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Part 6: Times and conditions emphasized for supplicating

There are times and occasions in which supplications for the hidden Imam, Hazrat Mahdi (aj) have been emphasized; to ask Allah for his early reappearance; and these are supported by Qur'anic verses, traditions and intellect. There are numerous invocations, narrated on the authority of the infallible Imams (as) in this regard. We shall mention a few of them hereunder:

1. After Every Obligatory Prayer

That which proves this point are a number of traditions that are related from the Infallible Imams (as) For example in *Al-Kafi* it is directly narrated from His Eminence, Abu Ja'far, the Second (Imam Jawad) that he said: After you conclude an obligatory prayer, you must recite as follows:

رضيت بالله ربا وبمحمد (صلى الله عليه وآله) نبيا، وبالاسلام ديناً، وبالقرآن كتاباً، وبفلان وفلان أئمة، اللهم وليك فلان فاحفظه من بين يديه ومن خلفه، وعن يمينه، وعن شماله، ومن فوقه، ومن تحته وأمد له في عمره واجعله القائم بأمرك، والمنتظر لدينك وأره ما يحب وتقر به عينه في نفسه وذريته، وفي أهله وماله، وفي شيعته وفي عدوه، وأرههم منه ما يحذرون وأره فيهم ما يحب، وتقر به عينه، وأشف صدورنا، وصدور قوم مؤمنين

I am satisfied and happy that Allah is my Lord. And Muhammad (blessings of Allah be upon him and his progeny) is my Prophet; Islam is my religion, Qur'an is the Book (I follow). And so and so as Imams. O Allah, so and so is Your Wali, so protect him from his front, his back, his right and left sides, above and under him and prolong his life, make him the one to uphold Your command, overseer of Your religion, show him what he likes in himself and in his descendants and in his family and properties and in his followers and in his enemy and show them what they were cautioned of, show him in them what he

wishes that will please him and make his eyes cool and cure our hearts and the hearts of the community of believers.^{[1](#)}

Shaykh Sadooq (a.r.), in Man Laa Yahzarul Faqih, has narrated in the same tradition from the ninth Imam, Muhammad al-Jawad (as), the following supplication:

رضيت بالله ربا، وبالإسلام دينا، وبالقرآن كتابا، وبمحمد (صلى الله عليه وآله) نبيا، وبعلي وليا، والحسن والحسين، وعلي بن الحسين، ومحمد بن علي، وجعفر بن محمد، وموسى بن جعفر، وعلي بن موسى، ومحمد بن علي، وعلي بن محمد، والحسن بن علي، والحجة بن الحسن بن علي (عليهم السلام) أئمة. اللهم وليك الحجة فاحفظه من بين يديه، ومن خلفه، وعن يمينه، وعن شماله، ومن فوقه، ومن تحته، وامدد له في عمره واجعله القائم بأمرك المستنصر لدينك، وأره ما يحب وتقر به عينه في نفسه، وفي ذريته، وأهله، وماله وفي شيعته، وفي عدوه، وأرهم منه ما يحذرون، وأره فيهم ما يحب وتقر به عينه، واشف به صدورنا، وصدور قوم مؤمنين.

I am satisfied and happy that Allah is my Lord. Islam is my religion, Qur'an is the Book (I follow). And Muhammad (blessings of Allah be upon him and his progeny) is my Prophet; with Ali as guardian and with Hasan and Husain and Ali son of Husain and Muhammad son of Ali and Ja'far son of Muhammad and Musa son of Ja'far and Ali son of Musa and Muhammad son of Ali and Ali son of Muhammad and Hasan son of Ali and al-Hujja, son of Hasan as the Imam.

O Allah, the Hujja is Your Wali, so protect him from his front, his back, his right and left sides, above and under him and prolong his life, make him the one to uphold Your command, overseer of Your religion, show him what he likes in himself and in his descendants and in his family and properties and in his followers and in his enemy and show them what they were cautioned of, show him in them what he wishes that will please him and make his eyes cool and cure our hearts and the hearts of the community of believers.^{[2](#)}

I say: The 'so and so' in the narration of Al-Kafi implies the past Imams and the phrase 'Allaahumma waliyyuka fulaan' implies the Imam of the Time (as) as Shaykh Sadooq has clearly mentioned their names. And this tradition proves that it is especially emphasized to recite this Dua after every obligatory prayer.

Additional proof on this, is that Allamah Majlisi in Biharul Anwar, has narrated from Al-Ikhteyaar of Sayyid Ibne Baaqi, that Imam Sadiq (as) said, "One who recites this supplication after every obligatory daily prayers, will certainly get the privilege of seeing Imam az-Zaman (aj), in sleep or otherwise:

بسم الله الرحمن الرحيم: اللهم بلغ مولانا صاحب الزمان أينما كان وحيثما كان من مشارق الأرض ومغاربها، سهلها وجبلها، عني وعن والدي وعن ولدي وإخواني التحية والسلام، عدد خلق الله، وزنة عرش الله، وما أحصاه كتابه وأحاط به علمه. اللهم إني أجدد له في صبيحة هذا اليوم وما عشت فيه من أيام حياتي عهدا وعقدا، وبيعة له في عنقي، لا أحول عنها ولا أزول أبدا. اللهم اجعلني من أنصاره والذابين عنه والممتهلين لأوامره، ونواهيه في أيامه، والمستشهادين بين يديه. اللهم فإن حال بيني وبينه الموت الذي جعلته على عبادك حتما مقضيا، فأخرجني من

قبري مؤتذرا كفني، شاهرا سيفي، مجردا قناتي مليبا دعوة الداعي في الحاضر والبادي. اللهم أرني الطلعة الرشيدة والغرة الحميدة واكحل بصري بنظرة مني إليه وعجل فرجه وسهل مخرجه. اللهم اشدد ازره، وقو ظهره، وطول عمره، واعمر اللهم به بلادك وأحي به عبادك فإنك قلت وقولك الحق: (ظهر الفساد في البر والبحر بما كسبت أيدي الناس) فأظهر اللهم لنا وليك، وابن بنت نبيك، المسمى باسم رسولك (صلى الله عليه وآله) حتى لا يظفر بشئ من الباطل إلا مزقه ويحق الله الحق بكلماته، ويحققه. اللهم اكشف هذه الغمة عن هذه الأمة بظهوره إنهم يرونه بعيدا، ونراه قريبا، وصلى الله على محمد وآله

In the Name of Allah, the Beneficent, the Merciful. Extend greetings and peace to our master, the leader of the time when and wherever he is, from the east and the west of the Earth, in the plain land or on the mountains, from me, my parents, my descendants and my brothers, equivalent to the whole creation of Allah and the weight of Allah's Throne and all what His Book has counted and that which His knowledge has encompassed.

O Allah, I am renewing this early morning and the remaining days of my life the covenant and the allegiance on my neck, that I will never go back on my word, O Allah, make me among his helpers that protect him, among those who comply with his commands and prohibitions in his days and among those that will be martyred before him. O Allah, if death occurs between me and him, which You have made inevitable for Your servants, then take me out of my grave wearing my shroud, unsheathing my sword and pulling out my spear, answering the call of the caller from the city or from the village.

O Allah, show me the rise of the rightly guided and the extoller, smear my eye with kohl to see him and hasten his relief and make his coming out easy. O Allah, strengthen his supporters and empower his followers and prolong his life, You have said and Your statement is the fact. Corruption has appeared in the land and sea, for what men's own hands have earned.

O Allah, manifest Your legacy to us; the son of the daughter of Your Prophet, who was named after the name of Your Prophet, may Your blessings be upon him! Until he destroys everything wrong, Allah, will initiate right with His words and implement it. O Allah, unveil this grief on the nation with his reappearance, they see it very far but we see it as close, O Allah, send Your blessings on Muhammad and on his holy family.

Makarimul Akhlaq has supported this idea with the help of the following tradition which says, "Whoever recites the following invocation after every obligatory prayer regularly, will live so long that he would be satisfied and he would get the honor of seeing Imam-e-Zamaana (aj)." The invocation is as follows:³

اللهم صل على محمد وآل محمد اللهم إن رسولك الصادق المصدق صلواتك عليه وآله قال: إنك قلت ما ترددت في شئ أنا فاعله كترددني في قبض روح عبدي المؤمن، يكره الموت وأنا أكره مساءته. اللهم فصل على محمد وآل محمد وعجل لأوليائك الفرج، والنصر والعافية ولا تسؤني في نفسي، ولا في " فلان " قال: وتذكر من شئت

O Allah bless Muhammad and the progeny of Muhammad; O Allah, indeed Your truthful and testified

Messenger, Your blessings be upon him and his progeny has said that You have said: I don't dislike doing anything as much I dislike to capture the soul of My believer servant; he dislikes death and I dislike hurting him. O Allah, then bless Muhammad and the progeny of Muhammad and hasten for Your Awliya the reappearance and health and prosperity. And neither leave me on my own, nor among so and so. He said: And mention the name of whomsoever you like.[4](#)

Imam (as) replied: "Surely among your believing brothers, there is somebody who is very close to you in relation. Your closeness with him is to the extent of intimacy. Yet, it is necessary that after every prayer, you recite the following supplication:

اللهم صل على محمد وآل محمد، اللهم إن الصادق الأمين (عليه السلام) قال: إنك قلت: "ما ترددت في شيء أنا فاعله كترددني في قبض روح عبدي المؤمن، يكره الموت وأكره مساءته". اللهم فصل على محمد وآل محمد، وعجل لوليك الفرج والعافية والنصر، ولا تسؤني في نفسي، ولا في أحد من أحبتي.

O Allah, bless Muhammad and the progeny of Muhammad. O Allah, indeed Your Messenger is the truthful testifier, Your blessings be upon him and his progeny. You indeed said: I do not hesitate in anything I do, like I hesitate in capturing the soul of My believing servant who dislikes death and I dislike his dislike. O Allah, then bless Muhammad and Aale Muhammad and hasten for Your Wali, reappearance and help and prosperity and neither leave me on my own, nor with one of my loved ones.

"If you want name them one by one; if you wish, name them separately or if you so desire, name them together." The man said, "By Allah! I lived my life to the fullest."

Abu Muhammad Haroon bin Musa says: Muhammad bin Hasan bin Shamoon Basri recited this invocation and he lived for a hundred and twenty-eight years, till he became fed up and stopped reciting that Dua, then he passed away; may Allah have mercy on him.[5](#)

Also Majlisi has quoted from Daawaat Rawandi, Makarimul Akhlaq, Misbah Shaykh Tusi, Jannatul Amaan and Baladul Ameen that it is narrated: Whoever recites the following invocation after every obligatory prayer regularly, will live so much that he would be fed up of living.

I say: In the previous Part, in subtopic no. twenty-eight we have already explained with proofs that praying for early reappearance of Hazrat Hujjat (as) prolongs ones lifespan.

Explanation: It is that He said: "I don't hesitate in anything I do," The same point is mentioned in traditions of Usool Kafi and other books. Shaykh Bahai says in Sharh Arbaeen: Obviously the 'hesitation' of Allah mentioned in these traditions requires some clarifications as follows:

First: In the middle of the text, there is an implied condition that: If hesitation has been possible for Me, I would not have hesitated in anything I do as much I hesitate in the death of a believer.

Second: Since the practice is effective on this that in the instance of [not being pleased] one should consider respect and honor for him necessary, and regard consideration for it, for example a close friend or supporting ally, even then there is hesitation and displeasure of one who is not having any value in view of this person; like an enemy or snake or scorpion etc. In these cases also he would not have any hesitation. On the basis of this it could have been that the Almighty Allah implied that no creature has as much respect and regard like the believer servant; thus the statement could have been an allegorical metaphor whose meaning is explained previously under the explanation of some traditions.

Third: It is reported in traditions narrated by the Shias as well the Ahle Sunnat that during the throes of death of a believer, the Almighty Allah makes His kindness, mercy and glad tidings of Paradise so clear to the dying believer that the pain of death troubles him no more and he becomes eager to be transferred from this temporary world to the permanent abode in the hereafter.

Due to this, his pain of death goes away and he becomes happy that soon he would get all that he desires most. Thus Allah has compared this matter to that of one who intends to cause hardship to a friend of his before giving him a great benefit. Thus the hesitation is how he should subject him to that pain? So that he may not be pained too much. That is why the dying person is showed the good things that he would soon reach so that his pain is minimized. In this case also the preceding words would be allegorical metaphor.⁶

Also supporting this matter is the statement of Imam Ja'far Sadiq (as) in Jamaalus Saliheen that he said: Among our rights on our Shias is that they hold their beards and say after every obligatory prayer, thrice:

يا رب محمد عجل فرج آل محمد يا رب محمد احفظ غيبة محمد، يا رب محمد، انتقم لابنة محمد صلى الله عليه و
آله و سلم

O Lord of Muhammad, hasten the reappearance of the progeny of Muhammad. O Lord of Muhammad, protect the occultation of Muhammad, O Lord of Muhammad, take revenge for the son of Muhammad, blessings and peace of Allah be upon him and his family.⁷

Conclusion: So far what has been quoted from the traditions, proves our contention that acceptance of worship acts is dependant on recognition of the Imam (as) and love towards him. Therefore it is necessary for the believer that after every Prayer he should state his true faith and reiterate his belief in the guardianship of the Imam. And through his supplication, beseech Allah to hasten his reappearance. He should express his intention in this way so that his Prayers may be accepted due to this association. Whatever we have mentioned in Part One and Part Five and what we shall discuss in Part Eight, proves this matter. In addition to that, the exegesis of the verses:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ

This day have I perfected for you your religion... (Qur'an, Surah Maidah 5:3)

And

أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتَى عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ

Lest a soul should say: O woe to me! for what I fell short of my duty to Allah. (Qur'an, Surah Zumar 39:56)

And in the exegesis of other verses, whose collection and classification is difficult or impossible, it is mentioned that – and the same is the case with Fasting, Hajj and other worship acts. Therefore it is prescribed that we should recite Salawat on Muhammad and Aale Muhammad and pray for the reappearance of our Master (as) in the days and nights of the month of Ramadan.

Here I would like to present a tradition that is quoted in the exegesis of the verse:

أَنْ تَقُولَ نَفْسٌ يَا حَسْرَتَى عَلَى مَا فَرَّطْتُ فِي جَنْبِ اللَّهِ

Lest a soul should say: O woe to me! for what I fell short of my duty to Allah.

...through the author's own chain of narrators that Imam Muhammad Baqir (as) said: "We are the Jambullah (sides of Allah) and we are His chosen ones and His Pool. We are the inheritors of the prophets. We are the trustees of (secrets) of Allah, the Mighty and Sublime. We are the proofs of Allah and we are the pillars of faith and we are the foundations of Islam. We are from the mercy of Allah on His creatures. We are those through whom was the beginning and will be the end. And we are the Imams of guidance and we are the lamps of darkness and we are the minarets of guidance.

We are the foremost and we are the ultimate. We are raised standards for the people. One who got attached to us, got the truth and one who left us, was drowned. We are the chiefs with white-forehead. We are the best creatures of Allah and we are the clear and straight path to Allah, the Mighty and Sublime. We are from the bounties of Allah, the Mighty and Sublime on His creatures. And we are the illuminated path and we are the mines of prophethood and the site of placing of prophethood.

We are those to whom come and go the angels. We are lamps for those who take light from us. We are the path of truth for those who follow us. We are the guides to Paradise and we are rope of Islam. We are that bridge, such that one who passed through it would not be surpassed and one who left it was destroyed. And we are the highest peaks and we are those through whom Allah, the Mighty and Sublime sends His mercy and through us sends the rain. And we are those through whom chastisement is warded off from you. Thus one who recognized and understood us and became aware of our rights and accepted our guardianship, is from us and (is heading) to us."[8](#)

Another reason for emphasis on supplication in that condition for His Eminence (aj) becomes clear; it is that as in many traditions it is mentioned: The supplication of every believer is accepted after the obligatory prayer.

These traditions have come in books like Wasailush Shia etc. Therefore it is necessary for the perfect believer to give precedence to his Imam above his own life and his children, and to recite these proven invocations.

- [1.](#) Usool Kafi; Muhammad bin Yaqaob Kulaini; Vol. 2/548
- [2.](#) Man Laa Yahzarul Faqih, Vol. 1, Pg. 327
- [3.](#) Makarimul Akhlaq, Tabarsi, Pg. 331
- [4.](#) Makarimul Akhlaq, Tabarsi, Pg. 284
- [5.](#) Biharul Anwar; Vol. 86, Pg. 7, Falah as-Saail, Pg. 167
- [6.](#) Sharh Arbaeen, Pg. 417
- [7.](#) Jamaalus Saliheen, Taaqeebaat Mushtarika, Manuscript
- [8.](#) Tafseer Al-Burhan; Sayyid Hashim Bahrani; Vol. 4/80

2. After Zuhr Prayer

Among the most accentuated times for invoking the early reappearance of our master, Imam-e-Asr (as) is after Zuhr prayers. According to a tradition from Imam Sadiq (as) quoted in Bihar, Mustadrak and Jamaalus Saliheen, he said: “One who says after the morning and noon prayers,

اللهم صل على محمد وآل محمد وعجل فرجهم

O Allah bless Muhammad and the progeny of Muhammad and hasten their reappearance.

He will not die till he sees the Qaim of Aale Muhammad (S).”^{[1](#)} This tradition was also mentioned in the previous section.

Also proving this matter is that which is mentioned in the Chapter of Salaat in Biharul Anwar, quoting from Falaa As-Saael of Sayyid Ibne Tawoos in which he says: Following in the footsteps of Imam Sadiq (as), after the Zuhr Prayer, we should pray for Imam al-Mahdi (aj), the savior of humanity, who will reappear in the last era as promised by the Messenger of Islam (S) to his nation through authentic traditions.

Thus Abu Muhammad Haroon Danbali narrates from Abu Ali Muhammad bin al- Hasan bin Muhammad bin Jamhur Qummi from his father Muhammad bin Jamhur from Ahmad bin al-Husain Sukkari from Abbaad Ibne Muhammad al-Madayni that he says, “I went to meet Imam Sadiq (as) in Medina. After

finishing his Zuhr prayers, he (as) raised his head towards the sky and said:

أي سامع كل صوت، أي جامع كل فوت، أي بارئ كل نفس بعد الموت، أي باعث، أي وارث، أي سيد السادات
أي إله الالهة، أي جبار الجبابرة، أي مالك الدنيا والآخرة، أي رب الأرباب، أي ملك الملوك أي بطاش، أي ذا
البطش الشديد، أي فعلا لما يريد، أي محصي عدد الأنفاس ونقل الاقدام، أي من السر عنده علانية، أي مبدئ، أي
معيد: أسألك بحقك على خيرتك من خلقك، وبحقهم الذي أوجبت لهم على نفسك أن تصلي على محمد وأهل بيته،
وأن تمن علي الساعة بفكاك رقبتني من النار، وأنجز (لوليك وابن نبيك، الداعي إليك بإذنك، وأمينك في خلقك،
وعينك في عبادك وحجتك على خلقك عليه صلواتك وبركاتك) وعده. اللهم أيده بنصرك، وانصر عبدك، وقو
أصحابه وصبرهم، وافتح لهم من لدنك سلطانا نصيرا، وعجل فرجه، وأمكنه من أعدائك، وأعداء رسولك، يا أرحم
الراحمين.

O He that hears all voices, O He that gathered everything, O He that created the soul after death, O the
causer, O the Inheritor, O master of the masters, O God of gods, O the Mighty over the oppressors, O
the King of this world and the Hereafter, O the Lord of the lords, O the King of the kings, O the vigorous,
O He that attains extreme vigor, O He that does what He wishes, O He that knows the number of
breaths and movement of feet, O He to Whom all secrets are visible, O the starter, O He to Whom
returns everything.

I requested from You for the sake of Your right over the best among Your creatures and for the sake of
their right You made incumbent on Yourself to send blessing on Muhammad and members of his house
and rescue my neck from Hellfire, execute for Your good friends from the descendants of Your Prophet,
the callers to Your course with Your permission, Your trustee among Your creatures, Your eyes among
Your servants, Your proof among Your creatures, may Your peace and blessings be upon him. O Allah,
support him with Your assistance and assist Your servant, empower his companions and grant them
patience. Open for them a protected authority and hasten his relief, let him prevail over Yours and Your
Prophet's enemies, O the Most Merciful of the merciful ones.²

The narrator asked, "May I be sacrificed for you, have you not prayed for yourself?" He (as) replied, "I
have prayed for the light of Aale Muhammad (as), the first of them, and the avenger of their enemies by
the command of Allah..." I (the narrator) said: May I be sacrificed on you, when will he appear? He
replied: When He, in Whose hand is the creation and the affair, wills. I asked: Are there some signs
preceding the reappearance? He replied: Yes, there are a number of signs.

I asked: Like? He replied: Coming out of a flag from the east and a flag from the west and seditions,
such that the people of Zaura³ will be involved in it; advent of a descendant of my uncle, Zaid, in Yemen;
destruction of the Kaaba covering. And Allah does what He likes.

Allamah Majlisi has written in Bihar⁴ quoting from Misbah Shaykh Tusi, Baladul Ameen, Jannatul Amaan
and Al-Ikhtiyar that: Among the emphasized post-prayer recitations after Zuhr Prayer is: ...(the above
supplication).

I say: Even though the chain of narrators of this report may be technically 'weak', but according to the rule of jurisprudence, to take easy the proof of recommended deeds, their result is all right. It is from this aspect that our great scholars, whose names we have mentioned, have relied on these reports.

Nevertheless, in the tradition and supplication quoted above, there are some important points as follows:

One: That it is recommended to pray for the Imam and his reappearance after the Zuhri Prayer.

Two: That it is recommended to raise the hands while paying for His Eminence.

Three: It is recommended to seek the mediation of the Imams (as) and to invoke the Almighty in their names.

Four: It is recommended to praise and glorify the Almighty Allah before we mention our desires.

Five: It is recommended to invoke blessings on Muhammad and Aale Muhammad before we mention our desires.

Six: To purify the heart of sins through Istighfar etc. so that it may be clean of all dirt and be eligible for acceptance of supplications as the request for forgiveness and freedom from Hellfire implies this. As for the seeking of forgiveness in the case of Imams (as) about whom it is proved from texts as well as logic that they were all infallibles, their sayings have already justified the matter and it is not worth mention here.

Seven: The word of 'Wali' as proved from the sayings of the Imams (as), implied the Imam of the Time (as). We have also proved this point in Part Five.

Eight: That it is recommended to pray for the companions of His Eminence (aj).

Nine: That the Imam is always seeing the actions of the people. It is clearly proved by the phrase: 'And Your eyes among Your servants' and other points on this subject have passed in the above discussion.

Ten: Among the titles of Hazrat Hujjat (as) is 'Light of Aale Muhammad'. Muhaqqiq Noori has also mentioned traditions to this effect in his book, Najmus Thaqib.[5](#)

Eleven: That after Amirul Momineen (as), Imam Hasan (as) and Imam Husain (as), and the Imam of the Age is superior to all the Imams. Some traditions also emphasize this point.

Twelve: The fact that the Almighty Allah has postponed the tenure of His Eminence and He has saved him to take revenge His enemies and the enemies of His Messenger. Traditions on this subject reach to the limit of Tawatur (widely related).

Thirteen: The time of the reappearance of Imam Mahdi (aj) is a secret at the exigency of the Almighty Allah. Traditions on this subject also reach to the limit of Tawatur (widely related).

Fourteen: The signs mentioned in this tradition not inevitable signs because Imam Ja'far Sadiq (as) at the end of his discourse has stated: And Allah does what He wills.

- [1.](#) Biharul Anwar; Vol. 86, Pg. 77
- [2.](#) Biharul Anwar; Vol. 86, Pg. 62, Falaah as-Saail, Pg. 170
- [3.](#) It is the Baghdad, sometimes it is also called Rayy
- [4.](#) Biharul Anwar; Vol. 86, Pg. 63
- [5.](#) An-Najmus Thaqib, Pg. 63

3. After Asr Prayer

Among the times that are greatly emphasized, is after Asr prayers. Its proof is the quotation found in the book, Falaah al-Saael, by Sayyid Ali Ibne Tawoos (a.r.). He writes, "Among the important duties after the Asr prayers is to follow Imam Musa al-Kazim (as) in his invocation for our master, Hazrat Mahdi (aj), as narrated by Muhammad Ibne Bushair al-Azdi, from Ahmad Ibne Umar al-Katib, from al-Hasan Ibne Muhammad Ibne Jamhoo al-Amami, from his father Muhammad Ibne Jamhoo, from Yahya Ibne Fadl al-Naufali, who said, "I went to meet Abul Hasan Musa Ibne Ja'far (as) at Baghdad. When he finished his Asr prayers, he raised his hands to the heavens, and I heard him say:

أنت الله لا إله إلا أنت، الأول والآخر، والظاهر والباطن، وأنت الله لا إله إلا أنت إليك زيادة الأشياء ونقصانها، وأنت الله لا إله إلا أنت، خلقت خلقك بغير معونة من غيرك، ولا حاجة إليهم وأنت الله لا إله إلا أنت، منك المشية، واليك البداء أنت الله لا إله إلا أنت، قبل القبل، وخالق القبل وأنت الله لا إله إلا أنت، بعد البعد، وخالق البعد أنت الله لا إله إلا أنت، تمحو ما تشاء، وتثبت، وعندك أم الكتاب. أنت الله لا إله إلا أنت، غاية كل شيء ووارثه، أنت الله لا إله إلا أنت، لا يعزب عنك الدقيق، ولا الجليل أنت الله لا إله إلا أنت، لا تخفى عليك اللغات ولا تتشابه عليك الأصوات كل يوم أنت في شأن، لا يشغلك شأن عن شأن، عالم الغيب وأخفى، ديان يوم الدين، مدبر الأمور، باعث من في القبور، محيي العظام وهي رميم. أسألك باسمك المكنون المخزون الحي القيوم، الذي لا يخيب من سألك به. أسألك أن تصلي على محمد وآله وأن تعجل فرج المنتقم من أعدائك، وأنجز له ما وعدته يا ذا الجلال والإكرام

You are God, there is no other deity except you, the first and the last, the apparent, the inward. You are God; there is no other deity except You; the increase and decrease of all things. You are God; there is no other deity except You. You create the creations without a helping hand from other than You, and You are not in need of them. You are God; there is no other deity except You, all wishes from You and unto You all the initiation. You are God, there is no other deity except You, before the previous and the creator of the previous.

You are God; there is no other deity except You, after the creator of afterward. You are God; there is no other deity except You, there is no language hidden from You and voices are not similar to You. Everyday You are at Your duty and a duty does not distract You from another, the Knower of all hidden

and concealed things, the owner of Religion, the director of all things, He Who raises those in the graves, He Who gave life to bones after they had decayed.

I request from You by Your hidden name, the Eternal, the Everlasting, Who does not disappoint whoever calls Him by His name, to send blessings on Muhammad and his family and hasten the reappearance of Your revenger from Your enemies and execute for him all You have promised him, O possessor of Magnificence and Honor.

The narrator says: I asked: Whom are you praying for? He (as) replied: “It was for al-Mahdi of the progeny of Muhammad.” Then he (as) said: May my father be sacrificed on one with a broad stomach, connected brows, energetic legs, broad shoulders, wheat complexion with yellowness due to staying awake in the nights for worship; may my father be sacrificed on one who is uncaring of every critic for the sake of religion, the lamp of the darkness; may my father be sacrificed on one who will rise up by the command of Allah.

I asked: When will he reappear? He replied: When you see soldiers in Anbar at the banks of Euphrates and Tigris, and the arch of Kufa is destroyed, and some houses of Kufa are burnt down, thus when you see them, Allah will do what He wants, nothing can stop what Allah wants, and no order makes him delay.¹

¹. Falah as-Saail, Pg. 199

4. After Morning Prayer

Among the times emphasized for praying for the reappearance, is after Dawn prayers. Its evidence lies in the continuation of the importance discussed for the Zuhr prayers, as narrated by Allamah Majlisi (a.r.) in his book, Al- Miqyaas. Concerning the post-dawn prayer rituals, he writes, “After completing the Dawn prayers, before you speak any word, recite a hundred times:

اللهم إني أسألك، ولم يسأل مثلك، أنت موضع مسألة السائلين، ومنتهى رغبة الراغبين، ادعوك ولم يدع مثلك وأرغب إليك، ولم يرغب إلى مثلك، أنت مجيب دعوة المضطرين، وأرحم الراحمين. أسألك بأفضل المسائل وأنجحها، وأعظمها، يا الله، يا رحمن، يا رحيم، وبأسمائك الحسنى، وأمثالك العليا، ونعمك التي لا تحصى وبأكرم اسمائك عليك، وأحبها إليك، وأقربها منك وسيلة، وأشرفها عندك منزلة، واجزلها لديك ثوابا وأسرعها في الأمور اجابة. وباسمك المكنون الأكبر الأعز الأجل الأعظم الأكرم، الذي تحبه وتهواه وترضى به عمن دعاك به فاستجبت له دعاءه، وحق عليك أن لا تحرم سائلك، ولا تردده. وبكل اسم هو لك في التوراة والإنجيل والزبور والقرآن العظيم وبكل اسم دعاك به حملة عرشك وملائكتك وأنبياءك، ورسلك، وأهل طاعتك من خلقك، أن تصلي على محمد وآل محمد، وأن تعجل فرج وليك، وابن وليك، وتعجل خزي أعدائه.

O Allah, I beg You that which was not asked from Your type, You are in the position to answer the needier and extreme desire of those who desires, I call You, the call that was not made to Your type, I desire from You the desire that was not made to Your type, You answer the call of the compelled ones and the most merciful of the merciful ones. I request from You the best, the tremendous and most successful issue, O Allah, the Beneficent, the Merciful, and by the sake of Your beautiful names and exaltedness of Yourself and Your uncountable favors and by the Most honored names to You which You love most and which are most closer to You, whose rank is more exalted before You and morerecompensed before You that hasten the acceptance of request, for the sake of Your great hidden name that is honored, mighty and more splendid. The name You love which pleases You if You are called with it.

Thus You answer the call; it is Your responsibility not to prohibit or reject those that request You. For the sake of Your name mentioned in Torah, Injil and Zaboor and in the glorious Qur'an, and for the sake of Your name called by the angels and the bearers of Your Throne, Your apostles and the messengers and those obedient servants among Your creatures, so send Your blessing on Muhammad and on the family of Muhammad and hasten the relief of Your Wali the son of Your Wali and quicken the humiliation of his enemies.

5. After Every Two Rakats Of Namaz-E-Shab

That is which proves this point, is the fact mentioned especially in supplications our scholars have quoted in their authentic books and some of them have quoted this supplication among the recitations that are supposed to be recited after every two units of Midnight Prayer. The supplication is:

وتجعلنا من أصحابه وأنصاره وترزقنا به رجاءنا وتستجيب به دعاءنا

And make us among his companions and helpers and grant us all our hopes through him; and accept our prayers.

I say: In Jamal-us-Saliheen, the above supplication has following additional words: "And include us among his companions and his helpers; and give us our Rajat (return after death) through him and accept our supplication through him."

6. In Qunoot Of Prayers

Proving this matter are supplications of the Holy Imams (as) for an early reappearance in a number Qunoot supplications that are related from them. Some of them are:

One: The venerable Sayyid, Ali bin Tawoos, in his book, *Muhajjud Daawaat*, under a lengthy narration, has narrated from Imam Zainul Abideen (as):

اللهم إن جبلة البشرية وطباع الانسانية، وما جرت عليه تركيبات النفسية، وانعقدت به عقود النشأة تعجز عن حمل وارادات الأقضية إلا ما وفقت له أهل الاصطفاء، وأعنت عليه ذوي الاجتباء. اللهم وإن القلوب في قبضتك، والمشئنة لك في ملكتك وقد تعلم أي رب ما الرغبة إليك في كشفه واقعة لأوقاتها بقدرتك واقفة بحدك من إرادتك، وإنني لأعلم أن لك دار جزاء من الخير والشر، مثوبة وعقوبة، وأن لك يوما تأخذ فيه بالحق وأن أناتك أشبه الأشياء بكرمك وأليقها بما وصفت به نفسك في عطفك وترؤفك وأنت بالمرصاد لكل ظالم في وخيم عقابه، وسوء مثواه. اللهم وانك قد أوسعت خلقك رحمة وحلما، وقد بدلت أحكامك، وغيّرت سنن نبيك (صلى الله عليه وآله) وتمرد الظالمون على خلصائك واستباحوا حريمك وركبوا مراكب الاستمرار على الجرأة عليك. اللهم فبادرهم بقواصف سخطك، وعواصف تنكيلاتك واجتثاث غضبك، وطهر البلاد منهم، واعف عنها آثارهم واحطط من قاعاتها ومظانها منارهم واصطلمهم ببوارك حتى لا تبقي منهم دعامة لناجم ولا علما لآم، ولا مناصا لقاصد ولا رائدا لمرتاد. اللهم امح آثارهم، واطمس على أموالهم وديارهم وامحق أعقابهم وافكك اصلاهم وعجل إلى عذابك السرمد انقلابهم وأقم للحق مناصبه واقدهم للرشاد زناده وأثر للتأثر مثيره. وأيد بالعون مرتاده، ووفر من النصر زاده حتى يعود الحق بجذته وينير معالم مقاصده، ويسلكه أهله حق سلوكه إنك على كل شيء قدير.

O, great Allah; in honesty the creation of humans, human's personality, and whatever that its running on its soul, and whatever that is combined in it, with creation of man, is unable to handle the destiny and orders, except whatever You have allowed for the one in that class, and have helped those people with permission. O, great Allah, truthfully, every heart is in Your powerful hand, and requests are for You in Your kingdom, in reality, Oh my Lord and Master, You know every requests toward You in removing whatever happening, their time is unmovable with Your power, because of Your decision and Your wish. I know that the hall of rewards is Yours, for either good or bad, either to praise or to punish. In addition, the day that You will judge with justice and fairness is Yours.

Moreover, I know for sure that Your patience is just like Your generosity, and it is the closest to what You described Yourself in Your kindness and love. You are watching the oppressors and unfair person, know their places, and position in the other world. O, great Allah, in truth You have given life, food, and wealth to Your creatures because You are patience and merciful. But, the oppressors unfairly have changed Your orders, the path of Your profits have been altered, the unfair and oppressor disobeyed You and attacked Your friends, changed what You forbidden to do to deeds that are acceptable and good, and they rode against Your orders and arrogantly challenged your institution.

O, my great Allah, send them Your wrath and condemnation including your extreme punishments and hardships quickly, destroy them totally, completely, clean up the towns and cities from their existence, and remove their signs and beings from cities and towns, turn their habitats upside down and deny light in their homes. Destroy them with a destruction that there will be none of them left for anyone to find, no sign of them for anyone to search, no place for them to hide or take refuge, and no one to want them.

O, Allah, pulverize them and their existence, break and destroy their wealth, homes, and habitats, crush their children, separate the disks of their spines in their back, and rush them toward Your everlasting hardship and punishment in hell. Replace their leaders with the Shia Imam and replace them with just and fair Shia people in their place. Light the way for the fire of the truth, bring about the ones who are looking for justice and revenge of the Imam's blood.

Strengthen the seeker of justice and fairness with Your Might, and increase their strength with Your Power and Help. So that justice and fairness is returned to its rightful path, and the path of justice and fairness is clear for seekers of justice and fairness, so it will be safe for them to step in that path. It is the truth that You are able and have the Power to do anything. [1](#)

I say: One who searches with an illuminated mind, the sayings of the Purified Imams (as) it is clear that this Dua is regarding our unseen Master (as). His Eminence, Mahdi (aj). It is a request in the court of Almighty to ease his reappearance. Other contexts are also present in it that trusted people can recognize.

If it is said: Perhaps the statement, 'Send the potential revenger' implies Mukhtar. I will say: Without any doubt, it implies His Eminence, the master of the Time. Supplications and traditions narrated from him in Qunoot Duas also prove this.

Two: It is the Qunoot related from Imam Muhammad Baqir (as) as follows:

يا من يعلم هواجس السرائر ومكامن الضمائر وحقائق الخواطر، يا من هو لكل غيب حاضر، ولكل منسى زاهر، وعلى كل شيء قادر وإلى الكل ناظر، بعد المهل وقرب الأجل وضعف العمل وأراب الأمل، وآن المنتقل وأنت يا الله الآخر كما أنت الأول، مبدئ ما أنشأت، ومصيرهم إلى البلى ومقلدهم اعمالهم ومحملها ظهورهم إلى وقت نشورهم من بعثة قبورهم، عند نفخة الصور، وانشقاق السماء بالنور، والخروج بالمنشر إلى ساحة المحشر، لا ترد إليهم أبصارهم وافئدتهم هواء، متراطمين في غمة ما اسلفوا، ومطالبين بما احتقبوا ومحاسبين هناك على ما ارتكبوا. الصحاف على الأعناق منشورة والاوزار على الظهور مأزورة، لا انفكك ولا مناص ولا محيص عن القصاص قد أفحمتهم الحجة، وحلوا في حيرة المحجة، همسوا الضجة معدول بهم عن المحجة إلا من سبقت له من الله الحسنى، فنجا من هول المشهد وعظيم المورد، ولم يكن ممن في الدنيا تمرد، ولا على أولياء الله تعند، ولهم استعبد وعنهم بحقوقهم تفرد. اللهم فإن القلوب قد بلغت الحناجر والنفوس قد علت التراقي، والأعمار قد نفذت بالانتظار لا عن نقص استبصار، ولا عن اتهام مقدار، ولكن لما تعاني من ركوب معاصيك والخلاف عليك في أوامرك ونواهيك والتلعب بأوليائك، ومظاهرة أعدائك. اللهم فقرب ما قد قرب، وأورد ما قد دنا، وحقق ظنون الموقنين، وبلغ المؤمنين تأميلهم، من اقامة حقك ونصر دينك واظهار حجتك، والانتقام من أعدائك.

O One Who know what passes in the hearts of all, and what is hidden in the insides of all, and what is concealed in remembrance. O One Who witnesses and sees every concealed thing, and remembers everything that is forgotten, and is powerful over everything and the One Who sees everything. Moderateness is remote, and death is near, and action is weak, and hopes have ended, and time transfer has come.

And You, O Allah, are the last; You are the first. Whatever You have initiated, you bring to a close. And You created the creatures subject to wear and tear; and You leave Your work to Your discretion, and You bear the responsibility that you have. Till the time, they shall be raised from their graves when the bugle is blown and the sky is rent asunder with light and the coming out with dispersion to the field of gathering. While their eyes will be wide open and their hearts worried. They would be regretting their past deeds and asking forgiveness for the load of sins they bear. It is at that time, when they will have to account of what they have done; their passes hanging from their necks.

And a serious disobedience making their backs collapse. Neither they separate from it nor is there way of escape or a way out from the punishment. Indeed, the proofs would have closed their lips. And wandering on the way, and the hidden cry, and remaining far away from the path, but that the foremost goodness should reach him. So that he may be released from the horror of the situation and also that he should not have done any disobedience in the world and with the Awliya of Allah he should not have any grudge and not have distanced from them. And not taken their rights to be from them.

O Allah, indeed, the hearts have reached to the mouths and the life is at the lips. And the lives have ended in awaiting. And this is neither due to the defect of view; nor blaming the destiny, rather it is due to the sins that we have committed and the opposition to You in commands and prohibitions. And the winning of Your friends and the defeat of Your enemies. O Allah, make nearer what has come near and make us reach what is near and make our hopes realized and make the aspirations of believers true; and help Your religion. And make Your proof evident and take revenge from Your enemies making it fruitful.²

Three: Qunoot of His Eminence, Abu Ja'far Muhammad bin Ali Jawad (as) in the mentioned tradition is as follows:

منائحك متتابعة، وأياديك متوالية، ونعمك سابعة، وشكرنا قصير، وحمدنا يسير، وانت بالتعطف على من اعترف جدير. اللهم وقد غص أهل الحق بالريق، وارتبك أهل الصدق في المضيق. وأنت اللهم بعبادك وذوي الرغبة إليك شفيق، وباجابة دعائهم وتعجيل الفرج عنهم حقيق. اللهم فصل على محمد وآل محمد وبادرنا منك بالعون الذي لا خذلان بعده والنصر الذي لا باطل يتأكده وأتح لنا من لدنك متاحا يأمن فيه وليك، ويخيب فيه عدوك، وتقام فيه معالملك، وتظهر فيه أوامرك، وتنكف فيه عوادي عداتك. اللهم بادرنا منك بدار الرحمة وبادر أعداءك من بأسك بدار النعمة. اللهم أعنا وأغننا، وارفع نعمتك عنا، وأحلها بالقوم الظالمين.

Your regard, one after another, and continuous blessings and all bounties are complete and my

thankfulness is little and my praise is short and You are more appropriate to be kind to one who has submitted. O Allah, the necks of the people of truth are tied up, and the people of rightfulness are in dire straits for You. And You are, O Allah, living and kind to the people. And You accept their supplications soon, of whom the early reappearance is most deserving.

O Allah, then bless Muhammad and the progeny of Muhammad and send us help at the soonest, such that there is no degradation after that. And give us such help that no falsehood can mar it. And from Your side, give us such relief that Your Wali remains in safety and Your enemies are hopeless. And that Your matters are established. And that Your commands are revealed in that time. And in which Your enemies give up Your enmity.

O Allah, give us through the abode of mercy and give Your enemies through the abode of chastisement. O Allah, help us and hear our cry. And remove Your punishment from us and send it to the unjust people.³

I say: That which proves that the above supplication is regarding an early reappearance of the Imam of the Time (as) is that the circumstances mentioned therein cannot come into being except in the reappearance of His Eminence as mentioned in some traditional reports clearly. Indeed, during the rule of His Eminence, Taqayyah will be abrogated and the sincere devotees of Allah will live in peace and security. While the enemies of God will despair. The teachings of divine faith will be enlivened and its commands will become known to all.

Four: Another Qunoot is narrated from the same Imam in this tradition and it is regarding supplication for the awaiter of the Imam's reappearance, his followers and those who supplicate for the Imam. The Qunoot is as follows:

اللهم أنت الأول بلا أولية معدودة، والآخر بلا آخرية محدودة أنشأتنا لا لعلنا اقتساراً، واخترعتنا لا لحاجة اقتداراً
وابتدعنا بحكمتك اختياراً وبلوتنا بأمرك ونهيك اختباراً وأيدتنا بالآلات، ومنحتنا بالأدوات وكلفتنا الطاقة،
وجشمتنا الطاعة فأمرت تخييراً ونهيت تحذيراً وخولت كثيراً وسألت يسيراً فعصي أمرك فحلمت وجهل قدرك
فتكرمت فأنت رب العزة والبهاء والعظمة والكبرياء، والاحسان والنعماء والمن والآلاء والمنح والعطاء، والانجاز
والوفاء، لا تحيط القلوب لك بكنهه، ولا تدرك الاوهام لك صفة، ولا يشبهك شئ من خلقك، ولا يمثل بك شئ من
صنيعتك تباركت أن تحس أو تمس أو تدرك الحواس الخمس وأنى يدرك مخلوق خالقه! وتعاليت يا الهي عما
يقول الظالمون علواً كبيراً. اللهم أدل لأوليائك من أعدائك الظالمين، الباغين الناكثين، القاسطين المارقين الذين
أظلموا عبادك، وحرفوا كتابك، وبدلوا احكامك وجحدوا حقك وجلسوا مجالس أوليائك جرأة منهم عليك وظلما منهم
لأهل بيت نبيك، عليهم سلامك، وصلواتك، ورحمتك، وبركاتك، فضلوا، واضلوا خلقك وهتكوا حجاب سترك عن
عبادك، واتخذوا مالك دولا، وعبادك خولا، وتركوا اللهم عالم ارضك في بكاء عمياء ظلما مدلهمة، فأعينهم
مفتوحة، وقلوبهم عمية، ولم يبق لهم اللهم عليك من حجة لقد حذرت اللهم عذابك وبينت نكالك، ووعدت المطيعين
احسانك، وقدمت إليهم بالنذر، فأمنت طائفة. فأيد اللهم الذين آمنوا على عدوك، وعدو أوليائك فأصبحوا ظاهرين
والى الحق داعين وللامام المنتظر القائم بالقسط تابعين وجدد اللهم على أعدائك وأعدائهم نارك وعذابك الذي لا
تدفعه عن القوم الظالمين. اللهم صل على محمد وآل محمد، وقو ضعف المخلصين لك بالمحبة المشايعين لنا

بالموالة، المتبعين لنا بالتصديق والعمل، الموازين لنا بالمواساة فينا، المحيين ذكرنا عند اجتماعهم. وشد اللهم ركنهم وسدد اللهم دينهم الذي ارتضيته لهم، وأتمم عليهم نعمتك وخلصهم، واستخلصهم، وسد اللهم فقرهم، والمم اللهم شعث فاقتهم واغفر اللهم ذنوبهم، وخطاياهم ولا تزغ قلوبهم بعد إذ هديتهم، ولا تخلصهم يا رب بمعصيتهم، واحفظ لهم ما منحتهم من الطهارة بولاية أوليائك والبراءة من أعدائك، إنك سميع مجيب. و صل اللهم على محمد و آله الطاهرين.

O Allah, You are the first whose firstness is not a numbered one (the return of everything is to You only) and Your lastness is not limited. You created us not for that it should be a cause, without there being any control for us; and You created us not because of some need. You showed Your power and with Your wisdom You brought us into being as free beings. And tested us by laying down Your commands and prohibitions. And You made Your explanations guide us. And You gave us mediums and gave us duties compatible with our capability. And You gave us the capability to obey Your orders.

Then You gave us the choice to obey You and warned us against Your prohibitions. And You gave us numerous bounties and asked for a little worship; when the commands became complicated, You maintained forbearance and Your value remained unknown and You showed greatness. Thus, You are the Lord of power and majesty, and honor and greatness, and favor and bounties, and kindness and good and fulfillment of promises; and the hearts cannot encompass You and thoughts cannot understand Your qualities. And nothing that You have created can be compared to You.

And nothing that You have created is like You. You are above that You can be sensed through the five senses and when it is that the creatures can understand the Creator? And my God, You are much higher than what the oppressors say. O Allah, help Your friends against the pledge-breaking enemies, as they misguide Your servants and alter Your Book and change Your laws and deny Your right; who dare to occupy the place of Your friends and oppress the Ahle Bayt of Your Prophet, peace and blessings be on them. Then they deviate Your creatures and tear open the veil of Your secrecy from Your servants.

O Allah, they usurp Your wealth and make people slaves. O Allah, release Your earth from darkness and blindness. Their eyes and hearts are blind. And O Allah, don't leave any of Your arguments incomplete from them. O Allah, You have warned about Your punishment and informed them about the final consequences. And You have promised rewards for the doers of good. And You sent warners to them; thus some of them brought faith. O Allah, help the believers against Your enemies and the enemies of Your friends, till it is clear and they invite to truth. Give victory to the awaited Imam who will establish justice and equity. And O Allah, punish them with Your fire and Your chastisement reserved for You and their enemies.

O Allah, bless Muhammad and the progeny of Muhammad and give strength to the weakness of those who follow Your Awliya. O Allah, make Your pillars strong. Make them firm on the religion You have chosen for them. Completed the favor on them. And save them from the enemies and choose them for

Yourself.

O Allah, end their poverty. O Allah, remove their neediness. O Allah, forgive their sins and condone their mistakes. And after You have guided them, do not turn their hearts. And O Allah, do not leave them to disobedience and You purify what have given them through the love of Your Awliya and from aloofness of their enemies. You are the one who answers the prayers. And may Allah bless Muhammad and his purified and chaste progeny.⁴

Five: The Qunoot of our master, Abul Hasan Ali bin Muhammad Imam Hadi (as) is also mentioned in that tradition as follows:

يا من تفرد بالربوبية وتوحد بالوحدانية، يا من أضاء باسمه النهار، واشرقت به الأنوار، واظلم بأمره حندس الليل وهطل بغيثه وأبل السيل، يا من دعاه المضطرون فأجابهم ولجأ إليه الخائفون فأمنهم وعبدته الطائعون فشكرهم، وحمده الشاكرون فأثابهم، ما أجل شأنك وأعلى سلطانك، وانفذ احكامك. أنت الخالق بغير تكلف والقاضي بغير تحيف، حجتك البالغة، وكلمتك الدامغة، بك اعتصمت وتعوذت من نفثات العنيدة، ورصدات الملحدة، الذين ألدوا في اسمائك ورصدوا المكاره لأوليائك واعانوا على قتل انبيائك واصفيائك وقصدوا لاطفاء نورك بإذاعة سر، وكذبوا رسلك، وصدوا عن آياتك، واتخذوا من دونك ودون رسولك ودون المؤمنين وليجة رغبة عنك وعبدوا طواغيتهم وجوابيتهم بدلا منك، فمكنت على أوليائك بعظيم نعمائك وجدت عليهم بكريم آلئك واتممت لهم ما أوليتهم بحسن جزائك حفظا لهم من معاندة الرسل، وضلال السبل وصدقت لهم بالعهد ألسنة الاجابة، وخشعت لك بالعهود قلوب الانابة. أسألك اللهم باسمك الذي خشعت له السموات والأرض، وأحييت به موات الاشياء وامت به جميع الاحياء وجمعت به كل متفرق، وفترقت به كل مجتمع، واتممت به الكلمات، وأريت به كبرى الآيات، وتبت به على التوابين واخسرت به عمل المفسدين فجعلت عملهم هباء منثورا، وتبرتهم تنبيها أن تصلي على محمد وآل محمد وأن تجعل شيعتي من الذين حملوا فصدقوا، واستنطقوا فناطقوا آمنين مأمونين. اللهم إني أسألك لهم توفير أهل الهدى، واعمال أهل اليقين، ومناصحة أهل التوبة، وعزم أهل الصبر، وتقية أهل الورع، وكتمان الصديقين حتى يخافوك اللهم مخافة تحجزهم عن معاصيك، وحتى يعملوا بطاعتك لينالوا كرامتك وحتى يناصروك حتى يخلصوا لك النصيحة في التوبة حبا لك، فتوجب لهم محبتك التي أوجبتها للتوابين وحتى يتوكلوا عليك في أمورهم كلها حسن ظن بك، وحتى يفوضوا إليك أمورهم ثقة بك. اللهم لا تنال طاعتك إلا بتوفيقك، ولا تنال درجة من درجات الخير إلا بك، اللهم يا مالك يوم الدين، العالم بخفايا صدور العالمين طهر الأرض من نجس أهل الشرك، وأخرس الخراصين عن تقولهم على رسولك الافك، اللهم اقصم الجبارين، وأبر المغيرين، وأبد الافاكين الذين إذا تتلى عليهم آيات الرحمن قالوا أساطير الأولين، وأنجز لي وعدك إنك لا تخلف الميعاد، وعجل فرج كل طالب مرتاد بك إنك لبالمرصاد للعباد. واعوذ بك من كل لبس ملبوس، ومن كل قلب عن معرفتك محبوبس ومن كل نفس تكفر إذا أصابها بؤس ومن واصف عدل عمله عن العدل معكوس، ومن طالب للحق وهو عن صفات الحق منكوس، ومن مكتسب إثم بإثمه مركوس(8) ومن وجه عند تتابع النعم عليه عبوس أعوذ بك من ذلك كله ومن نظيره، وأشكاله، واشباهه، وأمثاله إنك علي عليم حكيم

O One Who is unique in His lordship, and only One in His oneness. O one through whose name the day becomes bright and the lights get luminescence. Through whose command the night becomes dark and the rain descends. O one Who is called by the helpless and accepts their prayers. And in whom the fearing ones take refuge. Then He takes them into security. And whom the obedient worship and then

He rewards them. And the thankful ones thank Him and He gives them recompense. What great majesty and lofty power and dominant commands You have! You are the creator without an obligation and the judge without injustice. Your proof is complete and Your word is decisive. I seek Your refuge from the blowings of the vicious and the ambush of the apostates.

Those who have apostized from Your names and who lie in wait to harm Your friends and those who cooperate with each other in eliminating Your prophets and chosen ones. And those who want to put out Your secret light. Those who reject Your prophets and ignore Your signs and those who chose for themselves other than You, Your prophets and other than believers. And instead of worshipping You they worship them in order to disobey You and rebel against You.

Therefore send Your great bounties on Your Awliya and gift them with Your mighty rewards. And complete what You have given them so that they be protected against the opposition of Your prophets and from deviation. And that their answering tongue accepts the truth of Your covenant. And their attentive hearts accept humbly what the destiny is.

O Allah, I call You by the names to which the sky and the earth humble, through whom You enlivened the dead things and will give death to all the living. With which You brought together all dispersion and dispersed all that was together. And with whom You completed the words and showed the great signs, with which You turned to those who repent and destroy the corrupt acts. And made their acts spread like dust and destroyed them. [I call by the names] so that You bless Muhammad and the progeny of Muhammad and make my Shias of those who when they have taken up a responsibility, they first testify it and then speak up after being assured and certain.

O Allah, I pray You give Taufeeq to the people of guidance, acts to the people of certainty, sincerity to the people of repentance, aim to the patient ones, Taqayyah to the people of abstemiousness, piety and secrecy to the truthful ones. That You make them so fearful to keep away from sins; so that they may act on Your obedience; so that they may earn a respectable place. And till the time they are truly fearful of You and Your path.

That they perform the most sincere repentance for the sake of Your love. Thus you make their love incumbent for You; the love which you have reserved for those who repent. So that they rely on You in all their affairs and leave all their dignities to You. O Allah, O master of Judgment Day, Knower of what is in the hearts of the people of the worlds. Clean up the earth from polytheists, and eliminate the liars who allege against Your prophets.

O Allah, destroy the oppressors, and eliminate the lie- forgers, and kill the allegation makers, who when the verses of the Beneficent God are recited to them say: "This is nothing but the stories of the ancients." Fulfill for me Your promise, indeed You don't go back on Your word, and hasten the relief (Faraj) of all those who want it. As You are in ambush for the people.

I seek Your refuge from every doubt that disguise the reality, from every heart that is closed from Your

recognition, and from the souls which when fall into hardships, turns to infidelity, and from all who advocate justice but act against it, and from the demanders of a right which is far from being described as a right, and those sinners whose every sin is overturned, and from the faces that frown when they are given bounties. I seek Your refuge from all these and their likes and equals. Indeed, You are the Knowing and the Wise.

Six: The Qunoot of our master, Abu Muhammad Imam Hasan Askari (as) is also mentioned in the same tradition; and Shaykh Tusi has quoted it among the recommended recitations in the Qunoot of Namaz-e-Witr, but there is nothing in the supplication which may restrict the time of its recitation. Sayyid Ibne Tawoos says in Muhajjud Daawaat, “And he (as) has mentioned this Dua in his Qunoot and directed the people of Qom to recite it, when they complained about Musa bin Baghi.” We shall present that Qunoot in the next section, Insha Allah.

Seven: The Qunoot of our beloved master, His Eminence, that is mentioned in the same tradition is as follows:

اللهم صل على محمد وآل محمد، وأكرم أوليائك بانجاز وعدك، وبلغهم درك ما يأملونه من نصرك واكفف عنهم بأس من نصب الخلاف عليك، وتمرد بمنعك على ركوب مخالفتك، واستعان برفدك على قل حدك، وقصد لكيدك بأيدك، ووسعته حلما لتأخذه على جهرة أو تستأصله على غرة فإنك اللهم قلت وقولك الحق* (حتى إذا أخذت الأرض زخرفها وازينت)* الآية. وقلت: * (فلما آسفونا انتقمنا منهم)* وأن الغاية عندنا قد تناهت، وإنا لغضبك غاضبون، وعلى نصر الحق متغاضبون، وعلى ورود أمرك مشتاقون ولانجاز وعدك مرتقبون، ولحلول وعيدك باعدائك متوقعون. اللهم فأذن بذلك وافتح طرقاته، وسهل خروجه، ووطئ مسالكه، وأشرع شرائعه وأيد جنوده وأعوأه، وبادر بأسك القوم الظالمين، وابسط سيف نقمتك على أعدائك المعاندين وخذ بالثار إنك جواد مكار.

O Allah! Bless Muhammad and the family of Muhammad. Honor all Your good friends by fulfilling Your promise and let them perceive their hope in Your assistance and prevent them from the agony of those who put up controversy on You and revolted against Your prohibition by going against You. He used Your favor to vanquish Your bounds and he intended to deceive You with Your hands, he is fully aware that You can publicly hold him responsible and to eradicate him based on Your superiority.

O Allah, You said and You have said the truth {The parable of the life of this world is that of water which We send down from the sky. It mingles with the earth's vegetation from which humans and cattle eat. When the earth puts on its luster and is adorned, and, its inhabitants think they have power over it, Our edict comes to it, by night or day, whereat We turn it into a mown field, as if it did not flourish the day before.

Thus we do elaborate the signs for a people who reflect}. And You said: { So when they roused Our wrath, We took vengeance on them} Verily our aim has come to an end, and Your annoyance is our annoyance, we are illiberal in helping the fact, we are eager for the coming of your command, we are anticipating to implement Your promise and we are expecting the advent of Your threat to Your enemies.

O Allah, permit that and open his ways and make his reappearance at ease and pave his path, commence his legitimate course and assist him with his helper and soldiers and initiate Your affliction to the group of oppressors and spread the sword of Your wrath against Your enemies in taking revenge, verily You are artful and openhanded.

Eight: Another Qunoot from the same Imam is mentioned in this tradition as follows:

اللهم مالك الملك، تؤتي الملك من تشاء، وتنزع الملك ممن تشاء وتعز من تشاء وتذل من تشاء بيدك الخير انك على كل شئ قدير، يا ماجد يا جواد، يا ذا الجلال والاكرام، يا بطاش يا ذا البطش الشديد، يا فعلا لما يريد، يا ذا القوة المتين، يا رؤوف يا رحيم، يا لطيف يا حي حين لا حي. أسألك باسمك المخزون المكنون الحي القيوم، الذي استأثرت به في علم الغيب عندك، لم تطلع عليه أحدا من خلقك. وأسألك باسمك الذي تصور به خلقك في الأرحام كيف تشاء، وبه تسوق إليهم ارزاقهم في أطباق الظلمات، من بين العروق والعظام. وأسألك باسمك الذي ألفت به بين قلوب أوليائك وبه ألفت بين الثلج والنار لا هذا يذيب هذا، ولا هذا يطفئ هذا. وأسألك باسمك الذي كنت به طعم المياه، وأسألك باسمك الذي أجريت به الماء في عروق النبات بين أطباق الثرى، وسقت الماء إلى عروق الأشجار بين الصخرة الصماء. وأسألك باسمك الذي كنت به طعم الثمار وألوانها، وأسألك باسمك الذي به تبدئ وتعيد. وأسألك باسمك الفرد الواحد، المتفرد بالوحدانية، المتوحد بالصمدانية وأسألك باسمك الذي فجرت به الماء من الصخرة الصماء، وسقته من حيث شئت. وأسألك باسمك الذي خلقت به خلقك، ورزقتهم كيف شئت، وكيف تشاء يا من لا تغيره الأيام والليالي، ادعوك بما دعاك به نوح حين ناداك، فأنجيته ومن معه وأهلك قومه. وادعوك بما دعاك به إبراهيم خليلك حين ناداك، فأنجيته، وجعلت عليه النار بردا وسلاما. وادعوك بما دعاك به موسى كليمك حين ناداك ففرقت له البحر، فأنجيته وبني اسرائيل، وأغرقت فرعون وقومه في اليم. وادعوك بما دعاك به عيسى روحك حين ناداك فنجيته من أعدائه وإليك رفعته. وادعوك بما دعاك به حبيبك وصفيك ونبيك محمد (صلى الله عليه وآله) فاستجبت له، ومن الأحزاب نجيته، وعلى أعدائك نصرته. وأسألك باسمك الذي إذا دعيت به اجبت، يا من له الخلق والأمر، يا من احاط بكل شئ علما وأحصى كل شئ عددا. يا من لا تغيره الأيام والليالي ولا تتشابه عليه الاصوات، ولا تخفى عليه اللغات ولا يبرمه الحاح الملحين أسألك أن تصلي على محمد وآل محمد، خيرتك من خلقك فصل عليهم بأفضل صلواتك وصل على جميع النبيين والمرسلين، الذين بلغوا عنك الهدى وعقدوا لك المواثيق بالطاعة، فصل على عبادك الصالحين. يا من لا يخلف الميعاد، أنجز لي ما وعدتني، واجمع لي أصحابي، وصبرهم وانصرهم على أعدائك وأعداء رسولك ولا تخيب دعائي فأني عبدك، ابن عبدك، ابن امتك، اسير بين يديك. سيدي أنت الذي مننت علي بهذا المقام، وتفضلت به علي دون كثير من خلقك، أسألك أن تصلي على محمد وآل محمد، وأن تنجز لي ما وعدتني، إنك أنت الصادق، لا تخلف الميعاد، وأنت على كل شئ قدير.

O Allah, the proprietor of the supreme authority, You gave the reign to whom You wishes and take of reign from whom You wishes, You honor whomever You like and dishonor whomever You like, You are the possessor of all goods; verily You have power over everything; O the glorious, O the Bountiful, O He who possess Majesty and the bestowal of honor, O the Courageous, O He who possess severe courage, O He who acts according to His wishes, O He who possesses firm strength, O The compassionate, O The Merciful, O The Most Kind, O He who exists when there is no any existence.

O Allah! I request from You, by Your concealed and deposited Names, the self existent, the Eternal, by the concealed knowledge with You, You make impact that none of Our creatures are aware of. I also

request from You by Your Name by which You shaped Your creature in the womb how You wish, by Your Name You convey their provision in the darkness of the layers between the vein and the bone, I request from You by Your Name which You made the intimacy between the mind of Your good friends and between an ice water and flame.

I request from You by Your Name by which You have created the taste of the water by Your Name by which You transfer water to the plants under the layers on the ground and have through it transferred the water to the vein of the trees between the solid and the rock. I ask You by Your Name by which You have created the taste of the fruits and their colors. I request from You by Your Name which we commence and conclude and I am requesting from You by Your Name, the one and the Only, having the exclusive possession of oneness, The Oneness in His everlasting, I request from You by Your Name that cause the water to gush out of the hard rock and You convey it to wherever You wishes. I request from You by Your Name by which You have created Your creations and have provide their provision how You and they wishes, O He who was not changed by day and night, I call upon You as Noah has called upon You and You salvage him together with those with him and You have perished the unbelievers among his people, I have also call upon You as Ibrahim (Your intimate friend) had called Upon You when You rescued him and made the flame cold and peace for him, I call upon You as Moses does (Your addresser) when he called upon You and You split the sea for him and rescued him and the children of Israel and drown Pharaoh and his people in the sea. I call upon You as Jesus (Your spirit) did when he called upon You and You rescued him from his enemies and raised him unto Thyself, and I call upon You as Your beloved, Your sincere, Your Prophet Muhammad (blessing be upon him and his holy progeny) did and You answered his call and rescued him from the troops that against him and gave him upper hand against Your enemies. I requested from You by Your Name You accepted prayers when You are call with it, O, He who possess the command and the creation, O He whose Knowledge encompasses everything, O He who knows everything in number, O He who did not change by day and night, O He the voice of those that call Him are not in similarity to Him and there are no any hidden language to Him and the plaintive cries of those whose weeping does not weary Him. I seek from You to send Your blessing upon Muhammad and the family of Muhammad, the best among Your creatures. Blessed them with the best blessing and bless all the Prophets and Messengers, who has delivered Guidance from You, who has made firm their covenant with You through obedience, and send Your blessing to Your good servants.

Implement what You have promise me, O He who did not fail in His promise, gather all my companions and grant them patience, assist me against Your enemies and the enemies of Your Messengers, don't block my calling, because I am Your servant, the descendant of Your servant, a captive before You, my master, You bestowed this position on me and conferred it upon me and not to other among Your creatures. I seek from You to bless Muhammad and the family of Muhammad and to implement what You promised me, You are Honest who does not fail His promise and You possess power over everything.

Nine: The author of Mustadrakul Wasail, has quoted from Ad-Dhikri of Shaykh Shaheed that he said: Ibne Abi Aqeel has narrated the important Duas of Qunoot of Amirul Momineen (as) and mentions the following Dua:

اللهم إليك شخصت الأبصار، ونقلت الاقدام، ورفعت الايدي، ومدت الأعناق وأنت دعيت بالألسن، وإليك سرهم ونجواهم في الأعمال (ربنا افتح بيننا وبين قومنا بالحق وأنت خير الفاتحين). اللهم انا نشكو إليك فقد نبينا، وغيبة إمامنا، وقلة عددنا، وكثرة أعدائنا وتظاهر الأعداء علينا، ووقوع الفتن بنا، ففرج ذلك اللهم بعدل تظهره، وإمام حق نعرفه، إله الحق آمين رب العالمين

O Allah! The eyes are fixed at You, feet are trembling and the hands are lifted and the necks are stretched. You are called by the tongues and the secrets of the acts of Your creatures are clear to You. O our Lord, You judge between us and our nation with truth, as You are the best of the judges. O Allah, I complain to You of the absence of our Prophet and the Ghaibat of our Imam and the paucity of our numbers and the abundance of our enemies, and the display of enmity on us and the incidence of mischief from them on us. So please give success to him by justice that You show. And make the rightful Imam that we recognize, reappear, O Allah, Amen, O Lord of the worlds.⁵

He (author Mustadrakul Wasail) said: It has come to our knowledge that Imam Ja'far Sadiq (as) has directed his Shias to recite this Dua after the Qunoot of Prayers after the words of Faraj (Laa ilaaha illallaahul h'aleemul kareem...).

Ten: In the same book it is quoted from Misbah of Shaykh Tusi that: And it is recommended to recite the Qunoot after recitation of Qur'anic chapter and before Ruku, as follows:

لا إله إلا الله الحليم الكريم. وساق كلمات الفرج إلى قوله: رب العالمين، يا الله الذي ليس كمثله شيء، وهو السميع العليم، أسألك أن تصلي على محمد وآل محمد وأن تعجل فرجهم. اللهم من كان أصبح وثقته ورجاؤه غيرك فأنت ثقتي ورجائي في الأمور كلها، يا أجود من سئل، ويا أرحم من استرحم، أرحم ضعفي وقلة حيلتي، وأمنن علي بالجنة طولا منك، وفك رقبتني من النار وعافني في نفسي، وفي جميع أموري كلها، برحمتك يا أرحم الراحمين

There is no god, except Allah, the Forbearing and the Noble. There is no god, except Allah, the High and the Great. Glory be to Allah, the Lord of the seven skies and the seven earths and what is in them and what is between them and what is below them and the Lord of the Great Emperyan. And praise be to Allah the Lord of the worlds. O Allah, like Whom there is none and He is all-hearing, the all-knowing.

I ask You that You bless Muhammad and the progeny of Muhammad and hasten their reappearance. O Allah, one who sees the morning while is hoping for support of none besides You. Then You are my support and hope in all the matters. O one Who is generous to one who asks Him, and one Who is merciful to one who asks for His mercy, have mercy on my weakness and the paucity of my options, and grant me Paradise and save my neck from the hellfire. And take care of me in all the matters and have

mercy on me. By Your mercy, O the most merciful of the merciful ones.[6](#)

Eleven: Shaykh Sadooq has mentioned it among the Qunoot Duas of Witr and Friday Prayers. He says: Imam Muhammad Baqir (as) said: The Qunoot of Friday consists of praise of Allah, invoking blessings on the Holy Prophet (S) and the words of Faraj (deliverance). Thus this Dua is for the Qunoot of Witr and Friday Prayers. Before you supplicate for your own needs, you must recite as follows:

اللهم تم نورك، فهديت. فلك الحمد ربنا، وبسطت يدك فأعطيت، فلك الحمد ربنا وعظم حلمك فعفوت، فلك الحمد ربنا، وجهك أكرم الوجوه، وجهتك خير الجهات، وعطيتك أفضل العطايات وأهنؤها، تطاع ربنا فتشكر، وتعصى ربنا فتغفر لمن شئت، فلك الحمد، تجيب المضطر، وتكشف الضر، وتنجي من الكرب العظيم، وتقبل التوبة، وتشفي السقيم، وتعفو عن المذنب، لا يجزي بآلائك أحد، ولا يحصي نعماءك قول قائل. اللهم إليك رفعت الإبصار، ونقلت الأقدام، ومدت الأعناق، ورفعت الأيدي ودعيت بالألسن، وإليك سرهم ونجواهم في الأعمال، ربنا اغفر لنا وارحمنا، وافتح بيننا وبين قومنا بالحق، وأنت خير الفاتحين. اللهم إليك نشكو فقد نبينا، وغيبه وإلينا، وشدة الزمان علينا، ووقوع الفتن بنا، وتظاهر الأعداء علينا، وكثرة عدونا وقلة عددنا، فافرج ذلك يا رب عنا بفتح منك تعجله، ونصر منك تعزه، وإمام عدل تظهره، إله الحق آمين رب العالمين.

O Allah, Your light has been perfected to guide. Then praise be to You, O Lord. And Your generosity is great, that You may forgive. Then praise be to You, O Lord. Your being is the greatest and Your greatness is most great. And Your path is the best of the paths. And Your forgiveness is the most valuable gift and the best of them. O our Lord, You are obeyed (thanked, when You forgive) and disobeyed.

Our Lord, You forgive whom You like. Then praise be to You. You answer the indignant and remove the hardship and save him from the great sorrow. And accept the repentance and cure the sick and forgive the sins, none can thank for Your bounties. And they cannot count Your favors and they cannot be mentioned. O Allah, the voices rise up to You and feet are easy to move towards You. And the necks are stretched and the hands are raised and the tongues call out and with my deeds I seek Your proximity. Our Lord, forgive us and have mercy on us and judge between us and the people with truth, You are the best of the judges.

O Allah, we complain to You the absence of our Prophet and the occultation of our Wali (guardian) and the severity of the times upon us, and the happenings of the mischief and the cooperation of the enemies and the numerosity of our foes and the scarcity of our numbers. So remove them from us O Lord, and bless us with victory and success from You soon. And the help that has got greatness from You and through the just Imam who will appear, give us relief. O the true God, please accept it.[7](#)

After that recite seventy times:

أستغفر الله ربي واتوب إليه.

I seek forgiveness of Allah and to Him I turn.

I say: We have quoted this Dua from Sayyid Ibne Tawoos as it is more complete.

Twelve: It is a Qunoot that the venerable Sayyid has mentioned in Jamaal al–Usboo bi Kamaal al–Amal al–Mashroo, quoting from Maqatil bin Maqatil⁸ that he said: His Eminence, Abul Hasan ar–Reza (as) asked: What do you recite in the Qunoot of Friday Prayer? I replied: That which other people recite. The Imam said: Don't recite what they recite. You recite as follows:

اللهم أصلح عبدك وخليفتك بما أصلحت به أنبياءك ورسلك، وحفه بملائكتك، وأيده بروح القدس من عندك، وأسلكه من بين يديه ومن خلفه رصدا يحفظونه من كل سوء، وأبدله من بعد خوفه أمنا، يعبدك لا يشرك بك شيئا، ولا تجعل لأحد من خلقك على وليك سلطانا، وأئذن له في جهاد عدوك وعدوه، واجعلني من أنصاره، إنك على كل شيء قدير.

O Allah! Reform the conditions of Your servant and caliph with those means by which You have reformed conditions of Your messengers and prophets. Surround him with angels and support him with the Holy Spirit. Appoint protectors from the front and behind him, (those) who would guard him from all troubles and calamities. Convert his fear into security, He worships only You and does not associate anybody with You. Do not make any of Your creatures an authority over Your vicegerent. Permit him to fight against Your enemies and his enemies and include me among his helpers. Surely You possess power over everything.⁹

I say: From the tradition mentioned above, it is clear that praying for Imam Mahdi (aj) in Qunoot is a highly recommended act since it is from those occasions when there is every likelihood of the acceptance of supplications. More so in the Qunoot of Friday and Witr Prayer and Dawn Prayer. May Allah give us the good sense (Taufeeq) to perform this and may He give us a great reward for it.

¹. Muhajj ad–Dawaat, Pg. 49

². Muhajj ad–Dawaat, Pg. 51

³. Muhajj ad–Dawaat, Pg. 59

⁴. Biharul Anwar; Vol. 85, Pg. 225–226

⁵. Mustadrakul Wasail, Vol. 1, Pg. 319 (New Edition, Vol. 4, Pg. 404) Ad–Dhikri, Pg. 184

⁶. Mustadrakul Wasail, Vol. 1, Pg. 319 (New Edition, Vol. 4, Pg. 405): Misbahul Mutahajjid, Pg. 176

⁷. Man Laa Yahzarul Faqih, Vol. 1, Pg. 487; Jamaal al–Usboo, Pg. 415

⁸. This proves that Maqatil bin Maqatil was not a Waqifi (one who stops at the belief that the seventh Imam has gone into occultation).

⁹. Jamaal al–Usboo, Pg. 413

7. In Prostration (Sajdah)

The seventh occasion in which it is emphasized to pray for early reappearance is the position of Sajdah for the Almighty Allah because it is the most proximate position to Allah the fulfiller of supplications, according to the statements that have been recorded from the Holy Imams (as). Therefore the best thing is to mention the most important matter when one is in prostration and that one should pay special attention to it.

Especially the prostration of thanksgiving, when you should understand that all the bounties that Allah has given are only because of the blessing of our master, the Master of the Time (as). We must also know that to pray for one, who is the cause of blessings reaching us and the medium thereof, is the best way to pay thanks as has been explained in the foregone section of this book. Proving this are the traditions especially on the Sajdah Shukr, mentioned in Tohfatul Abraar, quoting from Muqna that Shaykh Mufeed said: The supplication that is to be recited in the Sajdah Shukr is as follows:

اللهم إليك توجهت وبك اعتصمت و عليك توكلت. اللهم أنت ثقتي ورجائي، فاكفني ما أهتمني وما لم يهتمني وما أنت ... أعلم به مني عز جارك وجل ثناؤك ولا إله غيرك صل على محمد وآل محمد، وعجل فرجهم

O Allah, to You only I turn and to You only I cling and on You do I rely. O Allah, You are my hope and refuge. Thus suffice me in that which has aggrieved me. And that which has not made me aggrieved and that which You know better than me. One who took refuge was honored and Your praise is high and there is no god except You. Bless Muhammad and the progeny of Muhammad and hasten their reappearance.

In addition to this, it would be emulation of the Holy Imam (as) as mentioned in traditions that when His Eminence was born he fell into prostration and recited supplication, thus showing its importance and that it may be a lesson for the Shias of the Imam.

The chief of tradition scholars, Shaykh Sadooq, in Kamaluddin, has narrated through his own chain of narrators, that Lady Hakima said in a lengthy traditional report:...I saw her as glows of light on her strained my eyes. I was seeing the baby that was prostrating on his face, hobbling on his knees, raising his forefingers towards the heavens and saying: I bear witness that a deity other than Allah, the One without a partner, is not; and that my grandfather is the Messenger of Allah; and that my forefather is Amirul Momineen. He then counted each and every Imam until he reached himself and said: O Allah, fulfill me my promise, complete my enterprise for me, strengthen my position and fill the earth through me with equity and justice...¹

¹. Kamaluddin; Shaykh Sadooq; Vol. 2/428

8. In Thanksgiving Prostration (Sajdah Shukr)

This is to be recited after the fourth unit of Midnight Prayer. Our scholars have mentioned in Aadaabo Saalaat al-Lail, 'Among its manners is that after the fourth unit, in the thanksgiving prostration, recite a hundred times:

ما شاء الله

As Allah willed.

Then recite:

يا رب أنت الله ما شئت من أمر يكون، فصل على محمد، وآل محمد، واجعل لي فيما تشاء، أن تعجل فرج آل محمد (صلى الله عليه وآله)، وعجل فرجي وفرج اخواني، مقرونا بفرجهم وتفعل بي ما أنت أهله

O Lord, You are Allah. Whatever You want, happens. So bless Muhammad and the progeny of Muhammad and do what You want regarding me. That You hasten the reappearance of Muhammad, may Allah bless him and his progeny and give them peace. And hasten my relief and the relief of my brothers in faith, which is related to their reappearance and do with me as befits You.

9. Every Morning And Evening

Reason and traditions, both show that among the best times for reciting this Dua is in the morning as well as the evening; and every sane and knowing person, without any doubt makes special arrangement and knows that this act is most emphasized for every morning and evening so that at least some rights of the Imam are fulfilled by it. It also shows how sincere that person is towards his masters and this sincerity is displayed every morning and evening.

Thus it is necessary for us to follow this program, because we know that the different types of bounties that the Almighty Allah has bestowed on us are only due to the barakah of our master, the Master of the Time (as) as we have proved this matter with evidences. Therefore it is a must for us to present our complete being for his service every morning and evening and you should know that you are not far from his sight and hearing.

Thus, in the epistle addressed to Shaykh Mufeed, the Holy Imam has mentioned: Surely we are neither

negligent of your affairs, nor are we forgetful of your remembrance.

Then open up the ears of your heart, be prepared for his service and obey his command as you are ordered to as mentioned in the previous sections, that the Imam has ordered his followers: And pray more for an early reappearance as in it lies your success. This much reminder is sufficient in this matter and the Almighty Allah is Himself the guide of the people.

And as for narrational proof: This point is mentioned in the special Dua for the morning and evening as taught by Imam Ja'far Sadiq (as) as recorded by Thiqatul Islam Kulaini (r.a.) in Usool Kafi through his own chain of narrators from Furat bin al-Ahnaf from His Eminence, Abi Abdullah Sadiq (as) that he said: Even though you may leave everything, never give up this. You must recite every morning and evening:

إني أصبحت استغفرك في هذا الصباح، وفي هذا اليوم لأهل رحمتك، وأبرأ إليك من أهل لعنتك. اللهم إني أصبحت أبرأ إليك في هذا اليوم، وفي هذا الصباح ممن نحن بين ظهرائهم من المشركين، ومما كانوا يعبدون، أنهم كانوا قوم سوء فاسقين. اللهم اجعل ما أنزلت من السماء إلى الأرض في هذا الصباح وفي هذا اليوم بركة على أوليائك، وعقبا على أعدائك اللهم وال من والاك، وعاد من عاداك. اللهم اختم لي بالأمن والإيمان، كلما طلعت شمس أو غربت. اللهم اغفر لي ولوالدي، وارحمهما كما ربياني صغيرا اللهم اغفر للمؤمنين والمؤمنات، والمسلمين والمسلمات، الأحياء منهم والأموات، اللهم إنك تعلم منقلبهم ومثواهم. اللهم احفظ إمام المسلمين بحفظ الإيمان وانصره نصرا عزيزا، وافتح له فتحا يسيرا، واجعل له وليا من لدنك سلطانا نصيرا. اللهم العن فلانا وفلانا والفرق المختلفة على رسولك، وولادة الأمر بعد رسولك والأئمة من بعده وشيعتهم، وأسألك الزيادة من فضلك والاقرار بما جاء به من عندك، والتسليم لأمرك، والمحافظة على ما أمرت به لا أبتغي به بدلا، ولا أشتري به ثمنا قليلا. اللهم اهْدني فيمن هديت، وقني شر ما قضيت، إنك تقضي ولا يقضى عليك، ولا يذل من واليت تباركت وتعاليت، سبحانه رب البيت، تقبل مني دعائي، وما تقربت به إليك من خير فضاعفه لي اضعافا كثيرة وآتنا من لدنك أجرا عظيما رب ما أحسن ما أبليتني، وأعظم ما أعطيتني، وأطول ما عافيتني، وأكثر ما سترت علي فلك الحمد يا الهي كثيرا طيبا مباركا عليه ملء السماوات، وملء الأرض وملء ما يشاء ربي كما يحب ويرضى وكما ينبغي لوجه ربي ذي الجلال والاکرام.

O Allah, I have begun the morning asking forgiveness for the people of mercy in this morning and day and am aloof from the people of Your curse. O Allah, I began this morning seeking aloofness from the polytheists and what they worship. Indeed they are the worst of the transgressors. O Allah, indeed I began this morning asking You to bless what You send down from the heavens to the earth for Your Awliya and make it a punishment for Your enemies. O Allah, love those who love You and hate those who are inimical to You.

O Allah, make my end with peace and faith whether the sun shines or sets. O Allah, forgive me and my parents and have mercy on them like they brought me up when I was young. O Allah, forgive the believer men and women and the Muslim men and women, their living and their dead. O Allah, You know what changes in them and what is their end. O Allah, protect the Imam of the Muslims, by protecting their faith and help him with a great help. And make him have an easy victory. And give him and us from You a kingdom that is helped by You.

O Allah, curse so and so and different groups opposing Your Prophet and the rulers after Your Prophet and the Imams after him and their supporters. And I ask You to increase Your favor upon us and give stability in what You give and submission to Your command and to obey what You ordered so that we don't accept anything in its place and we don't sell it for a paltry price. O Allah, make me of the guided and keep me safe from the evil of what You have created. Indeed You make the destiny and there is no destiny for You. And one whom You led was never degraded. You are the Great and the High.

Glory be to You, O Lord of the house of Kaaba. Accept my supplication and multiply all that through which I seek Your proximity. Grant me from You favor and a great reward. My Lord, how nice You are to forgive me and how great is that which You gave me and gave me a long relief.

And concealed many of my mistakes from me, thus praise be to You, O my God, a praise which is extremely pure and blessed, a little of which can fill up the heavens and encompass the earth and what my Lord likes; in the same way as You like and are satisfied with and like that which is preferred by my Lord, the one who has majesty and honor.

I say: Also supporting this fact is Dua Ahad that shall come in Part Eight of this book, Insha Allah. Additionally what we have stated in the sub topic of praying after the Dawn (Morning) Prayer is also applicable to this (pay attention).

In the same way whatever was mentioned in the discussion of the presentation of the deeds of the people to the Imams every morning and evening, and their prayers for their Shias; therefore it is necessary for the believers to pray for the Imam (as). There are numerous narrations on this topic that are compiled in Al-Kafi, Basairud Darajaat, Al-Burhan and other books of our prominent scholars. Furthermore, that which is mentioned in the emphasis for praying and remembering Allah at these times, is also applicable for praying for the Imam (as); it is so because it is the best kind of supplication, as proved by the foregone discussions in this book. And the Almighty Allah guides to the path that is right.

10. In The Last Part Of Every Day

It is to be noted that a day can be divided into twelve equal parts, and each part is called an 'hour'. Every hour is particularly specialized for praying to one of the Twelve Imams (as) with a particular supplication. Our righteous scholars have mentioned these supplications in books of daily worship rituals. They have mentioned that the last hour of the day is reserved for the Imam of the Age, the hidden leader, may Allah hasten his reappearance. The following supplication is recommended for that hour: [1](#)

يا من توحد بنفسه عن خلقه يا من غني عن خلقه بصنعه، يا من عرف نفسه خلقه بلطفه، يا من سلك بأهل طاعته مرضاته، يا من أعان أهل محبته على شكره، يا من من عليهم بدينه، ولطف لهم بنائله، أسألك بحق وليك الخلف الصالح بقيتك في أرضك المنتقم لك من أعدائك وأعداء رسولك، وبقية آبائه الصالحين " محمد بن الحسن " واتضرع إليك به واقدمه بين يدي حوائجي ورغبتني إليك أن تصلي على محمد وآل محمد، وأن تفعل بي كذا وكذا وأن تدركني، وتنجينني مما أخاف واحذر، وألبسني به عافيتك وعفوك، في الدنيا والآخرة، وكن له وليا وحافظا وناصرًا، وقائداً، وكالئاً، وساتراً، حتى تسكنه أرضك طوعاً، وتمتعه فيها طويلاً يا أرحم الراحمين، ولا حول ولا قوة الا بالله العلي العظيم فسيكفيهم الله وهو السميع العليم. اللهم صل على محمد وآل محمد، أولي الأمر الذين أمرت بطاعتهم وأولي الأرحام الذين أمرت بصلاتهم، وذوي القربى الذين أمرت بمودتهم، والموالي الذين أمرت بعرفان حقهم، وأهل البيت الذين أذهب عنهم الرجس، وطهرتهم تطهيراً، أن تصلي على محمد وآل محمد، وأن تفعل بي كذا وكذا

O One Who is unique in Himself from His creatures. O One Who is needless of His creatures by His being. O One Who has introduced His kindness to His creatures. O one Who has taken the people of guidance to His pleasure.

O One Who has helped the people of love to thank Him. O One Whom when someone prayed to repay his debts, was kind to him. I ask You, by the right of Your Wali, the righteous successor, Your survivor in Your earth, Your revenger from Your enemies, enemies of Your prophets and his righteous forefathers – Muhammad bin al-Hasan – and to make You satisfied by it and present to You as a request that You bless Muhammad and the progeny of Muhammad.

And do 'such and such' for me.² And grant me respite from that which I fear. And dress me up in Your relief and forgive me in this world and the hereafter. And be for him the Wali, and protector, and leader, and supporter and the veiler till he lives in Your earth for a long time. O the most merciful of the merciful ones. And there is no strength and power except by Allah, the High and Mighty. And soon Allah will suffice for you. And He is the Hearer, the knower.

O Allah, bless Muhammad and the progeny of Muhammad, the Ulil Amr whose obedience You have commanded. And the foremost in relations tying up with whose relations You have ordered. And the near kindred whose love You have ordered. And the masters whose rights You have ordered to be acknowledged. And the Ahle Bayt, from whom You have removed impurities, and purified them a thorough purification. And bless Muhammad and the progeny of Muhammad and do such and such for me.³

¹. In these two places instead of the words such and such mention your needs.

². Biharul Anwar; Vol. 86, Pg. 340

³. In these two places instead of the words such and such mention your needs.

11. Thursday

“The importance of praying for the reappearance of our master, Imam az-Zaman (aj) can be seen from what the renowned Sayyid (Ibne Tawoos) has written in Jamaal al-Usboo. He writes, ‘From the duties of Thursday, it is recommended to send blessings on the Holy Prophet (S) a thousand times, and it is recommended that one should say:

اللهم صل على محمد وآل محمد وعجل فرجهم

O Allah, bless Muhammad and the progeny of Muhammad and hasten their reappearance.

اللهم صل على محمد وآل محمد، وعجل فرجهم، وأهلك عدوهم من الجن والانس من الأولين والآخرين.

O Allah, bless Muhammad and the progeny of Muhammad and hasten their reappearance. And destroy their enemies, from the Jinns and humans; from the first and the last.^{[1](#)}

Further endorsement of what we have said also lies in the traditions which state that it is the day when our deeds are presented before the Messenger of Allah (S) and the infallible, holy Imams (as). According to some other traditions, on this day, Imam (as) prays for his Shias and followers.

I say: Hence, it is appropriate for a believer that he suffices for his master, helps him in his invocation treading on his path, and in conformity with his Imam’s deeds. Traditions concerning presentation of deeds to the Messenger of Allah (S) and the Holy Imams (as) are in abundance, as mentioned in Usool Kafi, Basairud Darajaat and Tafseer al-Burhan etc.^{[2](#)} However we have refrained from quoting them as it would prolong the discussion.

¹. Jamaal al-Usboo, Pg. 179

². Kafi, Vol. 1, Pg. 219; Basairud Darajaat, Pg. 424; Tafseer Al-Burhan; Vol. 2/157

12. Friday Eve

Great emphasis and stress has been laid on praying for the last Imam, al- Hujjat, al-Muntazar (aj), the awaited one, on the following accounts:

One: The significance of Friday for a number of reasons which, we shall indicate, Inshallah. Thus, it is appropriate that we should pray for our Imam (as) on its eve.

Two: It is the eve of the presentation of deeds, according to the author of Lataaef al-Maaref.

Three: It has come in some of the authentic Shiite books that among the deeds of the eve of Friday is that you recite a hundred times,

اللهم صل على محمد وآل محمد، وعجل فرجهم، وأهلك عدوهم من الجن والانس من الأولين والآخرين

O Allah, bless Muhammad and the progeny of Muhammad and hasten their reappearance. And destroy their enemies, from the Jinns and humans; from the first and the last.^{[1](#)}

The renowned Shaykh Abu Ja'far al-Tusi (a.r.) writes in Mukhtasar al-Misbaah while describing the rituals for Friday eve, "Send salutations on the Holy Prophet (S) in the following manner:

اللهم صل على محمد وآل محمد، وعجل فرجهم، وأهلك عدوهم من الجن والانس من الأولين والآخرين

O Allah, bless Muhammad and the progeny of Muhammad and hasten their reappearance. And destroy their enemies, from the Jinns and humans; from the first and the last.

A hundred times or as many times as possible.

Four: The author of Najmus Thaqib has listed the recitation of Dua Nudbah among the recommended acts of Friday eve, as much as it is preferred on the day of Friday.

Five: Numerous traditions have exhorted invocations for the eve of Friday, in addition to the fact that it is recommended for a believer to prefer praying for his master, Imam az-Zaman (aj) over his own self.^{[2](#)}

Six: It is suggested to pray for all the believers, men and women, in this night; thus he (aj) of course is more worthy than any other believer to be prayed for.

^{[1](#)}. Biharul Anwar; Vol. 89, Pg. 289

^{[2](#)}. An-Najmus Thaqib, Pg. 467

13. Friday

Generally, it is highly recommended to pray for Imam al-Mahdi (aj) throughout the day of Friday. Early morning prayers, noon, while going to the mosque, after Asr prayers, in the Qunoot of Zuhr prayers, in the Qunoot of Namaz-e-Jumuah, the sermon of Friday Prayer and in the wee hours of Friday, etc. all have been narrated on the authority of our infallible, guided Imams (as) as times of invocations for our

a) After Morning Prayer

In Biharul Anwar a lengthy supplication is narrated and we have mentioned it in the book Abwaab al-Jannaat fi Aadaab al-Jumuaat. It is a noble supplication, which has been ordered to be recited regularly, and is as follows:

اللهم وكن لوليك في خلقك وليا وحافظا وقائدا وناصرا حتى تسكنه أرضك طوعا وتمتعه منها (7) طويلا وتجعله
وذريته فيها الأئمة الوارثين واجمع له شمله وأكمل له أمره وأصلح له رعيته وثبت ركنه وافرج النصر (8) منك عليه
حتى ينتقم فيشتفي ويشفي حزازات (9) قلوب نغلة وحرارات صدور وغرة وحسرات أنفوس ترحه، من دماء
مسفوكه، وأرحام مقطوعة، وطاعة مجهولة، قد احسنت إليه البلاء، ووسعت عليه الآلاء، وأتممت عليه النعماء، في
حسن الحفظ منك له. اللهم اكفه هول عدوه وأنسهم ذكره وأرد من أراد، وكد من كاده، وامكر بمن مكر به، واجعل
دائرة السوء عليهم ... اللهم صل على محمد وآل محمد وعجل فرجهم

O Allah, be for Your Wali among Your creatures, a protector, a guard, a leader and helper, till he lives in Your earth in peace and enjoys it for a long time. And appoint him and his progeny the inheritor Imams. And bring together his dispersed affairs, and perfect his rule, and bring for him his subjects and make his glory strong, and bless him with patience and forbearance. Till he takes revenge and give peace to his heart. And cure the hearts of malice and make the burning hearts cool.

And end the regret of aggrieved souls, from the aspect of blood shed unlawfully and broken relations, and unknown obedience [ignorance about compulsory obedience of the rightful Imam] make the hardships good for him and make our bestowals wide and You complete Your bounties on him with a good protection to him. O Allah, remove the fear of enemy from him and erase his memory of enemies; do bad with all those who wish bad for him and plot against all those who plot against him and reserve evil for him.

At its end, say a hundred times: [1](#)

اللهم صل على محمد وآل محمد وعجل فرجهم

O Allah, bless Muhammad and the progeny of Muhammad and hasten their reappearance.

I say: We have stated earlier in the light of traditions that his reappearance is the victory of all the friends of Allah. For, by it the aims of all of them will be achieved and their goal achieved. It is also recommended for Friday, (like after the Dawn and Noon prayers everyday), one should say:

اللهم صل على محمد وآل محمد وعجل فرجهم

O Allah, bless Muhammad and the progeny of Muhammad and hasten their reappearance.

b) During Afternoon

Its evidence lies in the invocation mentioned in the chapter of this book, and it is a noble tradition, comprising of reports that the Holy Prophet (S) and the infallible Imams (as) prayed during the afternoon of Friday for the early reappearance of our master, Imam az-Zaman (aj).

c) While going to the Masjid

Whatever is recommended to recite while going to the mosque for two Eid prayers, the same is supposed to be recited while going to the Masjid on Friday also, and comprises of invocation for Imam az-Zaman (aj). Inshallah, we shall mention it under the chapter, "Supplications for special times."

d) After Asr Prayer

In Jamaal al-Usboo it is narrated by Abdullah Ibne Sinan from Imam Sadiq (as) who said: "On Judgment Day, Allah the Almighty shall raise the days, and Friday shall be raised as leader of all of them like a bride, possessing all perfections and beauty, presented to the owner of religion and wealth. It shall stop at the door of Paradise with other days behind it, and will intercede for all those who sent more blessings on Hazrat Muhammad (S) and his holy progeny (as) in it." Ibne Sinan says, 'I said, How much is considered as more in it? And in which times of Friday is it best to send blessings and salutations?' Imam (as) said, 'Hundred times. And the best time is after Asr.' He asked, 'And how should I say it?' Imam (as) replied, 'Say a hundred times:

اللهم صل على محمد وآل محمد وعجل فرجهم

O Allah, bless Muhammad and the progeny of Muhammad and hasten their reappearance.

Further evidence for its significance is the saying of the venerable Sayyid, Ali Ibne Tawoos (r.a.) in Jamaal al-Usboo when he mentions the supplication from the respectable Shaykh, Uthman Ibne Saeed (a.r.). We too shall make a mention of it in the coming section, Inshallah.

e) In the Qunoot of Zuhr and Friday Prayer

Its importance has been discussed in the chapter of Qunoot.

f) In the Friday sermon

Its emphasis has been underlined in the tradition of Muhammad Ibne Muslim, from Imam Muhammad Baqir (as), as narrated in *Al-Kafi* and *Al-Wafi*.² Then refer to it and ponder over it.

g) In the last part of Friday

Its importance can be gauged from what has been narrated after Dua Samaat. It is the time when one can expect the invocations to be accepted. In the book *Jamalus Saliheen*, the following supplication has been narrated:

اللهم إني أسألك بحرمة هذا الدعاء وبما فات منه من الاسماء وبما يشتمل عليه من التفسير، والتدبير الذي لا يحيط به إلا أنت، أن تصلي على محمد وآل محمد، وأن تعجل فرجهم في عافية وتهلك أعداءهم في الدنيا والآخرة، وأن ترزقنا بهم خير ما نرجو وخير ما لا نرجو وتصرف بهم عنا شر ما نحذر، وشر ما لا نحذر، إنك على كل شيء قدير، وأنت أكرم الأكرمين.

O Allah, I request from You by the sanctity of this supplication and Your missing holy names in it and what it encompasses except You, to send blessings on Muhammad and on the holy family of Muhammad and hasten their relief in good health and destroy their enemies in this world and in the world Hereafter. Make provision for us through them to the best of our aspirations and the best of what we did not aspire, and divert from us through them the mischief about which we were warned and the mischief about which we were not warned; verily You possess power over all things and You are the most noble of the noble ones.

In some other reliable books, another supplication has been mentioned that has to be recited after Dua-e-Samaat and it is as follows:

اللهم بحق هذا الدعاء وبحق هذه الأسماء، التي لا يعلم تفسيرها ولا يعلم باطنها غيرك، افعل بي ما أنت أهله، ولا تفعل بي ما أنا أهله، وانتقم لي من ظالمي، وعجل فرج آل محمد وهاك أعدائهم من الجن والانس، واغفر لي ما تقدم من ذنبي، وما تأخر ووسع علي من حلال رزقك، واكفني مؤنة انسان سوء، وشيطان سوء إنك على كل شيء قدير، والحمد لله رب العالمين.

O Allah, for the sake of this supplication and for the sake of all these names that its deep explanation is not known to anyone save You, send Your blessings on Muhammad and on the holy family of Muhammad and do for me what befits You and don't do with me what I deserve. O Allah, take revenge for me from my oppressor and hasten the relief of the holy family of Muhammad and destroy their enemies among the Jinn and humans, and pardon all my past and future sins, spread for me lawfulness out of Your provision and suffice me from the problem of the evil men and wicked neighbor and

associates, and wicked devils, surely You possess power over all things and praise be to Allah, the Lord of the worlds.

And that which proves the emphasis for praying in favor of His Eminence on Fridays, is the mention of Dua Nudbah on this day and also on the two Eids (Fitr and Qurban), which we shall explain in the next section, Insha Allah. If anyone researches the books of traditions of the infallible Imams (as) he will come across other proofs also in addition to what we have mentioned so far.

Note: Know that Friday enjoys a special particularity and relationship with our master, Imam az-Zaman (aj) from various aspects. Hence it is essential that we should make the necessary preparations in it for him (aj). We have discussed about it in the book Abwaab al-Jannaat Fi Aadaab al-Jumuaat but we shall hint about these over here as a reminder for those who are wise.

- a) It's the day of his birth
- b) Imamate was transferred to him
- c) The day of his reappearance
- d) His domination over his enemies
- e) It's the day when he shall take the oath and covenant for himself from his infallible ancestors (as)
- f) Allah the Almighty has particularized him with the title of Al-Qaim for this day
- g) It (Friday) is one of his titles. I have mentioned other factors also in that book and those who like may refer to it.[3](#)

[1.](#) Jamal al-Usboo, Pg. 450

[2.](#) Kafi, Vol. 3, Pg. 422; Al-Wafi, Vol. 8, Pg. 1149

[3.](#) Abwaabul Jannaat Fee Aadaab al-Jumuaat, Pg. 339

14. Navroz Day

The day of Navroz is also among the best times for praying for His Eminence (aj) and for supplicating the Almighty Allah for his early reappearance. The report of Mualla bin Khunais quoted in Bihar[1](#) and Zaadul Maad,[2](#) proves this point. And its emphasis from different places of the report will show that if we think upon it, Insha Allah, the meaning will become clear to us.

[1.](#) Biharul Anwar; Vol. 52, Pg. 308

[2.](#) Zaad al-Maad, Pg. 523

15. Day Of Arafah

The invocation of Imam Sajjad (as) in Sahifa Sajjadiyyah and that of Imam Sadiq (as) in Iqbal¹ and Zaadul Maad can be seen in this context.

¹. Iqbaalul Aamaal, Pg. 350; Zaad al-Maad, Pg. 280

16. Eid-Ul-Fitr

The concerned supplications for this occasion can be seen in the book of Iqbaalul Aamaal¹ (of Sayyid Ibne Tawoos), when a person sets out to perform the prayers of Eid al-Fitr or Eid al-Azhaa. We shall mention it, Inshallah, in this book later. And also the supplication that is prescribed for recitation at the time of going out for the Eidul Fitr Prayer, proves this. Sayyid Ibne Tawoos says: We shall mention a part of that which is mentioned about supplications to be recited on the way. As you leave, begin with the following Dua, till the Imam of the congregations begins the Prayers. And if you are not able to recite all the Duas, you may recite them after the ritual prayers, by way of Qadha (fulfillment of lapsed rituals).

اللهم إليك وجهت وجهي وساق الدعاء إلى قوله: اللهم صل على وليك المنتظر أمرك، المنتظر لفرج أوليائك، اللهم اشعب به الصدع، وارثق به الفتق وأمت به الجور، واظهر به العدل، وزين بطول بقائه الأرض، وأيده بنصرك وانصره بالرعب، وقو ناصرهم، واخذل خاذلهم، ودمدم على من نصب لهم، ودمر على من غشهم

O Allah, I turn my face to You...O Allah, bless Your Wali, who awaits for Your order, and awaits for the Faraj of Your Awliya. O Allah, mend the break through him, and remove the dispersal through him, and finish off injustice through him, and establish justice through him, and decorate the earth through his long life and make Your help to follow him, and help him through awe, and strengthen all those who help him, and degrade those who wish for his defeat, destroy all those who want to fight him and eradicate all those who want to deceive him...

It is also recommended to recite Dua Nudbah on both the above instances and includes the supplications that are to be recited when one intends to perform Namaz-e-Eid. Imam Sadiq (as) said to Abdullah Ibne Deenar, "There is no Eid of the Muslims, whether Fitr or Azhaa, but that it increases the grief of Aal-e-Muhammad (S) because they (Aal-e-Muhammad) see their right in the hands of others."²

I say: On the basis of this, it is appropriate that the believer should fervently pray for the reappearance of the Imam and help his Imams to remove their distress.

¹. Iqbaalul Aamaal, Pg. 283

². The aim of this is mentioned in Furu Kafi and also in Ilalush Sharai of Shaykh Sadooq/ 389 narrating from Imam Muhammad Baqir (as).

17. Eid-UI-Azha

Whatever we have mentioned for Eid al-Fitr, applies to this day also. And what is mentioned with regard to the recitation at the time of going out for the Eid Prayers also includes the narration of Iqbal through the author's own chain of narrators from Abu Hamza Thumali from Abu Ja'far Baqir (as) that he said: When you go out to pray the Friday and Eid Prayers you must recite as follows:

اللهم من تهيأ في هذا اليوم أو تعباً، أو أعد واستعد لوفادة إلى مخلوق رجاء رفته، وجائزته، ونوافله، فإليك يا سيدي كانت وفادتي، وتهيئتي، وإعدادي واستعدادي رجاء رفدك، وجوائزك ونوافلك. اللهم صل على محمد عبدك ورسولك، وخيرتك من خلقك، وعلى أمير المؤمنين ووصي رسولك وصل يا رب على أئمة المؤمنين الحسن، والحسين، وعلي ومحمد وتسميهم إلى آخرهم حتى تنتهي إلى صاحب الزمان (عليهم السلام) وقل: اللهم افتح له فتحة يسيراً وانصره نصراً عزيزاً. اللهم اظهر به دينك وسنة رسولك، حتى لا يستخفي بشئ من الحق مخافة أحد من الخلق. اللهم انا نرغب إليك في دولة كريمة تعز بها الإسلام وأهله وتذل بها النفاق وأهله وتجعلنا فيها من الدعاة إلى طاعتك والقادة إلى سبيلك وترزقنا بها كرامة الدنيا والآخرة اللهم ما أنكرنا من حق فعرفناه، وما قصرنا عنه فبلغناه. وتدعو الله تعالى له وعلى عدوه وتسأل حاجتك ويكون آخر كلامك اللهم استجب لنا اللهم اجعلنا ممن تذكر فيه فيذكر.

O Allah, on this day one who became prepared and made himself capable, for entering the creatures with hope of his bestowal and reward and gifts; thus O my Lord, attention, permission to enter, my anticipation for Your bestowals, rewards and gifts is for You only. O Allah, bless Muhammad, Your slave and Your Messenger and Your chosen one from Your creatures and Ali Amirul Momineen, successor of Your Messenger and bless O Lord, the Imams of believers al-Hasan and al-Husain and Ali and Muhammad and Ja'far and Musa and Ali and Muhammad and Ali and Hasan and Master of the Time.

O Allah, open for him, an easy victory and help him with great help. O Allah, through him make Your religion and Sunnah of Your Messenger dominant, so that other rightful things do not remain concealed of fear of anyone. O Allah, we are inclined to You for a noble kingdom in which Islam and its people will be honored and the hypocrites and its people will be debased. And make us in that kingdom callers to obedience and guides to Your path and give us through it the well being of the world and the hereafter. O Allah, show us what we don't know of truth and give us what we lack.

And bless His Eminence and curse his enemies, and fulfill the supplication; and Your last word should be: O Allah, accept our prayer. O Allah, make us of those who remember on this day and those who are

remembered.

18. Dahwul Arz Day – Day Of Earth’s Expansion

It is the 25th of Zilqad (when Allah expanded the earth). Praying for the reappearance of Imam az-Zaman (aj) and asking for his advent has been tremendously emphasized for this day, as can be seen in Iqbaalul Aamaal and Zaadul Maad¹ (of Allamah Majlisi). Some of the points in this context really make the hearts tremble, and hence, we shall mention a few of them over here as encouragement:

1. It (25th Zilqad) is like a day when the reappearance of Imam az-Zaman (aj) has been promised by Allah. When a believer sees that this day of the year has arrived but his master has not come, he becomes sorrowful and his grief is aggravated, Thus, his intellect and belief exhort him to pray even more for the reappearance.
2. On this day, divine mercy is spread and invocations are accepted. So, the believer for whom his Imam (aj) is dearer than his own self, his family, his children and his relatives, will pray from the depth of his heart for the removal of the difficulties of his master (aj).
3. This day is of bounty conferred by Allah on His creation because He expanded the earth so that he may live in it and reside therein. Moreover, he can derive pleasures from the various kinds of bounties that grow from the earth, descend on it and inhabit it. When he realizes that all these gifts bestowed on him are due to the blessing of his master (aj), he feels it as his duty to thank him through supplications in his favor. For sure, he is the medium of these bounties that cannot be overlooked.
4. Traditions have underlined the significance of being engrossed in the remembrance of Allah, Mighty and Glorified be He, on this day. There is no doubt that praying for the reappearance of Imam-e-Asr (aj) is the best form of Allah’s remembrance.

¹. Iqbaalul Aamaal, Pg. 312; Zaad al-Maad, Pg. 236

19. Ashura Day

The authors of Iqbaalul Aamaal, al-Mazaar and Zaadul Maad have narrated a tradition from Imam Sadiq (as) on the authority of Abdullah Ibne Sinan (Allah’s mercy be on him), which commences with the following sentence:

اللهم عذب الفجرة الذين شاقوا رسولك

“O Allah! Chastise the transgressors who bore enmity against your messenger.....”

The secret behind this invocation is the enormous calamity and torture that was afflicted on our master, Imam Husain (as) on this day at Kerbala. Allah the Almighty has promised that He will take revenge from those who oppressed him (as) through our master, Imam az-Zaman (aj), as spoken in the traditions. Thus, when a believer remembers on this day the calamities afflicted on the oppressed Imam (as) and that Allah the Almighty has pre-destined somebody to avenge his blood, his belief and love exhort him to invoke and ask for the reappearance of this avenger from the King of the Heavens.

Hence, such a demand has been recommended in this supplication. Moreover, one who prays for this day will find an occasion whose reward cannot be measured by anyone except Allah the High and that is, seeking the revenge of the blood of Imam Husain (as), the leader of the martyrs.

20. Eve Of 15th Shaban

Since this night heralds the birth of our Master, Saahebuz Zamaan (aj), it is appropriate that the believers are busy in praying for him. It has come in traditions that supplications are accepted in this night.

I say: Previously we had mentioned that this Dua is most important in view of scholars and therefore it is appropriate that we should give it precedence at every occasion of recitation; and that which supports our point is that the writer of Jamaalus Saliheen has quoted a very valuable Dua from our master for this night. This supplication begins as follows:

...اللهم صل على محمد سيد المرسلين، وخاتم النبيين

O Allah, bless Muhammad, the chief of the messengers and the seal of the prophets...

We shall present this Dua at the beginning of Part Seven and also discuss its importance there.

And also that which supports our contention is a Dua mentioned in Iqbal, quoting from Zaadul Maad, which begins as follows:

...اللهم بحق ليلتنا هذه ومولودها

“O Allah, for the sake of this night of ours and for the sake of the one who was born in it...”

By this we can estimate the greatness and importance of this night, lest we spend it inattention and carelessness, and abandon the service of His Eminence in it. One who is not convinced about the importance of this night must see what Imam Ja'far Sadiq (as) has said regarding this matter. He says: “If I live till his time, I will serve him all my life.” In addition to this, this Dua is a form of thanksgiving for a great bounty, that is the birth of Imam Qaim (aj); and as mentioned in some traditional reports in Mustadrakul Wasail, it is the night when deeds are presented to the Imam (as) for inspection.

ولو ادركته لخدمته أيام حياتي

21. Day Of 15th Shaban

One should prepare even more for supplications on this day than whatever has been discussed till now because doing so would imply following in the footsteps of Imam az-Zaman (aj). For, when he (aj) was born, he prayed for his reappearance while he was in prostration, invoking:

اللهم أنجز لي وعدي، وأتمم لي أمري، وثبت وطاتي، واملا الأرض بي عدلا وقسطا.

“O Allah! Fulfill my promise for me, make my footsteps steadfast, and fill the earth with justice and equity through me.”

22. Whole Month Of Ramadan

This month is the best for praying for the reappearance of Imam az-Zaman (aj), especially its nights, because it is the month of invocations. Hence, traditions have ordered for the same and thus, the significance of reciting Dua Iftetaah have been underlined in the nights of this month. Do not neglect this supplication for indeed, it is a noble and comprehensive prayer, encompassing the needs of both this world as well as the hereafter.

Also supporting this matter is that which the chief of narration scholars, Shaykh Sadooq has mentioned in his book, Fadail Sharur Ramadan, through his own chain of narrators from Imam Ali Reza (as) that he said with regard to the merits of the month of Ramadan: Good deeds are accepted in the month of

Ramadan and the sins are forgiven. One who recites one verse of the Book of Allah, in the month of Ramadan will get the reward of reciting a whole Qur'an in other months.

One who makes his believer brother smiles in this month, he would not be met except with a smile and given the good news of Paradise on Judgment Day. One who helps his believer brother in this month, will be helped by the Almighty when passing over the Sirat Bridge, on the day when his feet would be shaking.

For one who controls his anger on this month, the Almighty Allah will keep away His anger. If a person helps an oppressed soul, Allah will help him against one who is inimical to him in this world, and will also help him at the time of the accounting of deeds.

The month of Ramadan is a month of mercy and blessings. It is month of forgiveness and return [to the court of Allah]; and one who is not forgiven in the month of Ramadan, then in which month would he be forgiven?! Thus, beg the Almighty Allah to accept your fasting and that He may not make it your last time. And that He should give you the good sense of obeying Him and protect you from His disobedience, as He is the best of those who are asked. [1](#)

I say: In Part Five we had stated that praying for an early reappearance and success of our master, Hazrat Hujjat (aj) is a kind of rendering help to him, from the aspect that we are encouraged to help the believers in this month and without any doubt helping the Imam (as) is the best form of help. An evidence for this is a special Dua for this month quoted in Iqbal and Zaadul Maad from the fourth Imam, Imam Zainul Abideen (as) and his son, Imam Muhammad Baqir (as) which begins as follows:

اللهم هذا شهر رمضان، وفيه: أسألك.. ان تنصر وصي محمد، وخليفة محمد، والقائم بالقسط من أوصياء محمد،
...صلواتك عليه وعليهم، اعطف عليهم نصرك

O Allah, this is the month of Ramadan... I ask You to help the vicegerent of Muhammad and the successor of Muhammad and the one who will establish justice from the successors of Muhammad. Your blessings be upon him and them. Bestow Your help to them.

Supporting this point also is the traditional report that Thiqatul Islam, Muhammad Ibne Yaqoob Kulaini has recorded in the Chapter of Fasting, in Usool Kafi from Muhammad bin Isa through his own chain of narrators from the Holy Imam (as) that they said: Recite this Dua on the eve of 23rd of Ramadan in Sajdah (prostration), in sitting and standing, and go on repeating it as much as you can. So much so, that you learn it by heart for your life. Thus after praise and glorification of the Almighty Allah recite as follows:

اللهم كن لوليك فلان ابن فلان في هذه الساعة، وفي كل ساعة وليا، وحافظا، وناصرا، ودليلا، وقائدا، وعينا، حتى
تسكنه أرضك طوعا، وتمتعه فيها طويلا.

O Allah You be for so and so, at this hour and at every hour a Guardian, a protector, a leader, a helper, a guide and a protector, so that he is at ease and lives on your earth for a long time.[2](#)

I say: This tradition proves that praying for the important matter of hastening the reappearance is emphasized on the 23rd eve of Ramadan of all the times and occasions just as the month of Ramadan is more emphasized than other months. It is so because it is the best time for acceptance of supplications and gaining the best rewards. And also the angels and Ruhul Qudus come down on this night and the doors of mercy and success are thrown open and they are not thrown open on other nights.

Rather it has been clearly mentioned in some traditional reports that this night is the same night of Qadr (power), which is better than a thousands months. Thus, Thiqatul Islam, Muhammad Ibne Yaqoob Kulaini has stated in Usool Kafi, Chapter of Miscellany, Book of the Merits of Qur'an through his own chain of narrators from Imam Ja'far Sadiq (as) from the Holy Prophet (S) that he said: The Qur'an was revealed on the 23rd of the month of Ramadan.[3](#) This tradition, along with the verse:

إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

Surely We revealed it on the grand night. (Qur'an, Surah Qadr 97: 1)

...proves that the night of power is the same 23rd eve of the month of Ramadan, as is clear for people with sense.

Muhaqqiq Noori, in his book, Najmus Thaqib, has quoted the above mentioned Dua in expanded version from Al-Mazmaar of Sayyid Ibne Tawoos (r.a.). It is as follows:

اللهم كن لوليك القائم بأمرك الحجة بن الحسن المهدي عليه وعلى آبائه أفضل الصلاة والسلام في هذه الساعة وفي كل ساعة وليل، وحافظا، وقائدا وناصرا، ودليلا، ومؤيدا (27) حتى تسكنه أرضك طوعا وتمتعه فيها طولا وعرضا وتجعله وذريته من الأئمة الوارثين، اللهم انصره وانتصر به واجعل النصر منك له، وعلى يده، واجعل النصر له، والفتح على وجهه، ولا توجه الأمر إلى غيره. اللهم أظهر به دينك وسنة نبيك (صلى الله عليه وآله) حتى لا يستخفي بشئ من الحق مخافة أحد من الخلق اللهم إني أرغب إليك في دولة كريمة تعز بها الإسلام وأهله، وتذل بها النفاق وأهله، وتجعلنا فيها من الدعاة إلى طاعتك، والقادة إلى سبيلك وآتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار، واجمع لنا خير الدارين، واقض عنا جميع ما تحب فيهما، واجعل لنا في ذلك الخيرة برحمتك ومنك في عافية آمين رب العالمين، وزدنا من فضلك، ويدك المملأى فإن كل معط ينقص من ملكه، وعطاؤك يزيد في ملكك

O Allah, be for Your Wali, one who will rise up with Your command, the Hujjat Ibnul Hasan al-Mahdi, upon him and his forefathers, the best of blessings and salutations on this time and at all times, the guardian, the protector, the leader and the helper, the proof and supporter till he lives in Your earth and enjoys its length and breadth. And make him and his progeny from the inheritor Imams. O Allah, help

him and help through him (Your religion) and make help from You (special) for him and open upon his face to victory and do not give this (rule) to anyone else.

O Allah, make Your religion dominant through him and the Sunnah of Your Prophet, may Allah bless him and his family. So that they do not conceal anything from the truth due to the fear of the creatures. O Allah, indeed, I am inclined to the noble rule, in which Islam and its people are honored and hypocrisy and its people are debased. And make us the callers to Your obedience and guides to Your path.

And give us good in the world and good in the hereafter and save us from the Fire and gather for us all good of both the worlds and repay all our debts. And make for us good in it by Your mercy and generosity in prosperity. Amen, Lord of the worlds and increase Your blessings on us and fill up our needs, for all You give is less than Your kingdom and Your bestowals increase Your kingdom.

[1.](#) Biharul Anwar; Vol. 96, Pg. 341

[2.](#) Al-Kafi, Vol. 4, Pg. 162

[3.](#) Usool Kafi; Muhammad bin Yaqoob Kulaini; Vol. 2/629

23. Eve Of The 6th Of The Month Of Ramadan

This supplication can be found in Al-Iqbal, narrating from the book of Muhammad Ibne Abi Qurrah, and it is as follows:

اللهم لك الحمد، واليك المشتكى. اللهم أنت الواحد القديم والآخر الدائم والرب الخالق والديان يوم الدين تفعل ما تشاء بلا مغالبة، وتعطي من تشاء بلا من وتضع ما تشاء بلا ظلم وتداول الأيام بين الناس وتركبون طبقاً عن طبق، أسألك يا ذا الجلال والإكرام والعزة التي لا ترام، وأسألك يا الله، وأسألك يا رحمن، أسألك أن تصلي على محمد وآل محمد وأن تعجل فرج آل محمد وفرجنا بفرجهم وتقبل صومي، وأسألك خير ما أرجو وأعوذ بك من شر ما أخطر، إن أنت خذلت فبعد الحجة، وإن أنت عصمت فبتمام النعمة يا صاحب محمد يوم حنين، وصاحبه ومؤيده يوم بدر وخيبر والمواطن التي نصرت فيها نبيك عليه وآله السلام. يا مبير الجبارين ويا عاصم النبيين أسألك وأقسم عليك بحق يس، والقرآن الحكيم وبحق طه وسائر القرآن العظيم أن تصلي على محمد وآل محمد وأن تحصرني عن الذنوب والخطايا وأن تزيدني في هذا الشهر العظيم تأييداً تربط به على جاشي وتسد به على خلتي اللهم إني أدرأ بك في نحور أعدائي، لا أجد لي غيرك ها أنا بين يديك، فاصنع بي ما شئت، لا يصيبني إلا ما كتبت لي. أنت حسبي ونعم الوكيل.

O Allah, the praise is for You and I complain to You only. O Allah, You are the One, the eternal, the last and the permanent. The creator Lord, and the recompenser on Judgment Day. You do what You want without any ado. And You give to whosoever You like with a request. And You refuse to whomsoever You like without being unjust. And You distribute the sustenance of the people between them, and make

one of their ranks ride on another. I ask You, O one with majesty and honor and the greatness which has no decline.

And I ask You, O Allah, and I ask You, O Beneficent. I ask You that You bless Muhammad and the progeny of Muhammad and that You hasten the Faraj of the progeny of Muhammad and our Faraj through their Faraj. And accept my fast, and I ask You for the best of that which I hope from You. And I seek refuge in You from the evil of that I fear. If You debase it is only for the establishment of proof and evidence. And if You protect it is to complete the favor. O helper of Muhammad on the day of Hunain his helper and supporter on the day of Badr and Khyber and Muta in which You helped Your Prophet, salutations on him and his family.

O debaser of oppressors and protector of the prophets. I ask You and I put you under oath by the right Yasin and the Wise Qur'an, by the right of Taha and the rest of the Great Qur'an that You bless Muhammad and the progeny of Muhammad and protect me from sins and mistakes and that You increase to me Your help in this great month so that through it I may get peace and amend my defects. O Allah, I hit at the necks of my enemies with Your help and don't find any helper except You. That I am thankful to You. Thus do what You like with me. Because nothing will happen to me except that which you write for me. You are sufficient for me and the best of helpers.

24. 8th Day Of The Month Of Ramadan

The importance of this invocation can be derived from the tradition of Al- Iqbal and the Dua is as follows:

اللهم إني لا أجد من اعتمالي عملاً أعتمد عليه وأتقرب به إليك أفضل من ولايتك، وولاية رسولك وآل رسولك الطيبين، صلواتك عليه وعليهم أجمعين. اللهم إني أتقرب إليك بمحمد وآل محمد، وأتوجه بهم إليك، فاجعلني عندك يا الهي بك وبهم وجيهاً في الدنيا والآخرة، ومن المقربين، فإني قد رضيت بذلك منك تحفة وكرامة، فإنه لا تحفة ولا كرامة أفضل من رضوانك، والتنعم في دارك مع أوليائك، وأهل طاعتك، اللهم أكرمني بولايتك، واحشرنني في زمرة أهل ولايتك اللهم اجعلني في ودائعك التي لا تضيع، ولا تردني خائباً بحقك وحق من أوجب حقه عليك، وأسألك أن تصلي على محمد وآل محمد، وتعجل فرج آل محمد وفرجي معهم، وفرج كل مؤمن ومؤمنة، برحمتك يا أرحم الراحمين.

O Allah, indeed, I don't find my deeds worthy of being relied upon and through it seek Your proximity. Greater than Your Wilayat and the Wilayat of Your Messenger and the progeny of Your Messenger the chaste, peace be on him and upon all his progeny. O Allah, indeed I, seek Your proximity by Muhammad and the progeny of Muhammad and seek Your attention through them. So make them my mediation and proximate ones in the world and the hereafter. And indeed, I am satisfied to take them as being

rewarded and honored by You. Because no gift is better than Your pleasure and satisfaction and bestowals and Your house with Your Awliya and the people of obedience.

O Allah, grace me with Your Wilayat and include me among Your army of the people of Your Wilayat. O Allah, make me of those You have under Your trust so that I may not be lost. And do not make me hopeless. By Your right and the right of those whose right You consider obligatory. I ask You to bless Muhammad and the progeny of Muhammad and hasten the Faraj of Aale Muhammad and make me successful with them. And the Faraj of all believer men and women. By Your mercy, O the most merciful of the merciful ones. [1](#)

[1](#). Iqbaalul Aamaal, Pg. 133

25. Eve Of The 12th Of The Month Of Ramadan

The significance of this too can be found in the supplication of aforementioned book as follows:

اللهم إني أسألك بمعاهد العز من عرشك، ومنتهى الرحمة من كتابك، وباسمك الأعظم، وكلماتك التامة، التي لا يجاوزهن بر ولا فاجر فإنك لا تبديد ولا تنفد، أن تصلي على محمد وآل محمد، وتقبل مني ومن جميع المؤمنين والمؤمنات صيام شهر رمضان وقيامه، وتفك رقابنا من النار، اللهم صل على محمد وآل محمد، واجعل قلبي باراً، وعلمي ساراً، ورزقي داراً، وحوض نبيك عليه وآله السلام لي قراراً ومستقراً وتعجل فرج آل محمد في عافية يا أرحم الراحمين.

O Allah, indeed I ask You in the name of the greatness of Your throne and the limit of mercy in Your Book, and through the great names and Your perfect words such that no good or bad is beyond it. That indeed You don't have annihilation or end. That You bless Muhammad and the progeny of Muhammad and accept from me and from all the believers men and women, fasts of the month of Ramadan, and prayers in it and free us from Hellfire.

O Allah, bless Muhammad and the progeny of Muhammad and make my heart good, my actions acceptable and my sustenance widen and make the pool of Your Prophet – peace be on him and his family – my place of halting and make me stay there; and hasten with ease the relief of the progeny of Muhammad. O the most merciful of the merciful ones. [1](#)

[1](#). Iqbaalul Aamaal, Pg. 141

26. Day Of The 13th Of The Month Of Ramadan

This prayer is as follows:

اللهم إني أدینک بطاعتک، وولایتک، وولاية محمد نبيک (صلی الله علیه وآله) وولاية أمير المؤمنين (عليه السلام) حبيب نبيک، وولاية الحسن والحسين، سبطي نبيک، وسیدی شباب أهل جنتک، وأدینک يا رب بولاية علي بن الحسين، ومحمد بن علي، وجعفر بن محمد، وموسى بن جعفر، وعلي بن موسى، ومحمد بن علي وعلي بن محمد، والحسن بن علي، وسیدی مولاي صاحب الزمان، ادینک يا رب بطاعتهم وولایتهم، وبالتسليم بما فضلتهم راضيا غير منکر، ولا متکبر، على معنى ما أنزلت في کتابک. اللهم صل على محمد وآل محمد، وادفع عن وليک وخليفته، ولسانک، والقائم بقسطک، والمعظم لحرمتک، والمعبر عنک، والناطق بحکمک، وعینک الناضرة، واذنک السامعة، وشاهد عبادک، وحجتک على خلقک والمجاهد في سبيلک والمجتهد في طاعتک، واجعله في وديعتک التي لا تضیع وأيده بجندک الغالب، وأعنه وأعنه، واجعلني ووالدي وما ولدا، وولدي من الذين ينصرونه، وينتصرون به في الدنيا والآخرة. اشعب به صدعنا، وارفق به فتقنا، اللهم أمت به الجور، ودمدم بمن نصب له، واقصم به رؤوس الضلالة، حتى لا تدع على الأرض منهم ديارا.

O Allah, I have faith in You with obedience and Wilayat and the Wilayat of Muhammad (S) and the Wilayat of Amirul Momineen (as), the beloved of Your Prophet. The Wilayat of Hasan and Husain the grandsons of Your Prophet and the two chiefs of the youths of Paradise. And I have faith in You, O Lord by the Wilayat of Ali Ibnul Husain and Muhammad bin Ali and Ja'far bin Muhammad and Musa bin Ja'far and Ali bin Musa and Muhammad bin Ali and Ali bin Muhammad and Hasan bin Ali and my chief and master, the owner of the time.

I have faith in You, O Lord, by their obedience and their Wilayat and with submission by what You made them excel in; I am satisfied without any denial of arrogance upon what You revealed in Your Book. O Allah, bless Muhammad and the progeny of Muhammad and remove from Your Wali and caliph and tongue and one who establish justice and exalt Your sanctity and the repeater of Your words, speaker of Your command, seer of Your eyes, the hearer of Your ears, watcher of Your servants and proof of Your creatures and fighter on Your way and struggler in Your obedience.

Remove all sorts of hardships and make him Your trust which is never lost; and help him with Your victorious soldiers and support and back him. And make me and my parents and those who are born, their helpers and who take his help in the world and the hereafter. Bring together our dispersal for him, and unite our disunity for him. O Allah, finish off injustice through his reappearance and destroy all those who oppose him and break the backs of the leaders of deviation till the time you don't leave even one of them on the earth.¹

¹. Iqbaalul Aamaal, Pg. 144

27. Day Of 18th And Eve Of The 19th Of The Month Of Ramadan

The importance of invocation on these times can be understood from various invocations that have come down and narrated in Al-Iqbal. Of course, help is sought from Allah in all conditions.

28. 21st Of The Month Of Ramadan

Particularly after the morning obligatory prayers. That which proved this is the statement of the venerable Sayyid, Ali Ibne Tawoos in Iqbal, that he has narrated from Hammad bin Uthman that he said: I went to Abi Abdullah Imam Ja'far Sadiq (as) on the 21 of Ramadan. His Eminence asked me: O Hammad, have you performed the ritual bath (ghusl)? I replied: Yes, may I be sacrificed on you. Then he called for a mat and then said: Come near me and perform the ritual prayer. And then he began to pray non-stop and I prayed by his side, till we concluded all the prayers.

After that he began to recite supplications and I kept saying 'Amen' at his Duas till the dawn break. After that His Eminence (aj) recited the Azaan and Iqamah and called some of his servants and standing in front led the Morning Prayer and we followed praying behind him. In the first Rakat he recited the Surah Fatiha and Surah Qadr and in the second Rakat he recited the Surah Fatiha and Surah Tauheed.

And after we had praised and glorified the Almighty Allah we invoked blessings on the Messenger of Allah (S) and prayed for all the believer men and believer women and all the Muslim men and Muslim women from the first to the last. His Eminence (aj) went into Sajdah and for a long time we heard nothing but his breathing. Then we heard that he was reciting as follows:

لا إله إلا أنت مقلب القلوب والأبصار لا إله إلا أنت خالق الخلق بلا حاجة فيك إليهم، لا إله إلا أنت مبدئ الخلق لا ينقص من ملكك شيء، لا إله إلا أنت باعث من في القبور، لا إله إلا أنت مدبر الأمور، لا إله إلا أنت ديان الدين، وجبار الجبابرة، لا إله إلا أنت مجري الماء في الصخرة الصماء لا إله إلا أنت مجري الماء في النبات، لا إله إلا أنت مكون طعم الثمار لا إله إلا أنت محصي عدد القطر وما تحمله السحاب، لا إله إلا أنت محصي عدد ما تجري به الرياح في الهواء، لا إله إلا أنت محصي ما في البحار من رطب ويابس، لا إله إلا أنت محصي ما يدب في ظلمات البحار، وفي أطباق الثرى. أسألك باسمك الذي سميت به نفسك، أو استأثرت به في علم الغيب عندك، وأسألك بكل اسم سماك به أحد من خلقك، من نبي أو صديق، أو شهيد، أو أحد من ملائكتك وأسألك باسمك الذي إذا دعيت به اجبت وإذا سئلت به أعطيت وأسألك بحقك على محمد وآل محمد، وأهل بيته صلواتك عليهم وبركاتك، وبحقهم الذي أوجبه على نفسك، وأنلتهم به فضلك، أن تصلي على محمد عبدك، ورسولك الداعي إليك بإذنك، وسراجك

الساطع بين عبادك في أرضك وسمائك وجعلته رحمة للعالمين ونورا استضاء به المؤمنون، فبشرنا بجزيل ثوابك، وأنذرنا الأليم من عقابك اشهد انه قد جاء بالحق، وصدق المرسلين، واشهد ان الذين كذبوه ذائقو العذاب الأليم. أسألك يا الله يا الله يا الله، يا رباه يا رباه يا رباه، يا سيدي يا سيدي يا سيدي، يا مولاي يا مولاي يا مولاي، أسألك في هذه الغداة أن تصلي على محمد وآل محمد وأن تجعلني من اوفر عبادك وسائلك نصيبا، وأن تمن علي بفكاك رقبتني من النار يا أرحم الراحمين. وأسألك بجميع ما سألتك وما لم أسألك، من عظيم جلالك ما لو علمته لسألتك به أن تصلي على محمد وأهل بيته، وأن تأذن لفرج من بفرجه فرج أوليائك واصفيائك، من خلقك، وبه تبديد الظالمين وتهلكهم، عجل ذلك يا رب العالمين، وأعطني سؤلي يا ذا الجلال والاکرام. في جميع ما سألتك لعاجل الدنيا وآجل الآخرة، يا من هو أقرب إلي من حبل الوريد، أقلني عثرتي واقلبني بقضاء حوائجي يا خالقي، يا رازقي، يا باعثي، ويا محيي عظامي وهي رميم، صل على محمد وآل محمد، واستجب لي دعائي يا أرحم الراحمين.

There is no god except You, the changer of the hearts and the eyes. There is no god, except You, the creator of the creatures without any need for Him. There is no god, except You. Who initiated the creation without there developing any deficiency in Your Kingdom. There is no god, except You, the raiser of those who are in the graves. There is no god, except You, the destiny maker. There is no god, except You, the recompenser and the punisher of the oppressors. There is no god, except You, Who makes the water flow from the hard stone.

There is no god, except You, Who makes the water flow in vegetation. There is no god, except You, Who conceals taste in fruits. There is no god, except You, Who knows the count of raindrops and what the clouds bear. There is no god, except You, Who knows the number of that which makes the wind breeze flow in the air. There is no god, except You, Who knows what is in the oceans from wet and dry substances.

There is no god, except You, Who counts the creatures who are in the darkness of the oceans and in the layers of the earth. I ask You by all the names You are named with, by Yourself, or which You have restricted to Yourself in Your concealed knowledge. And I ask You by the names with which when You are called, You reply, and You give when You are asked. And I ask you by Your right on Muhammad and his Ahle Bayt, Your peace and blessings be on them.

And by their right which You have made obligatory on Yourself and made them repositories of Your blessings, that You bless Muhammad, Your servant and Your Messenger, the caller to You by Your permission and the gleaming lamp among your servants in Your earth and Your heavens and whom You made as the mercy for all the worlds and the illuminated Noor (light) for the believers. Then give us good news of Your mighty reward and frighten us with Your painful chastisement.

I testify that he brought truth from truth and testified for Your messengers. And I testify that those who denied him will taste a painful punishment. I ask You O Allah, O Allah, O Allah, O Lord, O Lord, O Lord, O my chief, O my chief, O my chief, O my master, O my master, O my master. I ask You this morning, that You bless Muhammad and his family. And make me the fortunate pleader and beseecher. And bless me with the chance to free my neck from hellfire.

O the most merciful of the merciful ones. And I ask You with all those who ask You and those who don't ask You from Your great majesty, which if I know it, I ask You by it to bless Muhammad and his Ahle Bayt and that You allow relief with their relief of those who consider them to be Your beloveds and chosen ones from Your creatures.

And through them destroy the oppressors and eliminate them. Hasten this, O Lord of the Worlds. And give me what I ask for. O owner of majesty and greatness. And give me what I ask for in this world and the hereafter. O one Who is nearer to me than the jugular vein. Cure my deficiencies and allow me to leave Your court with my wish fulfilled. O my creator, O my sustainer. O my motivator. O one Who makes the brittle bones alive. Bless Muhammad and the progeny of Muhammad and accept my entreaty. O the most merciful of the merciful ones.

When he concluded the supplication, he raised his head and I asked: May I be sacrificed on you, you prayed for the reappearance of one by whose reappearance the chosen ones of Allah would get ease; are you not him? He replied: That person is the Qaim of Aale Muhammad (as).

I asked: Are there some signs of his advent? He replied: Yes, solar eclipse, two third hour after it has risen, lunar eclipse on the 23rd of the month, a calamity that would strike the people of Egypt, cutting off of the flow of Nile, remember what you are told, and wait for your master, day and night, as the Almighty Allah is doing something every day and one work does not prevent Him from doing another. Allah is the Lord of the worlds, and it is upon Him to guide his followers and they are fearful of Him.^{[1](#)}

¹. Iqbaalul Aamaal, Pg. 200–201

29. After Remembering The Tragedy Of Imam Husain (As)

Surely this is a way of helping him, as will be discussed in its proper place. This is supported by the narration of some of the righteous people who saw Imam az-Zaman (aj) in dream while he was saying, 'Surely I will pray for the believer who remembers the difficulties of my ancestor, Imam Husain (as), and follows it with supplicating for my reappearance and assisting me (in my task).'

30. After Reciting The Ziyaarat Of Imam az-Zaman (Aj)

This has been emphasized by the great Shaheed-e-Awwal, Muhammad Ibne Makki (a.r.), in his al-Duroos.

I say: That which supports this point is the supplication that is to be recited after the Ziarats of His Eminence, each of which will be mentioned in Part Eight, Insha Allah.

Also that which proves this is the intellect and reason, because it is an accepted convention that when we are in the presence of great personalities we must pray for them. Therefore it is appropriate that one should be aware of the convention when one is reciting the Ziarat of Imam (as). And one must not be negligent of this matter. In addition to this, such a course of action brings us closer to him and it is what he expects from us as proved from the Epistle in which he is reported to have said: And pray more for the reappearance, as in it lies your success.

31. While Weeping Due To The Fear Of Allah

Surely, this is the best of times, when a person is proximate to Allah the Almighty and prayers are accepted. Thus, it is proper for a believer that he should remember his Imam (aj) by praying for him, thereby fulfilling one of his (aj) rights that is obligatory on him (the believer).

That which proves this is the report mentioned in Wasail – in the chapters of Qawaate' Salaat – from Muhammad Ibne Ali Ibne Husain al-Sadooq (a.r.) who relates from his chain that Mansoor Ibne Yunus Bazraj asked Imam Sadiq (as) concerning a person who attempts to cry in his obligatory prayers till he actually starts crying. Imam (as) replied: 'By Allah, it is the coolness of the eyes (i.e. it is loved by Allah).' And then he (as) said, 'When you reach to this state, remember me.'

I say: Obviously the Imam of the time possesses some rights on the believers. Hence, it is proper for every believing man and woman to act on the same, relating to the Imam of his time, for in this way he will discharge his duty towards his master with his body as well as his tongue.

32. After Renewing Of Every Blessing And Passing Away Of Every Calamity

Surely, Imam-e-Asr (aj) is the medium of every bounty and through him, calamities are dispelled. We have already mentioned that praying for his reappearance is a method of expressing our gratitude to him for he is the medium of all the bounties that are conferred on us. We should also not forget to send salutations on the Holy Prophet (S) and his progeny (as) on receipt of every bounty because surely they are the authorities on the divine bounties, as mentioned in Ziyaarah al-Jaame'ah and reliable and Mutawatir traditions.

33. At The Time Of Sorrow And Grief

As said before, it is found in traditions that Imam az-Zaman (aj) prays for one who supplicates for him. Thus, his (aj) prayer becomes the cause of dissipation of sorrows of the believer. It has come in numerous traditions that our Imam (aj) is aggrieved at the grief of his Shias and undoubtedly, he prays for them in their moments of sorrow, as has already been indicated in traditions. So, it is naught but becoming for the Shias that they follow in the footsteps of their master by supplicating for the removal of his sorrows, difficulties and grief, for his grief is also the cause of the grief of his Shias, as can be found in some traditions. Hence the significance of praying for him (aj) on such occasions.

This can be supported by the statement of His Eminence (aj) in his blessed epistle which we had mentioned previously that: "And pray more for the reappearance, as in it lies your success." On the basis of this, the words 'in it' refers to 'Dua' that is: This Dua will cause you success and ease of your affairs and solving of your problems and removal of all griefs and sorrow, Insha Allah.

34. In Hardships And Difficulties

It is most appropriate to supplicate for the early reappearance of Imam-e-Asr (as) at such moments for the following reasons:

First: It is the cause of his prayers (in our favor) as already mentioned.

Second: It is the cause of the supplications of the angels because they pray for one who prays for an absent believer and their prayers are accepted, Inshallah.

Third: His (aj) command, “And pray more for the hastening of the reappearance. For surely, this is your salvation.”

Fourth: Supplication is a medium to reach unto him (aj) and he, in turn, is the best medium of safety from difficulties, trials and tribulations.

35. After The Prayer Of Tasbih

That is, the prayers of Ja’far Ibne Abi Talib (r.a.), particularly when you pray it on Friday. There is an invocation narrated by Imam Kazim (as) for this occasion in Jamaal al-Usboo’^{[1](#)} and other books of supplications. May Allah the Almighty give us and other believers the grace for its recitation. We shall mention this invocation in the supplications of Friday, Inshallah.

^{[1](#)}. Jamaal al-Usboo, Pg. 292

36. Before Praying For Oneself And Ones Family

Authentic traditions have declared that true belief demands that one should pray for the reappearance of Imam az-Zaman (aj) before he prays for himself and his family. The concept of a quote from the Holy Prophet (S) is as follows: “Surely a person will not be a believer till he considers Allah’s messenger (S) dearer than his own life, and the progeny of the Prophet (S) more beloved than his own family, and finally, anything regarded by the Prophet (S) as significant is more precious for him than what he considers as important.

There is no doubt that praying for the early reappearance of Hazrat Vali-e-Asr (aj) is among the most important affairs, through which hearts will gain peace and satisfaction. Hence, it is proper for a believer that before he starts praying for himself and his family, he should pray for the reappearance, thereby observing the due right of the Holy Prophet (S).

37. Day Of Ghadeer

It is the day when Allah the Almighty chose Amirul Momineen (as) and the infallible Imams (as) as masters over believers and the caliphs of the Seal of the Prophets (S). It is this very mastership that has been inherited by Imam az-Zaman, Hazrat Mahdi (may Allah hasten his reappearance) from his honorable forefathers (as). On this day, when the believer sees that the usurpers are dominant, the oppressors overwhelming and the protector of religion concealed, his belief and love compel him to pray for his (aj) early reappearance and his comfortable emergence. For certainly, it is the day of the covenant's renewal, the given oath, and praying for the reappearance of the Imam of the Time (aj).

That which shows emphasis of this Dua on Ghadeer Day is the special Dua which is recommended in the books of Iqbal and Zaadul Maad¹. The Dua begins with the following:

اللهم إني أسألك بحق محمد نبيك، وعلي وليك، والشأن والقدر الذي خصصتهما به دون خلقك

O Allah, indeed I ask You for the sake of Muhammad, Your Prophet and Ali, Your Wali and for the sake of the position and value with which You have reserved for the two of them only, to the exception of Your (other) creatures...

And in the end it is mentioned:

اللهم فرج عن أهل بيت محمد، واكشف عنهم، وبهم عن المؤمنين الكربات، اللهم املأ الأرض بهم عدلا كما ملئت ظلما وجورا، وأنجز لهم ما وعدتهم إنك لا تخلف الميعاد

O Allah, grant success to the believers and remove their distress through Ahle Bayt (as) of Your Prophet. O Allah, fill up through them the earth with justice and equity just as it is filled with injustice and oppression and fulfill what You have promised them, indeed You don't go against Your word.

It is also recommended on this day to pray to the Almighty that He may include you among the companions of the Imam (as), may the Almighty Allah hasten his advent. There is a lengthy prayer about this in Iqbal, which concludes with the following sentences:

اللهم إني أسألك بالحق الذي جعلته عندهم وبالذي فضلتهم على العالمين جميعا، ان تبارك لنا في يومنا هذا الذي كرمتنا فيه بالوفاء بعهدك الذي عهدت إلينا، والميثاق الذي واثقتنا به من موالاة أوليائك، والبراءة من أعدائك، وتمن علينا بنعمتك وتجعله عندنا مستقرا ثابتا، ولا تسلبناه أبدا ولا تجعله عندنا مستودعا فإنك قلت * (فمستقر ومستودع)* فاجعله مستقرا ثابتا، وارزقنا نصر دينك، مع ولي هاد من أهل بيت نبيك، قائما رشيدا هاديا مهديا من الضلالة إلى الهدى، واجعلنا تحت رايته، وفي زمرة شهداء صادقين مقتولين في سبيلك، وعلى نصره دينك

O Allah, I ask You by the right that You have made rightful with. And by which you gave them excellence over all the worlds that You bless for us this day, which you honored us with for fulfillment of the covenant that You had taken from us. And the oath that You made us subservient to love Your friends and be aloof from Your enemies. [And I ask You] that You bless us with Your bounties and make them permanent for us. And under no circumstances must You take away this bounty [of Wilayat] from us.

And let it be a trust with us. As You say: “Then there is (for you) a resting-place and a depository”. So make him firm and rested. And make us helpers of Your religion in service of Your Wali the guide from the family of Your Prophet at the time when he will rise up guided, the guide, the guided from deviation to guidance and put us under his flag and in his army of those who are martyred in Your cause and in the help of Your religion.

Very close to this meaning is the supplication mentioned in Zaadul Maad and what we have quoted will be beneficial for those who seek guidance.

[1.](#) Iqbaalul Aamaal, Pg. 1/492; Zaad al-Maad, Pg. 342

38. All Possible Times Of The Day And Night

The evidence of this statement lies in the tradition related by Faiz bin al- Mukhtar from Imam Ja’far al-Sadiq (as) when he (as) was asked concerning the Ziarat of Imam Husain (as), ‘Is there any particular time for this visitation, which we can call as the best time?’ Imam (as) replied, “Visit him at all times and whenever possible. Indeed, his visitation is the best thing. Whoever visits him more, has indeed performed abundant goodness and whoever does less, he will get lesser reward. Make yourself free for his Ziarat. For, the good deeds are multiplied during this act and this is the time when the angels descend for his visitation.”

I say: It is supported by the statement of His Eminence (aj) that: “Good deeds are rewarded many times on this day.” And since there is no doubt that Dua is the best of the worship acts, especially the Dua mentioned above, that is Dua for hastening the reappearance and victory of the oppressed hidden Imam (as) – and what we have mentioned is as brilliant as light upon Mt. Tur.

39. While Present In The Gathering Of

Opponents And Usurpers Of The Rights Of The Imams (As)

Whenever we attend such gatherings, it is obligatory on us to pray for the reappearance of Imam az-Zaman (aj). Yunus Ibne Zibyaan says that I asked Imam-e-Sadiq (as), ‘May I be sacrificed for you, what should I say when I attend the gatherings of the Bani Abbas ?’. He (as) replied, “When you are with them, remember us, then say:

...اللهم أرنا الرخاء والسرور فإنك تأتي على كل ما تريد

‘O Allah! Provide us comfort and joy, for surely, whatever You desire, occurs’.”

It is clear that the last sentence of this comprehensive but brief supplication is actually invoking for the reappearance and the manifestation of the rightful government, when he (as) says, ‘For surely, whatever You desire, occurs.’ Moreover, it is also evident that this prayer, in these words, is for dissimulation (Taqaayyah) and there is no particularity for it. The only benefit that one can draw from this is the supplication for reappearance, its exhortation and one’s readiness, while attending such unfriendly congregations, to pray for an early reappearance, which Allah, Mighty and Glorified, has promised on account of His obligation and nobility because He is near to the servants and He accepts their supplications.

40. To Pray For Forty Consecutive Days For The Reappearance Of The Imam

Any worship that is performed for forty days successively, has special effects and particular advantages. Therefore, we find numerous traditions from the infallible Imams (as) in this regard, underlying its significance, generally and specifically. As for the general, there is a famous tradition that has come down in various authentic books and is as follows: “One who purifies himself for forty days for Allah, fountains of wisdom will flow from his heart to his tongue.”¹ Numerous quotes from Imams (as) with similar meanings have been related. Now, for some instances of the special traditions.

Allamah Majlisi (a.r.) writes in Biharul Anwar, narrating from the Tafseer of al-Ayyashi that Fadl Ibne Abi Qurrah says, ‘I heard Imam-e-Sadiq (as) say, “Allah revealed to (Prophet) Ibrahim (as) that soon a

child will be born to him. He passed on the good news to his wife, Sarah, who exclaimed in disbelief, 'What! Will I give birth now when I am old?'

On this, Allah again revealed to Ibrahim (as) that she will indeed give birth. But, her progeny will be chastised for four hundred years because she refuted My statement.' Imam (as) continues, 'When the punishment continued incessantly on the Bani Israel, they wailed and cried to Allah for forty days.

Thus Allah revealed to Musa (as) and Haroon (as) to save them from the clutches of the tyrant Firon. Consequently, the chastisement of one hundred and seventy years was deducted from their decreed punishment. The same applies for you too. If you do as the Bani Israel did (i.e. supplicate unceasingly), then Allah will bring our salvation near. But if you do not do as they did, then the affair will come to pass as destined."

I say: This tradition indirectly exhorts the recitation of Dua Ahad, taught by Imam Sadiq (as) for forty mornings successively and that one should not be negligent of it.

[1.](#) Biharul Anwar; Vol. 70, Pg. 242

41. Month Of Muharram

Whenever a believer see atrocities afflicted on the chosen Imams (as) by their enemies, his faith in them, his love for them and his grief for them, exhort him to avenge their blood and the oppression committed against them. This is not possible in these times at all except by praying for the reappearance of Hazrat Mahdi (may Allah hasten his reappearance), as is evident.

Places Emphasized For Supplicating For Imam az-Zaman (aj)

As emphasis has been laid on the times of supplication for Hazrat Mahdi (aj), similarly some places have also been underlined, where additional importance has been laid on praying for his reappearance. These are either in following in his (aj) footsteps or due to some traditions that have come down in this regard or some wisdom understood only by the people of understanding. Anyhow, some of these places are as follows:

1. Masjidul Haraam

It is evident that Allah's House is the place of acceptance of all prayers. Thus, whoever is aware of its importance and greatness in front of Allah, Blessed and High, and in the eyes of the Imams (as), prays for the reappearance of Imam az-Zaman (aj) in this house. Shaykh Sadooq (a.r.) relates in Kamaluddin that Muhammad Ibne Musa Ibne Mutawakkil narrates from Abdullah Ibne Ja'far al-Himyari (may Allah have mercy on him) who says, "I asked Muhammad Ibne Uthman al-Amri (the second deputy, may Allah have mercy on him), 'Did you see Saahebul Amr (aj)?' He answered, "Yes. My last meeting with him (aj) was in the House of Allah while he was saying:

اللهم أنجز لي ما وعدتني.

'O Allah! Fulfill for me what you have promised me.'"

Also Shaykh Sadooq says: Muhammad bin Musa bin Mutawakkil narrates from Abdullah bin Ja'far Himyari that he said: I heard Muhammad Ibne Uthman al-Amri (a.r.) say: 'I saw him holding the curtain of Kaabah at the Mustajaar while he was saying:

اللهم انتقم لي من أعدائي.

'O Allah! (Help me to) take my revenge from my enemies.'"

2. Arafat

According to the supplication of Imam Sadiq (as) for this place on the day when the Hajis stay in Arafat, Imam az-Zaman (aj) does come over here, and the same can also be found in the supplication available in Zaad al- Ma'ad. We too have made a mention of it over here in the supplications of Arafah. Those desirous of reading it, can refer to it.

3. The Cellar (Sardaab)

The place from where Imam az-Zaman (aj) disappeared, in the city of Samarra, Iraq. For the significance of invoking in this place, one can refer to the various books of Ziarat. Perhaps we would mention some of them in Part Eight, Insha Allah.

4. Places associated with the Twelfth Imam

These are the blessed places which he has blessed by his visitation like Masjid-e-Kufa, Masjid-e-Sahlah, Masjid-e-Sa'sa'a, Masjid-e-Jamkaraan, etc. For the sign of those who love is that when they

see those stops that have been visited by their beloved, they remember his ethics, feel pained by his separation and pray for him. Nay, they acquaint themselves with places where he had stopped, and his halts, just as a sign of their love for him. Thus it is said in a couplet:

I passed over the walls of the house of Laila. Kissing the walls and her houses. Love of the houses does not amuse my heart. But the love for one who resides in these houses has made my heart loving.

And in the same meaning it is said in another couplet:

It is my way to love the houses for the sake of those who reside therein. And people have different ways in what they love.

Hence, it is proper for a sincere believer, that when he enters the Blessed Cellar or sees any of the aforementioned spots, he should remember the attributes of his master. The attributes of beauty, majesty and perfection. He should also think about his (aj) enemies and deviated ones, as to why they detest him (aj). He feels extremely pained when he sees all these things and prays from the depth of his heart to the Almighty to hasten the reappearance of his master and fulfill his desires by repelling the enemies and helping his associates.

This is in addition to the fact that the aforementioned noble spots are the places of his worship and prayers. Therefore, it is appropriate that the believer treads in the footsteps of his master. Certainly, the supplication for his reappearance and removal of his difficulties is indeed the best worship and the most important invocation.

5. Mausoleum of Imam Husain (as)

When a believer realizes the atrocities faced by Imam Husain (as), the leader of the martyrs, and the calamities afflicted on him (as) and his family, he is filled with grief and sorrow. He is also aware that it is Mahdi, the Promised One, who will avenge the blood of Imam Husain (as). Thus, his wisdom exhorts him and his love for the Ahle Bait (as) impels him to pray for the reappearance of Imam az-Zaman (aj), the supplication of a lover inclined to his beloved.

The evidence of this lies in the tradition of Abu Hamza Thumali in the 79th Chapter of Kaamiluz Ziaraat, narrating from Imam Sadiq (as). While discussing the places of these Ziarat, after praying for Imam Husain (as), Imam Sadiq (as) says, "And you send blessings on all the Imams (as) as you send salutations on Husain (as). Then say, 'O Allah! Complete Your words through them, fulfill Your promise through them..'"^{[1](#)}

In another instance, he (as) says, "Then place your head on the grave of Imam Husain (as) and invoke:

...اللهم رب الحسين اشف صدر الحسين اللهم رب الحسين اطلب بدم الحسين

‘O Allah, Lord of Husain, cure the heart of Husain (as). O Allah, Lord of Husain, seek the blood of Husain.’²

The reason is quite apparent since it is Imam Mahdi (aj) who will avenge the blood of Imam Husain (as) and cure his heart by taking revenge from his enemies and murderers.

6. Mausoleum of Imam Reza (as)

In Kaamiluz Ziaraat,³ after salutations on each of the Imams (as), you say,

..اللهم صل على حجتك ووليک القائم في خلقك صلاة تامة باقية تعجل بها فرجه وتنصره بها

“O Allah! Bless Your proof and Your slave, the Qaim among your creatures, a complete, eternal blessing. Through it, You hasten his reappearance and help him...”

7. Mausoleum of Imam Ali Naqi and Imam Hasan Askari (as)

It is the city of Surre–man–raa–ahu (Samarrah). That which proves this is the point mentioned in a Ziarat in that same book.⁴ It is mentioned regarding them:

..اللهم عجل فرج وليک وابن وليک واجعل فرجنا مع فرجهم يا أرحم الراحمين

O Allah hasten the reappearance of Your Wali and the son of Your Wali and appoint our success with their success; O the most merciful of the merciful ones.

8. Mausoleum of every Imam (as)

Praying for the reappearance of Imam Mahdi (aj) is the best thing to take us closer to them (as), to please them and to gain proximity to them. For details, one can refer to the chapter of Ziarat of all the Imams (as) in *Kaamiluz Ziaraat*. It can be said that certainly this prayer (for the reappearance) is among the most important duties of the creatures in every place which has some particularity and respect. Allah, High is His Honor, says:

...فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيُذَكَّرَ فِيهَا اسْمُهُ

“In houses which Allah has permitted to be raised and in which His Name is remembered.”

(Qur'an, Surah Maidah 5:27)

Indeed, this supplication (for reappearance) is the best of remembrances, the most beloved for the people of vision and the most important for those who derive lessons. Hence, it is necessary that it should be given priority during the nights as well as the days.

- [1.](#) Kaamiluz Ziaraat, Pg. 405
- [2.](#) Kaamiluz Ziaraat, Pg. 414
- [3.](#) Kaamiluz Ziaraat, Pg. 517
- [4.](#) Kaamiluz Ziaraat, Pg. 521

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