# Dua-e-Kumail

Kumayl Ibn Ziyad Nakha’i was a confidant amongst the companions of Imam Ali Ibn Abi Talib (a.s.) and this sublime Du’a was first heard from the beautiful, though anguished, voice of Imam Ali.

According to Allama Majlisi (r.a.) Kumayl had attended an assembly in the Mosque at Basra which was addressed by Imam Ali in the course of which the night of the 15th of Shaban was mentioned. Imam Ali (a.s.) said: *“Whosoever keeps awake in devoutness on this night and recites the Du’a of Prophet Khizr, undoubtedly that person’s supplication will be responded to and granted. When the assembly at the Mosque had dispersed, Kumayl called at the house where Imam Ali was staying, and requested him to acquaint him with Prophet Khizr’s ‘Du’a’.”* Imam Ali asked Kumayl to sit down, record and memorise the ‘Du’a’ which Imam Ali dictated to Kumayl.

Imam Ali then advised Kumayl to recite this ‘Du’a’ on the eve of (i.e. evening proceeding) every Friday, or once a month or at least once in every year so that, added Imam Ali (a.s.), *“Allah may protect thee from the evils of the enemies and the plots contrived by impostors. O’ Kumayl! In consideration of thy companionship and understanding, I grant thee this honour of entrusting this ‘Du’a’ to thee.”*

بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيْمِ

اَللّٰهُمَّ اِنّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِيْ وَسِعَتْ كُلَّ شَيْءٍ وَ بِقُوَّتِكَ الَّتِيْ قَهَرْتَ بِها كُلَّ شَيْءٍ وَ خَضَعَ لَها كُلُّ شَيْءٍ وَ ذَلَّ لَها كُلُّ شَيْءٍ وَ بِجَبَرُوْتِكَ الَّتِيْ غَلَبْتَ بِهَا كُلَّ شَيْءٍ وَ بِعِزَّتِكَ الَّتِيْ لَا يَقُوْمُ لَهَا شَيْءٌ وَ بِعَظَمَتِكَ الَّتِيْ مَلَاَتْ كُلَّ شَيْءٍ وَ بِسُلْطانِكَ الَّذي عَلٰي كُلَّ شَيْءٍ وَ بِوَجْهِكَ الْبَاقِيْ بَعْدَ فَنَاءِ كُلِّ شَيْءٍ وَ بِأَسْمَائِكَ الَّتِيْ مَلَاَتْ اَرْكَانَ كُلِّ شَيْءٍ وَ بِعِلْمِكَ الَّذِيْ اَحَاطَ بِكُلِّ شَيْءٍ وَ بِنُوْرِ وَجْهِكَ الَّذِيْ اَضَاءَ لَهٗ كُلُّ شَيْءٍ يَا نُوْرُ يَا قُدُّوْسُ يَا اَوَّلَ اْلَاوَّلِيْنَ وَ يَا آخِرَ اْلآخِرِيْنَ

BISMILLAAHIR RAHMAANIR RAHEEM

ALLAAHUMMA INNI AS-ALOKA BERAH’MATEKAL LATEE WASEA’T KULLA SHAYYIN WABE QUW WATEKAL LATEE QAHARTA BEHAA KULLA SHAYIN WA KHAZA-A’ LAHAA KULLO SHAYIN WA ZALLA LAHAA KULLO SHAYIN WABE JABAROOTEKAL LATEE GHALABTA BEHAA KULLA SHAYIN WA BE I’ZZATEKAL LATEE LAA YAQOOMO LAHA SHAYIN WABE A’ZAMATEKAL LATEE MALA-AT KULLA SHAYIN WABE SULTAANEKAL LAZEE A’LAA KULLA SHAYIN WABE WAJHEKAL BAAQI BA’DA FANAAE KULLE SHAYIN WABE ASMAAA-EKAL LATEE MALA-AT ARKAANA KULLE SHAYIN WABE I’LMEKAL LAZI AHAATA BE KULLE SHAYIN WABE NOORE WAJHEKAL LAZI AZAA-A LAHU KULLO SHAYIN YAA NOORO YAA QUDDOOSO YAA AWWALAL AWWALEENA WA YAA AAKHERAL AAKHEREENA

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

O My God! I beseech Thee through (the medium of) Thy Mercy which encompasses all things, and through (the medium of) Thy Might which overpowers all things, to which all things submit and compared to which all things are humble, and through (the medium of) Thy Power through which Thou hast conquered all things, and through (the medium of) Thy Greatness against which nothing can stand up (or can rise), and through (the medium of) Thy Grandeur which prevails upon all things, and through (the medium of) Thy Own self which will continue existing when all things will pass away (cease to exist), and through (the medium of) Thy Names (attributes) which manifest Thy Power over all things, and through (the medium of) Thy Knowledge which pervades all things, O Thou (who art) the Light, O Thou (who art) the most Holy, O Thou who existeth before the foremost things (from time without beginning), O Thou who shalt exist after the last things will cease to exist (Thou art Eternal — no beginning and no end).

اَللّٰهُمَّ اغْفِرْ لِيَ الذُّنُوْبَ الَّتِيْ تَهْتِكُ الْعِصَمَ اَللّٰهُمَّ اغْفِـرْ لِيَ الذُّنُوْبَ الَّتِيْ تُنْزِلُ النِّقَمَ اَللّٰهُمَّ اغْفِرْ لِيَ الذُّنُوْبَ الَّتِيْ تُغَيِّـرُ النِّعَمَ اَللّٰهُمَّ اغْفِرْ لِيَ الذُّنُوْبَ الَّتِيْ تَحْبِسُ الدُّعَاءَ اَللّٰهُمَّ اغْفِرْ لِيَ الذُّنُوْبَ الَّتِيْ تَقْطَعُ الرَّجَآءَ اَللّٰهُمَّ اغْفِرْ لِيَ الذُّنُوْبَ الَّتِيْ تُنْزِلُ الْبَلَاءَ اَللّٰهُمَّ اغْفِرْ لِيْ كُلَّ ذَنْبٍ اَذْنَبْتُهٗ وَ كُلَّ خَطِيْئَة اَخْطَأتُهَا اَللّٰهُمَّ اِنِّيْ اَتَقَرَّبُ اِلَيْكَ بِذِكْرِكَ وَ اَسْتَشْفِعُ بِكَ اِلٰى نَفْسِكَ وَ أَسْأَلُكَ بِجُوْدِكَ اَنْ تُدْنِيَنِيْ مِنْ قُرْبِكَ وَ اَنْ تُوْزِعَنِيْ شُكْرَكَ وَ اَنْ تُلْهِمَنِيْ ذِكْرَكَ اَللّٰهُمَّ اِنّي أَسْأَلُكَ سُؤَالَ خَاضِعٍ مُتَذَلِّلٍ خَاشِعٍ اَنْ تُسَامِحَنِيْ وَ تَرْحَمَنِيْ وَ تَجْعَلَنِيْ بِقِسْمِكَ رَاضِيَا قَانِعًا

ALLAAHUM-MAGHFIR LEYAZ ZONOOBAL LATEE TAHTEKUL E’SAMA ALLAAHUMMAGH FIRLEYAZ ZONOOBALLATI TUNZELUN NEQAMA ALLAAHUMMAGHFIR LEYAZ ZONOOBALLATI TOGHAYYERUN NE-A’M ALLAAAHUMMAGHFIR LEYAZ ZONOO BALLATI TAHBESUD DOA’A-A ALLAAHUMMAGH FIRLI ZONOOBAL LATEE TAQTAUR RAJAA’A ALLAAHUMMAGH FIR LEYAZ ZONOOBAL LATEE TUNZELUL BALAA-A ALLAAHUMMAGHFIR LEE KULLA ZANBIN AZNABTAHU WA KULLA KHATEEATIN AKHTAATOHAA ALLAAHUMMA INNI ATAQARRABO ELAYKA BE ZIKREKA WA ASTASHFEO BEKA ELAA NAFSEKA WA AS-ALOKA BE JOODEKA AN TUDNEYANI MIN QURBEKA WA AN TOOZEA’NI SHUKRAKA WA AN TULHEMANI ZIKRAKA ALLAAHUMMA INNI AS-ALOKA SO-AALA KHAAZEEI’N MOTA Z’ALLELIN KHAASHEI’N MOTAZARRREIN A’N TOSAAMEH’ANI WA TARHAMANEE WA TAJA’LANEE BE QISMEKA RAAZEYAN QAANEA’N

O my Lord! Forgive my such sins as would disgrace virtue; O my Lord! Forgive my such sins as would bring down retribution (from the Heavens); O my Lord! Forgive my such sins as would change prosperity and happiness (into afflictions and sorrows); O my Lord! Forgive my such sins as would intercept my invocations and prayers; O my Lord! Forgive my such sins as would suppress hope; O my Lord! Forgive my such sins as would bring down afflictions; O my Lord! Forgive all the sins that I have committed and all the vices that I am guilty of. O my Lord! I endeavour to achieve Thy favour through Thy praises and invocations to Thee; I pray to Thee to intercede Thyself on my behalf; I entreat of Thine benevolence to grant me Thy nearness, to bestow on me the quality of feeling (truly) grateful to Thee and to inspire me to keep on remembering and invoking Thee. O my Lord! I entreat Thee begging submissively, humbly and meekly to treat me mercifully, to take pity on me, to make me contented, satisfied and pleased with what is allotted to me by Thee,

وَ فِيْ جَمِيْعِ اْلَاحْوَالِ مُتَوَاضِعًا اَللّٰهُمَّ وَ أَسْأَلُكَ سُؤَالَ مَنِ اشْتَدَّتْ فَاقَتُهٗ وَ اَنْزَلَ بِكَ عِنْدَ الشَّدَائِدِ حَاجَتَهٗ وَ عَظُمَ فِيْمَا عِنْدَكَ رَغْبَتُهٗ اَللّٰهُمَّ عَظُمَ سُلْطَانُكَ وَ عَلَا مَكَانُكَ وَ خَفِيَ مَكْرُكَ وَ ظَهَرَ اَمْرُكَ وَ غَلَبَ قَهْرُكَ وَ جَرَتْ قُدْرَتُكَ وَ لَا يُمْكِنُ الْفِرَارُ مِنْ حُكُومَتِكَ اَللّٰهُمَّ لَا اَجِدُ لِذُنُوْبِيْ غَافِرًا وَ لَا لِقَبَائِحِيْ سَاتِرًا وَ لَا لِشَيْءٍ مِنْ عَمَلِيَ الْقَبِيْحِ بِالْحَسَنِ مُبَدِّلًا غَيْرَكَ لَا اِلٰـهَ إِلاَّ اَنْتَ سُبْحَانَكَ وَ بِحَمْدِكَ ظَلَمْتُ نَفْسِيْ وَ تَجَرَّأْتُ بِجَهْلِيْ وَ سَكَنْتُ اِلٰى قَدِيْمِ ذِكْرِكَ لِيْ وَ مَنِّكَ عَلَيَّ اَللّٰهُمَّ مَوْلَايَ كَمْ مِنْ قَبِيْحٍ سَتَرْتَهٗ وَ كَمْ مِنْ فَادِحٍ مِنَ الْبَلَاءِ اَقَلْتَهٗ

WA FEE JAMEE-I’L AHWAALE MOTAWAAZEA’N ALLAA-HUMMA WA AS-ALOKA SO-AALA MANISH TADDAT FAAQATOHU WA ANZALA BEKA I’NDASH SHADAAEDE H’AAJATAHU WA A’ZOMA FEEMA I’NDAKA RAGHBATOHU ALLAAHUMMA A’ZOMA SULTAANOKA WA A’LAA MAKAANOKA WA KHAFEYA MAKROKA WA ZAHARA AMROKA WA GHALABA QAHROKA WA JARAT QUDRATOKA WA LAA YUMKENUL FERAARO MIN HOKOOMATEKA ALLAAHUMMA LAA AJEDO LEZONOOBI GHAAFERAN WA LAA LE QABAAEHI SAATERAN WA LAA LESHAYIN MIN A’MALEYAL QABEEH’E BIL HASANE MOBADDELAN GHAYRAKA LAA ELAAHA ILLAA ANTA SUBHAANAKA WABE HAMDEKA ZALAMTO NAFSI WA TAJARRAATO BE JAHLI WA SAKANTO ELAA QADEEME ZIKREKA LEE WA MANNEKA A’LAYYA ALLAAHUMMA MAWLAAYA KAM MIN QABEEHIN SATARTAHU WA KAM MIN FAADEHIN MENAL BALAAE AQALTAHU WA KAM MIN ESAARIN WAQAYTAHU

and to keep me gentle and modest in all circumstances (in all phases of life). Lord! I beg Thee as one who is passing through extreme privations and in his misery supplicates his needs to Thee, and (as one) whose cravings are great for the things which are Thine. Lord! Great is Thy Kingdom, exalted is Thy Place, inscrutable are Thy Ways, evident is Thy Authority, overwhelming is Thy Might, ever-operating (acting) is Thy Power and no escape is possible from Thy Domain. Lord! except Thee I do not find any one (so kind as) to pardon my sins, to conceal my degradations (despicable actions) and to divert me (my mind) from vices to virtues. There is no God but Thou, Glory and praise be to Thee, I have harmed myself (by foul deeds), I have boldly taken to sins and vices as I was ignorant (of Thy Wrath and Power) and confident of my past prayers and invocations and Thy (constant) mercies and blessings on me (which I took for granted). My God! O my Lord! How many of my vices hast Thou covered (from public gaze), how many calamities (descending upon me) hast Thou reduced the severity of; how many of my mistakes hast Thou corrected,

وَ كَمْ مِّنْ عِثَارٍ وَّ قَيْتَهٗ وَ كَمْ مِّنْ مَكْرُوْهٍ دَفَعْتَهٗ وَ كَمْ مِّنْ ثَنَآءٍ جَمِيْلٍ لَّسْتُ اَهْلًا لَهٗ نَشَرْتَهٗ اَللّٰهُمَّ عَظُمَ بَلَآئِيْ وَ اَفْرَطَ بِيْ سُوْٓ ءُ حَالِيْ وَ قَصُرَتْ بِيْ اَعْمَالِيْ وَ قَعَدَتْ بِيْ اَغْلَالِىْ وَ حَبَسَنِيْ عَنْ نَفْعِيْ بُعْدُ اَمَلِيْ وَ خَدَعَتْنِيْ الدُّنْيَا بِغُرُوْرِهَا وَ نَفْسِيْ بِجِنَايَتِهَا وَ مِطَالِيْ يَا سَيِّدِيْ فَأَسْأَلُكَ بِعِزَّتِكَ اَنْ لَا يَحْجُبَ عَنْكَ دُعَآئِيْ سُوْٓ ءُ عَمَلِيْ وَ فِعَالِيْ وَ لَا تَفْضَحْنِيْ بِخَفِيِّ مَا اطَّلَعْتَ عَلَيْهِ مِنْ سِرِّىْ وَ لَا تُعَاجِلْنِيْ بِالْعُقُوْبَةِ عَلٰى مَا عَمِلْتُهُ فِيْ خَلَوَاتِيْ مِنْ سُوْٓ ءِ فِعْلِيْ وَ إِسَآئَتِيْ وَ دَوَامِ تَفْرِيْطِيْ وَ جَهَالَتِيْ وَ كَثْرَةِ شَهْوَاتِيْ وَ غَفْلَتِيْ وَ كُنِ اللّٰهُمَّ بِعِزَّتِكَ لِيْ فِيْ كُلِّ اْلَاحْوَالِ رَؤُوْفًا وَّ عَلَيَّ فِيْ جَمِيْعِ الْاُمُوْرِ عَطُوْفًا

WA KAM MIN MAKROOHIN DAFA’ TAHU WA KAM MIN SANAAA-IN JAMEELIN LASTO AHLAN LAHU NASHARTAHU ALLAAHUMMA A’ZOMA BALAA-EE WA AFRATA BEE SOO-O H’AALI WA QASORAT BI A’AMAALI WA QA-A’DAT BI AGHLAALI WA HABASANI A’N NAF-I’I BO’DO AMALI WA KHAD-A’TNID DUNYAA BE GHOROOREHA WA NAFSI BE KHEYAANATEHAA WA METAALI YAA SAYYEDI FA-AS-ALOKA BE I’ZZATEKA AN LAA YAH’JOBA A’NKA DOA’A-I SOO-O A’MALI WA FEA’ALI WA LAA TAFZAH’NI BE KHAFEEYYE MAT-TLA’TA A’LAYHE MIN SIRRI WA LAA TOA’AJILNI BIL O’QOOBATE A’LAA MAA A’MILTOHU FEE KHALAWAATI MIN SOOO-E FE’LI WA ESAA-ATI WA DAWAAME TAFREETI WA JAHAALATI WA KASRATE SHAHWAATI WA GHAFLATI WA KONIL LAAHUMMA BE I’ZZATEKA LEE FEE KULLIL AH’WAALE RAOOFAN WA A’LAYYA FI JAMEEIL OMOORE A’TOOFAN

how many misfortunes hast Thou averted (from me), how many elegant praises hast Thou allowed to be propagated about me which I did not merit! O my Lord! my trials and misfortunes are great, and my sorrows and sufferings are intense, and my good deeds are few, and my manacles (liabilities and responsibilities) lie heavily upon me. And inordinate (remote) desires keep me away even from lawful gains. The world has deceived me with its vanities and my mind has deceived me with dishonesty and procrastination. Therefore, my Lord, I implore Thee in the name of Thy greatness not to let my sins and vices hinder my prayers from access to Thy realm, and not to disgrace me by exposing my (hidden) sins and vices of which Thou hast knowledge, and not to hasten Thy retribution for the vice’s I have committed secretly and which were due to evil-mindedness, sinfulness, ignorance, lustfulness and negligence. So my Lord (I crave Thee) for the sake of Thy greatness under all (those) circumstances before giving and under all conditions be merciful unto me.

اِلٰهِيْ وَ رَبِّيْ مَنْ لِيْ غَيْرُكَ أَسْأَلُهٗ كَشْفَ ضُرِّيْ وَ النَّظَرَ فِيْ اَمْرِيْ اِلٰهِيْ وَ مَوْلَايَ اَجْرَيْتَ عَلَيَّ حُكْمًا ۣاتَّبَعْتُ فِيْهِ هَوٰى نَفْسِيْ وَ لَمْ اَحْتَرِسْ فِيْهِ مِنْ تَزْيِيْنِ عَدُوِّيْ فَغَرَّنِيْ بِمَا اَهْوٰى وَ اَسْعَدَهٗ عَلٰى ذٰلِكَ الْقَضَآءُ فَتَجَاوَزْتُ بِمَا جَرٰى عَلَيَّ مِنْ ذٰلِكَ بَعْضَ حُدُوْدِكَ وَ خالَفْتُ بَعْضَ اَوَامِرِكَ فَلَكَ الْحَمْدُ عَلَيَّ فِيْ جَمِيْعِ ذٰلِكَ وَ لَا حُجَّةَ لِيْ فِيْمَا جَرٰى عَلَيَّ فِيْهِ قَضَآؤُكَ وَ اَلْزَمَنِيْ حُكْمُكَ وَ بَلَآؤُكَ وَ قَدْ اَتَيْتُكَ يَآ اِلٰهِيْ بَعْدَ تَقْصِيْرِيْ وَ اِسْرَافِيْ عَلٰى نَفْسِيْ مُعْتَذِرًا نَادِمًا مُنْكَسِرًا مُسْتَقِيْلًا مُسْتَغْفِرًا مُنِيْبًا مُقِرًّا مُّذْعِنًا مُعْتَرِفًا لَّا اَجِدُ مَفَرًّا مِمَّا كَانَ مِنِّيْ وَ لَا مَفْزَعًا اَتَوَجَّهُ اِلَيْهِ فِيْ اَمْرِيْ

ELAAHI WA MAWLAAYA WA RABBI WA MAN LEE GHAYROKA ASALOHU KASHFA ZURRI WAN NAZ’ARA FI AMRI ELAAHI WA MAWLAAYA AJRAYTA A’LAYYA HUKMANIT-TABA’TO FEEHE HAWAA NAFSEE WA LAM AH’TARIS FEEHE MIN TAZYEENE A’DUWWI FA GHARRANI BEMAA AHWA WA ASA’DAHU A’LAA ZAALEKAL QAZAAO FATAJAAWAZTO BEMAA JARAA ALAYYA MIN ZAALEKA BA’ZA HODOODEKA WA KHAALAFTO BA’ZA AWAAMEREKA FALAKAL HAMDO A’LAYYA FEE JAMEE-E’E ZAALEKA WA LAA HUJJATA LI FEE MAA JARAA A’LAYYA FEE HE QAZAAOKA WA ALZAMANI HUKMOKA WA BALAAOKA WA QAD ATAYTOKA YAA ELAAHI BA’DA TAQSEERI WA ISRAAFI A’LAA NAFSI MO TAZERAN NAADEMAN MUNKASERAN MUSTAQEELAN MUSTAGHFERAN MONEEBAN MOQIRRAN MUZE’NAN MO’-TAREFAN LAA AJEDO MAFARRAN MIMMAA KAANA MINNI WA LAA MAFZA-A’N ATAWAJJAHO ELAYHE FEE AMRI

O my God! have I any one besides Thee, O my Lord! to whom can I turn in my hour of afflictions to relieve me of my sorrows and to put my affairs in order! My God! My Master! Thy commandments came into force for me (to obey) but I followed (evil) intentions of my (warped) mind, and I heeded not those commandments) on account of allurements staged by my enemy who deceived me through my passions (evil desires), and my ill luck also favoured him (my enemy) in this. Thus I transgressed some of the bonds set by Thee (for human freedom) and I disobeyed some of Thy commands. Praise be to Thee, my Lord! Thou hast proof against me in all these matters, and I have no argument (no reasoning) to protest against Thy Judgement and Thy Orders and Afflictions (sent down by Thee). I return to Thee, my Lord, after having committed the sins of omission and commission against myself apologetic, repentant, broken-hearted, imploring forgiveness, begging pardon (for my sins) confessing (my vices), submissive and admitting (my faults). I see no escape from that which has been done by me, and I find no refuge to which I may turn

غَيْرَ قَبُوْلِكَ عُذْرِيْ وَ اِدْخَالِكَ اِيَايَ فِيْ سَعَةِ رَحْمَتِكَ اَللّٰهُمَّ فَاقْبَلْ عُذْرِيْ وَ ارْحَمْ شِدَّةَ ضُرِّيْ وَ فُكَّنِيْ مِنْ شَدِّ وَثَاقِيْ يَا رَبِّ ارْحَمْ ضَعْفَ بَدَنِيْ وَ رِقَّةَ جِلْدِيْ وَدِقَّةَ عَظْمِيْ يَا مَنْۢ بَدَأَ خَلْقِيْ وَ ذِكْرِيْ وَ تَرْبِيَتِيْ وَ بِرِّىْ وَ تَغْذِيَتِيْ هَبْنِيْ لاِبـْتِدَآءِ كَرَمِكَ وَ سَالِفِ بِرِّكَ بِيْ يَا اِلٰهِيْ وَسَيِّدِيْ وَ رَبِّيْ اَ تُرَاكَ مُعَذِّبِيْ بِنَارِكَ بَعْدَ تَوْحِيْدِكَ وَ بَعْدَ مَا انْطَوٰى عَلَيْهِ قَلْبِيْ مِنْ مَعْرِفَتِكَ وَ لَهِجَ بِهٖ لِسَانِيْ مِنْ ذِكْرِكَ وَ اعْتَقَدَهُ ضَمِيْرِيْ مِنْ حُبِّكَ وَ بَعْدَ صِدْقِ اعْتِرَافِيْ وَ دُعَآئيِْ خَاضِعًا لِرُبُوْبِيَّتِكَ هَيْهَاتَ اَنْتَ اَكْرَمُ مِنْ اَنْ تُضَيِّعَ مَنْ رَّبَّيْتَهٗ

GHAYRA QABOOLEKA U’ZRI WA IDKHAALEKA IYYAAYA FI SAA-A’TE RAH’MATEKA ALLAAHUMMA FAQBAL U’ZRI WARH’AM SHIDDATA ZURRI WA FUKKANI MIN SHADDE WASAAQI YAA RABBIRHAM ZA’FA BADANI WA RIQQATA JILDI WA DIQQATA A’ZMI YAA MAN BADA-A KHALQI WA ZIKRI WA TARBEYATI WA BIRRI WA TAGHDEYATI HABNI LIB TEDAA-E KARAMEKA WA SAALEFE BIRREKA BI YAA ELAAHI WA SAYYEDI WA RABBI ATORAA KA MUA’ZZEBI BE NAAREKA BA’DA TAWH’EEDEKA WA BA’DA MAN TAWAA A’LAYHE QALBEE MIN MA’REFATEKA WA LAHEJA BEHI LESAANI MIN ZIKREKA WA’TAQADAHU ZAMEERI MIN HUBBEKA WA BA’DA SIDQE’ TERAAFI WA DOA’A-I KHAAZEA’N LEROBOOBIy-YATEKA HAYHAATA ANTA AKRAMO MIN AN TOZAYYE-A’ MAN RABBAYTAHU

except that Thou mayest (kindly) accept my excuse (plea). And allow me to enter the realm of Thy Mercy. O my Lord! accept my apology, and have pity on my intense sufferings, and set me free from the strong fetters (put on by my evil deeds). Lord! Have mercy on the weakness of my body, and on the tenderness of my skin and on the brittleness of my bones. O Thou! Who originated my creation (and then) granted me fame and honour, (Who) arranged for my upbringing and ensured my welfare and made provisions for my food, as Thou hast been generous to me from the very beginning of my life, please continue Thy Favours and Blessings as before. O my God! O my Master! Wilt Thou see me punished in Thy hell after I have faithfully believed in Thy Unity? And when my heart has been truly and loyally filled with knowledge about Thee? And when my tongue has persistently praised Thee and repeated Thy name, and I have conscientiously, faithfully, and constantly loved Thee, and after sincere confessions (of my sins and vices) and after the moving and humble entreaties made by me? No, My Lord! such an action is far from Thee, Thou art far too kind and generous to lay waste one whom Thou hast nourished, maintained and supported,

اَوْ تُبْعِّدَ مَنْ اَدْنَيْتَهٗ اَوْ تُشَرِّدَ مَنْ اٰوَيْتَهٗ اَوْ تُسَلِّمَ اِلَى الْبَلَآءِ مَنْ كَفَيْتَهٗ وَرَحِمْتَهٗ وَ لَيْتَ شِعْرِىْ يَا سَيِّدِيْ وَ اِلٰهِيْ وَ مَوْلَايَ اَ تُسَلِّطُ النَّارَ عَلٰى وُجُوْهٍ خَرَّتْ لِعَظَمَتِكَ سَاجِدَةً وَّ عَلٰى اَلْسُنٍ نَطَقَتْ بِتَوْحِيْدِكَ صَادِقَةً وَ بِشُكْرِكَ مَادِحَةً وَّ عَلٰى قُلُوْبٍ ۣاعْتَرَفَتْ بِاِلٰهِيَّتِكَ مُحَقِّقَةً وَّ عَلٰى ضَمَآئِرَ حَوَتْ مِنَ الْعِلْمِ بِكَ حَتّٰى صَارَتْ خَاشِعَةً وَّ عَلٰى جَوَارِحَ سَعَتْ اِلٰى اَوْطَانِ تَعَبُّدِكَ طَآئِعَةً وَ اَشَارَتْ بِاِسْتِغْفَارِكَ مُذْعِنَةً مَا هٰكَذَا الظَّنُّ بِكَ وَ لَآ اُخْبِرْنَا بِفَضْلِكَ عَنْكَ يَا كَرِيْمُ يَا رَبِّ

AW TOBA’-EDA MAN ADNAYTAHU AW TOSHARREDA MAN AAWAYTAHU AW TOSALLEMA ELAL BALAA-E MAN KAFAYTAHU WARAHIMTAHU WA LAYTA SHEA’RI YAA SAYYEDI WA ILAAHI WA MAWLAAYA ATOSAL-LET’UNNAARA A’LAA WOJOOHIN KHARRAT LE A’ZAMATEKA SAAJEDAA WA A’LAA ALSONIN NATAQAT BE TAWHEEDEKA SAADEQATAN WABESHUKREKA MAADEHATAN WA A’LAA QOLOOBE NE’TARAFAT BE ILAAHIYYATEKA MOHAQQEQAW WA A’LAA ZAMAAERA HAWAT MENAL I’LME BEKAA HATTAA SAARAT KHASHEA’-TAN WA A’LAA JAWAAREHA SA-A’T ELA AWTAANE TA-A’BBODEKA TAA-EA’TAN WA ASHAARAT BE ISTEGHFAAREKA MUZE’NATAN MAA HAAKAZAZ ZANNO BEKA WA LAA UKHBIRNA BE FAZLEKA A’NKA YAA KAREEMO YAA RABBE

or drive away from Thyself one whom Thou hast kept under Thy protection. Or to scare away one whom Thou hast given shelter, or to abandon one to afflictions and trials whom Thou hast protected and hast shown Kindness and Mercy. O my Master! My God and my Lord! I can never believe that Thou wilt empower the fire (of hell) to burn faces which have submissively bowed in prostration before Thy Greatness. And (Thou wilt burn in the fire of hell) the tongues which have sincerely declared Thy Unity and have been always thankful (for kindness and Mercy). And (Thou wilt permit the fires of hell to consume) the hearts which have acknowledge Thy Divinity with conviction. And (thou wilt allow to be cremated in hell) the minds which have gathered such knowledge about Thee as to feel humble and submissive before Thee. And (Thou wilt consent to consumption by fire in hell) of bodies whose endeavours, wherever they lived, were directed towards obedience and service to Thee and which have exerted themselves with deserving humility to seek Thy Forgiveness. Such an attitude can never be expected of Thee (O my God), nor Thy Kindness and Grace will allow me to hold such a belief, O Generous One! O Lord!

وَ اَنْتَ تَعْلَمُ ضَعْفِيْ عَنْ قَلِيْلٍ مِّنْۢ بَلَآءِ الدُّنْيَا وَ عُقُوْبَاتِهَا وَ مَا يَجْرِيْ فِيْهَا مِنَ الْمَكَارِهِ عَلٰى اَهْلِهَا عَلٰى اَنَّ ذٰلِكَ بَلَآءٌ وَ مَكْرُوْهٌ قَلِيْلٌ مَّكْثُهٗ يَسِيْرٌ بَقَاؤُهٗ قَصِيْرٌ مُّدَّتُهٗ فَكَيْفَ احْتِمَالِيْ لِبَلَآءِِ اْلآخِرَةِ وَ جَلِيْلِ وُقُوْعِ الْمَكَارِهِ فِيْهَا وَ هُوَ بَلَآءٌ تَطُوْلُ مُدَّتُهٗ وَ يَدُوْمُ مَقَامُهٗ وَ لَا يُخَفَّفُ عَنْ اَهْلِهٖ لِاَنَّهٗ لَا يَكُوْنُ إِلاَّ عَنْ غَضَبِكَ وَ اْنتِقَامِكَ وَ سَخَطِكَ وَ هٰذَا مَا لَا تَقُوْمُ لَهُ السَّمٰوَاتُ وَ اْلَارْضُ يَا سَيِّدِيْ فَكَيْفَ لِيْ وَ اَنَا عَبْدُكَ الضَّعِيْـفُ الـذَّلِيْـلُ الْحَقِيْـرُ الْمِسْكِيْـنُ الْمُسْتَكِيْنُ يَا اِلٰهِيْ وَ رَبِّيْ وَ سَيِّدِيْ وَ مَوْلَايَ لِاَيِّ اْلاُمُوْرِ اِلَيْكَ اَشْكُوْ وَ لِمَا مِنْها اَضِجُّ وَ اَبْكِيْ لِاَلِيْمِ الْعَذَابِ وَ شِدَّتِهٖ

WA ANTA TA’LAMO ZA’FI A’N QALEELIN MIN BALAA-ID DUNYA WA O’QOOBAATEHA WA MAA YAJRI FEEHA MENAL MAKAAREHE A’LAA AHLEHAA A’LAA ANNA ZAALEKA BALAAUN WA MAKROOHUN QALEE-LUN MAKSOHUN YASEERUN BAQAAA-OHU QASEERUN MUDDATOHU FA KAIFA EHTEMAALI LE BALAAA-IL AAKHERATE WA JALEELE WOQOOI’L MAKAAREHI FEEHA WA HOWA BALAAAUN TATOOLO MUDDATOHU WA YADOOMO MAQAAMOHU WA LAA YOKHAF-FAFO A’N AHLEHI LE ANNAHU LAA YAKOONO ILLAA A’N GHAZABEKA WA INTEQAAMEKA WA SAKHATEKA WA HAAZA MAALA TAQOOMO LAHUS SAMAAWAATO WAL ARZO YAA SAYYEDI FA KAYFA BI WA ANAA A’BDOKAZ ZAE’EFUZ ZALEELUL HAQEERUL MIS KEENUL MUSTAKEENO YAA ELAAHI WA RABBI WA SAYYEDI WA MAWLAAYA LE AYYIL OMOORE ELAYKA ASHKOO WA LEMA MINHAA AZIJJO WA ABKI LE ALEEMIL A’ZAABE WA SHIDDATEHI

Thou art aware of my weakness to bear even minor afflictions and calamities of this world or their consequences, and also of adversities which befall men inhabiting this world, though all those trials and afflictions are momentary, short lived and transient. (Lord!) How can I bear the retributions and the punishments of the hereafter which are enormous and of intensive sufferings, of prolonged period or of perpetual duration, and which shall never be reduced or alleviated for those who deserve these punishments; because those retributions will be the result of Thy Wrath, Thy Punishment and Thy Anger which neither the heavens nor the earth can withstand and bear. O my Lord! How can I, a weak, insignificant, humble, poor and destitute creature of Thine bear them? O my God! My Lord! My King! And my Master! About how many things (of hell) shall I complain to Thee and about how many shall I bewail and weep; about the pain and pangs of punishment and its intensity or about the prolongation of sufferings and their duration.

اَمْ لِطُوْلِ الْبَلَآءِِ وَ مُدَّتِه فَلَئِنْ صَيَّرْتَنِىْ لِلْعُقُوْبَاتِ مَعَ اَعْدَائِكَ وَ جَمَعْتَ بَيْنِيْ وَ بَيْنَ اَهْلِ بَلَآئِكَ وَ فَرَّقْتَ بَيْنِيْ وَ بَيْنَ اَحِبَّآئِكَ وَ اَوْلِيَآئِكَ فَهَبْنِيْ يَا اِلٰـهِىْ وَ سَيِّدِيْ وَ مَوْلَايَ وَ رَبِّيْ صَبَرْتُ عَلٰى عَذَابِكَ فَكَيْفَ اَصْبِرُ عَلٰى فِرَاقِكَ وَ هَبْنِيْ (يَا اِلٰهِيْ) صَبَرْتُ عَلٰى حَرِّ نَارِكَ فَكَيْفَ اَصْبِرُ عَنِ النَّظَرِ اِلٰى كَرَامَتِكَ اَمْ كَيْفَ اَسْكُنُ فِي النَّارِ وَ رَجَآئِيْ عَفْوُكَ فَبِعِزَّتِكَ يَا سَيِّدِىْ وَ مَوْلَايَ اُقْسِمُ صَادِقًا لَّئِنْ تَرَكْتَنِيْ نَاطِقًا لَاَضِجَّنَّ اِلَيْكَ بَيْنَ اَهْلِهَا ضَجِيْجَ اْلآمِلِيْنَ وَ لَاََصْرُخَنَّ اِلَيْكَ صُرَاخَ الْمَسْتَصْرِخِيْنَ وَ لَاََبْكِيَنَّ عَلَيْكَ بُكَاءَ الْفَاقِدِيْنَ وَ لَاُنَادِيَنَّكَ اَيْنَ كُنْتَ يَا وَلِيَّ الْمُؤْمِنِيْنَ

AM LE TOOLIL BALAAA-E WA MUDDATEHI FALA-IN SAYYARTANI FIL O’QOOBAATE MA’A AA’DAAA-EKA WA JAMA’TA BAYNI WA BAYNA AHLE BALAAA-EKA WA FARRAQTA BAYNI WA BAYNA AHIBBAAA-EKA WA AWLEYAAA-EKA FAHABNI YAA ELAAHI WA SAYYEDI WA MAWLAAYA WA RABBI SABARTO A’LAA A’ZAABEKA FA KAYFA ASBERO A’LAA FERAAQEKA WA HABNI SABARTO A’LAA HARRE NAAREKA FA KAYFA ASBERO A’NIN NAZARE ELAA KARAAMATEKA AM KAYFA ASKONO FIN NAARE WA RAJAAA-EI A’FWOKA FA BE I’ZZATEKA YAA SAYYEDI WA MAWLAAYA UQSEMO SAADEQAN LAIN TARAKTANI NAATEQAN LA AZIJJANNA ELAYKA BAYNA AHLEHA ZAJEEJAL AAMELEENA WA LA ASROKHAN-NA ELAYKA SORAAKHAL MUSTASRE-KHEENA WA LA ABKEYANNA A’LAYKA BOKAAA-AL FAAQEDEENA WA LA ONAADEYAN-NAKA AYNA KUNTA YAA WALIYYAL MO-MENEENA

Because, my Lord! If Thou wilt submit me to the penalties (of Hell!) together with Thy enemies and cast me with those who deserved those punishments, and if Thou wilt separate me from Thy friends and from those who love Thee, I realise that Thou hast the right to do so, but my God, my Lord and my master! (please let me submit that) though I may patiently bear thy punishments, how can I calmly accept the separation from Thee (Thy Grace and Mercy?) (And) please Lord, let me submit that though I may patiently endure the scorching fire of Thy hell, yet how can I resign myself to the denial of Thy pity and clemency; how can I remain in the fire (of hell) while I have hopes of Thy forgiveness? Truly do I swear by Thy honour, O my Lord and O my Master that, if Thou wilt allow my power of speech to be retained by me, I will, from amongst the inmates (of hell), cry out unto Thee with the cry of those who have faith in Thy Kindness and Compassion. And I shall loudly beseech Thee for help and mercy with the voice of those who shriek for succour, and I shall lament like those who are desperately in need of Thy help, and I shall keep on calling unto Thee; “Where art Thou, O Friend of the believers!

يَا غَايَةَ آمَالِِ الْعَارِِفِيْنَ يَا غِيَاثَ الْمُسْتَغِيْثِيْنَ يَا حَبِيْبَ قُلُوْبِ الصَّادِقِيْنَ وَ يَا اِلٰهَ الْعَالَمِيْنَ اَفَتُرَاكَ سُبْحانَكَ يَا اِلٰهِىْ وَ بِحَمْدِكَ تَسْمَعُ فِيْهَا صَوْتَ عَبْدٍ مُسْلِمٍ سُجِنَ فِيْهَا بِمُخَالَفَتِهٖ وَ ذَاقَ طَعْمَ عَذَابِهَا بِمَعْصِيَتِهٖ وَ حُبِسَ بَيْنَ اَطْبَاقِهَا بِجُرْمِهٖ وَ جَرِيْرَتِهٖ وَ هُوَ يَضِجُّ اِلَيْكَ ضَجِيْجَ مُؤَمِّلِ لِرَحْمَتِكَ وَ يُنَادِيْكَ بِلِسَانِ اَهْلِ تَوْحِيْدِكَ وَ يَتَوَسَّلُ اِلَيْكَ بِرُبُوْبِيَّتِكَ يَا مَوْلَايَ فَكَيْفَ يَبْقٰى فِي الْعَذَابِ وَ هُوَ يَرْجُوْ مَا سَلَفَ مِنْ حِلْمِكَ اَمْ كَيْفَ تُؤْلِمُهُ النَّارُ وَ هُوَ يَامُلُ فَضْلَكَ وَ رَحْمَتَكَ اَمْ كَيْفَ يُحْرِقُهٗ لَهِيْبُهَا وَ اَنْتَ تَسْمَعُ صَوْتَهٗ وَ تَرٰى مَكَانَهٗ

YAA GHAAYATA AAMAALIL A’AREFEENA YAA GHEYAASAL MUSTAGHISEENA YAA HABEEBA QOLOOBIS SAADEQEENA WA YAA ELAAHAL A’ALAMEENA AFATORAAKA SUBHAANAKA YAA ELAAHI WA BEHAMDEKA TASMA-O FEEHAA SAWTA A’BDIN MUSLEMIN SOJENA FEEHA BE MUKHAALAFATEHI WAZAAQA TA-A’MAA A’ZAABEHA BE MA’SEYATEHI WA HOBESA BAYNA AT’BAAQEHA BE JURMEHI WA JAREERATEHI WA HOWA YA ZIJJO ELAYKA ZAJEEJA MO-A’MMELIN LE RAHMATEKA WA YONAADEEKA BE LESAANE AHLE TAWHEEDEKA WA YATAWASSALO ELAYKA BE RUBOOBIYYATEKA YAA MAWLAAYA FA KAYFA YABQAA FIL A’ZAABE WA HOWA YARJOO MAA SALAFA MIN HILMEKA AM KAYFA TO’-LEMOHUN NAARO WA HOWA YAAMOLO FAZLAKA WA RAHMATAKA AM KAYFA YAHREQOHU LEHEEBOHAA WA ANTA TASMAAO SAWTAHU WA TARAA MAKAANAHU

O (Thou who art) the last hope and resort of those who have faith in Thy Clemency and Kindness; O the Helper of those who seek Thy help! O (Thou who art) dear to the hearts of those who truly believe in Thee! and O (Thou who art) the Lord of the Universe.” Seest Thou my plight, O my Lord! Glory and Praise be unto Thee, Thou will be hearing from inside hell the voice of Thy humble creature (myself) who is thrown in there in punishment for his disobedience and who tastes the chastisements (of hell) for his sins, and who is confined within its layers because of his crimes and vices and who cries to Thee (my Lord) with the voice of one who has faith in Thy Mercy and calls out to Thee in the language of those who believes in Thy Unity, and who seeks Thy Grace and Help (with a firm belief) in Thy Authority and Lordship. O My Lord! How could he remain in the abode of chastisement who puts his confidence in Thy past Forbearance and Clemency? How could the fire of hell hurt him who has hope in Thy Kindness and Compassion? How could the flames of hell burn anybody while Thou hearest his voice and seest his plight?

اَمْ كَيْفَ يَشْتَمِلُ عَلَيْهِ زَفِيْرُهَا وَ اَنْتَ تَعْلَمُ ضَعْفَهٗ اَمْ كَيْفَ يَتَقَلْقَلُ بَيْنَ اَطْبَاقِهَا وَ اَنْتَ تَعْلَمُ صِدْقَهٗ اَمْ كَيْفَ تَزْجُرُهٗ زَبَانِيَتُهَا وَ هُوَ يُنَادِيْكَ يَا رَبَّهٗ اَمْ كَيْفَ يَرْجُوْ فَضْلَكَ فِيْ عِتْقِهِ مِنْهَا فَتَتْرُكُهٗ فِيْهَا هَيْهَاتَ مَا ذٰلِكَ الظَّنُ بِكَ وَ لَا الْمَعْرُوْفُ مِنْ فَضْلِكَ وَ لاَ مُشْبِهٌ لِّمَا عَامَلْتَ بِهِ الْمُوَحِّدِيْنَ مِنْ بِرِّكَ وَ اِحْسَانِكَ فَبِالْيَقِيْنِ اَقْطَعُ لَوْلاَ مَا حَكَمْتَ بِهٖ مِنْ تَعْذِيْبِ جَاحِدِيْكَ وَ قَضَيْتَ بِهٖ مِنْ اِخْلاَدِ مُعَانِدِيْكَ لَجَعَلْتَ النَّارَ كُلَّهَا بَرْدًا وَّ سَلاَمًا وَّ مَا كَانَتْ لاَِحَدٍ فِيْهَا مَقَرًّا وَّ لاَ مُقَامًا لٰكِنَّكَ تَقَدَّسَتْ اَسْمَآؤُكَ اَقْسَمْتَ اَنْ تَمْلَاََهَا مِنَ الْكَافِرِيْنَ مِنَ الْجِنَّةِ وَ النَّاسِ اَجْمَعينَ

AM KAYFA YASHTAMELO A’LAYHE ZAFEEROHA WA ANTA TA’LAMO ZA’FAHU AM KAYFA YATAQALQALO BAYNA ATBAAQEHA WA ANTA TA’LAMO SIDQAHU AM KAYFA TAZJOROHU ZABAANIYYATOHA WA HOWA YONAADEEKA YAA RABBAHU AM KAYFA YARJU FAZLAKA FEE I’TQEHI MINHAA FA TATROKOHU FEEHA HAIHAATA MAA ZAALEKAZ ZANNO BEKA WALAL MA’ROOFO MIN FAZLEKAWA LAA MUSHBEHUN LEEMA AA’MALTA BEHIL MOWAHHEDEENA MIN BIRREKA WA EHSAANEKA FABIL YAQEENE AQTAO LAWLA MAA HAKAMTA BEHI MIN TA’ZEEBE JAAHEDEEKA WA QAZAYTA BEHI MIN IKHLAADE MOAA’NEDIKA LAJA-A’LTAN NAARA KULLAHA BARDAN WA SALAAMAN WA MAA KAANA LE A’HADIN FEEHA MAQARRAN WA LAA MOQAAMAN LAA KINNAKA TAQADDASAT ASMAAA-OKA AQSAMTA AN TAMLA-AHAA MENAL KAAFEREENA MENAL JINNATE WANNAASE AJMAEE’NA

How could the roaring (fires) of hell terrify anyone whose weaknesses Thou art aware of? How can he, whose sincerity is known to Thee, be tossed into the layers of hell? How can the flames of hell torture him who keeps on calling Thee as his Lord? How is it possible that while a person has faith in Thy Kindness and Mercy to set him free from hell, Thou shouldst abandon him there? No, my Lord! nobody can believe Thee to be thus, neither Thy Grace has such a reputation; nor hast Thou through Goodness and Clemency ever dealt in this way with those who have faith in Thy Unity. I am positively certain (my Lord) that hadst Thou not ordained punishment for those who disbelieve in Thee, and hadst Thou not decreed Thy enemies to remain in hell, Thou wouldst have turned the fire of hell cold and pleasant, and it (the burning and blazing hell) would never have become an abode of or a halting place for any one. But, sanctified be Thy names, Thou hasts worn to fill hell with all the disbelievers from amongst the Jinns and mankind

وَ اَنْ تُخَلِّدَ فِيْهَا الْمُعَانِدِيْنَ وَ اَنْتَ جَلَّ ثَنَآؤُكَ قُلْتَ مُبْتَدِئًا وَّ تَطَوَّلْتَ بِاْلاِنْعَامِ مُتَكَرِّمًا اَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَّا يَسْتَوُؤْنَ اِلٰهِىْ وَ سَيِّدِىْ فَأَسْأَلُكَ بِالْقُدْرَةِ الَّتِىْ قَدَّرْتَهَا وَ بِالْقَضِيَّةِ الَّتِيْ حَتَمْتَهَا وَ حَكَمْتَهَا وَ غَلَبْتَ مَنْ عَلَيْهِ اَجْرَيْتَهَا اَنْ تَهَبَ لِىْ فِىْ هٰذِهِ اللَّيْلَةِ وَ فِيْ هٰذِهِ السَّاعَةِ كُلَّ جُرْمٍ اَجْرَمْتُهٗ وَ كُلَّ ذَنْۢبٍ اَذْنَبْتُهٗ وَ كُلَّ قَبِيْحٍ اَسْرَرْتُهٗ وَ كُلَّ جَهْلٍ عَمِلْتُهٗ كَتَمْتُهٗ اَوْ اَعْلَنْتُهٗ اَخْفَيْتُهٗ اَوْ اَظْهَرْتُهٗ وَ كُلَّ سَيِّئَةٍ اَمَرْتَ بِاِثْبَاتِهَا الْكِرَامَ الْكَاتِبِيْنَ الَّذِيْنَ وَكَّلْتَهُمْ بِحِفْظِ مَا يَكُوْنُ مِنِّيْ وَ جَعَلْتَهُمْ شُهُوْدًا عَلَيَّ مَعَ جَوَارِحِيْ

WA AN TOKHALLEDA FEEHAL MOA’ANEDEENA WA ANTA JALLA SANAAA-OKA QULTA MUBTADE-AN WA TATAWWALTA BIL I’NA’AME MOTAKARREMAN AFAMAN KAANA MO-MENAN KAMAN KAANA FAASEQAN LAA YASTAO’ONA ELAAHI WA SAYYEDI FA-ASASLOKA BIL QUDRATIL LATEE QADDARTAHAA WABIL QAZIYYATIL LATEE HATAMTAHAA WA HAKAMTAHAA WA GHALABTA MAN A’LAYHE AJRAYTAHAA AN TAHABA LI FEE HAAZEHIL LAYLATE WA FEE HAAZEHIS SAA-A’TE KULLA JURMIN AJRAMTOHU WAKULLA ZANBIN AZNABTOHU WA KULLA QABEEHIN ASRARTOHU WA KULLA JAHLIN A’MILTOHU KATAMTOHU AWAA’LANTOHU AKHFAYTOHU AW AZHARTOHU WAKULLA SAYYEATIN AMARTA BE ISBAATEHAL KERAAMAL KAATEBEENA ALLAZEENA WAKKALTAHUM BE HIFZE MAA YAKUNO MINNI WA JA-A’LTAHUM SHOHOODAN A’LAYYA MA-A’ JAWAAREHI

and to throw in it (hell) all Thy enemies (and to keep them there) forever. Thou, exalted be Thy praise, hath said in the beginning and out of Thy Generosity and Kindness, hath come to the generous decision that faithful followers (of Thy Order-s) can never be (treated) like those who are sinners. My Lord! My Master! I, therefore, implore Thee by that Power and Might which Thou possesseth and by that faith of Thine (not to treat alike the good and bad) which Thou hast finalised and ordained and thereby hath overpowered those upon whom Thou hast imposed it, to forgive tonight and during this very hour all the transgressions that I am guilty of. All the sins that I have committed, all the vices that I have kept secret and all the evil deeds that I have done, which I may have done secretly or openly, and which I may have tried to keep hidden or may have committed publicly, and all my evil actions that Thou hast ordered the two immaculate (and accurate) Scribes to note down, they are appointed by Thee to keep a correct record of all of my actions and to act along with the limbs of my body as witnesses to all of my doings arid beside them all Thou (my Lord) doeth, keep a watch over me.

وَ كُنْتَ اَنْتَ الرَّقِيْبَ عَلَيَّ مِنْ وَّرَآئِهِمْ وَ الشَّاهِدَ لِمَا خَفِيَ عَنْهُمْ وَ بِرَحْمَتِكَ اَخْفَيْتَهٗ وَ بِفَضْلِكَ سَتَرْتَهٗ وَ اَنْ تُوَفِّرَ حَظِّيْ مِنْ كُلِّ خَيْرٍ اَنْزَلْتَهٗ اَوْ اِحْسَانٍ فَضَّلْتَهٗ اَوْ بِرٍّ نَشَرْتَهٗ اَوْ رِزْقٍ بَسَطْتَهٗ اَوْ ذَنْۢبٍ تَغْفِرُهٗ اَوْ خَطَأٍ تَسْتُرُهٗ يَا رَبِّ يَا رَبِّ يَا رَبِّ يَا اِلٰهِيْ وَ سَيِّدِيْ وَ مَوْلاَيَ وَ مَالِكَ رِقِّى، يَا مَنْۢ بِيَدِهٖ نَاصِيَتِىْ يَا عَلِيْمًا بِضُرِّىْ وَ مَسْكَنَتِىْ يَا خَبِيْرًا بِفَقْرِىْ وَ فَاقَتِىْ يَا رَبِّ يَا رَبِّ يَا رَبِّ أَسْأَلُكَ بِحَقِّكَ وَ قُدْسِكَ وَ اَعْظَمِ صِفَاتِكَ وَ اَسْمَآئِكَ اَنْ تَجْعَلَ اَوْقَاتِيْ مِنَ اللَّيْلِ وَ النَّهَارِ بِذِكْرِكَ مَعْمُوْرَةً وَّ بِخِدْمَتِكَ مَوْصُولَةً وَّ اَعْمَالِىْ عِنْدَكَ مَقْبُوْلَةً

WA KUNTA ANTAR RAQEEBA A’LAYYA MIN WARAAEHIM WASH SHAAHEDA LEMA KHAFEYA A’NHUM WABE RAHMATEKA AKHFAYTAHU WABE FAZLEKA SATARTAHU WA AN TOWAFFERA HAZZI MIN KULLE KHAYRIN ANZALTAHU AW EHSAANIN FAZZALTAHU AW BIRRIN NASHARTAHU AW RIZQIN BASAT-TAHU AW ZANBIN TAGHFEROHU AW KHATAAIN TASTOROHU YAA RABBE YAA RABBE YAA RABBE YAA ELAAHI WA SAYYEDI WA MAWLAAYA WA MAALEKA RIQQI YAA MAN BE YADEHI NAASEYATI YAA A’LEEMAN BE ZURRI WA MASKANATI YAA KHABEERAN BE FAQRI WA FAAQATI YAA RABBE YAA RABBE YAA RABBE AS-ALOKA BE HAQQEKA WA QUDSEKA WA AA’ZAME SEFAATEKA WA ASMAAEKA AN TAJA’LA AWQAATI FIL LAYLE WAN NAHAARE BEZIKREKA MAA’MOORATAN WA BE KHIDMATEKA MAWSOOLATAN WA AA’MAALI I’NDAKA MAQBOOLATAN

And Thou knowest the things which have been hidden from them, but hast through Thy Mercy kept my vices secret (from everybody) and through Thy Kindness drawn a curtain over them. And I pray to Thee (my Lord) to increase my share in all the good that Thou dost bestow; and in all the favours that Thou dost grant; all the virtues that Thou dost allow to be known everywhere; all the sustenance and livelihood that Thou dost Distribute (in greater and greater quantities); All the sins that Thou dost forgive and all the vices that Thou dost cover up. O Lord! O Lord! O Lord! O my God! my Lord! my King! O master of my freedom! O Thou! who holdeth my destiny and art aware of my sufferings and my poverty, O Thou! who knoweth my destitution and starvation, O Lord! O Lord! O Lord! I beseech Thee by Thy Glory and Thy Honour, by Thy Supremely high attributes and Thy Names to make me busy day and night with Thy Remembrance, engaged in serving Thee (Thy Cause) and to let my deeds be such as to be acceptable to Thee,

حَتّٰى تَكُوْنَ اَعْمَالِيْ وَ اَوْرَادِىْ كُلُّهَا وِرْدًا وَّاحِدًا وَّ حَالِىْ فِىْ خِدْمَتِكَ سَرْمَدًا يَا سَيِّدِيْ يَا مَنْ عَلَيْهِ مُعَوَّلِيْ يَا مَنْ اِلَيْهِ شَكَوْتُ اَحْوَالِيْ يَا رَبِّ يَا رَبِّ يَا رَبِّ قَوِّ عَلٰى خِدْمَتِكَ جَوَارِحِىْ وَ اشْدُدْ عَلَى الْعَزِيْمَةِ جَوَانِحِيْ وَ هَبْ لِيَ الْجِدَّ فِيْ خَشْيَتِكَ وَ الدَّوَامَ فِيْ اْلاِتِّصَالِ بِخِدْمَتِكَ حَتّٰى اَسْرَحَ اِلَيْكَ فِيْ مَيَادِيْنِ السَّابِقِيْنَ وَ اُسْرِعَ اِلَيْكَ فِي الْبَارِزِيْنَ وَ اَشْتَاقَ اِلٰى قُرْبِكَ فِي الْمُشْتَاقِيْنَ وَ اَدْنُوَ مِنْكَ دُنُوَّ الْمُخْلِصِيْنَ وَ اَخَافَكَ مَخَافَةَ الْمُوْقِنِيْنَ وَ اَجْتَمِعَ فِىْ جِوَارِكَ مَعَ الْمُؤْمِنِيْنَ اَللّٰهُمَّ وَ مَنْ اَرَادَنِيْ بِسُوْٓ ءٍ فَاَرِدْهُ وَ مَنْ كَادَنِيْ فَكِدْهُ وَ اجْعَلْنِيْ مِنْ اَحْسَنِ عَبِيْدِكَ نَصِيْبًا عِنْدَكَ وَ اَقْرَبِهِمْ مَنْزِلَةً مِنْكَ

HATTA TAKOONA AA’MAALI WA AWRAADI KULLOHA WIRDAN WAAHEDAN WA HAALI FEE KHIDMATEKA SARMADAN YAA SAYYEDI YAA MAN A’LAYHE MOA’WWALI YAA MAN ELAYHE SHAKAWTO AHWAALI YAA RABBE YAA RABBE YAA RABBE QAWWE A’LAA KHIDMATEKA JAWAAREHI WASHDUD A’LAL A’ZEEMATE JAWAANEHI WA HAB LEYAL JIDDA FEE KHASHYATEKA WADDAWAAMA FIL ITTESAALE BE KHIDMATEKA HATTAA ASRAHA ELAYKA FEE MAYAADEENIS SAABE-QEENA WA USRE-A’ ELAYKA FIL MoBAArEzEENA WA ASH-TAAQA ELA QURBEKA FIL MUSHATAAQEENA WA ADNO-A MINKA DONUWWAL MUKHLESEENA WA AKHAAFAKA MAKHAAFATAL MOOQENEENA WAJTAMEA’ FEE JAWAAREKA MA-A’L MOMENEENA ALLAAHUMMA WAMAN ARAADANI BE SOOO-IN FA ARIDHO WAMAN KAADANI FAKIDHO WAJA’LNI MIN AH’SANE A’BEE DEKA NASEE-BAN I’NDAKA WA AQRABEHIM MANZELATAM MINKA

so much so that all my actions and offerings (prayers) may be transformed into one continuous and sustained effort and my life may take the form of constant and perpetual service to Thee (Thy Cause). O My Master! O Thou! On whom I rely, O thou! Unto whom I supplicate about (the miseries and sufferings of) my life. O my Lord! My Lord! My Lord! Strengthen my limbs for Thy service and sustain my strength and perseverance to continue it. (Lord) Grant me that I may continuously endeavour to keep Thy fear (in my mind) and to be occupied constantly in Thy service, till I can successfully compete (with those striving) to reach Thee (Thy Grace) faster and quicker than the ones who are in the first rank; and I may hasten with those who eagerly surge to be near Thee, so that I may be as close to Thee as those sincere ones who have attained Thy Nearness, and I may keep on fearing Thee like those sincere believers who constantly keep Thy fear in their minds and thus I may join the assemblage of the faithful (gathered) near Thee. O Allah, (please) let ill befall on him who, wishes me ill, (please) bring distress to him who plots against me. And assign unto me a place in Thy Presence with the best of Thy servants whose place is nearest to Thee,

وَ اَخَصِّهِمْ زُلْفَةً لَدَيْكَ فَاِنَّهٗ لاَ يُنَالُ ذٰلِكَ إِلاَّ بِفَضْلِكَ وَجُدْ لِيْ بِجُوْدِكَ وَ اعْطِفْ عَلَيَّ بِمَجْدِكَ وَ احْفَظْنِيْ بِرَحْمَتِكَ وَ اجْعَلْ لِّسَانِىْ بِذِكْرِكَ لَهِجًا وَّ قَلْبِيْ بِحُبِّكَ مُتَـيَّمًا وَّ مُنَّ عَلَيَّ بِحُسْنِ اِجابَتِكَ وَ اَقِلْنِيْ عَثْرَتِيْ وَ اغْفِرْ زَلَّتِيْ فَاِنَّكَ قَضَيْتَ عَلٰى عِبَادِكَ بِعِبَادَتِكَ وَ اَمَرْتَهُمْ بِدُعَآئِكَ وَ ضَمِنْتَ لَهُمُ اْلاِجَابَةَ فَاِلَيْكَ يَا رَبِّ نَصَبْتُ وَجْهِيْ وَ اِلَيْكَ يَا رَبِّ مَدَدْتُ يَدِيْ فَبِعِزَّتِكَ اسْتَجِبْ لِيْ دُعَآئِيْ وَ بَلِّغْنِيْ مُنَايَ وَ لاَ تَقْطَعْ مِنْ فَضْلِكَ رَجَآئِيْ وَ اكْفِنِيْ شَرَّ الْجِنِّ وَ اْلاِنْسِ مِنْ اَعْدَآئِيْ يَا سَرِيْعَ الرِّضَا اِغْفِرْ لِمَنْ لَّا يَمْلِكُ إِلاَّ الدُّعَآءَ فَاِنَّكَ فَعَّالٌ لِمَا تَشَآءُ

WA AKHASSEHIM ZULFATAN LADAYKA FA INNAHU LAA YANAALO ZAALEKA ILLA BEFAZLEKA WA JUDLI BEJOODEKA WA’TIF A’LAYYA BE MAJDEKA WAHFAZNI BE RAHMATEKA WAJ-A’L LESAANI BE ZIKREKA LAHEJAN WA QALBI BE HUBBEKA MUTAYYAMAN WA MUNNA A’LAYYA BE HUSNE EJAABATEKA WA AQILNI A’SRATI WAGHFIR ZALLATI FA INNAKA QAZAYTA A’LAA E’BAADEKA BE E’BAADATEKA WA AMARTAHUM BE DOA’AEKA WA ZAMINTA LAHOMUL EJAABATA FA ELAYKA YAA RABBE NASABTO WAJHI WA ELAYKA YAA RABBE MADADTO YADI FABE I’ZZATEKAS TAJIB LI DOA’AEI WA BALLIGHNI MONAAYA WA LAA TAQTA-A’ MIN FAZLEKA RAJAAA-EI WAKFENI SHARRAL JINNE WAL INSE MIN AA’DAA-EI YAA SAREEA’R REZAA IGHFIR LEMAN LAA YAMLEKO ILLAD DOA’AA FA INNAKA FA-A’ALUN LEMAA TASHAAA-O

for verily that position cannot be attained except through Thy Favour. Lord! please treat me benevolently and through Thy Greatness extend Thy Favour towards me, and through Thy Mercy protect me and let my tongue be constantly busy in Thy Remembrance and let my heart be filled with Thy Love and be kind to me with Gracious acceptance (of my service and prayers), and weaken the force and intensity of my vices and forgive my evil doings. For verily, Thou hast ordained that Thy creatures should obey Thee and hast bidden them to pray unto Thee and hast assured their acceptance. So, my Lord! I have fixed my gaze upon Thee and my Lord! I have extended my hands (in supplications) towards Thee. Therefore, for the sake of Thy Honour accept my prayers and allow me to attain my objective; and by Thy Favour (I implore Thee) do not frustrate my hopes, and throughly protect me from the enmity and malice of my foes, from among the Jinns and mankind. O Thou! Who art readily pleased, forgive one who owes nothing but prayers, verily Thou doest what Thou wilt.

يَا مَنِ اسْمُهٗ دَوَآءٌ وَ ذِكْرُهٗ شِفَآءٌ وَ طَاعَتُهٗ غِنًى اِرْحَمْ مَنْ رَأْسُ مَالِهِ الرَّجَآءُ وَ سِلاَحُهُ الْبُكَآءُ يَا سَابِـغَ النِّعَمِ يَا دَافِعَ النِّقَمِ يَا نُوْرَ الْمُسْتَوْحِشِيْنَ فِي الظُّلَمِ يَا عَالِمًا لَّا يُعَلَّمُ صَلِّ عَلٰى مُحَمَّدٍ وَّ آلِ مُحَمَّدٍ وَّ افْعَلْ بِيْ مَا اَنْتَ اَهْلُهٗ وَ صَلَّى اللهُ عَلٰى رَسُوْلِهٖ وَ اْلاَئِمَّةِ الْمَيَامِيْنَ مِنْ آلِهِ وَ سَلَّمَ تَسْلِيْمًا كَثِيْرًا.

YAA MAN ISMOHU DAWAAA-UN WA ZIKROHU SHEFAAA-UN WATA-A’TOHU GHENAN IRHAM MAN RAASO MAALEHIR RAJAAA-O WA SELAA-HOHUL BOKAAA-O YAA SAABEGHAN NEA’ME YAA DAAFE A’N NEQAME YAA NOORAL MUSTAWHESHEENA FIZZOLAME YAA A’ALEMAN LAA YO-A’LLAMO SALLE A’LAA MOHAMMADIN WA AALE MOHAMMADIN WAF-A’L BI MAA ANTA AHLOHU WA SALLALLAAHO A’LAA RASOOLEHI WAL A-IMMATIL MAYAAMEENA MIN AALEHI WA SALLAMA TASLEEMAN KASEERAA.

O Thou! Whose name is the remedy (for all ills) and whose Remembrance is a sure cure for all ailments, and whose obedience will make one independent of all, have Mercy on one whose only asset is his hope (in Thy Kindness and Mercy) and whose only armament is supplication to Thee. O Thou! Who bestoweth cure and happiness, who granteth remedy and blessings and who wardeth off misfortunes, O Light Who illuminateth those who are in darkness (of sins and sorrows), O Omniscient! Who knoweth without (acquisition of) learning, bless Muhammad and descendants of Muhammad and do that unto me which befitteth Thee (Thy Mercy, Kindness and Grace). And my Lord! Bless Muhammad and the blessed leaders amongst his descendants and bestow upon them peace and tranquility to the utmost extent that Thou can.

# Dua-e-Tawassul

According to Allamah Majlisi (r.a.) some reliable books mention that Mohammad Ibne Babwaih traced through authentic sources this Dua-e-Tawassul, which means entreaty or supplication to the Holy Imams (a.s.) and that whenever he recited this Dua he invariably found it to be effective for quick satisfaction of his needs and prompt fulfilment of his desires. When recitation of the Dua is over entreat Allah the All-Merciful for fulfilment of your desires.

بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيْمِ.

اَللّٰھُمَّ اِنِّیْ اَسْئَلُکَ وَ اَتَوَجَّہُ اِلَیْکَ بِنَبِیِّکَ نَبِیِّ الرَّحْمَۃِ مُحَمَّدٍ صَلَّی اﷲُ عَلَیْہِ وَ آلِہٖ یَا اَبَا الْقَاسِمِ یَا رَسُوْلَ اﷲِ یَا اِمَامَ الرَّحْمَۃِ یَا سَیِّدَنَا وَ مَوْلٰینَا اِنَّا تَوَجَّھْنَا وَ اسْتَشْفَعْنَا وَ تَوَسَّلْنَا بِکَ اِلَی اﷲِ وَ قَدَّمْنَاکَ بَیْنَ یَدَیْ حَاجَاتِنَا یَا وَجِیْھًا عِنْدَ اﷲِ اشْفَعْ لَنَا عِنْدَ اﷲِ یَا اَبَا الْحَسَنِ یَا اَمِیْرَ الْمُؤْمِنِیْنَ یَا عِلِیَّ بْنَ اَبِیْ طَالِبٍ یَا حُجَّۃَ اﷲِ عَلٰی خَلْقِہٖ یَا سَیِّدَنَا وَ مَوْلٰینَا اِنَّا تَوَجَّھْنَا وَ اسْتَشْفَعْنَا وَ تَوَسَّلْنَا بِکَ اِلَی اﷲِ وَ قَدَّمْنَاکَ بَیْنَ یَدَیْ حَاجَاتِنَا یَا وَجِیْھًا عِنْدَ اﷲِ اشْفَعْ لَنَا عِنْدَ اﷲِ

BISMILLAAHIR RAHMAANIR RAHEEM

ALLAAHUMMA INNEE ASALOKA WA ATAWAJJAHO ELAYKA BE NABIYYEKA NABIYYIR RAHMATE MOHAMMADIN SALLAL LAAHO A’LAYHE WA AALEHI YAA ABAL-QAASEME YAA RASOOLAL LAAHE YAA EMAMAR RAHMATE YAA SAYYEDANA WA MAWLAANA INNAA TAWAJJAHNA WASTASHFA’NA WA TAWASSALNAA BEKA ELAL LAAHE WA QADDAMNAAKA BAYNA YADAY HAAJAATENA YAA WAJIHAN I’NDAL LAAH ISHFA’ LANAA I’NDAL LAAH. YAA ABAL HASANE YAA AMEERAL MO-MENEENA YAA A’LIYYABNA ABI TAALEB YAA HUJJATAL LAAHE A’LA KHALQEHI YAA SAYYEDANA WA MAWLAANA INNA TAWAJJAHNA WASTASHFA’NA WA TAWASSALNA BEKA ELAL LAAHE WA QADDAMNAKA BAYNA YADAY HAAJAATENA YAA WAJIHAN I’NDAL LAAH ISHFA’ LANAA I’NDAL LAAH.

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

O Allah! I beg Thee and turn to Thee through Thy prophet, the Prophet of Grace, Mohammad, blessings of Allah be upon him and his holy posterity. O the father of Qasim! O the Messenger of Allah! O the Imam (leader) of Grace! O our Chief and our Master! Verily to you we turn and your intercession and pleading with Allah we seek, and before you our needs we place O the person of dis­tinction near Allah! Please intercede with Allah for us. O the father of Hasan! O the Commander of the Faithfuls! O Ali, the son of Abu Talib! O the manifestation of Allah and guide for His creature! O our Chief and our Master Verily to you we turn and your intercession and pleading with Allah we seek, and before you our needs we place. O the person of distinction near Allah! Please intercede with Allah for us.

یَا فَاطِمَۃَ الزَّھْرَآءُ یَا بِنْتَ مُحَمَّدٍ یَا قُرَّۃَ عَیْنِ الرَّسُوْلِ

یَا سَیِّدَتَنَا وَ مَوْلاَتَنَا اِنَّا تَوَجَّھْنَا وَ اسْتَشْفَعْنَا وَ تَوَسَّلْنَا بِکِ اِلَی اﷲِ وَ قَدَّمْنَاکِ بَیْنَ یَدَیْ حَاجاتِنَا یَا وَجِیْھَۃً عِنْدَ اﷲِ اشْفَعِیْ لَنَا عِنْدَ اﷲِ یَا اَبَا مُحَمَّدٍ یَا حَسَنَ بْنَ عَلِّیٍ اَیُّھَا المُجْتَبٰي یَابْنَ رَسُوْلِ اﷲِ یَا حُجَّۃَ اﷲِ عَلٰی خَلْقِہٖ یَا سَیِّدَنَا وَ مَوْلٰینَا اِنَّا تَوَجَّھْنَا وَ اسْتَشْفَعْنَا وَ تَوَسَّلْنَا بِکَ اِلَی اﷲِ وَ قَدَّمْنَاکَ بَیْنَ یَدَیْ حَاجَاتِنَا یَا وَجِیْھًا عِنْدَ اﷲِ اشْفَعْ لَنَا عِنْدَ اﷲِ یَا اَبَا عَبْدِ اﷲِ یَا حُسَیْنَ بْنَ عَلِّیٍ اَیُّھَا الشَّھِیْدُ یَابْنَ رَسُوْلِ اﷲِ یَا حُجَّۃَ اﷲِ عَلٰی خَلْقِہٖ یَا سَیِّدَنَا وَ مَوْلٰینَا اِنَّا تَوَجَّھْنَا وَ اسْتَشْفَعْنَا وَ تَوَسَّلْنَا بِکَ اِلَی اﷲِ وَ قَدَّمْنَاکَ بَیْنَ یَدَیْ حَاجَاتِنَا

YAA FAATEMATAZ ZAHRAA YAA BINTE MOHAMMADIN YAA QURRATA A’YNIR RASOOLE YAA SAYYEDATANA WA MAWLAATANA INNA TAWAJJAHNA WASTASHFA’NA WA TAWASSALNA BEKE ELAL LAAHE WA QADDAMNAAKE BAYNA YADAY HAAJAATENA YAA VAJIHATAN I’NDAL LAAH ISHFA-E’E LANAA I’NDAL LAAH. YAA ABAA MOHAMMADIN YAA HASANABNA A’LIYYIN AYYOHAL MUJTABAA YABNA RASOOLIL LAAHE YAA HUJJATAL LAAHE A’LAA KHALQEHI YAA SAYYEDANA WA MAWLAANA INNAA TAWAJJAHNA WASTASHFA’NA WA TAWASSALNAA BEKA ELAL LAAHE WA QADDAMNAAKA BAYNA YADAY HAAJAATENA YAA WAJIHAN I’NDAL LAAH ISHFA’ LANAA I’NDAL LAAH. YAA ABAA A’BDIL LAAHE YAA HUSAYNABNA A’LIYYIN AYYOHASH SHAHEEDO YABNA RASOOLIL LAAHE YAA HUJJATAL LAAHE A’LAA KHALQEHI YAA SAYYEDANA WA MAWLAANA INNAA TAWAJJAHNA WASTASHFA’NA WA TAWASSALNAA BEKA ELAL LAAHE WA QADDAMNAAKA BAYNA YADAY HAAJAATENA

O Fatematuz Zahraae! O the daughter of Mohammad! O the delight of the eyes of the Messenger of Allah! O our Chief and our revered Mistress! Verily to you we turn, and your inter­cession and pleading with Allah we seek, and before you our needs we place. O the lady of distinction near Allah! Please intercede with Allah for us. O the father of Mohammad! O Hasan’ the son of Ali.’ O the dear (to Allah)! O the grandson of the Messenger of Allah! O the manifestation of Allah and guide for His creatures. O our Chief and our Master! Verily to you we turn, and your intercession and pleading with Allah we seek, and before you our needs we place. O the person of distinction near Allah! Please intercede with Allah for us. O the father of Abdullah! O Husain, the son of Ali! O the Martyr! O the grandson of Messenger of Allah! O the manifestation of Allah and guide for His creatures! O our chief and our Master! Verily to you we turn, and your intercession and pleading with Allah we seek, and before you our needs we place.

یَا وَجِیْھًا عِنْدَ اﷲِ اشْفَعْ لَنَا عِنْدَ اﷲِ یَا اَبَا الْحَسَنِ یَا عَلِیَّ بْنَ الْحُسَیْنِ یَا زَیْنَ الْعَابِدِیْنَ یَابْنَ رَسُوْلِ اﷲِ یَا حُجَّۃَ اﷲِ عَلٰی خَلْقِہٖ یَا سَیِّدَنَا وَ مَوْلٰینَا اِنَّا تَوَجَّھْنَا وَ اسْتَشْفَعْنَا وَ تَوَسَّلْنَا بِکَ اِلَی اﷲِ وَ قَدَّمْنَاکَ بَیْنَ یَدَیْ حَاجَاتِنَا یَا وَجِیْھًا عِنْدَ اﷲِ اشْفَعْ لَنَا عِنْدَ اﷲِ یَا اَبَا جَعْفَرٍ یَا مُحَمَّدَ بْنَ عَلِیٍّ اَیُّھَا الْبَاقِرُ یَابْنَ رَسُوْلِ اﷲِ یَا حُجَّۃَ اﷲِ عَلٰی خَلْقِہٖ یَا سَیِّدَنَا وَ مَوْلٰینَا اِنَّا تَوَجَّھْنَا وَ اسْتَشْفَعْنَا وَ تَوَسَّلْنَا بِکَ اِلَی اﷲِ وَ قَدَّمْنَاکَ بَیْنَ یَدَیْ حَاجَاتِنَا یَا وَجِیْھًا عِنْدَ اﷲِ اشْفَعْ لَنَا عِنْدَ اﷲِ یَا اَبَا عَبْدِ اﷲِ یَا جَعْفَرَ بْنَ مُحَمَّدٍ اَیُّھَا الصَّادِقُ یَابْنَ رَسُوْلِ اﷲِ

YAA WAJIHAN I’NDAL LAAH ISHFA’ LANAA I’NDAL LAAH. YAA ABAL HASANE YAA A’LI YABNAL HUSAYNE YAA ZAINAL A’ABEDEENA YABNA RASOOLIL LAAHE YAA HUJJATAL LAAHE A’LAA KHALQEHI YAA SAYYEDANA WA MAWLAANA INNAA TAWAJJAHNA WASTASHFA’NA WA TAWASSALNAA BEKA ELAL LAAHE WA QADDAMNAAKA BAYNA YADAY HAAJAATENA YAA WAJIHAN I’NDAL LAAH ISHFA’ LANAA I’NDAL LAAH. YAA ABA JA’FARIN YAA MOHAMMADABNA A’LIYYIN AYYOHAL BAAQERO YABNA RASOOLIL LAAHE YAA HUJJATAL LAAHE A’LAA KHALQEHI YAA SAYYEDANA WA MAWLAANA INNAA TAWAJJAHNA WASTASHFA’NA WA TAWASSALNAA BEKA ELAL LAAHE WA QADDAMNAAKA BAYNA YADAY HAAJAATENA YAA WAJIHAN I’NDAL LAAH ISHFA’ LANAA I’NDAL LAAH. YAA ABAAA A’BDIL LAAHE YAA JA’FARABNA MOHAMMADIN AYYOHAS-SAADEQO YABNA RASOOLIL LAAHE

O the person of distinction near Allah! Please intercede with Allah for us. O the father of Hasan! O Ali, the son of Husain! O Zainul Abideen (a prince of devotees)! O the grandson of the Messenger of Allah! O the mani­festation of Allah and guide for His creatures! O our Chief and our Master! Verily to you we turn, and your intercession and pleading with Allah we seek, and be­fore you our needs we place. O the person of distinc­tion near Allah! Please intercede with Allah for us. O the father of Jafar! O Mohammad, the son of Ali! O Baqer! O the grandson of the Messenger of Allah! O the manifestation of Allah and guide for His creatures! O our Chief and our Master! Verily to you we turn, and your intercession and pleading with Allah we seek, and before you our needs we please. O the person of distinction near Allah! Please intercede with Allah for us. O the father of Abdullah! O Ja’far the son of Mohammad! O Sadiq (the Truthful)! O the grandson of the Messenger of Allah!

یَا حُجَّۃَ اﷲِ عَلٰی خَلْقِہٖ یَا سَیِّدَنَا وَ مَوْلٰینَا اِنَّا تَوَجَّھْنَا وَ اسْتَشْفَعْنَا وَ تَوَسَّلْنَا بِکَ اِلَی اﷲِ وَ قَدَّمْنَاکَ بَیْنَ یَدَیْ حَاجَاتِنَا یَا وَجِیْھًا عِنْدَ اﷲِ اشْفَعْ لَنَا عِنْدَ اﷲِ یَا اَبَا الْحَسَنِ یَا مُوْسَی بْنَ جَعْفَرٍ اَیُّھَا الْکَاظِمُ یَابْنَ رَسُوْلِ اﷲِ یَا حُجَّۃَ اﷲِ عَلٰی خَلْقِہٖ یَا سَیِّدَنَا وَ مَوْلٰینَا اِنَّا تَوَجَّھْنَا وَ اسْتَشْفَعْنَا وَ تَوَسَّلْنَا بِکَ اِلَی اﷲِ وَ قَدَّمْنَاکَ بَیْنَ یَدَیْ حَاجَاتِنَا یَا وَجِیْھًا عِنْدَ اﷲِ اشْفَعْ لَنَا عِنْدَ اﷲِ یَا اَبَا الْحَسَنِ یَا عَلِیَّ بْنَ مُوْسٰی اَیُّھَا الرِّضَا یَابْنَ رَسُوْلِ اﷲِ یَا حُجَّۃَ اﷲِ عَلٰی خَلْقِہٖ یَا سَیِّدَنَا وَ مَوْلٰینَا اِنَّا تَوَجَّھْنَا وَ اسْتَشْفَعْنَا وَ تَوَسَّلْنَا بِکَ اِلَی اﷲِ وَ قَدَّمْنَاکَ بَیْنَ یَدَیْ حَاجَاتِنَا

YAA HUJJATAL LAAHE A’LAA KHALQEHI YAA HUJJATAL LAAHE A’LAA KHALQEHI YAA SAYYEDANA WA MAWLAANA INNAA TAWAJJAHNA WASTASHFA’NA WA TAWASSALNAA BEKA ELAL LAAHE WA QADDAMNAAKA BAYNA YADAY HAAJAATENA YAA WAJIHAN I’NDAL LAAH ISHFA’ LANAA I’NDAL LAAH. YAA ABAL HASANE YAA MOOSABNA JA’FARIN AYYOHAL KAAZEMO YABNA RASOOLIL LAAHE YAA HUJJATAL LAAHE A’LAA KHALQEHI YAA SAYYEDANA WA MAWLAANA INNAA TAWAJJAHNA WASTASHFA’NA WA TAWASSALNAA BEKA ELAL LAAHE WA QADDAMNAAKA BAYNA YADAY HAAJAATENA YAA WAJIHAN I’NDAL LAAH ISHFA’ LANAA I’NDAL LAAH. YAA ABAL-HASANE YAA A’LIYYABNA MOOSAA AYYOHAR REZAA YABNA RASOOLIL LAAHE YAA HUJJATAL LAAHE A’LAA KHALQEHI YAA SAYYEDANA WA MAWLAANA INNAA TAWAJJAHNA WASTASHFA’NA WA TAWASSALNAA BEKA ELAL LAAHE WA QADDAMNAAKA BAYNA YADAY HAAJAATENA

O the manifestation of Allah and guide for His creatures! O our Chief and our Master! Verily to you we turn, and your interces­sion and pleading with Allah we seek, and before you our needs we place. O the person of distinction near Allah! Please intercede with Allah for us. O the father of Hasan! O Moosa, the son of Ja’far! O Kazim (the suppressor of anger)! O the grandson of the Messenger of Allah! O the manifesta­tion of Allah and guide for His creatures! O our Chief and our Master! Verily to you we turn, and your inter­cession and pleading with Allah we seek, and before you our needs we place, O the person of distinction near Allah! Please intercede with Allah for us. O the father of Hasan! O Ali, the son of Moosa! O Reza! O the grandson of the Messenger of Allah! O the manifestation of Allah and guide for his creatures! O our Chief and our Master! Verily to you we turn, and your intercession and pleading with Allah we seek, and before you our needs we place.

یَا وَجِیْھًا عِنْدَ اﷲِ اشْفَعْ لَنَا عِنْدَ اﷲِ یَا اَبَا جَعْفَرٍ یَا مُحَمَّدَ بْنَ عَلِیٍّ اَیُّھَا التَّقِیُّ الْجُوْادُ یَابْنَ رَسُوْلِ اﷲِ یَا حُجَّۃَ اﷲِ عَلٰی خَلْقِہٖ یَا سَیِّدِنَا وَ مَوْلٰینَا اِنَّا تَوَجَّھْنَا وَ اسْتَشْفَعْنَا وَ تَوَسَّلْنَا بِکَ اِلَی اﷲِ وَ قَدَّمْنَاکَ بَیْنَ یَدَیْ حَاجَاتِنَا یَا وَجِیْھًا عِنْدَ اﷲِ اشْفَعْ لَنَا عِنْدَ اﷲِ یَا اَبَا الْحَسَنِ یَا عَلِیَّ بْنَ مُحَمَّدٍ اَیُّھَا الْھَادِی انَّقِیُّ یَابْنَ رَسُوْلِ اﷲِ یَا حُجَّۃَ اﷲِ عَلٰی خَلْقِہٖ یَا سَیِّدَنَا وَ مَوْلٰینَا اِنَّا تَوَجَّھْنَا وَ اسْتَشْفَعْنَا وَ تَوَسَّلْنَا بِکَ اِلَی اﷲِ وَ قَدَّمْنَاکَ بَیْنَ یَدَیْ حَاجَاتِنَا یَا وَجِیْھًا عِنْدَ اﷲِ اشْفَعْ لَنَا عِنْدَ اﷲِ یَا اَبَا مُحَمَّدٍ یَا حَسَنَ بْنَ عَلِیٍّ اَیُّھَا الزَّکِیُّ الْعَسْکَرِیُّ یَابْنَ رَسُوْلِ اﷲِ

YAA WAJIHAN I’NDAL LAAH ISHFA’ LANAA I’NDAL LAAH. YAA ABAA JA’FARIN YAA MOHAMMADABNA A’LIYYIN AYYOHAT TAQIYUL JAWAADO YABNA RASOOLIL LAAHE YAA HUJJATAL LAAHE A’LAA KHALQEHI YAA SAYYEDANA WA MAWLAANA INNAA TAWAJJAHNA WASTASHFA’NA WA TAWASSALNAA BEKA ELAL LAAHE WA QADDAMNAAKA BAYNA YADAY HAAJAATENA YAA WAJIHAN I’NDAL LAAH ISHFA’ LANAA I’NDAL LAAH. YAA ABAL HASANE YAA A’LIYYABNA MOHAMMADIN AYYOHAL HAADIN NAQIYYO YABNA RASOOLIL LAAHE YAA HUJJATAL LAAHE A’LAA KHALQEHI YAA SAYYEDANA WA MAWLAANA INNAA TAWAJJAHNA WASTASHFA’NA WA TAWASSALNAA BEKA ELAL LAAHE WA QADDAMNAAKA BAYNA YADAY HAAJAATENA YAA WAJIHAN I’NDAL LAAH ISHFA’ LANAA I’NDALLAAH. YAA ABAA MOHAMMADIN YAA HASANABNA A’LIYYIN AYYOHAZ ZAKIYUL ASKARIYYO YABNA RASOOLIL LAAHE

O the person of distinction near Allah! Please intercede with Allah for us. O the father of Ja’far! O Mohammad, the son of Ali! O Taqi al-Jawad (God fearing generous)! O the grandson of the Messenger of Allah! O the manifestation of Allah and guide for His creatures! O our Chief and our Master! Verily to you we turn, and your intercession and pleading with Allah we seek, and before you our needs we place. O the person of dis­tinction near Allah! Please intercede with Allah for us. O the father of Hasan! O the son of Mohammad! O Hadi an-Naqi (immaculate guide)! O the grandson of the Messenger of Allah! O the manifesta­tion of Allah and guide for His creatures! O our Chief and our Master! Verily to you we turn, and your inter­cession and pleading with Allah we seek, and before you our needs we place. O the person of distinction near Allah! Please intercede with Allah for us. O the father of Mohammad I O Hasan, the son of Ali! O Zaki al-Askari (the sinless master of armies)! O the grandson of the Messenger of Allah!

یَا حُجَّۃَ اﷲِ عَلٰی خَلْقِہٖ یَا سَیِّدَنَا وَ مَوْلٰینَا اِنَّا تَوَجَّھْنَا وَ اسْتَشْفَعْنَا وَ تَوَسَّلْنَا بِکَ اِلَی اﷲِ وَ قَدَّمْنَاکَ بَیْنَ یَدَیْ حَاجَاتِنَا یَا وَجِیْھًا عِنْدَ اﷲِ اشْفَعْ لَنَا عِنْدَ اﷲِ یَا وَ صِیَّ الْحَسَنِ وَ الْخَلَفَ الْحُجَّۃَ اَیُّھَا الْقَآئِمُ المُنْتَظَرُ الْمَھْدِیُّ یَابْنَ رَسُوْلِ اﷲِ یَا حُجَّۃَ اﷲِ عَلٰی خَلْقِہٖ یَا سَیِّدَنَا وَ مَوْلٰینَا اِنَّا تَوَجَّھْنَا وَ اسْتَشْفَعْنَا وَ تَوَسَّلْنَا بِکَ اِلَی اﷲِ وَ قَدَّمْنَاکَ بَیْنَ یَدَیْ حَاجَاتِنَا یَا وَ جِیْھًا عِنْدَ اﷲِ اشْفَعْ لَنَا عِنْدَ اﷲِ

After reciting this dua, supplicate and Insha Allah your prayers will be answered. In another tradition, this dua should be recited thus:

YAA HUJJATAL LAAHE A’LAA KHALQEHI YAA SAYYEDANA WA MAWLAANA INNAA TAWAJJAHNA WASTASHFA’NA WA TAWASSALNAA BEKA ELAL LAAHE WA QADDAMNAAKA BAYNA YADAY HAAJAATENA YAA WAJIHAN I’NDAL LAAH ISHFA’ LANAA I’NDAL LAAH. YAA WASIYYAL HASANE WAL KHALAFAL HUJJAH AYYOHAL QAAAEMUL MUNTAZARUL MAHDIYYO YABNA RASOOLIL LAAHE YAA HUJJATAL LAAHE A’LAA KHALQEHI YAA SAYYEDANA WA MAWLAANA INNAA TAWAJJAHNA WASTASHFA’NA WA TAWASSALNAA BEKA ELAL LAAHE WA QADDAMNAAKA BAYNA YADAY HAAJAATENA YAA WAJIHAN I’NDAL LAAH ISHFA’ LANAA I’NDAL LAAH.

O the manifestation of Allah and guide for His crea­tures! O our Chief and our Master! Verily to you we turn, and your intercession and pleading with Allah we seek, and before you our needs we place. O the person of distinction, near Allah! Please intercede with Allah for us. O the Successor and executor of will of Hasan and the last Manifestation of Allah! O the living, the awaited and the guided! O the grandson of Messenger of Allah! O the manifestation of Allah and guide for His creatures! O our Chief and our Master! Verily to you we turn, and your intercession and pleading with Allah we seek, and before you our needs we place. O the person of distinction near Allah! Please intercede with Allah for us.

یَا سَادَتِیْ وَ مَوَالِیَّ اِنِّیْ تَوَجَّھْتُ بِکُمْ اَئِمَّتِیْ وَ عُدَّتِیْ لِیَوْمِ فَقْرِیْ وَ حَاجَتِیْ اِلٰی اﷲِ وَ تَوَسَّلْتُ بِکُمْ اِلٰی اﷲِ وَ اسْتَشْفَعْتُ بِکُمْ اِلٰی اﷲِ فَاشْفَعُوْا لِیْ عِنْدَ اﷲِ وَ اسْتَنْقِذُوْنِیْ مِنْ ذُنُوْبِیْ عِنْدَ اﷲِ فِاِنَّکُمْ وَ سِیْلَتِیْ اِلَی اﷲِ وَ بِحُبِّکُمْ وَ بِقُرْبِکُمْ اَرْجُوْ نَجَاۃً مِّنَ اﷲِ فَکُوْنُوْا عِنْدَ اﷲِ رَجَآئِیْ یَا سَادَتِیْ یَا اَوْلِیَآءَ اﷲِ صَلَّی اﷲُ عَلَیْھِمْ اَجْمَعِیْنَ وَ لَعَنَ اﷲُ اَعْدَآءَ اﷲِ ظَالِمِیْھِمْ مِنَ الْاَوَّلِیْنَ وَ الْاٰخِرِیْنَ اٰمِیْنَ یَا رَبَّ الْعٰلَمِیْنَ

YAA SAADATI WA MAWAALIYYA INNEE TAWAJJAHTO BEKUM A-IMMATI WA U’DDATI LE YAWME FAQRI WA HAAJATI ELAL LAAHE WA TAWASSALTO BEKUM ELLAL LAAHE, WAS TASHFA’TO BEKUM ELAL LAAHE FASH-FA-OO’LEE I’NDAL LAAHE VASTANQEZOONI MIN ZONOOBI I’NDAL LAAHE FA INNAKUM WASILATI ELAL LAAHE WA BEHUBBEKUM WA BEQURBEKUM ARJOO NAJAATAN MENAL LAAHE FAKOOMOO I’NDAL LAAHE RAJAAA-E’E YAA SAADATI YAA AWLEYAAA-AL LAAHE SALLAL LAAHO A’LAYHIM AJMA-E’EN WA LA’-NAL LAAHO A’DAA-AL LAAHE ZAALEMEEHIM MENAL AWWALEENA WAL AAKHEREENA AAMEEN RABBAL A’ALAMEEN.

‘O my Chiefs and my Masters! I turn to Allah through you, my Imams and ready supporters on the day of my indigence and poverty and solicit the favour of your pleading (my cause) before Allah and seek your intercession with Allah for me. So please intercede with Allah for me and arrange my deliverance from sins before Allah, for you are my pleaders before Allah, and to the love Allah bears for you, and to your nearness to Him I pin the hope of my deliverance from sins by Allah. So; please be the repository of my hope with Allah. O my chiefs! O the favourites of Allah! Blessings of Allah be upon them all and di­vine curse be upon Allah’s enemies who have oppres­sed them (Mohammad and his holy Progeny) the un­just from the beginning to the end. Aameen! (may it be so) O Lord and Sustains of all the worlds!

# Dua-e-Nudbah

'Dua' means 'to call or to seek help'. 'Nudba' means to cry or wail. The Shia books of traditions lay great stress upon 'Dua'. Dua is the weapon of the believer, the essence of belief and the connection between the Creator of the universe and his slaves. One of the treasure of Duas is a pearl, known as Dua-e-Nudba. It is an important and authentic Dua. It's deep meaning penetrates to the depths of the heart. This is enough proof that these are not the words of an ordinary person. They are uttered by the personality who has connection with the celestial world (Aalam-e-Malakoot). Allamah Muhammad Baqir Majlisi (r.a.) has quoted this Dua in 'Zaad-ul-Maad' from Imam Jafar-e-Sadiq (a.s.). It is for the Imam of the time. And Muhammad bin Ali bin Abi Khura has quoted this dua from the book of Muhammad bin Husain bin Sufyan Bazoofari, from Imam-e-Asr. Apart from this, great Shia scholar Sayed Raziuddin bin Tawoos has mentioned it in his book, "Iqbal" on page no.295 to 299. Muhammad bin Jafar Mashadi Haeri has recorded it in book Al-Mazaan (Dua no.107). Qutb Rawandi in Al-Mazaar also records it and so does Allamah Majlisi in 'Zaad-ul-Maad' and 'Beeharul Anwaar'. Shaykh Abbas Qummi too has narrated it in his book, 'Mafatihul Janan'.

بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ للهِ رَبِّ الْعَالَمِيْنَ وَ صَلَّى اللهُ عَلٰى سَيِّدِنَا مُحَمَّدٍ نَبِيِّهِ وَ اٰلِهٖ وَ سَلَّمَ تَسْلِيْمًا اَللّٰهُمَّ لَكَ الْحَمْدُ عَلٰى مَا جَرٰى بِهٖ قَضَآئُكَ فِىْ اَوْلِيَآئِكَ الَّذِيْنَ اسْتَخْلَصْتَهُمْ لِنَفْسِكَ وَ دِيْنِكَ اِذِ اخْتَرْتَ لَهُمْ جَزِيْلَ مَا عِنْدَكَ مِنَ النَّعِيْمِ الْمُقِيْمِ الَّذِىْ لاَ زَوَالَ لَهٗ وَالاَاضْمِحْلاَلَ بَعْدَ اَنْ شَرَطْتَ عَلَيْهِمُ الزُّهْدَ فِىْ دَرَجَاتِ هٰذِهِ الدُّنْيَا الدَّنِيَّةِ وَ زُخْرُفِهَا وَ زِبْرِجِهَا فَشَرَطُوْا لَكَ ذٰلِكَ وَ عَلِمْتَ مِنْهُمُ الْوَفَآءَ بِهٖ فَقَبِلتَهُمْ وَ قَرَّبْتَهُمْ وَ قَدَّمْتَ لَهُمُ الذِّكْرَ الْعَلِىَّ وَ الثَّنَآءَ الْجَلِىَّ

BISMILLAAHIR RAHMAANIR RAHEEM

ALHAMDO LILLAAHE RABBIL A’ALAMEENA WA SALLAL LAAHO A’LAA SAYYEDENAA MOHAMMADIN NABIYYEHI WA AALEHI WA SALLAMA TASLEEMAN ALLAAHUMMA LAKAL HAMDO A’LAA MAA JARAA BEHI QAZAAA-OKA FEE AWLEYAAA-EKAL LAZEENAS TAKHLASTAHUM LENAFSEKA WA DEENEKA EZIKH TARTA LAHUM JAZEELA MAA I’NDAKA MENAN NA-E’EMIL MOQEEMIL LAZEE LAA ZAWAALA LAHU WA LAZ-MEHLAALA BA’DA AN SHARATTA A’LAYHEMUZ ZOHDA FEE DARAJAATE HAAZEHID DUNYAD DANIYYATE WA ZUKHROFEHAA WA ZIBREJEHAA FA-SHARATOO LAKA ZAALEKA WA ‘ALIMTA MINHOMUL WAFAAA-A BEHI FAQABILTAHUM WA QARRABTAHUM WA QADDAMTA LAHOMUZ ZIKRAL A’LIYYA WAS SANAAA-AL JALIYYA

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

Praise be to Allah, the Lord of the Worlds And Blessings of Allah be upon our master, Mohammad (s.a.w.a.) His Prophet and on his progeny be greetings of Salutation O Allah (All) Praise is for you: for al the matters concerning which your Decree was issued regarding your friends Those whom you have chosen for Yourself and for Your religion Since You have decided to bestow on them the choicest of Your everlasting favours, which neither declines nor decreases After you took promise from them to renounce all the stages of this despicable world and its superficial attractions and allurements. Then they accepted the promise and You did know their fulfillment towards it (promise) So, You accepted them and brought them near to Yourself and accorded for them the exalted remembrance and a glowing praise

وَ اَهْبَطْتَ عَلَيْهِمْ مَلٰئِكَتَكَ وَ كَرَّمْتَهُمْ بِوَحْيِكَ وَ رَفَدْتَهُمْ بِعِلْمِكَ وَ جَعَلْتَهُمُ الذَّرِيْعَةَ اِلَيْكَ وَالْوَسِيْلَةَ اِلٰى رِضْوَانِكَ فَبَعْضٌ اَسْكَنْتَهٗ جَنَّتَكَ اِلٰى اَنْ اَخْرَجْتَهٗ مِنْهَا وَ بَعْضٌ حَمَلْتَهٗ فِىْ فُلْكِكَ وَ نَجَّيْتَهٗ وَ مَنْ اٰمَنَ مَعَهٗ مِنَ الْهَلَكَتِ بِرَحْمَتِكَ وَ بَعْضٌ اِتَّخَذْتَهٗ لِنَفْسِكَ خَلِيْلاً وَ سَئَلَكَ لِسَانَ صِدْقٍ فِى الْاٰخِرِيْنَ فَاَجَبْتَهٗ وَ جَعَلْتَ ذٰلِكَ عَلِيًّا وَ بَعْضٌ كَلَّمْتَهٗ مِنْ شَجَرَةٍ تَكْلِيْمًا وَ جَعَلْتَ لَهٗ مِنْ اَخِيْهِ رِدْئًا وَّ وَزِيْرًا وَ بَعْضٌ اَوْلَدْتَهٗ مِنْ غَيْرِ اَبٍ وَ اٰتَيْتَهُ الْبَيِّنَاتِ وَ اَيَّدْتَهٗ بِرُوْحِ الْقُدُسِ وَ كُلٌّ شَرَعْتَ لَهٗ شَرِيْعَةً وَ نَهَجْتَ لَهٗ مِنْهَاجًا

WA AHBATTA A’LAYHIM MALAAA-EKATAKA WA KARRAMTAHUM BE-WAH-YEKA WA RAFADTAHUM BE-I’LMEKA WA JA-A’LTAHOMUZ ZAREE-A’TA ELAYKA WAL WASEELATA ELAA RIZWAANEKA FA-BA’-ZUN ASKANTAHU JANNATAKA ELAA AN AKHRAJTAHU MINHAA WA BA’-ZUN HAMALTAHU FEE FULKEKA WA NAJJAYTAHU WA MAN AAMANA MA-A’HU MENAL HALAKATE BERAHMATEKA WA BA’-ZUN ITTAKHAZTAHU LENAFSEKA KHALEELAN WA SA-ALAKA LESAANA SIDQIN FIL AAKHEREENA FA-AJABTAHU WA JA-A’LTA ZAALEKA A’LIYYAN WA BA’-ZUN KALLAMTAHU MIN SHAJARATIN TAKLEEMAN WA JA-A’LTA LAHU MIN AKHEEHE RID-AN WA WAZEERAN WA BA’-ZUN AWLADTAHU MIN GHAYRE ABIN WA AATAYTAHUL BAYYENAATE WA AYYADTAHU BE-ROOHIL QODOSE WA KULLUN SHARA’-TA LAHU SHAREE-A’TAN WA NAHAJTA LAHU MINHAAJAN

And You sent down Your angels on them; and honoured them by Your inspirations. And helped them with Your knowledge And appointed them as the means of approach to You, and the means towards Your satisfaction. Then You made some of them dwell in Your Garden, until You sent them our there from. And You carried one of them in Your Ark. And rescued him and one who believed with him, by Your Mercy, from destruction. And you selected for yourself one of them as Your friend. And he requested you to grant him a tongue of truth in the last epoch of the time. Then You granted his wish and You appointed that elevated one. And to one of them, You spoke from a tree a speaking and appointed his brother his supporter and Vizier And You did cause one of them to be born without a father and You gave him the clear signs and supported him with the Holy Spirit. And for each one You did enact a religious law and You assigned a path for him

وَ تَخَيَّرْتَ لَهٗ اَوْصِيَآءَ مُسْتَحْفِظًا بَعْدَ مُسْتَحْفِظٍ مِنْ مُدَّةِ اِلٰى مُدَّةٍ اِقَامَةً لِدِيْنِكَ وَ حُجَّةً عَلٰى عِبَادِكَ وَ لِئَلاَّ يَزُوْلَ الْحَقُّ عَنْ مَقَرِّهٖ وَ يَغْلِبَ الْبَاطِلُ عَلٰى اَهْلِهٖ وَ لاَ يَقُوْلُ اَحَدٌ لَوْلاَ اَرْسَلْتَ اِلَيْنَا رَسُوْلاً مُّنْذِرًا وَ اَقَمْتَ لَنَا عَلَمًا هَادِيًا فَنَتَّبِعَ اٰيَاتِكَ مِنْ قَبْلِ اَنْ نَذِلَّ وَ نَخْزٰى اِلٰى اَنِ انْتَهَيْتَ بِالْاَمْرِ اِلٰى حَبِيْبِكَ وَ نَجِيْبِكَ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَ اٰلِهٖ فَكَانَ كَمَا انْتَجَبْتَهٗ سَيِّدَ مَنْ خَلَقْتَهٗ وَ صَفْوَةَ مِنَ اصْطَفَيْتَهٗ وَ اَفْضَلَ مَنِ اجْتَبَيْتَهٗ وَ اَكْرَمَ مَنِ اعْتَمَدْتَهٗ قَدَّمْتَهٗ عَلٰى اَنْبِيَآئِكَ وَ بَعَثْتَهٗ اِلٰى الثَّقَلَيْنِ مِنْ عِبَادِكَ وَ اَوْطَاْتَهٗ مَشَارِقَكَ وَ مَغَارِبَكَ وَ سَخَّرْتَ لَهُ الْبُرَاقَ

WA TAKHAYYARTA LAHU AWSEYAAA-A MUSTAHFEZAN BA’-DA MUSTAHFEZIN MIN MUDDATIN ELAA MUDDATIN EQAAMATAN LE-DEENEKA WA HUJJATAN A’LAA E’BAADEKA WA LE-ALLAA YAZOOLAL HAQQO A’N MAQARREHI WA YAGHLEBAL BAATELO A’LAA AHLEHI WA LAA YAQOOLA AHADUN LAWLAA ARSALTA ELAYNAA RASOOLAN MUNZERAN WA AQAMTA LANAA A’LAMAN HAADEYAN FANATTABE-A’ AAYAATEKA MIN QABLE AN NAZILLA WA NAKHZAA ELAA ANIN TAHAYTA BIL-AMRE ELAA HABEEBEKA WA NAJEEBEKA MOHAMMADIN SALLAL LAAHO A’LAYHE WA AALEHI FA-KAANA KAMAN TAJABTAHU SAYYEDA MAN KHALAQTAHU WA SAFWATA MANIS- TAFAYTAHU WA AFZALA MANIJ TABAYTAHU WA AKRAMA MANEA’ TAMADTAHU QADDAMTAHU A’LAA AMBEYAAA-EKA WA BA-A’STAHU ELAS-SAQALAYNE MIN E’BAADEKA WA AW-TAATAHU MASHAAREQAKA WA MAGHAAREBAKA WA SAKHKHARTA LAHUL BORAAQA

And You selected successors for him A protector after a protector for a definite period. For establishing You religion

And a proof upon Your servants, lest the truth wanes from its place and falsehood overpowers his progenyAnd none can say: Why had You not sent unto us a warning messenger and appointed for us a flag of guidance. Then we would have followed Your signs before suffering failure and disgrace Till You ended the affair towards Your beloved and Your noble Mohammad, May the peace of Allah be upon him and his progeny Then, he was as You had selected him, the leader of whom You have created him and the excellent one of Your selected one; and the best one whom You have selected him and the most honoured whom You have relied on him You gave him precedence upon Your prophets and have sent him to the thaqalain (Jinns and Men) from (among) Your servants.

And made Your Easts and Wests come under his feet; and harnessed for him the Buraq.

وَ عَرَجْتَ بِرُوْحِهٖ اِلٰى سَمَآئِكَ وَ اَوْدَعْتَهٗ عِلْمَ مَا كَانَ وَ مَا يَكُوْنُ اِلَى انْقِضَآءِ خَلْقِكَ ثُمَّ نَصَرْتَهُ بِالرُّعْبِ وَ حَفَفْتَهٗ بِجِبْرَئِيْلَ وَ مِيْكَائِيْلَ وَالْمُسَوِّمِيْنَ مِنْ مَّلٰئِكَتِكَ وَ وَعَدْتَهٗ اَنْ تُظْهِرَ دِيْنَهٗ عَلَى الدِّيْنِ كُلِّهِ وَ لَوْكَرِهَ الْمُشْرِكُوْنَ وَ ذٰلِكَ بَعْدَ اَنْ بَوَّئْتَهٗ مُبَوَّ ءَصِدْقٍ مِنْ اَهْلِهٖ وَ جَعَلْتَ لَهٗ وَ لَهُمْ اَوَّلَ بَيْتٍ وُّضِعَ لِلنَّاسِ لَلَّذِىْ بِبَكَّةَ مُبَارَكًا وَّ هُدًى لِّلْعَالَمِيْنَ فِيْهِ اٰيَاتٌ بَيِّنَاتٌ مَّقَامُ اِبْرَاهِيْمَ وَ مَنْ دَخَلَهٗ كَانَ اٰمِنًا وَ قُلْتَ اِنَّمَا يُرِيْدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيْرًا ثُمَّ جَعَلْتَ اَجْرَ مُحَمَّدٍ صَلَوَاتُكَ عَلَيْهِ وَ اٰلِهٖ مَوَدَّتَهُمْ فِىْ كِتَابِكَ فَقُلْتَ

WA A’RAJTA BE ROOHE-HI ELAA SAMAAA-EKA WA AWDA’-TAHU I’LMA MAA KAANA WA MAA YAKOONO ELAN QEZAAA-E KHALQEKA SUMMA NASARTAHU BIR ROA’-BE WA HAFAFTAHU BE-JABRA-EELA WA MEEKAA-EELA WAL MOSAWWEMEENA MIN MALAAA-EKATEKA WA WA-AZTAHU AN TUZHERA DEENAHU A’LAD DEENE KULLEHI WA LAW-KAREHAL MUSHREKOONA WA ZAALEKA BA’-DA AN BAWWA-TAHU MOBAWWA-A SIDQIN MIN AHLEHI WA JA-A’LTA LAHU WA LAHUM AWWALA BAYTIN WOZE-A’ LIN-NAASE LAL-LAZEE BE-BAKKATA MOBAARAKAN WA HODAL LIL A’ALAMEENA FEEHE AAYAATUN BAYYENAATUN MAQAAMO IBRAAHEEMA WA MAN DAKHALAHU KAANA AAMENAN WA QULTA INNAMAA YOREEDUL LAAHO LE-YUZHEBA A’NKOMUR RIJSA AHLAL BAYTE WA YOTAHHERAKUM TATHEERAA SUMMA JA-A’LTA AJRA MOHAMMADIN SALAWAATOKA A’LAYHE WA AALEHI MAWADDATAHUM FEE KETAABEKA FA-QULTA

And did make him ascend (with his soul) towards Your heavens And You entrusted in him the knowledge of the past and future till the end of Your creation Then You helped him with awe and You surrounded him with Jibraeel and Michaeel and the distinguished angels. And You promised him that You would make his religion triumphant over all the religions though the polytheists may be averse (to it) And this is after You appointed some of his kindered as his Successor And You appointed for him and them a First house which has been established for the mankind. The one which is at Mecca, a blessing and a guidance for the worlds In it (are) clear sings; place of Ibrahim and whoever entered it in was safe. And You said: Verily Allah intends to keep off from you every kind of uncleanliness. And to purify you people of the House with a thorough purification. Then You assigned rewards of Mohammad, Your peace be upon him and his progeny (with) their love (the love of progeny) in Your Book. Then You said:

قَلْ لَّا اَسْئَلُكُمْ عَلَيْهِ اَجْرًا اِلاَّ الْمَوَدَّةَ فِى الْقُرْبٰى وَ قُلْتَ مَا سَئَلْتُكُمْ مِنْ اَجْرٍ فَهُوَ لَكُمْ وَ قُلْتَ مَا اَسْئَلُكُمْ عَلَيْهِ مِنْ اَجْرٍ اِلاَّ مَنْ شَآءَ اَنْ يَّتَّخِذَ اِلٰى رَبِّهِ سَبِيْلاً فَكَانُوْا هُمُ السَّبِيْلَ اِلَيْكَ وَ الْمَسْلَكَ اِلٰى رِضْوَانِكَ فَلَمَّا انْقَضَتْ اَيَّامُهٗ اَقَامَ وَلِيَّهِ عَلِىَّ بْنَ اَبِىْ طَالِبٍ صَلَوٰتُكَ عَلَيْهِمَا وَ اٰلِهِمَا هَادِيًا اِذْ كَانَ هُوَ الْمُنْذِرَ وَ لِكُلِّ قَوْمٍ هَادٍ فَقَالَ وَالْمَلاَءُ اَمَامَهٗ مَنْ كُنْتُ مَوْلاَهُ فَعَلِىٌّ مَوْلاَهُ اَللّٰهُمَّ وَ آلِ مَنْ وَالاَهُ وَ عَادِ مَنْ عَادَاهُ وَانْصُرْ مَنْ نَصَرَهٗ وَاخْذُلْ مَنْ خَذَلَهٗ وَ قَالَ مَنْ كُنْتُ اَنَا نَبِيَّهٗ فَعَلِىٌّ اَمِيْرُهٗ وَ قَالَ اَنَا وَ عَلِىٌّ مِّنْ شَجَرَةٍ وَاْحِدَةٍ وَ سَائِرُ النَّاسِ مِنْ شَجَرَةٍ شَتّٰى

QUL LAA AS-ALOKUM A’LAYHE AJRAN ILLAL MAWADDATA FIL QURBAA WA QULTA MAA SA-ALTOKUM MIN AJRIN FAHOWA LAKUM WA QULTA MAA AS-ALOKUM A’LAYHE MIN AJRIN ILLAA MAN SHAAA-A AYN YATTAKHEZA ELAA RABBEHI SABEELAN FA-KAANOO HOMUS SABEELA ELAYKA WAL MASLAKA ELAA RIZWAANEKA FALAMMAN QAZAT AYYAAMOHU AQAAMA WALIYYAHU A’LIYYABNA ABEE TAALEBIN SALAWAATOKA A’LAYHEMAA WA AALEHEMAA HAADEYAN IZ KAANA HOWAL MUNZERA WA LE-KULLE QAWMIN HAADIN FA-QAALA WAL MALA-O AMAAMAHU MAN KUNTO MAWLAAHO FA-A’LIYYUN MAWLAAHO ALLAAHUMMA WAALE MAN WAALAAHO WA A’ADE MAN A’ADAAHO WAN-SUR MAN NASARAHU WAKH-ZUL MAN KHAZALAHU WA QAALA MAN KUNTO ANAA NABIYYAHU FA-A’LIYYUN AMEEROHU WA QAALA ANAA WA A’LYYUN MIN SHAJARATIN WAAHEDATIN WA SAA-IRUN NAASO MIN SHAJARIN SHATTAA

“Say I demand not, of you any reward for it” (the toils of preaching except the love of my relations.And you said: “Whatever reward I have asked you it is for yourself.”And you said: “I ask you not any reward for it except that one who wishes, may adopt the path of His Lord.Then, they [Ahlul Bait (a.s.)] are the path towards You and the way towards Your satisfaction.When his (Holy Prophet) days passed. Be appointed his successor Ali, son of Abu Talib as a Guide. Your peace be upon them and their progeny. As he was a warner – and a Guide for every nation.Then he (Holy Prophet) said before a huge gathering “Whomsoever I am his Master, then Ali, is his Master O Allah Be a friend of one who is his friend and be the enemy of one who is his enemy; and help one who helps him and disgrace one who disgraces him”And he said: “Of whomsoever I am his Prophet, then Ali is his Chief” And he said: “I and Ali are one and from the same tree and the other people are from different trees.”

وَ اَحَلَّهٗ مَحَلَّ هَارُوْنَ مِنْ مُوْسٰى فَقَالَ لَهٗ اَنْتَ مِنِّىْ بِمَنْزِلَةِ هَارُوْنَ مِنْ مُوْسٰى اِلاَّ اَنَّهٗ لاَ نَبِىَّ بَعْدِىْ وَ زَوَّجَهُ ابْنَتَهٗ سَيِّدَةَ نِسَآءِ الْعَالَمِيْنَ وَ اَحَلَّ لَهٗ مِنْ مَسْجِدِهٖ مَا حَلَّ لَهٗ وَ سَدَّ الْاَبْوَابَ اِلاَّ بَابَهٗ ثُمَّ اَوْدَعَهٗ عِلْمَهٗ وَ حِكْمَتَهِ فَقَالَ اَنَا مَدِيْنَةُ الْعِلْمِ وَ عَلِىٌّ بَابُهَا فَمَنْ اَرَادَ الْمَدِيْنَةَ وَ الْحِكْمَةَ فَلْيَاْتِهَا مِنْ بَابِهَا ثُمَّ قَالَ اَنْتَ اَخِىْ وَ وَصِيِّىْ وَ وَارِثِىْ لَحْمُكَ مِنْ لَحْمِىْ وَ دَمُكَ مِنْ دَمِىْ وَ سِلْمُكَ سِلْمِىْ وَ حَرْبُكَ حَرْبِىْ وَ الْاِيْمَانُ مُخَالِطٌ لَحْمَكَ وَ دَمَكَ كَمَا خَالَطَ لَحْمِىْ وَدَمِىْ وَ اَنْتَ غَدًا عَلَى الْحَوْضِ خَلِيْفَتِىْ وَ اَنْتَ تَقْضِىْ دَيْنِىْ وَ تُنْجِزُ عِدَاتِىْ

WA AHALLAHU MAHALLA HAAROONA MIN MOOSAA FA QAALA LAHU ANTA MINNEE BE-MANZELATE HAAROONA MIN MOOSAA ILLAA ANNAHU LAA NABIYYA BA’-DEE WA ZAWWAJAHUB-NATAHU SAYYEDATA NESAAA-IL A’ALAMEENA WA AHALLA LAHU MIN MASJEDEHI MAA HALLA LAHU WA SADDAL ABWAABA ILLAA BAABAHU SUMMA AWDA-A’HU I’LMAHU WA HIKMATAHU FA-QAALA ANAA MADEENATUL I’LME WA A’LIYYUN BAABOHAA FAMAN ARAADAL MADEENATA WAL HIKMATA FALYAATEHAA MIN BAABEHAA SUMMA QAALA ANTA AKHEE WA WASIYYEE WA WAARESEE LAHMOKA MIN LAHMEE WA DAMOKA MIN DAMEE WA SILMOKA SILMEE WA HARBOKA HARBEE WAL EEMAANO MOKHAALETUN LAHMAKA WA DAMAKA KAMAA KHAALATA LAHMEE WA DAMEE WA ANTA GHADAN A’LAL HAWZE KHALEEFATEE WA ANTA TAQZEE DAYNEE WA TUNJEZO E’DAATEE

And he placed him [Ali (a.s.)] in a position, as Haroon had with Moosa. Then he said to him, “your position to me is as Haroon had with Moosa, except that there will be no Prophet after me.”And he got him married with his daughter, chief of the ladies of the Worlds. And he made for him lawful [Ali (a.s.)] whatever was lawful for himself in his mosque. And he closed all the doors (leading to the mosque) except the door of his house. Then he (Holy Prophet) entrusted to him his knowledge and his wisdom. Then he said, “I am the city of knowledge and Ali is its gate. Then, one who wishes (to enter) the city (of knowledge) and wisdom, then he should enter from its gate.” Then, he said, “you are my brother and successor and inheritor.” Your flesh is from my flesh And your blood from my blood And peace with you is peace with me And fight with you is fight with me. And the faith is mixed with your flesh and your blood as it is mixed with my flesh and my blood And tomorrow, you will be my successor at the Cistern Kausar Pond (Hawz of Kausar) And you will repay my debt and you will fulfill my promises

وَ شِيْعَتُكَ عَلٰى مَنَابِرَ مِنْ نُوْرٍ مُبْيَضَّةً وُجُوْهُهُمْ حَوْلِىْ فِى الْجَنَّةِ وَ هُمْ جِيْرَانِىْ وَ لَوْلاَ اَنْتَ يَا عَلِىُّ لَمْ يُعْرَفِ الْمُؤْمِنُوْنَ بَعْدِىْ وَ كَانَ بَعْدَهٗ هُدًى مِّنَ الضَّلاَلِ وَ نُوْرًا مِّنَ الْعَمٰى وَ حَبْلَ اللهِ الْمَتِيْنَ وَ صِرَاطَهُ الْمُسْتَقِيْمَ وَلاَ يُسْبَقُ بِقَرَابَةٍ فِىْ رَحِمٍ وَ لاَ بِسَابِقَةٍ فِىْ دِيْنٍ وَ لاَ يُلْحَقُ فِىْ مَنْقَبَةٍ مِنْ مَنَاقِبِهٖ يَحْذُوْ حَذْوَ الرَّسُوْلِ صَلَّى اللهُ عَلَيْهِمَا وَ اٰلِهِمَا وَ يُقَاتِلُ عَلَى التَّاْوِيْلِ وَ لاَ تَاخُذُهٗ فِى اللهِ لَوْمَتُ لآَئِمٍ قَدْ وَتَرَ فِيْهِ صَنَادِيْدَ الْعَرَبِ وَ قَتَلَ اَبْطَالَهُمْ وَ نَاوَشَ ذُوٴْبَانَهُمْ فَاَوْدَعَ قُلُوْبَهُمْ اَحْقَادًا بَدْرِيَّةً وَّ خَيْبَرِيَّةً وَّ حُنَيْنِيَّةً وَ غَيْرَ هُنَّ فَاَضَبَّتْ عَلٰى عَدَاوَتِهٖ وَ اَكَبَّتْ عَلٰى مُنَابَذَتِهٖ

WA SHEE-A’TOKA A’LAA MANAABERA MIN NOORIN MUBYAZZATAN WOJOOHOHUM HAWLEE FIL JANNATE WA HUM JEERAANEE WA LAW-LAA ANTA YAA A’LIYYO LAM YOA’-RAFIL MO-MINOONA BA’-DEE WA KAANA BA’-DAHU HODAN MENAZ ZALAALE WA NOORAN MENAL A’MAA WA HABLALLAAHIL MATEENA WA SERAATAHUL MUSTAQEEMA LAA YUSBAQO BEQARAABATIN FEE RAHEMIN WA LAA BE-SAABEQATIN FEE DEENIN WA LAA YULHAQO FEE MANQABATIN MIN MANAAQEBEHEE YAHZOO HAZWAR RASOOLE SALLAL LAAHO A’LAYHEMAA WA AALEHEMAA WA YOQAATELO A’LAT TAAWEELE WA LAA TAA-KHOZOHU FILLAAHE LAWMATO LAAA-EMIN QAD WATARA FEEHE SANAADEEDAL A’RABE WA QATALA ABTAALAHUM WA NAAWASHA ZOA-BAANAHUM FA-AWDA-A’ QOLOOBAHUM AHQAADAN BADRIYYATAN WA KHAYBARIYYATAN WA HONAYNIYYATAN WA GHAYRA HUNNA FA-AZABBAT A’LAA A’DAAWATEHI WA AKABBAT A’LAA MONAABAZATEHI

And your shias (followers) will be (sitting) on the pulpits of light; with bright faces surrounding me in the Heaven and they will be my neighbours. And (he said), “O Ali, had you not been there, the believer would not have been recognized after me” And he was a guidance (to prevent people) from deviation after him (the Holy Prophet) and a light from the blindness And the strong rope of Allah and His Right Path. Neither his Proximity in the ties of relationship (with the Holy Prophet) can be preceded (by anyone) Nor his preceding in religion And (no one) can overtake any virtues from amongst his (prophet) virtues. He (Ali) follows the path of the Messenger May the blessings of Allah be upon both of them and their progeny. And he fights on (the basis of) interpretation And he cares not for any blame of any rebuker in the way of Allah Indeed, he has spilled the blood of the heroes of Arabia, and killed their valiant fighters and attacked their wolves. Then he filled the hearts of them (fighters) of Badr, Khaibar, Hunain and of others with a hatred and malice. Then, (they) rose in enmity, against him, and (they) attacked to fight against him.

حَتّٰى قَتَلَ النَّاكِثِيْنَ وَ الْقَاسِطِيْنَ وَ الْمََارِقِيْنَ وَ لَمَّا قَضٰى نَحْبَهٗ وَ قَتَلَهٗ اَشْقَى الْاٰخِرِيْنَ يَتْبَعُ اَشْقَى الْاَوَّلِيْنَ لَمْ يُمْتَثَلْ اَمْرُ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَ اٰلِهٖ فِى الْهَادِيْنَ بَعْدَ الْهَادِيْنَ وَ الْاُمَّةُ مُصِرَّةٌ عَلٰى مَقْتِهٖ مُجْتَمِعَةٌ عَلٰى قَطِيْعَةِ رَحِمِهٖ وَاِقْصَآءِ وُلْدِهٖ اِلاَّ الْقَلِيْلَ مِمَّنْ وَفٰى لِرِعَايَةِ الْحَقِّ فِيْهِمْ فَقُتِلَ مَنْ قُتِلَ وَ سُبِىَ مَنْ سُبِىَ وَ اُقْصِىَ مَنْ اُقْصِىَ وَ جَرَى الْقَضَآءُ لَهُمْ بِمَا يُرْجٰى لَهٗ حُسْنُ الْمَثُوْبَةِ اِذْ كَانَتِ الْاَرْضُ لِلّٰهِ يُوْرِثُهَا مَنْ يَشَآءُ مِنْ عِبَادِهٖ وَ الْعَاقِبَةُ لِلْمُتَّقِيْنَ وَ سُبْحَانَ رَبِّنَا اِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُوْلاً

HATTAA QATALAN NAAKESEENA WAL QAASETEENA WAL MAAREQEENA WA LAMMAA QAZAA NAHBAHU WA QATALAHU ASHQAL AAKHEREENA YATBA-O’ ASHQAL AWWALEENA LAM YUMTASAL AMRO RASOOLILLAAHE SALLAL LAAHO A’LAYHE WA AALEHEE FIL HAADEENA BA’-DAL HAADEENA WAL UMMATO MOSIRRATUN A’LAA MAQTEHI MUJTAME-A’TUN A’LAA QATEE-A’TE RAHEMEHI WA IQSAA-E WULDEHEE ILLAL QALEELA MIMMAN WAFAA LE-RE-A’A-YATIL HAQQE FEEHIM FA-QOTELA MAN QOTELA WA SOBEYA MAN SOBEYA WA UQSEYA MAN UQSEYA WA JARAL QAZAAA-O LAHUM BEMAA YURJAA LAHU HUSNUL MASOOBATE IZ KAANATIL ARZO LILLAAHE YOORESOHAA MAN YASHAAA-O MIN E’BAADEHI WAL A’AQEBATO LIL-MUTTAQEENA WA SUBHAANA RABBENAA IN KAANA WA’DO RABBENAA LA MAFOOLAN

Till (such time) that he killed the oath breakers of allegiance, the unjust, and the (Maareqeen) Renegades.And when his term of life expired, a wretched person among those of the last epoch, following the path of those of the earlier period killed him. (the) order of the Messenger of Allah, peace of Allah be upon him and his Progeny, was not obeyed about the leaders (Imams) one after the other. And the Ummah was insistent on bearing enmity against him. They joined together to cut off his ties of relations (Holy Prophet) and throwing away his children (from successorship). Except a few from then (believers) who remained faithful in observing their (Ahl-e-Bait’s) rights Then some of them were killed And some were taken into captivity And some were exiled. And the decree was to pass from them, with this hope that the best reward is in it. Since the Earth belongs to Allah. He gives to whomsoever He wishes from amongst His servants. And the end is (only) for those who guard against evil. And glorious in our Lord, Verily the promise of our Lord is certainly to be fulfilled.

وَ لَنْ يُّخْلِفَ اللهُ وَعْدَهٗ وَ هُوَ الْعَزِيْزُ الْحَكِيْمُ فَعَلَى الْاَطَائِبِ مِنْ اَهْلِ بَيْتِ مُحَمَّدٍ وَ عَلِىٍّ صَلَّى اللهُ عَلَيْهِمَا وَ اٰلِهِمَا فَلْيَبْكِ الْبَاكُوْنَ وَ اِيَّاهُمْ فَلْيَنْدُبِ النَّادِبُوْنَ وَ لِمِثْلِهِمْ فَلْتُذْرِفِ الدُّمُوْعُ وَ الْيَصْرُخِ الصَّارِخُوْنَ وَ يَضِجَّ الضَّآجُّوْنَ وَ يَعِجُّ الْعَآجُّوْنَ اَيْنَ الْحَسَنُ اَيْنَ الْحُسَيْنُ اَيْنَ اَبْنَآءُ الْحُسَيْنِ صَالِحٌ بَعْدَ صَالِحٍ وَ صَادِقٌ بَعْدَ صَادِقٍ اَيْنَ السَّبِيْلُ بَعْدَ السَّبِيْلِ اَيْنَ الْخِيَرَةُ بَعْدَ الْخِيَرَةِ اَيْنَ الشُّمُوْسُ الطَّالِعَةُ اَيْنَ الْاَقْمَارُ الْمُنِيْرَةُ اَيْنَ الْاَنْجُمُ الزَّاهِرَةُ اَيْنَ اَعْلاَمُ الدِّيْنِ وَ قَوَاعِدُ الْعِلْمِ اَيْنَ بَقِيَّةُ اللهِ الَّتِىْ لاَ تَخْلُوْ مِنَ الْعِتْرَةِ الْهَادِيَةِ

WA LAYN YUKHLEFAL LAAHO WA’-DAHU WA HOWAL A’ZEEZUL HAKEEMO FA-A’LAL ATAA-EBE MIN AHLE BAYTE MOHAMMADIN WA A’LIYYIN SALLAL LAAHO A’LAYHEMAA WA AALEHEMAA FAL-YABKIL BAAKOONA WA IYYAAHUM FAL-YANDOBIN NAADEBOONA WA LE-MISLEHIM FAL-TUZ-RAFID DOMOO-O’ WAL YASROKHIS SAAREKHOONA WA YAZIJJAZ ZAAAJJOONA WA YA-I’JJAL A’AAJJOONA AYNAL HASANO AYNAL HUSAYNO AYNA ABNAAA-UL HUSAYNE SAALEHUN BA’-DA SAALEHIN WA SAADEQUN BA’-DA SAADEQIN AYNAS SABEELO BA’-DAS SABEELE AYNAL KHEYARATO BA’-DAL KHEYARATE AYNASH SHOMOOSUT TAALE-O AYNAL AQMAARUL MONEERATO AYNAL ANJOMUZ ZAAHERATO AYNA AA’-LAAMUD DEENE WA QAWAA-E’DUL I’LME AYNA BAQIYYATULLAAHIL LATEE LAA TAKHLOO MENAL I’TRATIL HAADEYATE

And Allah never goes against His promise; and He is the All-Mighty, All-Wise. The upon the purified ones of the purified ones of the progeny of Mohammad and Ali May the peace of Allah be upon both of them and their progeny. The believers should cry. And the wailers should wail upon them. And for such people like them, then the tears should flow And the clamourers should clamour and the mourners should mourn in a heart rending manner: Where is Hasan? Where is Husain? Where are the children of Husain? The Righteous after righteous and truthful after truthful. Where is the path after the path (of righteousness)? Where are the virtuous people after the virtuous ones? Where are the rising suns? Where are the luminous Moons? Where are the brilliant stars? Where are the Emblems of the Faith and the Basis of knowledge? Where is the Baqi-at-Allah? Which (the world) can not be devoid from (the presence of) guided progeny?

اَيْنَ الْمُعَدُّ لِقَطْعِ دَابِرِ الظَّلَمَةِ اَيْنَ الْمُنْتَظَرُ لِاِقَامَةِ الْاَمْتِ وَ الْعِوَجَ اَيْنَ الْمُرْتَجٰى لِاِزَالَةِ الْجَوْرِ وَ الْعُدْوَانِ اَيْنَ الْمُدَّخَرُ لِتَجْدِيْدِ الْفَرَائِضِ وَالسُّنَنِ اَيْنَ الْمُتَخَيَّرُ لِاِعَادَةِ الْمِلَّةِ وَ الشَّرِيْعَةِ اَيْنَ الْمُوٴَمَّلُ لِاِحْيَآءِ الْكِتَابِ وَ حُدُوْدِهٖ اَيْنَ مُحْيِىْ مَعَالِمِ الدِّيْنِ وَ اَهْلِهٖ اَيْنَ قَاصِمُ شَوْكَةِ الْمُعْتَدِيْنَ اَيْنَ هَادِمُ اَبْنِيَّةِ الشِّرْكِ وَ النِّفَاقِ اَيْنَ مُبِيْدُ اَهْلِ الْفُسُوْقِ وَ الْعِصْيَانِ وَ الطُّغْيَانِ اَيْنَ حَاصِدُ فُرُوْعِ الْغَىِّ وَ الشِّقَاقِ اَيْنَ طَامِسُ اٰثَارِ الزَّيْغِ وَ الْاَهْوَآءِ اَيْنَ قَاطِعُ حَبَآئِلِ الْكِذْبِ وَ الْاِفْتِرَاءِ اَيْنَ مُبِيْدُ الْعُتَاةِ وَ الْمَرَدَةِ اَيْنَ مُسْتَاْصِلُ اَهْلِ الْعِنَادِ وَ التَّضْلِيْلِ وَالْاِلْحَادِ

AYNAL MO-A’DDO LE-QAT-E’ DAABERIZ ZALAMATE AYNAL MUNTAZARO LE-EQAAMATIL AMTE WAL I’WAJE AYNAL MURTAJAA LE-EZAALATIL JAWRE WAL U’DWAANE AYNAL MUDDAKHARO LE-TAJDEEDIL FARAA-EZE WAS SONANE AYNAL MOTAKHAYYARO LE-E-A’ADATIL MILLATE WASH SHAREE-A’T AYNAL MO-AMMALO LE-EHYAAA-IL KETAABE WA HODOODEHI AYNA MOHYEE MA-A’ALEMID DEENE WA AHLEHI AYNA QAASEMO SHAWKATIL MOA’-TADEENA AYNA HAADEMO ABNIYYATISH SHIRKE WAN NEFAAQE AYNA MOBEDO AHLIL FOSOOQE WAL I’SYAANE WAT TUGH-YAANE AYNA HAASEDO FUROO-I’L GHAYYE WASH SHEQAAQE AYNA TAAMESO AASAARIZ ZAYGHE WAL AHWAAA-E AYNA QAATE-O’ HABAAA ELIL KIZBE WAL IFTERAAA-E AYNA MOBEEDUL O’TAATE WAL MARADATE AYNA MUSTAA-SELU AHLIL E’NAADE WAT TAZLEELE WAL ILHAADE

Where is the one ready to annihilate the oppressors? Where is the Awaited one for straightening the crookedness and dishonesty? Where is the Expected (Imam Mahdi) for abolishing the oppression and transgression? Where is the one stored for reviving the obligatory command and the Sunnah (of the Holy Prophet)? Where is the selected one for resuscitating (the reality) of the nation and the religion? Where is the expected one for enlivening the Book and its limits? Where is the Enlivener of the precepts of religion and its adherents? Where is the breaker of the might of the transgressors? Where is the demolisher of the edifices of polytheism and hypocrisy? Where is the destroyer of the followers of transgression, disobedience and rebellion? Where is the Eradicator of branches of errors and disputes? Where is the Destroyer of the signs of (evil) disease and egoistic tendencies? Where is the severer of the cords of falsehood and calumniation? Where is the Destroyer of the vicious and disobedient people? Where is the Eradicator of the followers of obstinacy and misguidance and the renegade?

اَيْنَ مَعِزُّ الْاَوْلِيَآءِ وَ مُذِلُّ الْاَعْدَاءِ اَيْنَ جَامِعُ الْكَلِمَةِ عَلَى التَّقْوٰى اَيْنَ بَابَ اللهِ الَّذِىْ مِنْهُ يُوٴْتٰى اَيْنَ وَجْهُ اللهِ الَّذِىْ اِلَيْهِ يَتَوَجَّهُ الْاَوْلِيَآءُ اَيْنَ السَّبَبُ الْمُتَّصِلُ بَيْنَ الْاَرْضِ وَ السَّمَآءِ اَيْنَ صَاحِبُ يَوْمِ الْفَتْحِ وَ نَاشِرُ رَايَةِ الْهُدٰى اَيْنَ مُوٴَلِّفُ شَمْلِ الصَّلاَحِ وَ الرِّضَا اَيْنَ الطَّالِبُ بِذُحُوْلِ الْاَنْبِيَآءِ وَ اَبْنَآءِ الْاَنْبِيَآءِ اَيْنَ الطَّالِبُ بِدَمِ الْمَقْتُوْلِ بِكَرْبَلاَءَ اَيْنَ الْمَنْصُوْرُ عَلٰى مَنِ اعْتَدٰى عَلَيْهِ وَافْتَرٰى اَيْنَ الْمُضْطَرُّ الَّذِىْ يُجَابُ اِذَا دَعَا اَيْنَ صَدْرُ الْخَلاَيقِ ذُوالْبِرِّ وَ التَّقْوٰى اَيْنَ ابْنُ النَّبِىِّ الْمُصْطَفٰى وَابْنُ عَلِىٍّ الْمُرْتَضٰىَ وَ ابْنُ خَدِيْجَةَ الْغَرَّآءِ وَابْنُ فَاطِمَةَ الْكُبْرَى

AYNA MO-I’ZZUL AWLEYAAA-E WA MOZILLUL AA’-DAA-E AYNA JAAME-U’L KALEMATE A’LAT TAQWAA AYNA BAABULLAAHIL LAZEE MINHO YOATAA AYNA WAJHUL LAAHIL LAZEE ELAYHE YATAWAJJAHUL AWLEYAAA-O AYNAS SABABUL MUTASSELO BAYNAL ARZE WAS SAMAAA-E AYNA SAAHEBO YAWMIL FATHE WA NAASHERO RAAYATIL HODAA AYNA MO-ALLEFO SHAMLIS SALAAHE WAR REZAA AYNAT TAALEBO BE-ZOHOOLIL AMBEYAAA-E WA ABNAAA-IL AMBEYAAA-E AYNAT TAALEBO BE-DAMIL MAQTOOLE BE-KARBALAA-A AYNAL MANSOORO A’LAA MANEA’-TADAA A’LAYHE WAF-TARAA AYNAL MUZTARRUL LAZEE YOJAABO EZAA DA-A’A AYNA SADRUL KHALAAA-EQE ZUL BIRRE WAT TAQWAA AYNABNUN NABIYYENIL MUSTAFAA WABNO A’LIYYENIL MURTA-ZAA WABNO KHADEEJATAL GHARRAAA-E WABNO FAATEMATAL KUBRAA

Where is the one who honours the friends and Debases the enemy? Where is the Accumulator of the words of piety? Where is the Gate of Allah through which all should enter? Where is the Countenance of Allah trough which the friends attend towards him? Where is the Means which is stretching from the Earth to the sky? Where is the Master of the Day of Victory and the one who will spread the flag of Guidance? Where is the uniter of the companions of virtue and divine pleasure? Where is the Avenger of the blood of prophets and the children of the prophets? Where is the seeker of revenge for the blood of the Martyred ones of Karbala? Where is the Truimphant one (who will overcome) over one who transgressed against him and maligned him? Where is the distressed one who will be answered when he supplicates? Where is the President of all creatures, who is both the beneficent and God fearing? Where is the son of the chosen (Al-Mustafa) prophet And the son of Ali al-Murtuza? And the son of Khadijat-ul-Gharra (The Luminous)And the son of Fatematul-Kubra (the Great)?

بِاَبِىْ اَنْتَ وَ اُمِّىْ وَ نَفْسِىْ لَكَ الْوِقَآءُ وَ الْحِمٰى يَابْنَ السَّادَةِ الْمُقَرَّبِيْنَ يَابْنَ النُّجَبَآءِ الْاَكْرِمِيْنَ يَابْنَ الْهُدَاةِ الْمَهْدِيِّيْنَ يَابْنَ الْخِيَرَةِ الْمُهَذَّبِيْنَ يَابْنَ الْغَطَارِفَةِ الْاَنْجَبِيْنَ يَابْنَ الْاَطَائِبِ الْمُطَهَّرِيْنَ يَابْنَ الْخَضَارِمَةِ الْمُنْتَجَبِيْنَ يَابْنَ الْقَمَاقِمَةِ الْاَكْرَمِيْنَ يَابْنَ الْبُدُوْرِ الْمُنِيْرَةٍ يَابْنَ السُّرُجِ الْمُضِيْئَةِ يَابْنَ الشُّهُبِ الثَّاقِبَةِ يَابْنَ الْاَنْجُمِ الزَّاهِرَةِ يَابْنَ السُّبُلِ الْوَاضِحَةِ يَابْنَ الْاَعْلاَمِ الْلاَئِحَةِ يَابْنَ الْعُلُوْمِ الْكَامِلَةِ يَابْنَ السُّنَنِ الْمَشْهُوْرَةِ يَابْنَ الْمَعَالِمِ الْمَاْثُوْرَةِ يَابْنَ الْمُعْجِزَاتِ الْمَوْجُوْدَةِ يَابْنَ الدَّلاَئِلِ الْمَشْهُوْدَةِ يَابْنَ الصِّرَاطِ الْمُسْتَقِيْمِ

BE-ABEE ANTA WA UMMEE WA NAFSEE LAKAL WEQAAA-O WAL HEMAA YABNAS SAADATIL MOQARRABEENA YABNAN NOJABAAA-IL AKRAMEENA YABNAL HODAATIL MAHDIYYEENA YABNAL KHIYARATIL MOHAZZABEENA YABNAL GHATAAREFATIL ANJABEENA YABNAL ATAA-EBIL MOTAHHAREENA YABNAL KHAZAAREMATIL MUNTAJABEENA YABNAL QAMAAQEMATIL AKRAMEENA YABNAL BODOORIL MONEERATE YABNAS SOROJIL MOZEEE-ATE YABNASH SHOHOBIS SAAQEBATE YABNAL ANJOMIZ ZAAHERATE YABNAS SOBOLIL WAAZeHATE YABNAL AA’-LAAMIL LAA-EHATE YABNAL O’LOOMIL KAAMELATE YABNAS SONANIL MASH-HOORATE YABNAL MA-A’ALEMIL MAASOORATE YABNAL MOA’-JEZAATIL MAWJOODATE YABNAL DALAAA-ELIL MASH-HOODATE YABNAS SERAATIL MUSTAQEEME

May my father and my mother and my self be sacrificed for your safety and protection O son of the masters, the favourite ones. O son of the noble ones, the honoured ones. O son of the guides and the divinely guided ones O son of the preferred refined ones. O son of the Magnanimous ones of the purest descent. O son of the most righteous. O son of the benevolent selected ones. O son of the generous honoured ones. O son of the luminous moons. O son of the shinning lights. O son of the piercing meteors. O son of the bright starts. O son of the clear paths. O son of the clear sings. O son of the perfect knowledge. O son of the well known examples of conduct. O son of the recorded knowledges. O son of the living miracles. O son of the obvious proofs. O son of the straight path.

يَابْنَ النَّبَاءِ الْعَظِيْمِ يَابْنَ مَنْ هُوَ فِىْ اُمِّ الْكِتَابِ لَدَى اللهِ عَلِىٌّ حَكِيْمٌ يَابْنَ الْآيَاتِ وَ البَيِّنَاتِ يَابْنَ الدَّلاَئِلِ الظَّاهِرَاتِ يَابْنَ الْبَرَاهِيْنِ الْوَاضِحَاتِ الْبَاهِرَاتِ يَابْنَ الْحُجَجِ الْبَالِغَاتِ يَابْنَ النِّعَمِ السَّابِغَاتِ يَابْنَ طٰهٰ وَ الْمُحْكَمَاتِ يَابْنَ يٰسٓ وَ الذَّارِيَاتِ يَابْنَ الطُّوْرِ وَ الْعَادِيَاتِ يَابْنَ مَنْ دَنٰى فَتَدَلّٰى فَكَانَ قَابَ قَوْسَيْنِ اَوْ اَدْنٰى دُنُوًّا وَ اقْتِرَابًا مِّنَ الْعَلِىِّ الْاَعْلٰى لَيْتَ شِعْرِىْ اَيْنَ اسْتَقَرَّتْ بِكَ النَّوٰى بَلْ اَىُّ اَرْضٍ تُقِلُّكَ اَوْ ثَرٰى اَبِرَضْوَى اَوْ غَيْرِهَا اَمْ ذِىْ طُوٰى عَزِيْزٌ عَلَىَّ اَنْ اَرَى الْخَلْقَ وَ لاَ تُرٰي وَ لاَ اَسْمَعُ لَكَ حَسِيْسًا وَّ لاَ نَجْوٰى

YABNAN NABA-IL A’ZEEME YABNA MAN HOWA FEE UMMIL KETAABE LADALLAAHE A’LIYYUN HAKEEMUN YABNAL AAYAATE WAL BAYYENAATE YABNAD DALAAA-ELIZ ZAAHERAATE YABNAL BARAAHEENIL WAAZEHAATIL BAAHERAATE YABNAL HOJAJIL BAALEGHAATE YABNAN NE-A’MIS SAABEGHAATE YABNA TAA-HAA WAL MOHKAMAATE YABNA YAA-SEEN WAZ ZAAREYAATE YABNAT TOORE WAL A’ADEYAATE YABNA MAN DANAA FATADALLAA FAKAANA QAABA QAWSAYNE AW ADNAA DONUWWAN WAQTERAABAN MENAL A’LIYYIL AA’-LAA LAYTA SHEA’REE AYNAS TAQARRAT BEKAN NAWAA BAL AYYO ARZIN TOQILLOKA AW SARAA A-BE RAZWAA AW GHAYREHAA AM ZEE TOWAA A’ZEEZUN A’LAYYA AN ARAL KHALQA WA LAA TORAA WA LAA ASMA-O’ LAKA HASEESAN WA LAA NAJWAA

O son of the mighty tidings. O son of the one who is pronounced the most exalted. The most wise in Ummul-kitab by Allah O son of the signs and the clear proofs. O son of the apparent proofs. O son of the brilliant and clear proofs. O son of the conclusive evidences. O son of the abundant bounties. O son of Ta-ha and the clear verses. O son of Ya-Sin (Holy Prophet and his infallible progeny) and Zariyat (the Scatterers) O son of the Tur (mount) and Aadiyat (the charger). O son of the one who drew near, ten he suspended, so he was the measure of two bows or closer still. This is the nearest position to the All-High. Would that I know Where your state of being far is settled. Or which, earth of soil has embraced you; Is it in the mountain of Razwa or the other (mountain) or in Zee-Towo? It is intolerable for me that I see the people but do not see you. And, neither do I hear a sigh of breath nor (any) whispering from you.

عَزِيْزٌ عَلَىَّ اَنْ تُحِيْطَ بِكَ دُوْنَىِ الْبَلْوٰى وَلاَ يَنَالُكَ مِنِّىْ ضَجِيْجٌ وَلاَ شَكْوٰى بِنَفْسِىْ اَنْتَ مِنْ مُّغَيَّبٍ لَمْ يَخْلُ مِنَّا بِنَفْسِىْ اَنْتَ مِنْ نَازِحٍ مَا نَزَحَ عَنَّا بِنَفْسِىْ اَنْتَ اُمْنِيَّةُ شَآئِقٍ يَتَمَنّٰى مِنْ مُؤْمِنٍ وَ مُؤْمِنَةٍ ذَكَرٰى فَحَنَّا بِنَفْسِىْ اَنْتَ مِنْ عَقِيْدِ عِزٍّ لاَ يُسَامٰى بِنَفْسِىْ اَنْتَ مِنْ اَثِيْلِ مَجْدٍ لاَ يُجَارٰى بِنَفْسِىْ اَنْتَ مِنْ تِلاَدِ نِعَمٍ لاَ تُضَاهٰى بِنَفْسِىْ اَنْتَ مِنْ نَصِيْفِ شَرَفٍ لاَ يُسَاوٰى اِلٰى مَتٰى اَحَارُ فِيْكَ يَا مَوْلاَيَ وَ اِلٰى مَتٰى وَ اَىُّ خِطَآبٍ اَصِفُ فِيْكَ وَ اَىُّ نَجْوٰى عَزِيْزٌ عَلَىَّ اَنْ اُجَابَ دُوْنَكَ وَ اُنَاغٰى عَزِيْزٌ عَلَىَّ اَنْ اَبْكِيَكَ وَ يَخْذُلَكَ الْوَرٰى عَزِيْزٌ عَلَىَّ اَنْ يَجْرِىَ عَلَيْكَ دُوْنَهُمْ مَا جَرٰى

A’ZEEZUN A’LAYYA AN TOHEETA BEKA DOONAYIL BALWAA WA LAA YANAALOKA MINNEE ZAJEEJUN WA LAA SHAKWAA BE-NAFSEE ANTA MIN MOGHAYYABIN LAM YAKH-LO MINNAA BE-NAFSEE ANTA MIN NAAZEHIN MAA NAZAHA A’NNAA BE-NAFSEE ANTA UMNIYYATO SHAA-EQIN YATAMANNAA MIN MOMININ WA MOMINATIN ZIKARAA FA-HANNAA BE-NAFSEE ANTA MIN A’QEEDE IZZIN LAA YOSAAMAA BE-NAFSEE ANTA MIN ASEELE MAJDIN LAA YOJAARAA BE-NAFSEE ANTA MIN TELAADE NE-A’MIN LAA TOZAAHAA BE-NAFSEE ANTA MIN NASEEFE SHARAFIN LAA YOSAAWAA ELAA MATAA A-HAARO FEEKA YAA MAWLAAYA WA ELAA MATAA WA AYYA KHETAABIN ASEFO FEEKA WA AYYA NAJWAA A’ZEEZUN A’LAYYA AN OJAABA DOONAKA WA ONAAGHAA A’ZEEZUN A’LAYYA AN ABKEYAKA WA YAKHZOLAKAL WARAA A’ZEEZUN A’LAYYA AN YAJREYA A’LAYKA DOONAHUM MAA JARAA

It is intolerable for me that you are surrounded by calamities and that, neither my plaintive cry nor my complaint reaches you. May (I) myself by sacrificed for you who seems to be concealed (physically), but not away from us. May (I) myself be sacrificed for you who seems to be emigrant (but) not far from us. May (I) myself be sacrificed for you who is the goal or aspirations of every faithful man and woman who desires you, remembers you and moans for you. May (I) myself be sacrificed for you who is bound to lofty honour which can never be reached (by anyone). May (I) myself be sacrificed for you whose original eminence cannot be equalled. May (I) myself by sacrificed for you who is the ancestral bounty which cannot be resembled. May (I) myself be sacrificed for you, the partaker of nobility, the like of which is not possible. How long am I to bewail for you, O my Master! And how long and with which word should I praise you, and what secret talk (should I adopt with you). It is intolerable for me to talk and receive a reply from persons than you. It is intolerable for me that I cry for you while all others forsake you. It is intolerable for me that this (isolation) befalls you instead of befalling others.

هَلْ مِنْ مُعِيْنٍ فَاُطِيْلَ مَعَهُ الْعَوَيْلَ وَ الْبُكَآءَ هَلْ مِنْ جَزُوْعٍ فَاُسَاعِدَ جَزَعَهٗ اِذَا خَلاَ هَلْ قَذِيَتْ عَيْنٌ فَسَاعَدَتْهَا عَيْنِىْ عَلَى الْقَذٰى هَلْ اِلَيْكَ يَابْنَ اَحْمَدَ سَبِيْلٌ فَتُلْقٰى هَلْ يَتَّصِلُ يَوْمُنَا مِنْكَ بِعِدَةِ فَنَحْظٰى مَتٰى نَرِدُ مَنَاهِلَكَ الرَّوِيَّةَ فَنَرْوٰى مَتٰى نَنْتَقِعُ مِنْ عَذْبِ مَآئِكَ فَقَدْ طَالَ الصَّدٰى مَتٰى نُغَادِيْكَ وَ نُرَاوِحُكَ فَنُقِرُّ عَيْنًا مَتٰى تَرَانَا وَ نَرَاكَ وَ قَدْ نَشَرْتَ لِوَآءَ النَّصْرِ تُرٰى اَتَرَانَا نَحُفُّ بِكَ وَ اَنْتَ تَاُمُّ الْمَلَاَ وَ قَدْ مَلَاْتَ الْاَرْضَ عَدْلاً وَ اَذَقْتَ اَعْدَآئَكَ هَوَانًا وَ عِقَابًا

HAL MIN MO-E’ENIN FA-OTEELA MA-A’HUL A’WEELA WAL BOKAAA-A HAL MIN JAZOO-I’N A-OSAA-E’DA JAZA-A’HU EZAA KHALAA HAL QAZEYAT A’YNUN FASAA-A’DAT-HAA A’YNEE A’LAL QAZAA HAL ELAYKA YABNA AHMADA SABEELUN FATULQAA HAL YATTASELO YAWMONAA MINKA BE-E’DATIN FA-NAHZAA MATAA NAREDOMANAAHELAKAR RAWIYYATA FA-NARWAA MATAA NANTAQE-O’ MIN A’ZBE MAAA-EKA FAQAD TAALAS SADAA MATAA TARAANAA WA NARAAKA WA QAD NASHARTA LEWAAA-AN NASRE TORAA A-TARAANAA NAHUFFO BEKA WA ANTA TA-UMMUL MALA-AWA QAD MALAA-TAL ARZA A’DLAN WA AZAQTA AA’-DAAA-EKA HAWAANAN WA E’QAABAN

Is there any helper with whom I may prolong my lamentation and weeping. Is there any mourner with whom I may join when he mourns alone. Is there any eye weeping of a thorn, that my eye may sympathise with it. O the son of Ahmad! Is there a way through which you may be met. May our day (of separation) join the day of reappearance by which we enjoy? When shall we arrive at your streams for drink, with which to quench our thirst for you? When shall we get benefit of your sweet water, for already the thirst has lasted too long? When shall we spend morning and evening with you to delight our eyes with a glance (at you)? When shall you see us and we shall see you; then you shall be seen unfurling the flag of victor. Will you see us gathered around you and you are leading all the people. Then already you have filled the earth with justice and have made your enemies taste the disgrace (of defeat) and retribution.

وَ اَبَرْتَ الْعُتَاةَ وَ جَحَدَةِ الْحَقِّ وَ قَطَعْتَ دَابِرَ الْمُتَكَبِّرِيْنَ وَ اجْتَثَثْتَ اُصُوْلَ الظَّالِمِيْنَ وَ نَحْنُ نَقُوْلُ اَلْحَمْدُ ِللهِ رَبِّ الْعَالَمِيْنَ اَللّٰهُمَّ اَنْتَ كَشَّافُ كُرَبِ وَ الْبَلْوٰى وَ اِلَيْكَ اَسْتَعْدِىْ فَعِنْدَكَ الْعَدْوٰى وَ اَنْتَ رَبُّ الْاٰخِرَةِ وَ الدُّنْيَا فَاَغِثْ يَا غِيَاثَ الْمُسْتَغِيْثِيْنَ عُبَيْدَكَ الْمُبْتَلٰى وَ اَرِهٖ سَيِّدَهٗ يَا شَدِيْدَ الْقُوٰى وَاَزِلْ عَنْهُ بِهِ الْاَسٰى وَ الْجَوٰى وَ بَرِّدْ غَلِيْلَهٗ يَا مَنْ عَلَى الْعَرْشِ اسْتَوٰى وَ مَنْ اِلَيْهِ الرُّجْعٰى وَالْمُنْتَهٰى اَللّٰهُمَّ وَ نَحْنُ عَبِيْدُكَ التَّائِقُوْنَ اِلٰى وَلِيِّكَ الْمُذَكِّرِ بِكَ وَ بِنَبِيِّكَ خَلَقْتَهٗ لَنَا عِصْمَةً وَّ مَلاَذًا وَ اَقَمْتَهٗ لَنَا قِوَامًا وَ مَعَاذًا وَ جَعَلْتَهٗ لِلْمُوٴْمِنِيْنَ مِنَّا اِمَامًا

WA ABARTAL O’TAATA WA JAHADATAL HAQQE WA QATA’-TA DAABERAL MOTAKABBEREENA WAJ-TASASTA OSOOLAZ ZAALEMEENA WA NAHNO NAQOOLO AL-HAMDO LILLAAHE RABBIL A’ALAMEENA ALLAAHUMMA ANTA KASHSHAAFUL KURBI WAL BALWAA WA ELAYKA ASTA’-DEE FA-I’NDAKAL A’DWAA WA ANTA RABBUL AAKHERATE WAD DUNYAA FA-AGHITH YAA GHEYAASAL MUSTAGHEESEENA O’BAYDAKAL MUBTALAA WA AREHEE SAYYEDAHU YAA SHADEEDAL QOWAA WA AZIL A’NHO BEHIL ASAA WAL JAWAA WA BARRID GHALEELAHU YAA MAN A’LAL A’RSHIS-TAWAA WA MAN ELAYHIR RUJ-A’A WAL MUNTAHAA ALLAAHUMMA WA NAHNO A’BEEDOKAT TAAA-EQOONA ELAA WALIYYEKAL MOZAKKERE BEKA WA BE-NABIYYEKA KHALAQTAHU LANAA I’SMATAN WA MALAAZAA WA AQAMTAHOO LANAA QEWAAMAN WA MA-A’AZAN WA JA-A’LTAHU LIL MOMINEENA MINNAA EMAAMAN

And you have destroyed rebels and deniers of the truth. And you have annihilated the last remains of the arrogants and uprooted the foundation of the unjust people. Then we say: Praise be to Allah, Lord of the Worlds. O Allah You are the Remover of agonies and calamities. And You are the one from whom I seek help; then with you is the sanctuary. And You are Lord of the Hereafter and this World; So help O helper of those who seek help, your poor afflicted servant. And show him his Master; O Severer of strength And through him (Imam a.s.) remove his (Your servant’s) grief and sorrow. And cool the burning of his hurt, O You who is firm in the Heavenly throne of power and towards Whom is the return and ultimate end. O Allah! We are Your enamoured servants of Your appointed regent who reminds us of You and Your Prophet (s.a.w.a.). He whom You created for us as our saviour and defender, and set him for us as a protector and refuge. And appoint him a leader (Imam) for the true believers amongst us.

فَبَلِّغْهُ مِنَّا تَحِيَّةً وَّ سَلاَمًا وَ زِدْنًا بِذٰلِكَ يَا رَبِّ اِكْرَامًا وَاجْعَلْ مُسْتَقَرَّهٗ لَنَا مُسْتَقَرًّا وَ مُقَامًا وَ اَتْمِمْ نِعْمَتَكَ بِتَقْدِيْمِكَ اِيَّاهُ اَمَامَنَا حَتّٰى تُوْرِدَنَا جِنَانَكَ وَ مُرَافَقَةِ الشُّهَدَآءِ مِنْ خُلَصَآئِكَ اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَّ اٰلِ مُحَمَّدٍ وَصَلِّ عَلٰى مَحَمَّدٍ جَدِّهِ وَ رَسُوْلِكَ السَّيِّدِ الْاَكْبَرِ وَعَلٰى اَبِيْهِ السَّيِّدِ الْاَصْغَرِ وَ جَدَّتِهِ الصِّدِّيْقَةِ الْكُبْرٰى فَاطِمِةَ بِنْتِ مَحَمَّدٍ وَ عَلٰى مَنِ اصْطَفَيْتَ مِنْ اٰبَآئِهِ الْبَرَرَةِ وَ عَلَيْهِ اَفْضَلَ وَ اَكْمَلَ وَ اَتَمَّ وَ اَدْوَمَ وَ اَكْثَرَ وَ اَوْفَرَ مَا صَلَّيْتَ عَلٰى اَحَدٍ مِّنْ اَصْفِيَآئِكَ وَ خِيَرَتِكَ مِنْ خَلْقِكَ

FA-BALLIGHHO MINNAA TAHIYYATAN WA SALAAMAN WA ZIDNAA BE ZAALEKA YAA RABBE IKRAAMAN WAJ-A’L MUSTAQARRAHU LANAA MUSTAQARRAN WA MOQAAMAN WA ATMIM NEA’-MATAKA BE-TAQDEEMEKA IYYAAHO AMAAMANAA HATTAA TOOREDANAA JENAANAKA WA MORAAFAQATASH SHO-HADAAA-E MIN KHOLASAAA-EKA ALLAAHUMMA SALLE A’LAA MOHAMMADIN WA AALE MOHAMMADIN WA SALLE A’LAA MOHAMMADIN JADDEHI WA RASOOLEKAS SAYYEDIL AKBARE WA A’LAA ABEEHIS SAYYEDIL ASGHARE WA JADDATEHIS SIDDEEQATIL KUBRAA FAATEMATA BINTE MOHAMMADIN WA A’LAA MANIS TAFAYTA MIN AABAAA-EHIL BARARATE WA A’LAYHE AFZALA WA AKMALA WA ATAMMA WA ADWAMA WA AKSARA WA AWFARA MAA SALLAYTA A’LAA AHADIN MIN ASFEYAAA-EKA WA KHEYARATEKA MIN KHALQEKA WA SALLE A’LAYHE SALAATAN LAA GHAAYATA LE-A’DADEHAA WA LAA NEHAAYATA LE-MADADEHAA WA LAA NAFAADA LE-AMADEHAA

So convey to him our greetings and salutations. And increase honour because of this (greeting) O Lord. And make his abode (in paradise) also a home and lasting place for us. And complete Your favours by appointing him as our guide. Till you make us enter Your Paradise; and (bestow on us) the companionship of the martyrs from amongst those of our adorers. O Allah! Bestow your blessings upon Mohammad and the progeny of Mohammad. And bless his grandfather Mohammad and Your Messenger the elder Master. And upon his father (Ali) the younger Master. And his grandmother, the great truthful daughter of Mohammad (s.a.w.a.) And upon whom you have selected from among his virtuous ancestors. And on him (Imam a.s.) (bestow) the best, the plentiful, the most perfect, the everlasting, the most and the numerous (blessings.)(as) whatever you bestowed on any of Your virtuous and chosen ones from among our creatures. And favour him with endless count of blessings which never gets end nor limitation.

اَللّٰهُمَّ وَ اَقِمْ بِهِ الْحَقَّ وَ اَدْحِضْ بِهِ الْبَاطِلَ وَ اَدِلْ بِهٖ اَوْلِيَآئَكَ وَ اَذْلِلْ بِهٖ اَعْدَآئَكَ وَ صَلِّ اللّٰهُمَّ بَيْنَنَا وَ بَيْنَهٗ وُصْلَةً تُوٴَدِّىْ اِلٰى مُرَافَقَتِ سَلَفِهٖ وَاجْعَلْنَا مِمَّنْ يَاْخُذُ بِحُجْزَتِهِمْ وَ يَمْكُثُ فِىْ ظِلِّهِمْ وَ اَعِنَّا عَلٰى تَاْدِيَةِ حُقُوْقِهٖ اِلَيْهِ وَالْاِجْتِهَادِ فِىْ طَاعَتِهٖ وَاجْتِنَابِ مَعْصِيَتِهٖ وَامْنُنْ عَلَيْنَا بِرِضَاهُ وَ هَبْ لَنَا رَاْفَتَهٗ وَ رَحْمَتَهٗ وَ دُعَآئَهٗ وَ خَيْرَهٗ مَا نَنَالُ بِهٖ سَعَةً مِّنْ رَحْمَتِكَ وَ فَوْزًا عِنْدَكَ وَاجْعَلْ صَلٰوتَنَا بِهٖ مَقْبُوْلَةً وَ ذُنُوْبَنَا بِهٖ مَفْغُوْرَةً وَ دُعَآئَنَا بِهٖ مُسْتَجَابًا وَاجْعَلْ اَرْزَاقَنَا بِهٖ مَبْسُوْطَةً وَ هُمُوْمَنَا بِهٖ مَكْفِيَّةً وَ حَوَآئِجَنَا بِهٖ مَقْضِيَّةً وَ اَقْبِلْ اِلَيْنَا بِوَجْهِكَ الْكَرِيْمِ

ALLAAHUMMA WA AQIM BEHIL HAQQA WA ADHIZ BEHIL BAATELA WA ADIL BEHEE AWLEYAAA-AKA WA AZLIL BEHEE AA’-DAAA-AKA WA SELILLAAHUMMA BAYNANAA WA BAYNAHU WUSLATAN TO-ADDEE ELAA MORAAFAQATE SALAFEHEE WAJ-A’LNAA MIMMAN YAA-KHOZO BE-HUJZATEHIM WA YAMKOSO FEE ZILLEHIM WA A-I’NNAA A’LAA TAA-DEYATE HOQOOQEHI ELAYHE WAL IJTEHAADE FEE TAA-A’TEHI WAJTENAABE MA’-SEYATEHI WAM-NUN A’LAYNAA BE-REZAAHO WA HAB LANAA RAA-FATAHU WA RAHMATAHU WA DO-A’AA-AHU WA KHAYRAHU MAA NANAALO BEHEE SA-A’TAN MIN RAHMATEKA WA FAWZAN I’NDAKA WAJ-A’L SALAATANAA BEHEE MAQBOOLATAN WA ZONOOBANAA BEHI MAGHFOORATAN wa do-a’aa-anaa behi mustajaaban WAJ-A’L ARZAAQANAA BEHI MABSOOTATAN WA HOMOOMANAA BEHI MAKFIYYATAN WA HAWAAA-EJANAA BEHI MAQZIYYATAN WA AQBIL ELAYNAA BE-WAJHEKAL KAREEME

O Allah! And through him set up the truth And make the falsehood vanished through him. And prepare the victory of Your friends, And disgrace Your enemies through him. O Allah, set a relationship between us and him that grants us the honour of the company of his ancestors. And let us be of those who seek their company and reside in their shelter. And help us in fulfilling our dues to him and in striving hard to his obedience and to avoid disobeying him. And grant us his pleasure and bestow on us his affection and his compassion and his supplication and his goodness Whereby through him we may receive the vastness of Your Mercy and Success with You And for his sake let our prayers be accepted And for his sake let our sins be forgiven And for his sake let our requests be granted And for his sake let our sustenance be abundant And for his sake let our sadness be relieved And for his sake let our wants be granted And Your turn to us through Your Honoured face

وَاقْبَلْ تَقَرُّبَنَا اِلَيْكَ وَانْظُرْ اِلَيْنَا نَظْرَةً رَحِيْمَةً نَسْتَكْمِلُ بِهَا الْكَرَامَةِ عِنْدَكَ ثُمَّ لاَ تَصْرِفْهَا عَنَّا بِجُوْدِكَ وَاسْقِنَا مِنْ حَوْضِ جَدِّهِ صَلَّى اللهُ عَلَيْهِ وَ آلِهٖ بِكَاْسِهٖ وَ بِيَدِهٖ رَيًّا رَوِيًّا هَنِيْٓئًا سَآئِغًا لاَ ظَمَأَ بَعْدَهٗ يَا اَرْحَمَ الرَّاحِمِيْنَ

WAQ-BAL TAQARROBANAA ELAYKA WAN-ZUR ELAYNAA NAZRATAN RAHEEMATAN NASTAKMELO BEHAL KARAAMATA I’NDAKA SUMMA LAA TASRIF-HAA A’NNAA BE-JOODEKA WAS-QENAA MIN HAWZE JADDEHI SALLAL LAAHO A’LAYHE WA AALEHI BEKAA-SEHI WA BE-YADEHI RAYYAN RAWIYYAN HANEE-AN SAAA-EGHAN LAA ZAMA-A BA’-DAHU YAA ARHAMAR RAAHEMEENA

And accept our proximity with you. And cast upon us Your merciful look, through which our achievement of honour from you may be perfected; Then never deprive us of it by Your generosity. And quench our thirst from the cistern of his (Imam a.s.) grandfather, may Allah bless him and his progeny, in his own cup and from his own hand. A sweet, cool, clear, agreeable drink after which no thirst is felt. O Most Merciful of All.

# Ziyaarat-e-Ashoora

اَلسَّلَامُ عَلَیْکَ یَا اَبَا عَبْدِ اﷲِ اَلسَّلَامُ عَلَیْکَ یَا ابْنَ رَسُوْلِ اﷲِ اَلسَّلَامُ عَلَیْکَ یَابْنَ اَمِیْرِ الْمُؤْمِنِیْنَ وَ ابْنَ سَیِّدِ الْوَصَیِّیْنَ اَلسَّلَامُ عَلَیْکَ یَابْنَ فَاطِمَۃَ سَیِّدَۃِ نِسَآءِ الْعالَمِیْنَ اَلسَّلَامُ عَلَیْکَ یَا خِیَرَۃَ اﷲِ وَابْنَ خِیَرَتِہٖ اَلسَّلَامُ عَلَیْکَ یَا ثَارَ اﷲِ وَابْنَ ثاَرِہٖ وَ الْوِتْرَ الْمَوْتُوْرَ اَلسَّلَامُ عَلَیْکَ وَ عَلَی الأَرْوَاحِ الَّتِیْ حَلَّتْ بِفِنَائِکَ عَلَیْکُمْ مِنِّی جَمِیْعًا سَلَامُ اﷲِ اَبَدًا مَا بَقِیْتُ وَ بَقِیَ اللَّیْلُ وَ النَّہَارُ یَا اَبَا عَبْدِ اﷲِ لَقَدْ عَظُمَتِ الرَّزِیَّۃُ وَ جَلَّتْ وَ عَظُمَتِ الْمُصِیْبَۃُ بِکَ عَلَیْنَا وَ عَلی جَمِیْعِ اَہْلِ اْلاِسْلَامِ

ASSALAAMO A’LAYKA YAA ABAA A’BDIL LAAHE ASSALAAMO A’ALAYKA YABNA RASOOLIL LAAHE ASSALAAMO A’LAYKA YABNA AMEERIL MOMINEENA WABNA SAYYEDIL WASIYYEENA ASSALAAMO A’LAYKA YABNA FAATEMAATA SAYYEDATE NESAAIL A’ALAMEENA ASSALAAMO A’LAYKA YAA KHEYARATALLAAHE WABNA KHEYARATEHI ASSALAAMO A’LAYKA YAA SAARALLAAHE WABNA SAAREHEE WAL WITRAL MAWTOORA ASSALAAMO A’LAYKA WA A’LAL ARWAAHIL LATEE HALLAT BE FENAA-EKA A’LAYKUM MINNEE JAMEE-A’N SALAAMUL LAAHE ABADAN MAA BAQEETO WA BAQEYAL LAYLO WAN NAHAARO YAA ABAA A’BDILLAAHE LAQAD A’ZOMATIR RAZIYYATO WA JALLAT WA A’ZOMATIL MOSEEBATO BEKA A’LAYNAA WA A’LAA JAMI’E AHLIL ISLAAME

Peace be on you, O Abu Abdillah. Peace be on you, O son of the Messenger of Allah. Peace be on you, O son of the Commander of the Faithful and the son of the chief of the successors. Peace be on you, O son of Fatima az-Zahra, the chief of the women of the worlds. Salutation on you O the good creation of Allah and the son of His best creation! Peace be on you, O fearless warrior of Allah, the son of His fearless warrior, the one who was alone, and wronged by the murder of relatives. Peace be on you, and on the souls who died with you. I send peace of AIlah on all of you forever, so long as I remain alive, and the night and day remains. O Abu Abdillah, great is the loss, and unbearable and great is your tragedy for us, and for all the people of Islam,

وَ جَلَّتْ وَ عَظُمَتْ مُصِیْبَتُکَ فِیْ السَّموَاتِ عَلی جَمِیْعِ اَہْلِ السَّمَاوَاتِ فَلَعَنَ اﷲُ اُمَّۃً اَسَّسَتْ اَسَاسَ الظُّلْمِ وَ الْجَوْرِ عَلَیْکُمْ اَہْلَ الْبَیْتِ وَ لَعَنَ اﷲُ اُمَّۃً دَفَعَتْکُمْ عَنْ مَقَامِکُمْ وَ اَزَالَتْکُمْ عَنْ مَرَاتِبُکُمْ الَّتِیْ رَتَّبَکُمُ اﷲُ فِیْہَا وَ لَعَنَ اﷲُ اُمَّۃً قَتَلَتْکُمْ وَ لَعَنَ اﷲُ الْمُمَہِّدِیْنَ لَہُمْ بِالتَّمْکِیْنَ مِنْ قِتَالِکُمْ بَرِئْتُ اِلَی اﷲِ وَ اِلَیْکُمْ مِنْہُمْ وَ مِنْ اَشْیَاعِہِمْ وَ اَتْبَاعِہِمْ وَ اَوْلِیَائِہِمْ یَا اَبَا عَبْدِ اﷲِ اِنِّیْ سِلْمٌ لِمَنْ سَالَمَکُمْ وَ حَرْبٌ لِمَنْ حَارَبَکُمْ اِلی یَوْمِ الْقِیَامَۃِ وَ لَعَنَ اﷲُ آلَ زِیَادٍ وَ آلَ مَرْوَانَ وَ لَعَنَ اﷲُ بَنِیْ اُمَیَّۃَ قَاطِبَۃً وَ لَعَنَ اﷲُ ابْنَ مَرْجَانَۃَ وَ لَعَنَ اﷲُ عُمَرَبْنَ سَعْدٍ وَ لَعَنَ اﷲُ شِمْرً

WA JALLAT WA A’ZOMAT MOSEEBATOKA FIS SAMAAWAATE A’LAA JAMEE-E’ AHLIS SAMAAWAATE FA LA-A’NAL LAAHO UMMATAN ASSASAT ASAASAZ ZULME WAL JAWRE A’LAYKUM AHLAL BAYTE WA LA-A’NAL LAAHO UMMATAN DAFA-A’TKUM A’N MOQAAMEKUM WA AZAALATKUM A’N MARAATEBOKOMUL LATEE RATTABAKOMUL LAAHO FEEHAA WA LA-A’NAL LAAHO UMMATAN QATALATKUM WA LA-A’NALLAAHUL MOMAH-HEDEENA LAHUM BIT TAMKEENE MIN QETAALEKUM WA BAREA-TO ILALLAAHE WA ILAYKUM MINHUM WA MIN ASHYAA-I’HIM WA ATBAA-E’HIM WA AWLEYAAEHIM YAA ABAA A’BDILLAAHE INNEE SILMUN LEMAN SAALAMAKUM WA HARBUN LEMAN HAARABAKUM ELAA YAWMIL QEYAAMATE WA LA-A’NAL LAAHO AALA ZEYAADIN WA AALA MARWAANA WA LA-A’NAL LAAHO BANEE UMAYYATA QAATEBATAN WA LA-A’NALLAAHUBNA MARJAANATA WA LA-A’NAL LAAHO O’MARABNA SAA’DIN WA LA-A’NAL LAAHO SHIMRAN

and unbearable and great is your tragedy in the heavens, and for all the dwellers of the heavens. May Allah curse the people who laid the basis of oppression, and the wrongs done against you, people of the House May Allah curse who tried to obscure and deny your office and status, willfully neglected your rank and class Allah had made known in clear terms. May Allah curse the people who killed you, and those who made it easy for them, by preparing the grounds for your killing. I turn to you and Allah, away from them, and their adherents, their followers, and their friends. O Abu Abdillah, I am at peace with those who make peace with you, And I am at war with those who make war with you, till the Day of Judgement. And may Allah cruse the family of Ziyaad and the family of Marwaan; And may Allah curse the group and the tribe of Umiyyah, one and all, altogether; And may Allah cruse Ibne Marjanah And may Allah curse Umar ibne Sa`ad, and may Allah curse Shimr

وَ لَعَنَ اﷲُ اُمَّۃً اَسْرَجَتْ وَ اَلْجَمَتْ وَ تَنَقَّبَتْ لِقِتَالِکَ بِاَبِیْ اَنْتَ وَ اُمِّی لَقَدْ عَظُمَ مُصَابِیْ بِکَ فَاَسْئَلُ اﷲَ الَّذِیْ اَکْرَمَ مَقَامَکَ وَ اَکْرَمَنِیْ بِکَ اَنْ یَرْزُقَنِیْ طَلَبَ ثَارِکَ مَعَ اِمَامٍ مَنْصُوْرٍ مِنْ اَہْلِ بَیْتِ مُحَمَّدٍ صَلَّی اﷲُ عَلَیْہِ وَ آلِہٖ اَللّٰہُمَّ اجْعَلْنِیْ عِنْدَکَ وَجِیْہًا بِالْحُسَیْنِ عَلَیْہِ السَّلَامُ فِیْ الدُّنْیَا وَ اْلآخِرَۃِ یَا اَبَا عَبْدِ اﷲِ وَ اِلٰی رَسُوْلِہٖ وَ اِلٰی اَمْیرِ الْمُؤْمِنِیْنَ وَ اِلٰی فَاطِمَۃَ وَ اِلَی الْحَسَنِ وَ اِلَیْکَ بِمُوَالَاتِکَ وَ بِالْبَرَائَۃِ مِمَّنْ قَاتَلَکَ وَ نَصَبَ لَک الْحَرْبَ وَ بِالْبَرَآئَۃِ مِمَّنْ اَسَّسَ اَسَاسَ الظُّلْمِ وَالْجَوْرِ عَلَیْکُمْ وَاَبْرَءُ اِلَی اﷲِ وَ اِلٰی رَسُوْلِہٖ مِمَّنْ اَسَّسَ اَسَاسَ ذٰلِکَ وَبَنی عَلَیْہِ بُنْیَانَہٗ

WA LA-A’NAL LAAHO UMMATAN ASRAJAT WA ALJAMAT WA TANAQQABAT LE QETAALEKA BE ABEE ANTA WA UMMEE LAQAD A’ZOMA MOSAABEE BEKA FA ASALULLAAHAL LAZEE AKRAMA MAQAAMAKA WA AKRAMANEE BEKA AN YARZOQANEE TALABA SAAREKA MA-A’ EMAAMIN MANSOORIN MIN AHLE BAYTE MUHAMMADIN SALLAL LAAHO A’LAYHE WA AALEHEE ALLAAHUMMAJA’LNEE I’NDAKA WA JEEHAN BIL HUSAYNE FID DUNYAA WAL AAAKHERATE YAA ABAA A’BDILLAAHE INNEE ATAQARRABO ELALLAAHE WA ELAA RASOOLEHEE WA ELAA AMEERIL MOMINEENA WA ELAA FAATEMATA WA ELAL HASANE WA ELAYKA BE MAWAALAATEKA WA BIL BARAA-ATE MIMMAN QAATALAKA WA NASABA LAKAL HARBA WA BIL BARAAA-ATE MIMMAN ASSASA ASAASAZ ZULME WAL JAWRE A’LAYKUM WA ABRAO ELALLAAHE WA ELAA RASOOLEHEE MIMMAN ASSASA ASAASA ZAALEKA WA BANAA A’LAYHE BUNYAANAHU

And may Allah curse the people who, carried out, saw, and were silent at, your killing My father and mother be sacrificed for you, great is my sorrow for you. I pray to Allah who has honoured your status, and honoured me through you, to grant me an opportunity to be with a victorious Imam, from the family of Muhammad, blessings of Allah be on him and his family. O Allah, make me worthy of respect with You, through Husain, peace be on him, in this world and the Hereafter. O Abu Abdillah, I seek nearness to Allah, and to His Messenger, to the Commander of the Faithful, to Fatima, and to Hasan, and to you, through love for you, and disassociating with those who killed you, and prepared to fight you and those who established the foundations of tyranny, and wrongs against you (O Ahl al-Bayt). I turn to Allah, and His Messenger, disassociating with those who laid grounds for it, and those who built upon it,

وَ جَرٰی فِیْ ظُلْمِہٖ وَ جَوْرِہٖ عَلَیْکُمْ وَ عَلی اَشْیَاعِکُمْ بَرِئْتُ اِلَی اﷲِ وَ اِلَیْکُمْ مِنْہُمْ وَ اَتَقَرَّبُ اِلَی اﷲِ ثُمَّ اِلَیْکُمْ بِمُوَالَاتِکُمْ وَ مُوَالَاۃِ وَ لِیِّکُمْ وَ بِالْبَرَائَۃِ مِنْ اَعْدَائِکُمْ وَ النَّاصِبِیْنَ لَکُمُ الْحَرْبَ وَ بِالْبَرَائَۃِ مِنْ اَشْیَاعِہِمْ وَ اَتْبَاعِہِمْ اِنِّی سِلْمٌ لِمَنْ سَالَمَکُمْ وَ حَرْبٌ لِمَنْ حَارَبَکُمْ وَ وَلِّیٌ لِمَنْ وَالَاکُمْ وَ عَدُوٌّ لِمَنْ عَادَاکُمْ فَاَسْئَلُ اﷲَ الَّذِیْ اَکْرَمَنِیْ بِمَعْرِ فِتِکُمْ وَ مَعْرِفَۃِ اَوْلِیائِکُمْ وَ رَزَقِنِیَ الْبَرَائَۃَ مِنْ اَعْدَائِکُمْ اَنْ یَجْعَلَنِیْ مَعَکُمْ فِیْ الدُّنْیَا وَ اْلآخِرَۃِ وَ اَنْ یُثَبِّتَ لِی عِنْدَ کُمْ قَدَمَ صِدْقٍ فِیْ الدُّنْیَا وَ اْلآخِرَۃِ وَ اَسْئَلُہُ اَنْ یُبَلِّغَنِی الْمُقَامَ الْمَحْمُوْدَ لَکَمْ عِنْدَ اﷲِ وَ اَنْ یَرْزُقَنِیْ طَلَبَ ثَارِیْ

WA JARAA FEE ZULMEHEE WA JAWREHI A’LAYKUM WA A’LAA ASHYAA-E’KUM BARIA’TO ELALLAAHE WA ELAYKUM MINHUM WA ATAQARRABO ELALLAAHE SUMMA ELAYKUM BE MAWAALAATEKUM WA MOWAALAATE WALIYYEKUM WA BIL BARAAA-ATE MIN AA’-DAAA-EKUM WAN NAASEBEENA LAKOMUL HARBA WA BIL BARAAA-ATE MIN ASHYAA-I’HIM WA ATBAA-E’HIM INNEE SILMUN LEMAN SAALAMAKUM WA HARBUN LEMAN HAARABAKUM WA WALIYYUN LEMAN WAALAAKUM WA A’DUWWUN LEMAN A’ADAAKUM FA AS-ALULLAAHALLAZEE AKRAMANEE BE MAA’REFATEKUM WA MAA’REFATE AWLEYAAAEKUM WA RAZAQANIL BARAAA-ATA MIN AA’-DAAA-EKUM WA AN YAJ-A’LANEE MA-A’KUM FID DUNYAA WAL AAKHERATE WA AN YUSABBETA LEE I’NDAKUM QADAMA SIDQIN FID DUNYAA WAL AAKHERATE WA AS-ALOHOO AN YOBALLEGHANIL MAQAAMAL MAHMOODA LAKUM I’NDALLAAHE WA AN YARZOQANEE TALABA SAAREE

and carried out oppression and cruelty, on you and your followers. I disassociate myself from them, and seek nearness to Allah, and then to you through love for you and your friends, and disassociation with your enemies, and from those who went to war with you, their adherents and their followers. I am at peace with those who made peace with you, and I am at war with those who went to war with you. I befriend those who befriended you, and I am at enmity with those who were your enemies. I pray to Allah, who has honored me with awareness of you, and awareness of your friends and has enabled me to withdraw from your enemies. (I pray) that He may place me with you in this world and the Hereafter. And (I pray) that He may strengthen for me a truthful stance in this world and the Hereafter. And I pray that He may enable me to reach, your honoured station with Allah and that He may grant me the opportunity to seek victory,

مَعَ اِمَامٍ ہُدًی ظَاہِرٍ نَاطِقٍ بِالْحَقِّ مِنْکُمْ وَ اَسْئَلُ اﷲَ بِحَقِّکُمْ وَ بِالشَّانِ الَّذِیْ لَکُمْ عِنْدَہٗ اَنْ یُعْطِیَنِیْ بِمُصَابِیْ بِکُمْ اَفْضَلَ مَا یُعْطِیْ مُصَابًا بِمُصِیْبَتِہٖ مُصِیْبَۃً مَا اَعْظَمَہَا وَ اَعْظَمَ رَزِیَّتَہَا فِیْ اْلاِسْلَامِ وَ فِیْ جَمِیْعِ السَّمٰوَاتِ وَ اْلأَرْضِ اَللّٰہُمَّ اجْعَلْنِیْ فِیْ مَقَامِیْ ہَذَا مِمَّنْ تَنَالُہٗ مِنْکَ صَلَوَاتٌ وَ رَحْمَۃٌ وَ مَغْفِرَۃٌ اَللّٰہُمَّ اجْعَلْ مَحْیَایَ مَحْیَا مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ مَمَاتِیْ مَمَاتَ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ اَللّٰہُمَّ اِنَّ ہٰذَا یَوْمٌ تَبَرَّکَتْ بِہٖ بَنُوْ اُمَیَّۃَ وَابْنُ آکِلَۃِ الأَکُبَادِ اللَّعِیْنُ ابْنُ اللَّعِیْنَ عَلٰی لِسَانِکَ وَ لِسَانِ نَبِیِّکَ صَلَّی اﷲُ عَلَیْہِ وَآلِہٖ

MA-A’ EMAAMIN HODAN ZAHERIN NAATEQIN BIL HAQQE MINKUM WA AS-ALULLAAHA BE-HAQQEKUM WA BISHSHAANIL LAZEE LAKUM I’NDAHU AN YOA’-TEYANEE BE MOSAABEE BEKUM AFZALA MAA YOA’-TEE MOSAABAN BE-MOSEEBATIN MOSEEBATAN MAA AA’-ZAMAHAA WA AA’-ZAMA RAZIYYATAHAA FIL ISLAAME WA FEE JAMEE-I’S SAMAAWAATE WAL ARZ ALLAAHUMMAJ-A’LNEE FEE MAQAAMEE HAAZAA MIMMAN TANAALOHU MINKA SALAWAATUN WA RAHMATUN WA MAGHFERATUN ALLAAHUMAJ-A’L MAHYAAYA MAHYAA MUHAMMADIN WA AALE MUHAMMADIN WA MAMAATEE MAMAATA MUHAMMADIN WA AALE MUHAMMADIN ALLAAHUMMA INNA HAAZAA YAWMUN TABARRAKAT BEHEE BANOO UMAYYATA WABNO AAKELATIL AKBAADIL LA-E’ENOBNUL LA-E’ENE A’LAA LESAANEKA WA LESAANE NABIYYEKA SALLAL LAAHO A’LAYHE WA AALEHEE

along with a rightly guided Imam from amongst you, who will surely come and speak the truth. I ask Allah for your sake, and by the honoured position you have with Him, that He grants me grief at your sorrows, more than the personal grief that troubles anyone in tragedy. What great sorrows (you experienced)! How great was your tragedy for Islam, and all the Heavens and the earth! O Allah, make me, at this moment, one who receives from You, blessings, mercy, and forgiveness. O Allah make me live the life of Muhammad and his family and make me die the death of Muhammad and his family. O my Allah this day is a day of rejoicing for the Bani Umayyah, the herd of hardened criminals, the eternally damned and accursed group, a fact that had been made public by Thee and Your Prophet, blessings of Allah be on him and his family,

فِیْ کُلِّ مَوْطِنٍ وَ مَوْقِفٍ وَ قَفَ فِیْہِ نَبِیُّکَ صَلَّی اﷲُ عَلَیْہِ وَ آلِہٖ اَللّٰہُمَّ الْعَنْ اَبَا سُفْیَانَ وَ مُعَاوِیَۃَ وَ یَزِیْدَ بْنَ مُعَاوِیَۃَ عَلَیْہِمْ مِنَ اللَّعْنَۃُ اَبَدَ الْآبِدِیْنَ وَ ہٰذَا یَوْمٌ فَرِحَتْ بِہٖ آلُ زِیادٍ وَ آلُ مَرْوَانَ بِقَتْلِہِمُ الْحُسَیْنَ صَلَوٰاتُ اﷲِ عَلَیْہِ اَللّٰہُمَّ فَضَاعِفْ عَلَیْہِمُ الَّعْنَ مِنْکَ وَ الْعَذَابَ الْاَلِيْمَِ اَللّٰہُمَّ اِنِّیْ اَتَقَرَّبُ اِلَیْکَ فِیْ ہٰذَا الْیَوْمِ وَ فِیْ مَوْقِفِیْ ہٰذَا وَ اَیَّامِ حَیٰوتِیْ بِالْبَرَائَۃِ مِنْہُمْ وَ اللَّعْنَۃِ عَلَیْہِمْ وَ بِالْمُوَالَاتِ لِنَبِیِّکَ وَ آلِ لِنَبِیِّکَ عَلَیْہِ وَ عَلِیْہِمُ السَّلَامُ

FEE KULLE MAWTENIN WA MAWQEFIN WAQAFA FEEHE NABIYYOKA SALLAL LAAHO A’LAYHE WA AALEHEE ALLAAHUMMA AL-A’N ABAA SUFYAAN WA MO-A’AWEYATA WA YAZEEDABNA MO-A’AWIYATA A’LAYHIM MINKAL LAA’-NATO ABADAL AABEDEENA WA HAAZAA YAWMUN FAREHAT BEHEE AALO ZEYAADIN WA AALO MARWAANA BE-QATLEHOMUL HUSAYNA SALAWAATULLAAHE A’LAYHE ALLAAHUMMA FAZAA-I’F A’LAYHEMUL LAA’-NA MINKA WAL A’ZAABAL ALEEMA ALLAAHUMMA INNEE ATAQARRABO ELAYKA FEE HAAZAL YAWM WA FEE MAWQEFEE HAAZAA WA AYYAAME HAYAATEE BIL BARAAA-ATE MINHUM WAL LAA’-NATE A’LAYHIM WA BIL MOWAALAATE LE-NABIYYEKA WA AALE NABIYYEKA A’LAYHE WA A’LAYHEMUS SALAAMO

Who (blessings of Allah be on him and his family), in every place and at all occasions, drew attention of people to this truism. O Allah, curse Abu Sufyan, Mu`awiya, and Yazíd son of Mu`awiya let it be an everlasting curse upon them from Thee. And this is a day when the family of Ziyad was happy, and the family of Marwan, because of their murder of Husain, blessings of Allah be on him. O Allah, so increase the curse on them from You, and the painful punishment. O Allah, I seek nearness to You on this day, and in this position, and for the rest of my life, through disassociating with them (the enemies) and cursing them, and through the love of Your Prophet, and his family, peace be on them.

Then say 100 times:

اَللّٰہُمَّ الْعَنْ اَوّلَ ظَالِمٍ ظَلَمَ حَقَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ آخِرَ تَابِعٍ لَہٗ عَلٰی ذٰلِکَ اَللّٰہُمَّ الْعَنِ الْعِصَابَۃَ الَّتِیْ جَاہَدَتِ الْحُسَیْنَ وَ شَایَعَتْ وَ بایَعَتُ وَ تَابَعَتْ عَلٰی قَتْلِہٖ اَللّٰہُمَّ الْعَنْہُمْ جَمِیْعًا

Then again say 100 times:

اَلسَّلَامُ عَلَیْکَ یَا اَبَا عَبْدِ اﷲِ وَ عَلَی الْأَرْوَاحِ الَّتِیْ حَلَّتْ بِفِنَائِکَ عَلَیْکَ مِنّی سَلَامُ اﷲِ اَبَدًا مَا بَقِیْتُ وَ بَقِيَ اللَّیْلُ وَ النَّہَارُ وَ لَا جَعَلَہُ اﷲُ آخِرَ الْعَہْدِ مِنِّی لِزِیَارَتِکُمْ اَلسَّلَامُ عَلَی الْحُسَیْنِ وَ عَلٰی عَلِیِّ بْنِ الْحُسَیْنِ وَ عَلٰی اَوْلادِ الْحُسَیْنِ وَ عَلٰی اَصْحَابِ الْحُسَیْنِ

Then say 100 times:

ALLAAHUMMAL-A’N AWWALA ZAALEMIN ZALAMA HAQQA MUHAMMADIN WA AALE MUHAMMADIN WA AAKHERA TAABE-I’N LAHU A’LAA ZAALEKA ALLAAHUMMAL-A’NIL E’SAABATAL LATEE JAAHADATIL HUSAYNA WA SHAAY-A’T WA BAAY-A’T WA TAABA-A’T A’LAA QATLEHEE ALLAHUMMAL-A’NHUM JAMEE-A’N

Then again say 100 times:

ASSALAAMO A’LAYKA YAA ABAA A’BDILLAAH WA A’LAL ARWAAHILLATEE HALLAT BEFENAA-EKA A’LAYKA MINNE SALAAMULLAAHE ABADAN MAA BAQEETO WA BAQEYAL LAYLO WAN NAHAARO WA LAA JA-A’LAHUL LAAHO AAKHERAL A’HDE MINNEE LE-ZEYAARATEKUM ASSALAAMO A’LAL HUSAYNE WA A’LAA A’LIYYIBNIL HUSAYNE WA A’LAA AWLAADIL HUSAYNE WA A’LAA ASHAABIL HUSAYNE

Then say 100 times:

O Allah, curse the first tyrant who oppressed, the right of Muhammad and his family, and the next who followed him on that. O Allah, curse the group who fought Husain, and the group which followed and supported, and joined hands to kill him. O Allah curse them all

Then again say 100 times:

Peace be on You O Abu Abdillah and on the souls that died with you. Greetings of Peace of Allah be on you, from me, forever so long as I live and so long as the night and day remain. May Allah not make it my last contact of ziyarat with you. Peace be on Husain, and on Ali the son of Husain, And on the children of Husain and the companions of Husain,

Then say 1 time:

اَللّٰہُمَّ خُصَّ اَنْتَ اَوَّلَ ظَالِمٍ بِاللَّعْنِ مِنِّی وَابْدَأْ بِہٖ اَوَّلًا ثُمَّ الثَّانِيْ وَ الثَّالِثَ وَالرّابعَ اَللَّہُمَّ الْعَنْ یَزِیْدَ خَامِسًا وَ الْعَنْ عُبَیْدَ اﷲِ بْنِ زِیَادٍ وَابْنَ مَرْجَانَۃَ وَ عُمَرَبْنَ سَعْدٍ وَ شِمْرًا وَ آلَ أَبِيْ سُفْیَانَ وَ آلَ زِیَادٍ وَ آلَ مَرْوَانَ اِلٰی یَوْمِ الْقِیَامَۃِ.

Then go in Sajdah and say:

اَللّٰہُمَّ لَکَ الْحَمْدُ حَمْدَ الشَّاکِرِیْنَ لَکَ عَلٰی مُصَابِہِمْ اَلْحَمْدُ ﷲِ عَلٰی عَظِیْمِ رَزِیَّتِیْ اَللّٰہَمَّ ارْزُقْنِیْ شَفَاعَۃَ الْحُسَیْنِ یَوْمَ الْوُرُوْدِ وَ ثَبِّتْ لِیْ قَدَمَ صِدْقٍ عِنْدَکَ مَعَ الْحُسَیْنِ وَ اَصْحَابِ الْحُسَیْنِ الَّذِیْنَ بَذَلُوْا مُہَجَہُمْ دُوْنَ الْحُسَیْنِ عَلَیْہِ السَّلَامُ.

Then say 1 time:

ALLAAHUMMA KHUSSA ANTA AWWALA ZAALEMIN BIL-LAA’-NE MINNEE SUMMAS SAANEYA WAS SAALESA WAR RAABE-A’ WABDAA BEHEE AWWALAN ALLAAHUMMAL-A’N YAZEEDA KHAAMESAN WAL-A’N O’BAYDALLAAHIBNA ZEYAADIN WABNA MARJAANAH WA O’MARABNA SAA’DIN WA SHIMRAN WA AALA ABEE SUFYAANA WA AALA ZEYAADIN WA AALA MARWAANA ELAA YAWMIL QEYAAMATE

Then go in Sajdah and say:

ALLAAHUMMA LAKAL HAMDO HAMDASH SHAAKEREENA LAKA A’LAA MOSAABEHIM ALHAMDO LILLAAHE A’LAA A’ZEEME RAZIYYATEE ALLAAHUMMAR-ZUQNEE SHAFAA-A’TAL HUSAYNE YAWMAL WOROODE WA SABBIT LEE QADAMA SIDQIN ‘INDAKA MA-A’L HUSAYNE WA ASHAABIL HUSAYNIL LAZEENA BAZALOO MOHAJAHUM DOONAL HUSAYNE A’LAYHIS SALAAMO.

O my Allah, let the curse I call down on the head of the first tyrant stick like a leech; and stay put for ever on the first, then the second, the third, and the fourth. O Allah, curse the fifth one, Yazíd, and Ubaidallah bin Ziyad, Ibne Marjanah, and Umar ibne Sa’d, and Shimr, and the family of Abu Sufyan, the family of Ziyad, and the family of Marwan, till the Day of Judgement.

Then go in Sajdah and say:

O Allah, for You is Praise, Praise of those who are thankful to You (even) during tragedy. Praise be to Allah for my intense grief O Allah, grant me the intercession of Husain, on the Day of appearance (before You), and strengthen for me a truthful stand with You, with Husain and the companions of Husain, who sacrificed everything, for Husain, peace be on him.