَاءِ السَّلَامُ عَلَى خُلَفَاءِ اللَّهِ وَ
خُلَفَاءِ رَسُولِهِ السَّلَامُ عَلَيْكُمْ يَا مَنْ هُمْ زِمَامُ
الدِّينِ وَ نِظَامُ الْمُسْلِمِينَ وَ صَلَاحُ الدُّنْيَا وَ
عُدَّةُ الْمُؤْمِنِينَ السَّلَامُ عَلَيْكُمْ يَا أَصْلَ
الْإِسْلَامِ النَّامِي وَ فَرَعَهُ السَّامِي السَّلَامُ
عَلَيْكُمْ يَا مَنْ بِهِم تَمَامُ الصَّلَاةِ وَ الزَّكَاةِ وَ
الصِّيَامِ وَ الْحَجِّ وَ الْجِهَادِ وَ تَوْفُرُ الْفِيءِ وَ
الْصَّدَقَاتِ وَ إِمْضَاءُ الْخُدُودِ الْمُسَمِّيَاتِ وَ
الْأَحْكَامِ الْمُبَيَّنَاتِ. السَّلَامُ عَلَيْكُمْ يَا مَنْ بِهِم
تَمْنَعُ الثُّغُورَ وَ الْأَطْرَافَ وَ تَجْرِي أُمُورُ
الْخَلْقِ بِإِمَامَتِهِمْ عَلَى الْقَصْدِ وَ الْإِنْصَافِ
السَّلَامُ عَلَيْكُمْ أَيُّهَا الْمُحَلِّلُونَ حَلَالَ اللَّهِ وَ
الْمَحْرُمُونَ حَرَامَ اللَّهِ وَ الْمُقِيمُونَ حُدُودَ
اللَّهِ وَ الدَّائِبُونَ عَنْ دِينِ اللَّهِ وَ الدَّاعُونَ
إِلَى سَبِيلِ اللَّهِ بِالْحِكْمَةِ وَ الْمَوْعِظَةِ
الْحَسَنَةِ وَ الْحُجَّةِ الْبَالِغَةِ. السَّلَامُ عَلَيْكُمْ يَا
مَنْ فَضْلُهُمْ كَالشَّمْسِ الْمُضِيئَةِ الطَّالِعَةِ
الْمَجَلَّةِ بِنُورِهَا الْعَالَمِ وَ هِيَ فِي الْأَفْقِ
بِحَيْثُ لَا تَنَالُهَا الْأَيْدِي وَ الْأَبْصَارُ. السَّلَامُ
عَلَيْكُمْ أَيُّهَا الْبُدُورُ الْمُنِيرَةُ وَ السُّرُجُ الزَّاهِرَةُ
وَ الْأَنْوَارُ السَّاطِعَةُ وَ الْجُجُومُ الْهَادِيَةُ فِي

ASSALAAMO A'LAL QAAA-
EMEENA MAQAAMAL
ANBEYAAA-E AL-
WAARESEENA O'LOOMAL
ASFEYAAA-E ASSALAAMO
A'LAA KHOLAFAAA-IL
LAAHE WA KHOLAFAAA-E
RASOOLEHI ASSALAAMO
A'LAYKUM YAA MAN HUM
ZAMAAMUD DEENE WA
NEZAAMUL MUSLEMEENA
WA SALAAHUD DUNYAA
WA U'DDATUL
MOAMENEENA
ASSALAAMO A'LAYKUM
YAA ASLAL ISLAAMIN
NAAMEE WA FAR-A'HUS
SAAMEE ASSALAAMO
A'LAYKUM YAA MAN
BEHIM TAMAAMUS
SALAATE WAZ ZAKAATE
WAS SEYAME WAL HAJJE
WAL JEHADE WA
TAWAFFORIL FAY-E WAS
SADAQAATE WA IMZAAA-
UL HODOODIL
MOSAMMAYAATE WAL
AHKAAMIL
MOBAYYANAATE.
ASSALAAMO A'LAYKUM
YAA MAN BEHIM TUMNA-
U'S SOGHOORO WAL
ATRAABO WA TAJREE
OMOORUL KAHLQE BE-

Peace upon the one who is on the place of the prophets, the inherited of the knowledge of the chosen ones. Peace upon vicegerents of Allah and vicegerents of His Prophet. Peace be on you O the reins of the religion! System of the Muslims, goodness of the world and pride of the believers. Peace be on you O origin of developing Islam and its exalted branch! Peace be on you O the one by whom prayer, poor-rate, fast, hajj, fighting in the way of Allah are perfected, booty and charity became abundant, executing the appointed hudood¹ and the clear laws. Peace be on you, O one by whom the fronts and sides are maintained and the affairs of the creatures are managed

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

عَيَاهِبِ الدُّجَا وَ طُرُقِ الْبَلَاءِ الْقَفْرِ وَ لُجَجِ
الْبَحَارِ. السَّلَامُ عَلَيْكُمْ يَا مَنْ حُبُّهُمْ كَالْمَاءِ
الْعَذْبِ عَلَى الظَّمَاءِ وَ الْغَدَاءِ الْمَرِيءِ النَّافِعِ
عَلَى الطَّوَى الدَّالُّونَ عَلَى الْهُدَى وَ
الْمُنْجُونَ مِنَ الرَّدَى وَ النَّارِ عَلَى الْبِقَاعِ
لِمَنْ اهْتَدَى وَ اضْطَلَى. السَّلَامُ عَلَى
الْأَدْلَاءِ فِي الْمَهَالِكِ الْمَفَارِقِ لَهُمْ هَالِكٌ وَ
الْلاَزِمُ لَهُمْ لَاحِقٌ. السَّلَامُ عَلَى مَنْ غُلُومُهُمْ
كَالسَّحَابِ الْهَاطِلِ وَ الْغَيْثِ الْمَاطِرِ وَ
السَّمَاءِ الظَّلِيلَةِ وَ الْأَرْضِ الْبَسِيطَةِ وَ الْعَيْنِ
الْعَزِيزَةِ وَ الْعَدِيرِ وَ الرُّوسَةِ. السَّلَامُ عَلَيْكُمْ
يَا مَنْ هُمْ كَالْأَمِينِ الرَّفِيقِ وَ الْوَالِدِ الشَّفِيقِ
وَ الْأُمِّ الْبَرَّةِ بِالْوَلَدِ الصَّغِيرِ. السَّلَامُ عَلَيْكُمْ يَا
فَرَجَ الْعِبَادِ فِي الدَّاهِيَةِ وَ حُجَّتَهُمُ الْوَاضِحَةَ
الشَّافِيَةَ. السَّلَامُ عَلَيْكُمْ يَا أَمَنَاءَ اللَّهِ فِي
خَلْقِهِ وَ حُجَّتَهُ عَلَى عِبَادِهِ وَ خُلَفَاءَهُ فِي
أَرْضِهِ. السَّلَامُ عَلَيْكُمْ أَيُّهَا الدُّعَاةُ إِلَى اللَّهِ
الدَّالُّونَ عَنْ حَرِيمِ اللَّهِ. السَّلَامُ عَلَى
الْمُطَهَّرِينَ مِنَ الذُّنُوبِ الْمُبَرِّينَ مِنَ الْغُيُوبِ.
السَّلَامُ عَلَى الْمُخْصُوصِينَ بِالْعِلْمِ الْمَهْمُومِ وَ
الْعِلْمِ الْمَعْلُومِ وَ الْفَضْلِ كُلِّهِ وَ أَهْلِ الْخَيْرِ وَ
الْبَذْلِ. السَّلَامُ عَلَيْكُمْ يَا نِظَامَ الدِّينِ وَ عِزَّ
الْمُسْلِمِينَ وَ غَيْظَ الْمُتَافِفِينَ وَ بَوَارِ
الْكَافِرِينَ. السَّلَامُ عَلَى مَنْ لَا يُدَانِيهِمْ فِي
فَضْلِهِمْ أَحَدٌ وَ لَا يُوجَدُ فِي وَلَايَتِهِمْ بَدَلٌ.
السَّلَامُ عَلَى السَّادَةِ الْمَيَامِينِ وَ مَنْ عَجَزَتْ
عَنْ ذِكْرِ فَضْلِهِمُ الْبُلَغَاءُ وَ قَصُرَتْ عَنْ
إِدْرَاكِهِمُ الْفُصَحَاءُ وَ تَحَيَّرَتْ فِي نَعْتِ فَضْلِهِمُ

EMAAMATEHIM A'LAL
QASDE WAL INSAAFE
ASSALAAMO A'LAYKUM
AYYOHAL
MOHALLELOONA
HALAALAL LAAHE WAL
MOHARREMOONA
HARAAMAL LAAHE WAL
MOQEEMOONA HODOODAL
LAAHE WAZ ZAABOONA
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 MOZEE-
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 NOJOMUL
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'

by their leadership upon equity and justice. Peace be on you, O the one who legalize the permissible by Allah and forbid the forbidden by Allah, 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,

الْخُطْبَاءَ وَ لَمْ تَنْتَهُ إِلَيْهِ الْحُكَمَاءُ وَ تَصَاعَرَتْ
عَنْ قَدْرِهِمُ الْعُظَمَاءُ. السَّلَامُ عَلَى مَنْ هُمْ
كَالْجُجُومِ مِنْ يَدِ الْمُتَنَابِلِ. السَّلَامُ عَلَى
الْعُلَمَاءِ الَّذِينَ لَا يَجْهَلُونَ وَ الدُّعَاةِ الَّذِينَ لَا
يَنْكُلُونَ. السَّلَامُ عَلَى مَعْدِنِ الْقُدْسِ وَ
الطَّهَارَةِ وَ الشُّسْكِ وَ الرَّهَادَةِ وَ الْعِلْمِ وَ
الْعِبَادَةِ. السَّلَامُ عَلَى الْمُخْصُوصِينَ بِدَعْوَةِ
الرَّسُولِ وَ نَسْلِ الطُّهْرِ الْبَثُولِ. السَّلَامُ
عَلَى مَنْ لَا يَسْبِقُهُمْ أَحَدٌ فِي نَسَبٍ وَ لَا
يُدَانِيهِمْ فِي حَسَبِ الْبَيْتِ مِنْ قُرَيْشٍ وَ
الذَّرْوَةِ مِنْ هَاشِمٍ وَ الْعِزَّةِ مِنَ الرَّسُولِ وَ
الرِّضَا مِنَ اللَّهِ عَزَّ وَ جَلَّ شَرَفَ الْأَشْرَافِ
وَ الْفَرَعِ مِنْ بَنِي عَبْدِ مَنَافٍ. السَّلَامُ عَلَى
الْمُصْطَفَيْنِ بِالْإِمَامَةِ الْعُلَمَاءِ بِالسِّيَاسَةِ
الْمُفْتَزِضِينَ الطَّاعَةِ. السَّلَامُ عَلَى مَنْ
اخْتَارَهُمُ اللَّهُ تَعَالَى لِلْإِمَامَةِ وَ شَرَحَ
صُدُورَهُمْ لِذَلِكَ وَ أَوْدَعَ قُلُوبَهُمْ بِنَتَائِجِ
الْحِكْمَةِ فَلَمْ يَعْيُوا بِجَوَابٍ وَ لَمْ يَقْصُرُوا عَنْ
صَوَابٍ. السَّلَامُ عَلَيْكُمْ أَيُّهَا السَّادَةُ
الْمُصْضُومُونَ الْمُؤَيَّدُونَ الْمُؤَقَّقُونَ
الْمُسَدَّدُونَ. السَّلَامُ عَلَيْكُمْ يَا مَنْ آمَنُوا
الْعِتَارَ وَ الزَّلَلَ وَ الْخَطَأَ وَ الْخَطَلَ الشُّهَدَاءَ
عَلَى الْخَلْقِ وَ الْأَمَنَاءَ عَلَى الْحَقِّ السَّلَامُ
عَلَيْكُمْ وَ عَلَى آبَائِكُمُ الْأَكْرَمِينَ الَّذِينَ أَنَا هُمْ
اللَّهُ فَضْلَهُ وَ هَدَى بِهِمْ سُبُلَهُ وَ أَوْصَحَ بِهِمْ
مِنَ الدِّينِ مَهَجَهُ وَ افْتَتَحَ بِهِمْ مُقَلَّهُ وَ
مُرْتَجَى "ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ وَ
اللَّهُ ذُو الْفَضْلِ الْعَظِيمِ" وَ رَحْمَةُ اللَّهِ وَ

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 WAS
SAMAAA-IZ ZALEELATE
WAL ARZIL BASEETATE
WAL A'YNIL GHAZEERATE
WAL GHADEERE WAR
RAWZATE. ASSALAAMO
A'LAYKUM YAA MAN HUM
KAL-AMEENIR RAFEEQE
WAL WAALEDISH
SHAFEEQE WAL UMMIL
BARRATE BIL-WALADIS
SAGHEERE. ASSALAAMO
A'LAYKUM YAA FARAJAL
E'BAADE FID DAAHEYATE
WA HUJJATAHOMUL
WAAZEHATUSH
SHAAFEYATO.
ASSALAAMO A'LAYKUM
YAA OMANAAA-AL LAAHE
FEE KAHLQEHIL 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

the fire upon the hill for
those who seek
guidance. Peace be on
the guides at the time
of dangers, the one
who leave them has
perished and whoever
adheres to them will
attain the destination.
Peace upon the one
whose knowledge is
like the pouring cloud,
countinuous rain,
shading sky,
widespread earth,
gushing water source,
pond and garden. Peace
be 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

بَرَكَاتُهُ.

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 AHLIL
KHAYRE WAL BAZLE.
ASSALAAMO A'LAYKUM
YAA NEZAAMAD DEENE
WA I'ZZAL MUSLEMEENA
WA GHAYZAL
MONAAFEQEENA WA
BAWAARAL KAAFEREENA.
ASSALAAMO A'LAA MAN
LAA YODAANEEHIM FEE
FAZLEHIM AHADUN WA
LAA YOOJADO FEE
WALAAYATEHIM
BADALUN. ASSALAAMO
A'LAS SAADATIL
MAYAAMENE WA MAN
A'JAZAT A'N ZIKRE
FAZLEHEMUL BOLAGHAA-
O WA QASORAT A'N
IDRAAKEHEMUL
FOSAAAA-O WA
TAHAYYARAT FEE NA'TE
FAZLEHEMUL
KHOTABAAA-O WA LAM
TANTAHE ELAYHIL
HOKAMAAA-O WA
TASAAGHARAT A'N
QADREHEMUL O'ZAMAAA-
O. ASSALAAMO A'LAA MAN
HUM KAN NOJOOME MIN
YADIL MOTANAWELE.
ASSALAAMO A'LAL
O'LAMAAA-IL LAZEENA
LAA YAJHALOONA WAD
DO-A'ATIL LAZEENA LAA

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 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

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'LAMAAA-E
 BIS-SEYAASATIL
 MUFTARAZEEENAT TAA-
 A'TE. ASSALAAMO A'LAA
 MANIKH TAARAHOMUL
 LAAHO TA-A'ALAA LIL-
 EMAAMATE WA SHARAHA
 SODOORAHUM LE-
 ZAALEKA WA AWDA-A'
 QOLOOBAHUM YANAABEE-
 A'L HIKMATE FALAM
 YA'YAW BEJAWAABIN WA
 LAM YAQSOROO A'N
 SAWAABIN. ASSALAAMO
 A'ALYKUM AYYOHAS
 SAADATUL
 MA'SOOMOONAL

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 Imam, the
 knowledgeable with
 policies, whose
 obedience is considered
 obligatory. Peace upon
 those whom Allah – the
 High – has chosen for
 Imam, 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

MOAYYADOONAL
 MOWAFFAQOONAL
 MOSADDADOONA.
 ASSALAAMO A'LAYKUM
 YAA MAN AMENUL
 E'SAARA WAZ ZALALA
 WAL KHATA-A WAKL
 KHATALASH SHOHADAAA-
 O A'LAL KHALQE WAL
 OMANAA-O A'LAL HAQQE
 ASSALAAMO A'LAYKUM
 WA A'LAA AABAAA-
 EKOMUL AKRAMEENAL
 LAZEENA AATAAHOMUL
 LAAHO FAZLAHU WA
 HADAA BEHIM SOBOLAHU
 WA AWZAHA BEHIM
 MENAD DEENE
 MANHAJAHU WAF TATAHA
 BEHIM MOQAFFALAHU WA
 MURTAJAHU "ZAALEKA
 FAZLUL LAAHE YOATEEHE
 MAN YASHAAA-O WAL
 LAAHO ZUL FAZLIL
 A'ZEEME" WA RAHMATUL
 LAAHE WA BARAKAATOH.

you O the infallible,
 supporting, successful
 and firm chiefs. Peace
 be on you O one who
 are safe from errors,
 slips, mistakes and
 faults, the witness upon
 the created, the trusty
 upon the truth. Peace
 be on you and upon
 your honored
 forefathers, those
 whom Allah bestowed
 them His favor and
 guided through them to
 His path, clarified
 through them His path
 for the religion, opened
 through them His
 locked and hoped
 (doors), 'that is the
 grace of Allah: He gives
 it to whom He pleases,
 and Allah is the Lord of
 mighty grace'¹, 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 رُؤُوفًا فِي رَحْمَتِهِ يَا
 مُخْرِجَ النَّبَاتِ يَا مُحْيِيَ الْأَمْوَاتِ يَا ظَهَرَ
 اللَّاجِينَ يَا جَارَ الْمُسْتَجِيرِينَ يَا أَسْمَعَ
 السَّامِعِينَ يَا أَبْصَرَ النَّاطِقِينَ يَا صَرِيحَ
 الْمُسْتَصْرِخِينَ يَا عِمَادَ مَنْ لَا عِمَادَ لَهُ يَا

YAA SHAAMEKHAN FEE
 BO'DEHI YAA RAOOFAN
 FEE RAHMATEHI YAA
 MUKHREJAN NABAATE
 YAA MOHYEYAL AMWAATE
 YAA ZAHRAL LAAJEENA
 YAA JAARAL
 MUSTAJEEREENA YAA

O Sublime in His distance!
 O Kind in His mercy! O
 Bringer forth of plants! O
 giver of life to the dead!
 O Asylum of the refugees!
 O Protector of those who
 seek protection! O Most

¹ Surah Juma'h (62): Verse 4

سَدَّ مَنْ لَا سَدَّ لَهُ يَا دُخْرَ مَنْ لَا
 دُخْرَ لَهُ يَا حِرَزَ الضُّعَفَاءِ يَا كَثْرَ الْفُقَرَاءِ
 يَا عَظِيمَ الرَّجَاءِ يَا مُنْقِذَ الْعَرْفَى يَا مُحْيِيَ
 الْمَوْتَى يَا أَمَانَ الْخَائِفِينَ يَا إِلَهَ الْعَالَمِينَ يَا
 صَانِعَ كُلِّ مَصْنُوعٍ يَا جَابِرَ كُلِّ كَسِيرٍ يَا
 صَاحِبَ كُلِّ غَرِيبٍ يَا مُؤْنِسَ كُلِّ وَحِيدٍ
 يَا قَرِيبًا غَيْرَ بَعِيدٍ يَا شَاهِدَ كُلِّ غَائِبٍ يَا
 غَالِبًا غَيْرَ مَغْلُوبٍ يَا حَيَّ حِينَ لَا حَيَّ يَا
 مُحْيِيَ الْمَوْتَى يَا حَيَّ لَا إِلَهَ إِلَّا أَنْتَ بَدِيعُ
 السَّمَوَاتِ وَالْأَرْضِ أَنْتَ الْقَائِمُ عَلَى كُلِّ
 نَفْسٍ بِمَا كَسَبَتْ.

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 KHA AAA-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
 GHAAAYEBIN 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 BEMAA
 KASABAT.

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

(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 عَلَيْكَ يَا أَمْنَاءَ اللَّهِ فِي أَرْضِهِ وَ
حُجَجَهُ عَلَى خَلْقِهِ وَ خُزَّانَ عِلْمِهِ وَ
مَوْضِعَ سِرِّهِ وَ بَابَ نَبِيِّهِ وَ أَمْرِهِ وَ
صِرَاطَهُ الْمُسْتَقِيمَ سَلَامٌ مُودِعٌ لَا سَمَّ وَ
لَا قَالٍ وَ لَا مَالٍ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ.
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ
اجْعَلْ غَدُونَنَا إِلَيْكَ مَقْرُونًا بِالتَّوَكُّلِ عَلَيْكَ
وَ رَوَاحَتَنَا عَنْكَ مَوْضُوعًا بِالتَّجَاحِ مِنْكَ وَ
دُعَاءَنَا لَكَ مَقْرُونًا بِحُسْنِ الْإِجَابَةِ وَ
خُضُوعَنَا بَيْنَ يَدَيْكَ دَاعِيًا إِلَى رَحْمَتِكَ وَ
اعْتِرَافَنَا بِذُنُوبِنَا شَفِيعًا إِلَى عَفْوِكَ وَ
اِقْطَاعَنَا إِلَيْكَ سَبَبًا إِلَى عَفْرَانِكَ وَ
زِيَارَتَنَا لِأَوْلِيَائِكَ مَشْفُوعَةً بِالْقَبُولِ مِنْكَ وَ
مَرْجَعَنَا مِنْ هَذَا الْحَرَمِ الشَّرِيفِ إِلَى خَيْرِ
مَرْجِعٍ إِلَى جَنَابِ مُمَرِّعٍ وَ سَعَةِ وَ دَعْوَةٍ وَ
حِفْظٍ وَ أَمَانٍ وَ سَلَامَةٍ شَامِلَةٍ لِلنَّفْسِ وَ
الْأَهْلِ وَ الْمَالِ وَ الْوَلَدِ وَ الدِّينِ وَ
الْإِخْوَانِ. اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنَّا
لِزِيَارَةِ سَادَاتِنَا وَ آتَمَّتِنَا الْمَقْرُوضِ عَلَيْنَا
طَاعَتَهُمْ وَ مَعْرِفَتَهُمْ وَ الرَّجُوعِ إِلَيْهِمْ وَ
الْكُؤُونِ مَعَهُمْ. اللَّهُمَّ فَاشْهَدْ بِأَنَّا قَدْ أَجَبْنَا
دَاعِيكَ وَ لَبَّيْنَا مَنَادِيكَ وَ ائْتَمَرْنَا أَمْرَهُ وَ
اِقْتَبَيْنَا أَثَرَهُ. اللَّهُمَّ فَاكْتُبْنَا مَعَ الشَّاهِدِينَ.

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-
NAJAAHE MINKA WA DO-
A'AA-ANAA LAKA
MAQROONAN BE-HUSNIL
EJAABATE WA KHZOO-
A'NAA BAYNA YADAYKA
DAA-E'YAN ELAA
RAHMATEKA WA'
TERAAAFANAA
BEZONOOBENAA SHAFEE-
A'N ELAA A'FWEKA WAN
QETAA-A'NAA ELAYKA
SABABAN ELAA
GHUFRAANEKA WA

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,

اللَّهُمَّ لَا تَجْعَلْهُ آخِرَ الْعَهْدِ مِنَّا لِزِيَارَتِهِمْ وَ
 ذِكْرِهِمْ وَ الصَّلَاةِ عَلَيْهِمْ وَ ارْزُقْنَا ذَلِكَ
 أَعْوَامًا كَثِيرَةً فَإِذَا تَوَفَّيْتَنَا فَاشْهَدْ بِأَنَّا
 سَامِعُونَ مُطِيعُونَ مُؤْمِنُونَ مُصَدِّقُونَ
 غَيْرَ مُكَذِّبِينَ مُقَرَّرُونَ غَيْرَ جَاحِدِينَ وَ
 لِأَمْرِكَ مُسْلِمُونَ وَ بِحَبْلِكَ مُعْتَصِمُونَ وَ
 لِأَيْمَانِنَا طَائِعُونَ وَ لِأَمْرِهِمْ وَ حُكْمِهِمْ
 خَاضِعُونَ لَا مُسْتَكْبِرِينَ وَ لَا مُتَكَبِّرِينَ وَ
 بِمَا رَضِيتَ لَنَا رَاضُونَ وَ لِمَا أَعْطَيْتَنَا
 آخِذُونَ وَ لِأَنْعَمِكَ شَاكِرُونَ وَ زِدْنَا مِنْ
 فَضْلِكَ إِنِّيْنَا وَ أَلْهِمْنَا شُكْرَكَ لِمَا أَنْعَمْتَ
 بِهِ عَلَيْنَا أَمِينَ رَبَّ الْعَالَمِينَ وَ الصَّلَاةُ وَ
 السَّلَامُ عَلَيْكُمْ أَهْلَ الْبَيْتِ إِنَّهُ حَمِيدٌ
 مَجِيدٌ وَ رَحْمَةُ اللَّهِ وَ بَرَكَاتُهُ وَ تَحِيَّاتُهُ مَا
 هَظَلَّ غَمَامٌ وَ هَتَفَ حَمَامٌ وَ تَعَاقَبَتِ
 اللَّيَالِي وَ الْأَيَّامُ.

ZEYAARATANAA LE-
 AWLEYAAA-EKA MASHFOO-
 A'TAN BIL-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
 SHAAAMELATIN LIN-NAFSE
 WAL AHLE WAL MAALE
 WAL WALADE WAD DEENE
 WAL IKHWAANE.
 ALLAAHUMMA LAA TAJ-
 A'LHO AAKHERAL A'HDE
 MINNAA LE-ZEYAARATE
 SAADAATENAA WA A-
 IMMATENAL MAFROOZE
 A'LAYNAA TAA-A'TOHUM
 WA MA'REFATOHUM WAR
 ROJOO-O' ELAYHIM WAL
 KAWNO MA-A'HUM.
 ALLAAHUMMA FASH-HAD
 BE-ANNAA QAD AJABNAA
 DAA-E'YAKA WA
 LABBAYNAA
 MONAADEYAKA WAM
 TASALNAA AMRAHU WAQ
 TAFAYNAA ASARAHU.
 ALLAAHUMMA FAKTUBNAA
 MA-A'SH SHAAHEDEENA.
 ALLAAHUMMA LAA TAJ-
 A'LHO AAKHERAL A'HDE
 MINNAA LE-ZEYAAREHIM
 WA ZIKREHIM WAS
 SALAATE A'LAYHIM WAR
 ZUQNAA ZAALEKA A-
 A'WAAMAN KASEERATAN
 FA-EZAA TAWAFFAYTANAA
 FASH-HAD BE-ANNAA
 SAAME-O'ONA MOTEE-

and our discontinuation to You is the cause of Your forgiveness, 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,

O'ONA MOAMENOONA
 MOSADDEQOONA GHAYRA
 MOKAZZEBOONA
 MOQIRROONA GHAYRA
 JAAHEDEENA WA LE-
 AMREKA MOSALLEMOONA
 WA BEHABLEKA
 MO'TASEMOONA WA LE-A-
 IMMATENAA TAAA-E-O'ONA
 WA LE-AMREHIM WA
 HUKMEHIM KHAAZE-O'ONA
 LAA MUSTAKBEREENA WA
 LAA MOTAKABBEREENA
 WA BEMAA RAZEETA
 LENAA RAAZOONA WA
 LEMAA A-A'TAYTANAA
 AAKHEZOONA WA LE-
 ANO'MEKA SHAAKEROONA
 WA ZIDNAA MIN FAZLEKA
 ELAYNAA WA ALHIMNAA
 SHUKRAKA LAMAA AN-
 A'MTA BEHI A'LAYNAA
 AAMEENA RABBAL
 A'ALAMEENA WAS
 SALAATO WAS SALAAMO
 A'LAYKUM AHLAL BAYTE
 INNAHU HAMEEDUN
 MAJEEDUN WA RAHMATUL
 LAAHE WA BARAKAATOHU
 WA TAHIYYAATOHU MAA
 HATALA GHAMAAMUN WA
 HATAFA HAMAAMUN WA
 TA-A'AQABATIL LAYAALEE
 WAL AYYAAM.

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 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

(7) Ziyaarat of Imam Moosa Kazim (a.s.) and all Infallible Imams (a.s.)¹

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.”²

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.”³

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.”⁴

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,

(Manuscript), p. 98

¹ This ziyaarat has been narrated by Imam Reza (a.s.) about Imam Moosa ibn Ja’far (a.s.). According to another tradition Imam Reza (a.s.) said that this ziyaarat of Imam Moosa ibn Ja’far (a.s.) is ordered to recite in the shrine of Imam Husain (a.s.). (Behaar al-Anwaar, vol. 102, p. 8) But as we have said that it can be recited in all the holy shrines.

² Al-Kaafi, vol. 4, p. 583, Tr. No. 2

³ Al-Kaafi, vol. 4, p. 583, Tr. No. 1

⁴ Al-Tahzeeb, vol. 8, p. 82, Tr. No. 3

*"Salute him from near the bridge."*¹

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:

الْسَّلَامُ عَلَى أَوْلِيَاءِ اللَّهِ وَ أَصْفِيَائِهِ	ASSALAAMO A'LAA	'Peace be upon Allah's
الْسَّلَامُ عَلَى أُمَنَاءِ اللَّهِ وَ أَحِبَّائِهِ.	AWLEYAAA-IL LAAHE WA	friends and chosen ones.
الْسَّلَامُ عَلَى أَنْصَارِ اللَّهِ وَ خُلَقَائِهِ.	ASFYAAA-EHI	Peace be upon Allah's
الْسَّلَامُ عَلَى مَحَالِّ مَعْرِفَةِ اللَّهِ.	ASSALAAMO A'LAA	Trustees and His Loved
الْسَّلَامُ عَلَى مَسَاكِينِ ذِكْرِ اللَّهِ.	OMANAAA-IL LAAHE WA	Ones. Peace be upon Allah's
الْسَّلَامُ عَلَى مُظْهِرِي أَمْرِ اللَّهِ وَ نَبِيِّهِ.	AHIBBAAA-EHI.	helpers and His vicegerents.
الْسَّلَامُ عَلَى الدُّعَاةِ إِلَى اللَّهِ. الْسَّلَامُ	ASSALAAMO A'LAA	Peace be upon the centers
عَلَى الْمُسْتَقَرِّينَ فِي مَرْضَاتِ اللَّهِ.	ANSAARIL LAAHE WA	of recognition of the Divine.
الْسَّلَامُ عَلَى الْمُخْلِصِينَ فِي طَاعَةِ اللَّهِ.	KHOLAFAAA-EHI.	Peace be upon the sources
الْسَّلَامُ عَلَى الْأِدْلَاءِ عَلَى اللَّهِ. الْسَّلَامُ	ASSALAAMO A'LAA	of Allah's remembrance.
عَلَى الْمُسْتَقَرِّينَ فِي مَرْضَاتِ اللَّهِ.	MAHAALLE MA'REFATIL	Peace be upon the ones who
الْسَّلَامُ عَلَى الْمُخْلِصِينَ فِي طَاعَةِ اللَّهِ.	LAAHE. ASSALAAMO	have manifested Allah's
الْسَّلَامُ عَلَى الْأِدْلَاءِ عَلَى اللَّهِ. الْسَّلَامُ	A'LAA MASAACKENE	Decrees and what He has
عَلَى الَّذِينَ مِنْ وَالَاهُمْ فَقَدْ وَالَى اللَّهُ وَ	ZIKRIL LAAHE.	admonished mankind
مَنْ عَادَاهُمْ فَقَدْ عَادَى اللَّهُ وَ مَنْ	ASSALAAMO A'LAA	against. Peace be upon the
عَرَفَهُمْ فَقَدْ عَرَفَ اللَّهُ وَ مَنْ جَهِلَهُمْ	MUZHEREE AMRIL LAAHE	ones who call others
فَقَدْ جَهِلَ اللَّهُ وَ مَنْ اغْتَصَمَ بِهِمْ فَقَدْ	WA NAHYEHI.	towards Allah. Peace be
اغْتَصَمَ بِاللَّهِ وَ مَنْ تَخَلَّى مِنْهُمْ فَقَدْ	ASSALAAMO A'LAD DO-	upon the ones firm in the
تَخَلَّى مِنَ اللَّهِ. أَشْهَدُ اللَّهُ آتَى سِلْمٌ	A'ATE ELAL LAAHE.	pleasure of Allah. Peace be
لِمَنْ سَأَلَكُمْ وَ حَزْبٌ لِمَنْ حَارَبَكُمْ	MUSTAQIRREENA FEE	upon the ones sincere in
مُؤْمِنٌ بِسِرِّكُمْ وَ عَلَانِيَتِكُمْ مَقْوُصٌ فِي	MARZAATIL LAAHE.	obedience to Allah. Peace be
ذَلِكَ كُلِّهِ إِلَيْكُمْ لَعَنَ اللَّهُ عَدُوَّ آلِ	ASSALAAMO A'LAL	upon the reasons for Allah
مُحَمَّدٍ مِنَ الْحَقِّ وَ الْإِنْسِ مِنَ الْأَوَّلِينَ	MUKHLESEENA FEE TAA-	(Allah's existence). Peace be
وَ الْآخِرِينَ وَ أَبْرَأُ إِلَى اللَّهِ مِنْهُمْ وَ	A'TIL LAAHE.	upon those whose friends
	ASSALAAMO A'LAL	are Allah's friends and
	ADILLAAA-E A'LAL	whose enemies are Allah's
	LAAHE. ASSALAAMO	enemies. Peace be upon
	A'LAL LAZEENA MAN	those whose recognition is
	WAALAAHUM FAQAD	the same as recognizing
	WAALAL LAAHE WA MAN	

¹ Rawzah al-Azkaar (Manuscript), p. 64

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ.

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
BILLAAHE WA MAN
TAKHALLAA MINHUM
FAQAD TAKHALLAA
MENAL LAAHE. USH-
HEDUL LAAHA ANNEE
SILMUN LEMAN
SAALAMAKUM WA
HARHUN LEMAN
HAARABAKUM
MOAMENUN BESIRREKUM
WA A'LAANEYATEKUM
MOFAWWEZUN FEE
ZAALEKA KULLEHI
ELAYKUM LA-A'NAL
LAAHO A'DUWWA AALE
MOHAMMADIN MENAL
JINNE WAL INSE MENAL
AWWALEENA WAL
AAKHEREENA WA ABRA-
O ELAL LAAHE MINHUM
WA SALLAL LAAHO A'LAA
MOHAMMADIN WA
AALEHIT TAAHEREEN.

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 genies or from the people, be they from those of old or those of later times. And I acquit myself in the sight of Allah of them. And may Allah's Blessings be upon Muhammad (s) and his Household - the purified ones.'

Shaikh Sadooq (r.a.) says: This ziyaarat is sufficient for all pilgrimages to the Holy shrines. Send a lot of blessings upon Muhammad (s.a.w.a.) and his Household (a.s.), and upon the Divine Leaders naming them one by one. Express your disdain for their enemies. Also ask whatever you want for yourself and other believing men and women in your prayers."¹

¹ Oyoon Akhbaar al-Reza (a.s.), vol. 2, p. 276; al-Misbaah, p. 669; Mustadrak al-Wasaael, vol. 10, p. 354; Wasaael al-Shiah, vol. 10, p. 431; Behaar al-Anwaar, vol. 102, pp. 18 and 126

(8) Ziyaarat of Hazrat Faatemah Ma'soomah (a.s.)

Now the ziyaarat of Hazrat Faatemah Ma'soomah (a.s.) as described by Imam Reza (a.s.) will be described then the important purpose of (writing) this book will be expressed in the end.

Late Allama Majlisi (r.a.) says:

I have seen in some books of ziyaarat that Ali Ibn Ibrahim from his father Sa'd who on the authority of Imam Ali Ibn Moosa Reza (a.s.) that he (a.s.) said:

"O Sa'd! Is there any grave of anyone from our family near your home?"

I said: 'May I be sacrificed upon you. Yes the shrine of the daughter of Imam Moosa Ibn Ja'far (a.s.) is situated near us.'

Imam (a.s.) said:

"Whoever performs her ziyaarat recognizing her right and cognizance will deserve Heaven. Whenever you go for her ziyaarat stand on the position of her head facing Qiblah recite 'اللَّهُ أَكْبَرُ' 34 times, شَبَّحَانَ اللَّهَ 33 times and اَلْحَمْدُ لِلَّهِ 33 times and then say:

اَلسَّلَامُ عَلَى اَدَمَ صَفْوَةَ اللَّهِ اَلسَّلَامُ عَلَى	ASSALAAMO A'LAA	Peace be on Adam, the
نُوحٍ نَبِيِّ اللَّهِ اَلسَّلَامُ عَلَى اِبْرَاهِيمَ خَلِيلِ	AADAMA SAFWATIL LAAHE	Choice of Allah! Peace be
اللَّهُ اَلسَّلَامُ عَلَى مُوسَى كَلِيمِ اللَّهِ اَلسَّلَامُ	ASSALAAMO A'LAA	on Nooh, the Prophet of
عَلَى عِيسَى رُوحِ اللَّهِ اَلسَّلَامُ عَلَيْكَ يَا	NOOHIN NABIYYIL LAAHE	Allah, Peace be on
رَسُولَ اللَّهِ اَلسَّلَامُ عَلَيْكَ يَا خَيْرَ خَلْقِ	ASSALAAMO A'LAA	Ibraheem, the Friend of
اللَّهُ اَلسَّلَامُ عَلَيْكَ يَا صَفَى اللَّهِ اَلسَّلَامُ	IBRAAHEEMA KHALEELIL	Allah, Peace be on Moosa
عَلَيْكَ يَا مُحَمَّدَ ابْنَ عَبْدِ اللَّهِ خَاتَمَ	LAAHE ASSALAAMO A'LAA	who spoke to Allah,
النَّبِيِّينَ اَلسَّلَامُ عَلَيْكَ يَا اَمِيرَ الْمُؤْمِنِينَ	MOOSAA KALEEMIL LAAHE	Peace be on Eesaa, the
عَلَيْكَ ابْنَ اَبْنَى طَالِبٍ وَصَى رَسُولِ اللَّهِ	ASSALAAMO A'LAA	Spirit of Allah, Peace be
اَلسَّلَامُ عَلَيْكَ يَا فَاطِمَةَ سَيِّدَةَ نِسَاءِ	E'ESAA ROOHIL LAAHE	on you, O Apostle of
اَلْعَالَمِينَ اَلسَّلَامُ عَلَيْكُمَا يَا سَيِّدَتِي نَبِيَّ	ASSALAAMO A'LAYKA YAA	Allah, Peace be on you, O
الرَّحْمَةِ وَ سَيِّدَتِي شَبَابِ اَهْلِ الْجَنَّةِ	RASOOLAL LAAHE	the best of the Mankind.
اَلسَّلَامُ عَلَيْكَ يَا عَلِيَّ ابْنَ الْحُسَيْنِ	ASSALAAMO A'LAYKA YAA	Peace be on you, O
سَيِّدَ اَلْعَابِدِينَ وَ قُوَّةَ عَيْنِ التَّائِبِينَ	KHAYRA KHALQIL LAAHE	Choice of Allah! Peace be
	AS-AAMO A'LAYKA YAA	on you, O Muhammad
	SAFIYYAL LAAHE	(s.a.w.a.) son of
	ASSALAAMO A'LAYKA YAA	Abdullah, the last of the
	MOHAMMAD ABNA A'B-DIL	Prophets! Peace be on
	LAAHE KHAATAMIN	you, O commander of the
	NABIYYEENA ASSALAAMO	
	A'LAYKA YAA AMEERAL	

السَّلَامُ عَلَيْكَ يَا مُحَمَّدَ بْنَ عَلِيٍّ بَاقِرِ
 الْعِلْمِ بَعْدَ النَّبِيِّ السَّلَامُ عَلَيْكَ يَا جَعْفَرَ
 بْنَ مُحَمَّدٍ الصَّادِقِ الْبَازِ الْأَمِينِ السَّلَامُ
 عَلَيْكَ يَا مُوسَى بْنَ جَعْفَرِ الطَّائِرِ الطُّهَرِ
 السَّلَامُ عَلَيْكَ يَا عَلِيَّ بْنَ مُوسَى الرِّضَا
 الْمُرْتَضَى السَّلَامُ عَلَيْكَ يَا مُحَمَّدَ بْنَ
 عَلِيٍّ التَّقِيِّ السَّلَامُ عَلَيْكَ يَا عَلِيَّ بْنَ
 مُحَمَّدٍ التَّقِيِّ النَّاصِحِ الْأَمِينِ السَّلَامُ
 عَلَيْكَ يَا حَسَنَ بْنَ عَلِيٍّ السَّلَامُ عَلَى
 الْوَصِيِّ مِنْ بَعْدِهِ اللَّهُمَّ صَلِّ عَلَى نُورِكَ
 وَ سِرَاجِكَ وَ وَلِيِّ وَلِيِّكَ وَ وَصِيِّ
 وَصِيِّكَ وَ حُجَّتِكَ عَلَى خَلْقِكَ.
 السَّلَامُ عَلَيْكَ يَا بِنْتَ رَسُولِ اللَّهِ
 السَّلَامُ عَلَيْكَ يَا بِنْتَ فَاطِمَةَ وَ حَدِيجَةَ
 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 رَحْمَةُ
 اللَّهِ وَ بَرَكَاتُهُ. السَّلَامُ عَلَيْكَ عَرَفَ اللَّهُ
 بَيْنَنَا وَ بَيْنَكُمْ فِي الْجَنَّةِ وَ حَشَرَنَا فِي
 زُمْرَتِكُمْ وَ أَوْرَدَنَا حَوْضَ نَبِيِّكُمْ وَ سَقَانَا
 بِكَأْسِ جَدِّكُمْ مِنْ يَدِ عَلِيٍّ بْنِ أَبِي طَالِبٍ
 صَلَوَاتُ اللَّهِ عَلَيْكُمْ. أَسْأَلُ اللَّهَ أَنْ يُرِيَّتَنَا
 فِيكُمْ السُّرُورَ وَ الْفَرَجَ وَ أَنْ يَجْمَعَنَا وَ
 لِقَائِكُمْ فِي زُمْرَةِ جَدِّكُمْ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ
 وَ آلِهِ وَ أَنْ لَا يَسْلُبَنَا مَعْرِفَتَكُمْ إِنَّهُ وَلِيُّ

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 HUSAIN
 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 MIM BA'DEHI

faithful, 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

قَدِيرٌ أَتَقَرَّبُ إِلَى اللَّهِ بِحُبِّكُمْ وَالْبَرَاءَةِ مِنْ
 أَعْدَائِكُمْ وَالتَّسْلِيمِ إِلَى اللَّهِ رَاضِيًا بِهِ غَيْرَ
 مُنْكَرٍ وَلَا مُسْتَكْبِرٍ وَعَلَى يَقِينٍ مَا آتَى
 بِهِ مُحَمَّدٌ وَ بِهِ رَاضٍ. تَطْلُبُ بِذَلِكَ
 وَجْهَكَ يَا سَيِّدِي اللَّهُمَّ وَ رِضَاكَ وَ
 الدَّارَ الْآخِرَةَ. يَا فَاطِمَةُ اشْفَعِي لِي فِي
 الْحُجَّةِ فَإِنَّ لَكَ عِنْدَ اللَّهِ شَأْنًا مِنَ
 الشَّانِ. اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تَحْتَمِنِي
 بِالسَّعَادَةِ فَلَا تَسْلُبْ مِنِّي مَا أَنَا فِيهِ وَلَا
 حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.
 اللَّهُمَّ اسْتَجِبْ لَنَا وَ تَقَبَّلْ بِكَرَمِكَ وَ
 عِزَّتِكَ وَ بِرَحْمَتِكَ وَ عَافِيَّتِكَ وَ صَلِّ
 اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ أَجْمَعِينَ وَ سَلِّمْ
 تَسْلِيمًا يَا أَرْحَمَ الرَّاحِمِينَ.

ALLAAHUMMA SALLE
 A'LAA NOOREKA WA
 SERAAJEKA WA WALLIYE
 WALIYYEKA WA WASIYYE
 WASIYEKA WA HUUJJATEKA
 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
 HUSAIN 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

successor after him. O
 Allah! Bless your light,
 the successor and
 vicegerent of Your
 Apostle and Your decisive
 argument over 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

SOROORA WAL FARAJA
 WA AN-Y YAJMA-A'NAA WA
 IYYAAKUM FEE 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
 REZAACA 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

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 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,

RAHMATEKA	WA	comply with our
A'AFEYATEKA	WA SALLAL	supplication, Allah, bless
LAAHO	A'LAA	Muhammad (s.a.w.a.)
MOHAMMADIN	WA AALEHI	and his pious and pure
AJMAE'ENA	WA SALLAMA	progeny (a.s.) and give
TASLEEMAN	YAA	them abundant peace! O
ARHAMAR RAAHEMEEN.		the most Merciful of the
		Merciful. ¹

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 Sepehr² 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 الْمُعْصُومَةَ بِقُمْ (فِي قُمْ) كَمَنْ زَارَنِي

"Whoever visits Ma'soomah in Qum is like the one who has visited me."

¹ Behaar al-Anwaar, vol. 102, p. 265

² Mirza Muhammad Taqi Khan Sepehr

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:

و تَدْخُلُ بِشَفَاعَتِهَا شِيعَتِي الْجَنَّةَ بِأَجْمَعِهِمْ.

“Through the medium of the intercession of (Hazrat Faatemah Ma'soomah (a.s.)) all my Shias will enter into Paradise.”¹

On this account through the medium of intercession of Faatemah Ma'soomah (a.s.) people in mass will set on towards the eight gates of Paradise.

We recite in the ziyaarat of the dignified and splendid lady:

يَا فَاطِمَةُ اِشْفَعِي لِي فِي الْجَنَّةِ.

“O Faatemah! Please intercede me for Heaven.”

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 بِنْتُ رَسُولِ اللَّهِ ... السَّلَامُ عَلَيْكَ يَا بِنْتُ 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

¹ Safeenah al-Behaar, root فَطَمَ

relationship and nearness but on account of the meaningful and dignified and spiritual personality of Hazrat Faatemah Ma'soomah (a.s.) none is equal to her.

Comprehending on the discourses of Imam Reza (a.s.) about the ziyaarat and magnificent personality of Hazrat Faatemah Ma'soomah (a.s.) we can come to the conclusion that Hazrat Faatemah Ma'soomah (a.s.), in view of her connection with the holy family of infallible Imams (a.s.) and at the same time in spite of her magnificence, she herself has got the status of wilayat.

Imam Reza (a.s.) stated her relationship with the infallible Imams (a.s.) so that everybody could know that Hazrat Faatemah Ma'soomah (a.s.) has got the grand status of intercession. This does not mean that Hazrat Faatemah Ma'soomah (a.s.) has got close relationship with infallible Imams (a.s.) instead it is ordered that the pilgrims should say: **يَا فَاطِمَةُ اِشْفَعِي 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 فَاطِمَةُ** or **يَا بِنْتَ رَسُولِ اللَّهِ** 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 اِشْفَعِي** (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 posses this sublime status.

In order to further clarify this fact some more sentences of her ziyaarat 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 ziyaarat '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 ziyaarat 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.

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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 ziyaarat 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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