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Part 7: Value of praying for the hastening of the reappearance of the Imam of the Age (aj)

This part comprises of three aims as follows:

First Aim: Some Points Discussed

It is important to discuss a few points before we begin the actual treatise:

First: We should know that gaining all the benefits, rewards and results that we have mentioned in Part Five is subject to the condition of regularity and excessiveness of praying for an early reappearance of our Master, because some of the mentioned benefits depend on following and emulating the Holy Imam (as) as mentioned in his blessed epistle: “And pray more for an early reappearance...” so refer to it again and ponder upon it.

Second: It is necessary for the supplicant to remove from himself all the factors that hinder acceptance of supplications. He must purify his self from undesirable traits and bad behavior, like inclination to materialism, pride, arrogance, jealousy, backbiting etc. It is so because supplication is the best form of worship, especially supplicating for an early reappearance of our Master, Hazrat Hujjat and his victory.

It therefore requires the supplicant to be free of all selfish motives and satanic instigations, since sincerity of intention is the most important matter that a person should abide by. That is why the verses of Qur'an and traditions of the Messenger of Allah (S) have emphasized it. May Allah give us and all the believers, the good sense, Insha Allah.

Third: Perfection of rewards and excellence of manners is related to acquiring of piety from the aspect of the saying of the Almighty:

إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

Allah only accepts from those who guard (against evil). (Qur'an, Surah Maidah 5:27)

In the same way, piety also has different grades and levels. Acceptance also has a number of grades. On the basis of this, one who has stronger piety will have better consequences and special virtues from his supplications and in the same way all his worship acts – whether obligatory or recommended – will be subject to the same criteria.

..إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا

We do not waste the reward of him who does a good work. (Qur'an, Surah Kahf 18:30)

..إِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

Surely Allah does not waste the reward of the doers of good (Qur'an, Surah Taubah 9: 120)

..أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِّنْكُمْ

That I will not waste the work of a worker among you (Qur'an, Surah Aale Imran 3: 195)

أُولَٰئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَنَتَجَاوَزُ عَنْ سَيِّئَاتِهِمْ فِي أَصْحَابِ الْجَنَّةِ وَعَدَ الصِّدْقِ الَّذِي كَانُوا يُوعَدُونَ

These are they from whom We accept the best of what they have done and pass over their evil deeds, among the dwellers of the garden; the promise of truth which they were promised. (Qur'an, Surah Ahqaf 46: 16)

The sum total of the above verses along with the verse:

...إِنَّمَا يَتَقَبَّلُ اللَّهُ

...according to numerous traditional reports shows that the level of reward depends on the level of piety, and more explanation is not required here.

Fourth: From the above discussion it is known that rewards and recompenses are outcomes of praying more for the early reappearance of His Eminence (aj) – whether it be in Persian or Arabic or any other language – from the aspect of the arguments and traditional reports mentioned, like the saying of His

Eminence (aj): “And pray more for the reappearance, as in it lies your success” and the saying of Imam Hasan Askari (as) that: “And give him the good sense of praying for His Eminence,” and other traditional reports.

Fifth: It does not make any difference whether the Dua is in poetry or prose just as there is no difference whether the supplicant has composed the text of the Dua himself or someone else has done it, as mentioned in the above discussion.

Sixth: It is allowed for one who is conversant with the language and who knows the value of Dua to compile it in Arabic language, by the proof of precedence of the first [that what has not been prohibited initially, is allowed] and by the argument of generalities and implications of commands for supplicating, without any restriction of language.

That which supports this matter is the statement of the Martyr (r.a.) in the ninth volume of Bihar, in which he relates from Amirul Momineen (as) that he said: The Messenger of Allah (S) said: Indeed, Dua wards off a calamity even if its occurrence is inevitable.

Washsha says: I asked Abdullah bin Sinan: Is there a particular Dua for this? He replied: I asked Imam Sadiq (as) and he said: Yes, there is a prescribed Dua for the deprived Shias, for every calamity. And as for those with insight, they have reached [to high ranks] and their prayer will not remain behind an obstacle.^{[1](#)}

What we have stated above is also proved from the authentic tradition mentioned in Kafi, Tahdhib and Wasail, from Ismail bin Fadl that he said: I asked His Eminence, Abi Abdullah Imam Sadiq (as) regarding Qunoot and what is mentioned about it. He replied: It is that which the Almighty Allah makes your tongue utter and in that I don't know of any specified thing.^{[2](#)} Since there is no difference between Qunoot and other than it.

Supporting this matter is another traditional report that we have not quoted for the sake of brevity. If it is said: It is mentioned in Kafi and Faqih from Abdur Rahim Qaseer that he said: I came to His Eminence, Abi Abdullah Imam Sadiq (as) and asked: May I be sacrificed on you, I have compiled a Dua. He replied: Leave me from compilation of Dua. Whenever you face any problem you must take refuge in the Holy Prophet (S). Then recite two rakats prayers and gift its reward to the Messenger of Allah (S).^{[3](#)} That Imam Sadiq (as) has commanded leaving off compilation of Duas.

I will say: This matter is not absolutely prohibited according to the criteria we have mentioned previously. Any Dua is allowed but the best supplications are those that are prescribed by the Holy Imam (as) as they are aware of the true station of the Almighty and how He must be addressed to achieve the best results. They know the method of showing lowliness before Allah and the way of pleading that is best. So those supplications will definitely be accepted soonest, since even the angels are supposed to have learnt the method of divine glorification and praise from them as mentioned in traditional reports.

Seventh: Is it sufficient to think of what one intends to supplicate without saying it? Apparently it is not sufficient. Because according to intellectuals and scholars of Arabic, it is against the import of Dua. If it is said: In *Usool Kafi*, through an authentic chain of narrators it is narrated from Zurarah that Imam Muhammad Baqir (as) said: The angel does not write but that which may be understood. And Allah, the Mighty and Sublime has said:

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً

And remember your Lord within yourself humbly and fearing and in a voice not loud... (Qur'an, Surah Araaf 7:205)

Thus no one but Allah knows the great reward of that which one recites to himself. ⁴On the basis of this just as remembrance in the heart has rewards; in the same way supplicating in the heart is also a kind of Zikr (remembrance).

I will say: Dua is the most special Zikr and since Zikr is opposite of greatness and unawareness, it testifies to the heart of the person, whereas Dua is opposite of silence, on the basis of this it cannot be proved except by uttering it by the tongue as we had mentioned at the beginning of this discussion.

Eighth: Shaykh Ja'far Kabir, in his book, *Kashful Ghita*, says: Supplicating in the standing position is better than supplicating in the sitting pose and supplicating in the sitting position is better than supplicating lying down.

Ninth: It was mentioned before that: Duas taught by the Holy Imam (as) are better and more appropriate to be recited, in light of the reasoning mentioned in Point No. 6. In addition to that there are traditions and verses that exhort us to emulate the Imams (as) and learn from them knowledge and value of obedience and worship. For example the saying of the Almighty:

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي

Say: If you love Allah, then follow me. (Qur'an, Surah Aale Imran 3:31)

And the statement of the Almighty Allah:

فَاسْأَلُوا أَهْلَ الذِّكْرِ

So ask the followers of the Reminder... (Qur'an, Surah Nahl 16:42; Surah Anbiya 21:7)

Because Zikr, is the Messenger of Allah (S) himself according to the statement of Allah:

Allah has indeed revealed to you a reminder. An Apostle who recites to you the clear communications of Allah. (Qur'an, Surah Talaq 66: 11)

On the basis of this the infallible family of His Eminence are the people of Zikr, according to the exegesis of numerous verses that are mentioned at their places. In addition to that we have instructions to recite the Duas taught by the Holy Imam (as) and the sure rewards promised for their recitation and the various books on this topic. Also the fact that the Imams (as) repeated those supplications so that people may learn them and also recite themselves. There are other testimonies also that go on to prove that supplications taught by the Holy Imam (as) are better than supplications compiled by others.

From the above we can also say that the greatness of a saying depends on the greatness of the sayer and that is why it is said: The sayings of great people are the greatest of the sayings.

The conclusion is that: There is no doubt that Duas taught by the Holy Imam (as) have more precedence over the Duas a person has himself composed in his own way and language. But there are two traditional reports whose apparent connotation is against this and that is why we are compelled to clarify regarding them. The two traditional reports are mentioned by Muhaddith Amili in *Wasailush Shia*.

First Tradition: It is narrated from Zurarah that he said: I asked His Eminence, Imam Sadiq (as): Teach a Dua to me. He said: The best Dua is that which you say by your tongue.[5](#)

Second Tradition: It is narrated from the book of Abdullah bin Hammad Ansari through his own chain of narrators that Imam Ja'far Sadiq (as) said to a person who asked him to teach a Dua: The best Dua is that which you say by your tongue.[6](#)

I say: It is possible that in both the cases the narrator is Zurarah only and the narrator has quoted from him in the second instance also. But nevertheless both the traditional reports have a number of aspects:

Aspect One: It is that the words, 'that which you say by your tongue' imply the excellences of imams, their traditional reports, dissemination of commands of Shariah by them, having debates with their enemies, presenting arguments against the opponents, as this matter is better than Dua, in view of the good effects it has on safeguarding the religious heritage and elevating the signs of certainty and calling the people to follow the Holy Prophet (S) as their benefits reach to the general public.

That which supports this is a traditional report mentioned in Usool Kafi, through the author's own chain of narrators from Muawiyah bin Ammar that he said: I asked Imam Ja'far Sadiq (as): There is a man who narrates your traditions and spreads them among the people gladdening their hearts, especially those of your Shias. Whereas there is another person, who is an ardent worshipper but he does not narrate your traditions, which of them is better? The Imam said: One who is a narrator of our traditions; as he strengthens the hearts of our Shias, is better than a thousand ardent worshippers. Now since Zurarah

was always busy in disseminating the teachings of the Holy Imam (as) he was ordered in this way and he was told that what he was doing was better than what he was asking (Dua).

The soul of the matter is: 'Dua', according to the lexicon, has two meanings:

1. To call Allah, the Mighty and Sublime to accept a request. And 2. To call the people to the Almighty Allah. On the basis of this Dua is of two types. And when the narrator asked for the first type, the Imam (as) encouraged him to the second type, and told him that the second was better, as he said: The best Dua is that which you say by your tongue. It is a subtle aspect which can only be discerned if one is conversant with the sayings of Imams and one who has the ability to ponder upon them.

Aspect Two: It implies the same meaning as is mentioned by the Imams (as). Thus the Imam (as) meant to say: What comes to your mind is better than the taught supplications. So you mention that which comes to your mind, because this matter takes the condition of the heart and it is controlled by Allah, the Mighty and Sublime.

Aspect Three: It implies supplications that are recited with sincerity and humility, which is better than those recited without these factors, even though they may have been taught by the Holy Imam (as). On the basis of this the aim of Imam's statement is to highlight the importance of sincerity and attention to the court of the Almighty.

And the true aim of Dua is this only. And since that which is said by the tongue is from the source of the heart, the Imam (as) has mentioned it in that way. The conclusion is that there is a real connection between Dua and sincere attention whether the Dua is taught by the Holy Imam (as) or one that is not narrated from them. It does not prove that this Dua is better than those taught by the Holy Imam (as). Rather it proves that Dua with sincerity and attention is the best in whatever words it may be.

Tenth: It is obligatory to follow the method of Duas that is taught by the Holy Imam (as) because just like the other worship acts, it is conditional [since it is related from the Imams]. On the basis of this to oppose the method taught by them intentionally is heresy. But reciting some parts otherwise is not unlawful according to the rule that, that which is not initially prohibited may be considered lawful.

Eleventh: From what is stated above, another point also becomes clear. It is not allowed to add anything to the Duas taught by the Holy Imam (as). As for adding something with the aim of divine remembrance has two aspects:

1. It is allowed, in view of some traditional reports that state that Zikr of Allah is good in all conditions. That is why it is also allowed in the ritual prayers. Therefore it should also be allowed in Dua.
2. It is not allowed, in view of the traditional report that is mentioned in Usool Kafi through correct, rather authentic chain of narrators, from Alaa bin Kamil that he said: I heard Imam Sadiq (as) say: the aim of...

وَاذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَخِيفَةً وَدُونَ الْجَهْرِ مِنَ الْقَوْلِ

And remember your Lord within yourself humbly and fearing and in a voice not loud... (Qur'an, Surah Araaf 7:205)

...is evening.

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ وَيُحْيِي وَهُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

There is no god, except Allah, the One, there is no partner for Him. For Him is the Kingdom and for Him is the praise. He enlivens and causes death, He causes death and enlivens. And He is powerful over everything.

The narrator says: While repeating the prayer I added the words of “bi yadihil khair”. The Imam (as) said: It is right, but you recite as I have told you to. Say ten times: “I seek the refuge of Allah, the all-hearing and all-knowing” at the time of sunrise and sunset, and he did not give any more details. In this tradition, the Imam has especially instructed not to add anything, whether it be with the intention of Zikr or otherwise since it is necessary to follow the Holy Imams (as) perfectly. It is so because they are the people of Zikr and we have been ordered to ask them and do as they say. This point is also proved from what is mentioned in Kamaluddin quoting from Abdullah bin Sinan that Imam Sadiq (as) said: “After this, a time will come when you will not be able to see the Imam of the time. In that period no one will be saved except the one who recites “Dua-e-Ghareeq”. The narrator inquired as to what is Dua-e-Ghareeq. Imam (as) replied:

يا الله يا رحمن يا رحيم يا مقلب القلوب ثبت قلبي على دينك

“O Allah! O Beneficent! O Merciful! O the One Who transforms the hearts! Make my heart steadfast upon Your religion!”

The narrator repeated the Dua in this way:

يا الله يا رحمن يا رحيم يا مقلب القلوب والأبصار ثبت قلبي على دينك

O Allah! O Beneficent! O Merciful! O the One Who transforms the hearts and the sights! Make my heart steadfast upon Your religion!

The narrator added “Moqallebal Quloob. Wal Absaar”. Imam (as) told him, “Indeed, Allah is the one Who

changes the hearts and the visions”, but you say only “Ya Muqallebal Quloob Sabbit Qalbee Ala Deenek!”⁷

In *Wasail* it is narrated from Khisal, through the author’s own chain of narrators from Ismail bin Fadl that he said: I asked Imam Ja’far Sadiq (as) regarding the verse:

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا

***And glorify your Lord by the praising of Him before the rising of the sun and before its setting.
(Qur’an, Surah Taha 20: 130)***

He said: It is obligatory on every Muslim to say ten times before sunrise and ten times after sunset:

There is no god, except Allah, the One, there is no partner for Him. For Him is the Kingdom and for Him is the praise. He enlivens and causes death. In His hands is good. And He is powerful over everything.

The narrator says: I recited: “He enlivens and causes death, He causes death and enlivens.”

The Imam said: O so and so, indeed Allah is such that “He enlivens and causes death, He causes death and enlivens.” But recite as you have been told to.⁸

I say: It is possible to reconcile these two aspects as follows: Every Dua and Zikr has a special effect. Like medicines and pharmaceutical formulae. But these effects are not derived except through that particular method and formula. The same is the case of Duas and Zikr, which do not produce the desired effects except through the methods taught by the Holy Imams (as).

It was from this aspect that the Imam (as) said: “Indeed, Allah is the one Who changes the hearts and the visions”, but you say as I have told you. On the basis of this the command is instructive and it has no contradiction with proofs for justification of additions in supplications with the intention of absolute Zikr, (pay attention). Or that we should adopt the best aspect of Dua – as we have mentioned in the proofs for recommended acts – and this is in the condition that we consider the command to be absolute.

Twelfth: To make a statement in the middle of a Dua taught by the Holy Imams (as) is allowed according to the original justification. Whether this matter contradicts with the desired effect or not? Apparently if it is within a limit such that it cannot be perceived to be a contradiction, it is not necessary; otherwise the supplication has to be started again. Because the instructions that we have received from the Holy Imams (as) regarding Duas do not lay a condition of silence in between them.

On the basis of this it should be considered what the general parlance says, in that same condition, there is no doubt that saying something in between the Dua is against the decorum of Dua. Thus it is appropriate that we follow the method accurately. Here it becomes clear that if one has made a vow that

he would not say anything during the Dua, it is necessary for him to fulfill the vow, as not speaking up during the Dua hold our attention as is very much obvious.

Thirteenth: It is allowed to omit sentences from Duas according to the original command. But if you think that the saying of the Almighty Allah:

وَلَا تُبْطِلُوا أَعْمَالَكُمْ

And do not make your deeds of no effect. (Qur'an, Surah Muhammad 47:33)

...proves that nothing must be reduced from a Dua? In reply we shall say: It is possible that the implication of prohibition of making the deed invalid is over, and also that a person after completing a deed does something that makes it invalid, like adopting pride and selfishness, or to hurt others or resort to polytheism etc., that make the deeds invalid in light of the following verses of Qur'an:

لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى

Do not make your charity worthless by reproach and injury. (Qur'an, Surah Baqarah 2:264)

وَلَقَدْ أُوحِيَ إِلَيْكَ وَإِلَى الَّذِينَ مِنْ قَبْلِكَ لَئِنْ أَشْرَكْتَ لَيَحْبَطَنَّ عَمَلُكَ

And certainly, it has been revealed to you and to those before you: Surely if you associate (with Allah), your work would certainly come to naught. (Qur'an, Surah Zumar 39:65)

It is also possible that prohibition to do something novel is invalid in the instance when it is said: 'Make the mouth of the well small, that is make it small from the beginning.' And 'we point out to it, that is consider it unusable' and 'I made the house wide; that is I made it on a broad foundation' It implies that 'do not destroy your deeds'. And apparently, since one of the angles of knowledge would be mentioned, the possibility also becomes remote. Thus we have to conclude that it is allowed to shorten the Dua.

Fourteenth: It is recommended to recite aloud the supplication for hastening the reappearance of His Eminence, the seal of the successors, the Imam of the Time (as). Especially in assemblies that are organized for this very purpose because it is a kind of according respect to the signs of Allah and it is these same expressions of religion about whom it is said:

وَمَنْ يُعَظِّمْ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ

And whoever respects the signs of Allah, this surely is (the outcome) of the piety of hearts.

(Qur'an, Surah Hajj 22:32)

Also in view of the Imam's words in Dua Nudbah:

إِلَى مَتَى أَحَارُ فَيْكَ يَا مُوَلَايَ، وَإِلَى مَتَى

How long am I to bewail for you, O my Master! And how long (Qur'an, Surah Nahl 16:53)

and with which...

It is mentioned in Qamoos: Jaa-a-ra on the weight of ma-na-a, Jaaran or Jauran: Raise up your voice in Dua and call for help with humility.

In *Majmaul Bahrayn* it is said: The saying of Allah:

فَالَيْهِ تَجَارُونَ

To Him do you cry for aid.

It is said: The people cried in a plaintive voice in beseeching Allah. In the same way is the tradition: "As if I can see Musa (as) supplicating in a loud voice." Thus Jaur means to supplicate fervently in a loud voice.

Fifteenth: It is recommended that supplicating sessions should be in congregation in view of a tradition of Usool Kafi which is mentioned through his own chain of narrators from Imam Ja'far Sadiq (as) that he said: No group of forty person prays together to Allah for a purpose but that He does not fulfill their request.⁹ And if forty persons are not available, four persons must supplicate Allah ten times and their request will be fulfilled.

And if even four persons are not available, and only one person recites it forty times, Allah, the High and the Mighty will accept his request.² And in the same book it is narrated from Imam Ja'far Sadiq (as) that he said: Whenever my respected father faced a serious problem he used to gather the women and children and supplicate, while they said: Amen.¹⁰

Sixteenth: It is allowed, rather it is recommended to gift the reward of Dua for His Eminence, to the departed souls in view of the traditions that generally mention gifting of rewards to the dead. In the same way it is allowed, rather recommended, to perform these Duas as their proxy like in the case of other recommended deeds.

In such a way that a believer recites Dua for hastening of reappearance of the Imam of the Time (as) and pleads to the Almighty on behalf of his parents or deceased relatives; rather on behalf of all the

deceased believers. There are numerous traditions that generally and particularly advise such a course of action. For example, in Wasail, it is narrated from Hammad bin Uthman that he says in his book: Imam Ja'far Sadiq (as) said: One who performs a deed on behalf of a dead believer is rewarded twice that by the Almighty Allah and the departed one is also grateful to him. [11](#)

It is narrated from Umar bin Yazid that he said: Imam Ja'far Sadiq (as) said: Whoever performs a deed on behalf of departed believers is rewarded twice by Almighty Allah and the departed ones are also grateful to him. [12](#)

It is narrated from Hammad bin Uthman that he said: Imam Ja'far Sadiq (as) said: Indeed, the Prayer, Fasting, Sadaqah, Hajj, Umrah and every good deed benefits the departed souls, so much so that sometimes a dead is squeezed by the grave, and then he is given ease and told: This is due to the deed performed on your behalf by your so and so son, or your so and so brother in faith. [13](#)

It is mentioned from Hisham bin Saalim that he said: There was a companion and student of Imam Ja'far Sadiq (as) and Imam Musa Kazim (as) who said: I asked the Imam if Dua, Sadaqah, Fasting and similar things reach the dead? He replied: Yes. I (the narrator) asked: Does he know who has sent it to him? He replied: Yes. Then he said: In such a way that sometimes he is in anger and due to this deed he becomes satisfied. [14](#)

It is narrated from Alaa bin Zarin that Imam Ja'far Sadiq (as) said: It is necessary to do the Qadha of Hajj, Fasting and emancipating of slaves on behalf of the departed soul. [15](#)

It is narrated from Bazanti from Imam Ali Reza (as) that he said: It is necessary to do the Qadha of Hajj, Fasting, emancipating of slaves and other good deeds on behalf of the departed soul. [16](#)

The author of *Faakhir* has said: Among the matters that all are unanimous about is that the Holy Imams (as) have stated that Qadha must be performed of all good deeds on behalf of the dead.

Other traditional reports are also present but we have refrained from their mention for the sake of brevity. Our contention is also supported by that which has come in Dua:

اللهم بلغ مولاي صاحب الزمان (عليه السلام) عن جميع المؤمنين والمؤمنات في مشارق الأرض ومغاربها

O Allah, convey to the master, the Master of the Time, (greetings) from all the believer men and women in the easts of the earth and its west...

Seventeenth: It is allowed, rather it is recommended, that this valuable deed must also be performed on behalf of the departed souls, especially ones parents and relatives as proved from various traditions. Some of which are as follows: In Wasail, it is narrated from Ali bin Abi Hamza that he said: I asked Imam Musa Kazim (as): Shall I perform Hajj, Prayer and Sadaqah on behalf of my alive and departed relatives

and friends? He replied: Yes. On his behalf, pay Sadaqah, perform prayer as he will be rewarded due to it. [17](#)

Sayyid bin Tawoos, as is mentioned about him, after quoting this tradition, says: The above tradition should be applied to instances in which proxy of the living ones is allowed.

It is narrated from Muhammad bin Marwan that he said: Imam Ja'far Sadiq (as) said: What stops a person from among you to perform good deeds on behalf of your parents, whether dead or alive? Perform the ritual prayers on their behalf, pay Sadaqah, do the Hajj and keep fasts. What you do for them will be recompensed to them and you will also get its equal reward. Thus, Allah, the Mighty and Sublime, in view of that good deed, increases it many times for you. [18](#)

The author of Wasail says: Prayer on behalf of the living is restricted to the Prayer of Tawaf and Ziarat on the basis of proof that will be presented in due course. [19](#)

I say: Apparently, what he implies is based on the traditional report of Abdullah bin Jundab that he said: I wrote this question to His Eminence, Abul Hasan (as): There is a person who would like to keep a third of all his good deeds and prayers for himself and dedicate the rest to his parents; or can he dedicate all his recommended deeds for them? What is the command if one of them is alive and the other, dead? Imam (as) wrote in reply: As for the dead, it is allowed and as for the alive, nothing is allowed, except good deeds and favor. [20](#)

Presently we do not mean to discuss whether there exists or does not exist justification for performing recommended prayers on behalf of the living, as this is not the occasion to discuss that in detail. Here we would only like to state that it is preferable to recite supplication for an early reappearance of our master, the Master of the Time (as) and the tradition mentioned above proves this point.

Because Dua for the Imam (as) is without any doubt the best of the good deeds. And this tradition proves that performing a good deed on behalf of others is a meritorious act, even on behalf of those who are alive. In the same way the traditional report of Muhammad bin Marwan proves that doing good on behalf of the parents, whether dead or alive, is a good act. And apparently the mention of Prayer, Sadaqah and Hajj is by way of example. On the basis of this what we have mentioned can also be supported by the following lines of Dua Ahad:

اللهم بلغ مولاي صاحب الزمان (عليه السلام) عن جميع المؤمنين والمؤمنات في مشارق الأرض ومغاربها، وبرها وبحرها، وسهلها وجبلها حيهم وميتهم، وعن والدي، وولدي وعني من الصلوات والتحيات

O Allah, convey to the master, the Master of the Time, from all the believer men and women in the easts of the earth and its west. In its lands and its seas, in its plains and its mountains, their living and their dead, and from my parents and my children and from me, from the blessings and greetings...

From all that we have discussed so far we can conclude that it is a good thing to recite supplications for an early reappearance of Imam Mahdi (aj) and for his victory on behalf of the alive from our people. Rather it is good to recite all types of supplication on their behalf. Especially on behalf of those who have a right upon us. And it is also proved that to perform all good deeds on behalf of the dead is a very meritorious act. And one who is performing these acts will become eligible for different kinds of rewards.

If it is said: The tradition of Abdullah bin Jundab does not clearly mention deeds by proxy, it is possible that it implies gifting the reward of good deeds, favors and prayer?

I will say: Apparently at the beginning the query is about gifting of reward and then it is mentioned: “Or that he may only give the recommended...” This query is regarding proxy as will become clear if you ponder on it a little.

Eighteenth: From what we have mentioned in the two points above it will be known that supplicating on behalf of the believers for an early reappearance of our master, the Master of the Time (as) brings rewards in addition to the benefits that we have mentioned above. They are as follows:

1. Multiplication of the good deeds and merits, as proved from traditions quoted in the previous pages.
2. It is a favor on the believers and a way to remove chastisement from their dead or increase in their rewards, as is very much clear.
3. It is effective in advancing the time of the advent and victory of His Eminence, because it is of the position that it has been performed on behalf of all the believers. And from what we have stated in the very beginning, supplicating in congregation would be really effective in advancing the advent, Insha Allah.

Nineteenth: It is recommended to pray for the friends and companions of His Eminence (aj) on the basis of general traditions that exhort us to pray for the believers. It is also supported by what is mentioned in favor of help and cooperation in piety and good deeds. Thirdly, the supplications taught by the Holy Imams (as) also contain prayers for the friends and helpers of the Imam (as). Some of them will be mentioned in the third point in this same section, Insha Allah.

Twentieth: It is recommended to pray for the destruction of his enemies and the humiliation of their opponents as mentioned in Duas and traditions. It is also recommended to lay curse on them on the basis of the rule of seeking immunity from the enemies as also following the Almighty Allah, the Holy Prophet (S) and the Holy Imams (as) in light of what they have mentioned in their sayings.

For example in Bihar, it is narrated from Ali bin Asim Kufi from Imam Hasan Askari (as) that he said: My father related from his forefathers from the Messenger of Allah (S) that he said: One who is (physically) too weak to help us, Ahle Bayt (as) but in private he recites curse on our enemies, the Almighty Allah makes his voice reach all the angels from the earth to the heavens. So when this man curses the

enemies these angels also join him in cursing them. Then he curses the enemies again.

The angels say: O Allah, send blessings on this man, because he is doing what he is capable of and if he had been capable he would have done more also. Allah will say: Your request has been accepted and I have sent blessings on him and made him the greatest of the doers of good.²¹

- ^{1.} Biharul Anwar; Vol. 94, Pg. 89
- ^{2.} Furu Kafi, Vol. 3, Pg. 340; Wasailush Shia, Vol. 4, Pg. 908
- ^{3.} Furu Kafi, Vol. 3, Pg. 476; Man Laa Yahzarul Faqih, Vol. 1, Pg. 559
- ^{4.} Usool Kafi, Vol. 2, Pg. 502
- ^{5.} Wasailush Shia, Vol. 1, Pg. 33
- ^{6.} Wasailush Shia, Vol. 1, Pg. 33
- ^{7.} Kamaluddin, Shaykh Sadooq, Vol. 2, Pg. 351
- ^{8.} Wasailush Shia, Vol. 4, Pg. 1236
- ^{9.} Usool Kafi, Vol. 2, Pg. 487
- ^{10.} Usool Kafi, Vol. 2, Pg. 487
- ^{11.} Wasailush Shia, Vol. 5, Pg. 369, Tr. No. 24
- ^{12.} Wasailush Shia, Vol. 5, Pg. 369, Tr. No. 25
- ^{13.} Wasailush Shia, Vol. 5, Pg. 368, Tr. No. 15
- ^{14.} Wasailush Shia, Vol. 5, Pg. 366, Tr. No. 7
- ^{15.} Wasailush Shia, Vol. 5, Pg. 369, Tr. No. 20
- ^{16.} Wasailush Shia, Vol. 5, Pg. 369, Tr. No. 5
- ^{17.} Wasailush Shia, Vol. 5, Pg. 368, Tr. No. 9
- ^{18.} Wasailush Shia, Vol. 5, Pg. 365
- ^{19.} Wasailush Shia, Vol. 5, Pg. 365
- ^{20.} Wasailush Shia, Vol. 5, Pg. 368, Tr. No. 16
- ^{21.} Biharul Anwar; Vol. 27, Pg. 223. In another tradition the same thing is related from Imam Sadiq (as).

Second Aim: Value Of Praying For The Hastening Of The Reappearance Of The Imam Of The Age (aj) Openly Or Secretly

We should know that these are the highest aims which can be pursued so that the readers may do their best to put them into practice.

First: You must clearly pray to the Almighty, in any language that He may hasten the advent. For example:

اللهم عجل فرج مولانا صاحب الزمان

O Allah, hasten the reappearance of our master, the Master of the Time.

عجل الله تعالى فرجه وظهوره.

May Allah, the High, hasten his victory and reappearance.

Second: One can beseech the Almighty Allah to advance the success and ease of Aale Muhammad (as) as the advent of His Eminence is their victory and ease. This point is mentioned in Duas and traditions.

Third: Or that you pray to the Almighty to grant ease and success to all the believer men and women or invoke Him to grant salvation to the friends of Allah because the advent of His Eminence (aj) is victory of the friends of Allah as mentioned in so many traditions.

Fourth: It is that you say Amen to one who is supplicating, because 'Amen' means 'accept it', and it is also a Dua. And since the supplicant and sayer of Amen, both are participants of Dua as mentioned in traditional reports.

Fifth: That you beseech Allah, the Mighty and Sublime to accept the supplication of anyone who prays for an early reappearance of our master. The different between this and the previous point is that the sayer of Amen does in the presence of the supplicant whereas in the latter case, the presence is not necessary.

Sixth: To pray from the Almighty Allah to make arrangements and prepare the ground for hastening of the Imam's advent.

Seventh: To request the Almighty to remove the impediments of the reappearance of His Eminence (aj).

Eighth: The supplicants must have their sins forgiven; sins that delay an early reappearance of His Eminence. Sins that the supplicants or others from believers have committed.

Ninth: They must pray to Allah to keep them away from the above sins in future.

Tenth: They should beseech Allah to destroy the enemies of His Eminence, as their existence is an obstacle in hastening the relief of his friends.

Eleventh: They should pray to the Almighty Allah to keep the hands of oppressors away from all the believers as this would be done by the bounty of the reappearance of the Imam.

Twelfth: The supplicant must ask Allah to establish justice and equity in all the world, because this can be achieved only by the advent of the Holy Imam (as) as the Almighty Allah and the holy people have mentioned.

Thirteenth: He should supplicate the Almighty Allah to spread peace and tranquility, with the intention that this would be possible only when the Imam reappears. Because complete peace cannot come to the believers without the advent of the Hidden Imam (as) as mentioned in the traditional report at the end of Part Six.

Fourteenth: He should supplicate Allah, the Mighty and Sublime that the rewards of his worship acts and good deeds should be the hastening of advent of the Holy Imam (as) according his satisfaction.

Fifteenth: That we should all get the Taufeeq to supplicate for the hastening of the advent of the Holy Imam (as) and for the relief of all believer men and women, as we mentioned before that unity is very important for effectiveness in this regard, which is stated in traditional reports. On the basis of this whenever a believer prays for the preliminaries of a matter he makes efforts to achieve it.

Sixteenth: He must pray to Allah, the Mighty and Sublime that He gives dominance to Islam and Muslim over all the religions and people. And this would only happen during the reappearance of the Imam of the Time (as) as mentioned in Burhan and other books.¹

Seventeenth: One must plead to the Almighty Allah to take revenge from the enemies of religion and oppressors of the family of the chief of the Messengers (S) from the view that according to traditional reports this will be possible by the advent of the Imam of the Time (as).

Eighteenth: It is that may the Almighty Allah bless His Eminence, and it implies request for mercy from the Almighty Allah which would hasten his reappearance. It is also mentioned in a tradition of Kamiluz Ziaraat etc. In the Ziarat of Imam Ali Reza (as) it is mentioned after invoking blessings on each of the Imams (as):

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

O Allah, bless Your Proof and Your Wali, the Qaim on Your creatures a complete perfect and permanent blessing and by it hasten his advent and render him help...

Nineteenth: He (the supplicant) should pray that the Imam's problems and hardships may be removed at the earliest because this is connected to the Imam's victory and destruction of his enemies.

Twentieth: The supplicant has to petition the Almighty Allah to take as early as possible the revenge for the martyrdom of our master, the Chief of the Martyrs, Imam Husain (as) because this in their words implies that He should hasten the advent of Hazrat Hujjat who is in fact the one who will take revenge from the enemies of His Eminence.

¹ Tafseer Al-Burhan; Sayyid Hashim Bahrani; Vol. 2, Pg. 121

بسم الله الرحمن الرحيم، اللهم صل على محمد سيد المرسلين، وحجة رب العالمين، المنتجب في الميثاق، المصطفى في الظلال المطهر من كل آفة البرئ من كل عيب، المؤمل للنجاة، المرتجى للشفاعة، المفوض إليه دين الله، اللهم شرف بنيانه وعظم برهانه وأفلج حجته، وارفع درجته، وأضئ نوره، وببض وجهه، وأعطه الفضل والفضيلة والدرجة، والوسيلة الرفيعة، وابعثه مقاما محمودا، يغبطه به الاولون والآخرين. وصل على أمير المؤمنين ووارث المرسلين وقائد الغر المحجلين، وسيد الوصيين، وحجة رب العالمين. وصل على الحسن بن علي، إمام المؤمنين، ووارث المرسلين وحجة رب العالمين. وصل على الحسين بن علي إمام المؤمنين، ووارث المرسلين وحجة رب العالمين. وصل على علي بن الحسين إمام المؤمنين، ووارث المرسلين وحجة رب العالمين. وصل على محمد بن علي إمام المؤمنين، ووارث المرسلين وحجة رب العالمين. وصل على جعفر بن محمد إمام المؤمنين، ووارث المرسلين وحجة رب العالمين. وصل على موسى بن جعفر إمام المؤمنين، ووارث المرسلين وحجة رب العالمين. وصل على علي بن موسى إمام المؤمنين، ووارث المرسلين وحجة رب العالمين. وصل على محمد بن علي إمام المؤمنين، ووارث المرسلين وحجة رب العالمين. وصل على الحسن بن علي إمام المؤمنين، ووارث المرسلين وحجة رب العالمين. وصل على علي بن محمد إمام المؤمنين، ووارث المرسلين وحجة رب العالمين. وصل على الخلف الصالح الهادي المهدي إمام المؤمنين، ووارث المرسلين وحجة رب العالمين. اللهم صل على محمد وأهل بيته الأئمة الهادين المهديين العلماء الصادقين. الأبرار المتقين، دعائم دينك، وأركان توحيدك، وتراجمة وحيك، وحججك على خلقك، وخلفائك في أرضك، الذين اخترتهم لنفسك، واصطفيتهم على عبادك، وارتضيتهم لدينك، وخصصتهم بمعرفتك، وجللتهم بكرامتك، وغشيتهم برحمتك وربيتهم بنعمتك، وغذيتهم بحكمتك، وألبستهم نورك، ورفعتهم في ملكوتك، وحففتهم بملائكتك، وشرفتهم بنبيك. اللهم صل على محمد وعليهم صلاة كثيرة دائمة طيبة لا يحيط بها إلا أنت ولا يسعها إلا علمك ولا يحصيها أحد غيرك. اللهم صل على وليك المحيي سنتك، القائم بأمرك، الداعي إليك، الدليل عليك، وحجتك على خلقك، وخليفتك في أمرك، وشاهدك على عبادك. اللهم أعز نصره ومد في عمره وزين الأرض بطول بقاءه، اللهم اكفه بغى الحاسدين، وأعذه من شر الكائنين، وأزجر عنه إرادة الظالمين، وخلصه من أيدي الجبارين. اللهم أعطه في نفسه، وذريته، وشيعته، ورعيته، وخاصته، وعامته، وعدوه وجميع أهل الدنيا ما تقر به عينه، وتسره به نفسه، وبلغه أفضل امله في الدنيا والآخرة إنك على كل شيء قدير. اللهم جدد به ما محي من دينك، وأحي به ما بدل من كتابك، وأظهر به ما غير من حكمك، حتى يعود دينك به وعلى يديه غضا جديدا خالصا مخلصا لا شك فيه ولا شبهة معه ولا باطل عنده ولا بدعة لديه. اللهم نور بنوره كل ظلمة، وهد بركنه كل بدعة، واهدم بعزته كل ضلالة واقصم به كل جبار، وأخمد بسيفه كل نار، وأهلك بعدله كل جبار وأجر حكمه على كل حكم، وأذل لسلطانه كل سلطان. اللهم أذل كل من ناواه، وأهلك كل من عاداه، وامكر بمن كاده واستأصل من جحد حقه واستهان بأمره وسعى في اطفاء نوره وأراد اخماد ذكره. اللهم صل على محمد

المصطفى، وعلي المرتضى، وفاطمة الزهراء، والحسن الرضا، والحسين المصطفى، وجميع الأوصياء مصابيح الدجى، وإعلام الهدى، ومنار التقى، والعروة الوثقى، والحبل المتين، والصراط المستقيم وصل على علي وليك وولادة عهده، والأئمة من ولده، ومد في أعمارهم، وزد في آجالهم وبلغهم أقصى آمالهم دينا ودنيا وآخره، إنك على كل شيء قدير.

O Allah! Send blessings on Muhammad, the Chief of the Messengers, the Last (in the series) of the Prophets, the decisive argument of the Lord of the worlds, distinguished by the covenant, stays chosen continually for ever and ever, pulled out from all calamities, kept free from all defects, giving hope of everlasting happiness; the assured hope whom the religion of Allah has given full powers to recommend and intercede.

O Allah! let his work be surpassingly eminent in glory, towering over, dominating, let his leadership make a deep lasting impression upon (mankind), spread his theory far and wide, make known loud and clear his rank, highest and finest, make his light shine bright, give beauty and grace to his appearance, bestow upon him superabundant completeness, wisdom, status, ways and means; and highest position, and raise him to the most praiseworthy station; found his position enviable the people of his time and those who came after; and send blessings on the Commander of the faithfuls, the inheritor of the Messengers, the Leader of those, who, in ardent longing, cross (barriers) in leaps and bounds, the chief of the “appointed Guides”, the decisive argument of the Lord of the worlds; and send blessings on Hasan son of Ali, the Guide-leader of the faithfuls, the inheritor of the Messengers, the decisive argument of the Lord of the worlds; and send blessings on Husain son of Ali, the Guide-leader of the faithfuls, the inheritor of the Messengers, the decisive argument of the Lord of the worlds; and send blessings on Ali son of Husain, the Guide-leader of the faithfuls, the inheritor of the Messengers, the decisive argument of the Lord of the worlds; and send blessings on Muhammad son of Ali, the Guide-leader of the faithfuls, the inheritor of the Messengers, the decisive argument of the Lord of the worlds; and send blessings on Ja’far son of Muhammad, the Guide-leader of the faithfuls, the inheritor of the Messengers, the decisive argument of the Lord of the worlds; and send blessings on Musa son of Ja’far, the Guide-leader of the faithfuls, the inheritor of the Messengers, the decisive argument of the Lord of the worlds; and end blessings on Ali son of Musa, the Guide-leader of the faithfuls, the inheritor of the Messengers, the decisive argument of the Lord of the worlds; and send blessings on Muhammad son of Ali, the Guide-leader of the faithfuls, the inheritor of the Messengers, the decisive argument of the Lord of the worlds; and send blessings on Ali son of Muhammad, the Guide-leader of the faithfuls, the inheritor of the Messengers, the decisive argument of the Lord of the worlds; and send blessings on Hasan son of Ali, the Guide-leader of the faithfuls, the inheritor of the Messengers, the decisive argument of the Lord of the worlds; and send blessings on the last rightly guided Guide, the Guide-leader of the faithfuls, the inheritor of the Messengers, the decisive argument of the Lord of the worlds.

O Allah, send blessings on Muhammad and on his “Ahlul Bayt” (the people of the House), the Leader-guides, the true scholars, the virtuous God-fearing, the mainstay Your religion depends upon, the

essential foundation on which Your Oneness rests, the interpreters of Your revealed words, Your conclusive arguments over the mankind, Your representatives on the earth whom You selected in preference over all Your servants, recognized and authorized them to serve Your religion, specifically chose them to have knowledge about You, made them bright, all important, great and glorious through Your generosity, covered them from all sides with Your love and mercy, made available for them Your bounties, well-versed and well-grounded they are in Your wisdom, wrapped them up in Your Light, they occupy the highest place and rank in Your Kingdom, protected them from every side Your Angels, distinguished them with Your Prophet, Your blessings be on him and on his children.

O Allah! Bless Muhammad and them, (with) blessings, pure, rich, ever- growing, a great many, for ever and ever, the best, cannot be surveyed except by You, cannot be fully defined except by Your wisdom, cannot be recounted by any one other than You.

O Allah! And send blessings on Your kept alive delegated authority, guardian of the “way of Life” ordained by You, who claims authority under Your command, the straight path leading to You, the decisive proof from You over the mankind, Your representative on the earth, Your evidence made visible to Your servants.

O Allah! Go all out to make available “defense in depth” for him, prolong his stay here, by continuing his presence make this world beautiful. O Allah! Keep him safe from the ill-will of those who feel resentful towards him, create for him favorable circumstances, free from the evil of the deceitful, put a stop to the conspiracies hatched against him by the unjust, save him from the clever tricks of the tyrants.

O Allah! set in motion at once his wish and desires, and of his descendents, his followers who love and obey him, and the flock under his protection affectionately attached to him, and the common people, his whole mission, and all the human beings, which will bring him near to his purpose: make him advance to the reality he has in mind, let him achieve in full, in the best manner, that which he hopes to do in this world and the Hereafter. Verily You are able to do all things.

O Allah! Put back, through him, in original form that which has been uprooted from Your religion, put in order again through him the confusion created in Your Book. Make clear, through him, the distortions made in Your commandments, so that Your religion regains its true spirit, on his hands, blooming and full of tenderness, progressive, up to date, liberated, savior, without doubts and uncertainties, without suspicions and obscurities, there being no falsehood lingering around him, nor any subversive activities in his presence.

O Allah! Enlighten the world with his truth and make oppression and tyranny take fright and flee, put a stop to reversal and subversion by relying upon him, once for all, pull down the edifice of corrupt wickedness forever by giving him a free hand, through him break up entirely totalitarianism, let him deal the death-blow and wipe out the existence of the damned and accursed, and put an end to oppression perpetrated by the unjust tyrants, and set up justice and fairplay, put in force his “rule of life”, far and

wide, everywhere, over all jurisdictions, make all authorities serve to promote his sovereignty.

O Allah, whoso runs away from him should be discredited and put to shame, whoso undermines his mission should be eliminated, whoso looks upon him with envy, and quarrel, may be cornered, back to the wall, whoso knows but denies his right may rot and disintegrate, make lighter and easy his mission, make haste to set in motion blossoming of his truth, let his quite glory shine in full brightness.

O Allah! Send blessing on Muhammad, the Chosen, on Ali, who pleased (Allah) better than others, on Fatima, the bright and beautiful, on Hasan, the agreeing, on Husain, the refined, and on all the rest of the closely connected appointed guardians, the favorite confidants, the signs leading unto guidance, the lighthouse of piety and wisdom, the trustworthy and safe handle, the strong rope, the right path.

Bless Your dearest intimate friend, the authority You promised to protect, and (bless) the Imams, his children, spread their creed, build up their cause, let their thoughts and deeds reach far and wide, to the four corners of the world, in the matter of religion, in the worldly affairs and at the time of Final Judgment, verily You are able to do all things. [1](#)

I say: This is one of the valuable supplications and it is worth reciting regularly at any time, but especially at the times which are related to our master, the Leader of the Time (as); like the eve of 15th Shaban and the day of 15th and Friday eve and Friday. It is from this view that the author of Jamalul Saliheen has included it among the recitation of that night. Although the tradition we mentioned before implies that no particular time and occasion is specified for this.

Sayyid Ibne Tawoos in Jamalul Usboo has included it in the recitations of Friday and it is supposed to be recited after the Asr Prayer, but he further says: The Salawat of the Messenger of Allah (S) narrated by Imam Mahdi (aj) should be recited after Asr Prayer on Friday; but in case you are unable to do so at that time, you must make it up later and under no circumstance should you leave it completely as Allah, the Mighty and Sublime has commanded us.

After that the author has given a complete chain of narrators and also mentioned an incident about this supplication which we have not presented here for the sake of brevity.

The statement of the Sayyid shows that this supplication has come down to us through the Imam of the Age (as) and this proves its authenticity, the Almighty Allah is the giver of bounties and guidance.

2. Dua Imam Reza (as)

Among the supplications mentioned by our respected scholars on this topic is a Dua quoted from Jamalul Usboo of Sayyid Ibne Tawoos, where he says: A supplication is narrated from Imam Ali Reza (as) regarding the Imam of the Age (as): Narrated to me a group of our associates from my grandfather Abu Ja'far Tusi who says: Narrated to me Ibne Abi Jayyid from Muhammad bin Hasan bin Saeed bin Abdullah and Himyari and Ali bin Ibrahim and Muhammad bin Hasan Saffar, all of them from Ibrahim bin

Hisham from Ismail bin Midaar and Salih bin Sindi from Yunus bin Abdur Rahman. The Sayyid says: My grandfather has related this Dua from Yunus bin Abdur Rahman through a number of channels, but we shall omit the chains here for the sake of brevity. Yunus bin Abdur Rahman says: Imam Ali Reza (as) has instructed that we should pray for the Imam of the Time (aj) as follows:

اللهم ادفع عن وليك، وخليفتك، وحجتك على خلقك، ولسانك المعبر عنك بإذنك، الناطق بحكمتك، وعينك الناضرة على بريتك، وشاهدك على عبادك الجحاح المجاهد، العائد بك عندك، وأعذه من شر جميع ما خلقت وبرأت، وانشأت، وصورت، واحفظه من بين يديه ومن خلفه، وعن يمينه وعن شماله، ومن فوقه ومن تحته، بحفظك الذي لا يضيع من حفظته به، واحفظ فيه رسولك، وآباءه أئمتك، ودعائم دينك واجعله في وديعتك التي لا تضيع، وفي جوارك الذي لا يخفر، وفي منعك وعزك الذي لا يقهر، وآمنه بأمانك الوثيق، الذي لا يخذل من آمنته به، واجعله في كنفك الذي لا يرام من كان فيه، وانصره بنصرك العزيز، وأيده بجندك الغالب، وقوه بقوتك، وأردفه بملائكتك. ووال من والاه، وعاد من عاداه، وألبسه درعك الحصينة، وحفه بالملائكة حفا. اللهم وبلغه أفضل ما بلغت القائمين بقسطك من أتباع النبيين. اللهم اشعب به الصدع، وارثق به الفتق، وأمت به الجور، وأظهر به العدل، وزين بطول بقائه الأرض، وأيده بالنصر، وانصره بالرعب، وقو ناصريه، واخذل خاذه، ودمدم على من نصب له، ودمر من غشه، واقتل به جبابرة الكفر وعمده، ودعائمه، واقصم به رؤوس الضلالة، وشارعة البدعة، ومميتة السنة، ومقوية الباطل، وذلل به الجبارين، وأبر به الكافرين وجميع الملحدين في مشارق الأرض ومغاربها، وبرها، وبحرها، وسهلها، وجبلها، حتى لا تدع منهم ديارا، ولا تبقي لهم آثارا. اللهم طهر منهم بلادك، واشف منهم عبادك، وأعز به المؤمنين. وأحي به سنن المرسلين، ودارس حكمة النبيين، وجدد به ما امتحى من دينك وبدل من حكمك، حتى تعيد دينك به وعلى يديه، جديدا غضا، محضا صحيحا، لا عوج فيه، ولا بدعة معه، وحتى تنير بعدله ظلم الجور، وتطفئ به نيران الكفر، وتوضح به معاهد الحق، ومجهول العدل، فإنه عبدك الذي استخلصته لنفسك، واصطفيته من خلقك، واصطفيته على عينيك، وأتتمنته على غيبك، وعصمته من الذنوب، وبرأته من العيوب، وطهرته من الرجس، وسلمته من الدنس. اللهم فإننا نشهد له يوم القيامة، ويوم حلول الطامة، انه لم يذنب ذنبا، ولا أتى حوبا، ولم يرتكب معصية، ولم يضيع لك طاعة، ولم يهتك لك حرمة، ولم يبدل لك فريضة، ولم يغير لك شريعة، وانه الهادي المهدي، الطاهر التقى، النقي، الرضي الزكي. اللهم أعطه في نفسه، وأهله، وولده، وذريته، وأمته، وجميع رعيته ما تقر به عينه، وتسر به نفسه، وتجمع له ملك المملكات كلها قريبا وبعيها، وعزيزها وذليلها، حتى يجري حكمه على كل حكم، ويغلب بحقه كل باطل. اللهم اسلك بنا على يديه منهاج الهدى والمحجة العظمى، والطريقة الوسطى التي يرجع إليها الغالي، ويلحق بها التالي. وقونا على طاعته، وثبتنا على مشايعته، وامن علينا بمتابعته، واجعلنا في حزبه، القوامين بأمره، الصابرين معه، الطالبين رضاك بمناصحته حتى تحشرنا يوم القيامة في أنصاره، وأعوانه، ومقوية سلطانه. اللهم واجعل ذلك لنا خالصا من كل شك وشبهة، ورياء، وسمعة، حتى لا نعتد به غيرك، ولا نطلب به إلا وجهك، وحتى تحلنا محله، وتجعلنا في الجنة معه، وأعذنا من السأمة والكسل والفترة والفشل، واجعلنا ممن تنتصر به لدينك، وتعز به نصر وليك، ولا تستبدل بنا غيرنا، فإن استبدالك بنا غيرنا عليك يسير وهو علينا عسير. اللهم صل على ولاة عهده، والأئمة من بعده، وبلغهم آمالهم، وزد في آجالهم، وأعز نصرهم، وتمم لهم ما أسندت إليهم من أمرك لهم، وثبت دعائمهم، واجعلنا لهم اعوانا، وعلى دينك أنصارا فإنهم معادن كلماتك وخزان علمك، وarkan توحيدك ودعائم دينك، وولاة أمرك، وخالصتك من عبادك، وصفوتك من خلقك، وأولياؤك وسلائل أوليائك، وصفوة اولاد رسلك، والسلام عليهم ورحمة الله وبركاته

O Allah, safeguard Your Wali and Your vicegerent and Your proof and Your creatures, Your speech that spoke on Your behalf with Your permission, the spokesman with Your wisdom, Your observing sight on

Your creation, Your testimony on Your creatures, the valiant struggler, who is protected before You. Protect him from the evils of all You have created, initiated, formed, and protect him from his front, back, right, left, up and down, with such protection that the protected one shall not get lost from his place, also protect Your Messenger and his forefathers, Your Imams and the supporter of Your Religion.

O Allah, keep him in Your consignment that shall not get lost, and in Your vicinity that doesn't need a guard and in Your prevention and exaltedness that can't be subdued, secure him with Your firm security that is not betrayed, keep him in Your patronage that doesn't depart from whoever is there and support him with Your noble victory, support him Your victorious soldiers, strengthen him with Your power and make Your angels follow him, support whoever supports him, and be an enemy to one who is inimical to him, dress him with Your well fortified armor and surround him with Your angels.

O Allah, bestow on him that which You have bestowed on those who established justice among the followers of the prophets. O Allah, ramify our splits through him, sew the rip through him, eradicate the oppression through him, manifest justice through him, reform the Earth by his staying and support him with victory, assist him with awe, strengthen his supporters, humiliate those who wish to put him down, and destroy whoevercheated him.

Eliminate the despotic unbelievers, its pillars and supporters through him, crush the heads of misguidance and the establishers of innovation through him, also eliminate those who wanted to put an end to the Sunnah of Your Prophet and those that intensify falsehood through him. Degrade the arrogant through him and eliminate the unbelievers and all the apostates from the east, west, land, sea, plains, mountains of the Earth through him till there shall be no abode for them.

O Allah, You then purify Your nation from them, and give relief to Your servants from them, honor the believers through the Imam, revive the customs of Your messengers through him, make him the scholar of the Prophet's wisdom, renew what has been obliterated from Your Religion and what has been changed in Your judgment through him, till You return Your correct and fresh Religion through him, that is free from distortion and innovation, and till His justice illuminates over oppression and aggression and extinguish the light of the unbeliever through him, and explain the fact and unknown justice through him. Because he is Your servant whom You have set aside for Yourself, and have chosen him among Your creatures and have appointed him to Your servants and conferred trust on him, for Your invisibility, and preserve him from sins, and clear him from all sorts of blames, and purify him from all sorts of impurities and free him from filth.

O Allah, we shall bear witness for him on the Judgment Day, and the day when calamity will commence, that he has not committed any sin, and never done anything on the basis of his desire, and has not committed any guilt, and has not forfeited Your obedience; he has not debased Your sanctuary, he has not changed Your compulsory duties, he has not changed Your divine laws, surely he is a good, pure, pious, honest and righteous one.

O Allah, bestow on him, his family, his descendants, his offspring, his nation, and all his subjects what shall delight and make him happy, combine the near and far of the whole kingdom for him, its prestigious and its abject till his judgment may prevail over other judgments and his fact subjugates all falsehood.

O Allah, I am requesting from You to establish the right path, great target, moderate means, through his hand that every precious return to and preceding catch up with, grant us the strength for his obedience, and make our partnership and honor us for following him, make us among his soldiers that shall set aright his affairs, having patience with him, seeking for Your pleasure with his admonishment, till You resurrect us on the Judgment Day among his supporters and helpers, and among those that strengthen his government.

O Allah, let that be out of sincerity, without suspicion or fame or duplicity till we did not rely on our deeds except You, and did not seek through him except with Your pleasure, until You overwhelm us in his place, and let us be in the Paradise in his company, protect us from weariness, laziness and weakness, make us among those used for the triumph of Your Religion and be honored by the victory of Your guardian, and don't replace us with other than us, verily replacing us with others is very simple for You but is very difficult for us.

O Allah, bless the leaders in his reign and the Imams from his progeny and let them attain their hope and increase their life and cherish their victory, make perfect for them Your affair which has been ascribed to them, make firm their supporters and make an assistant for them, and helper for Your Religion. Because they are the resources of Your words and pillars of Your monotheism and the supporters of Your Religion, and leaders of Your affairs, Your immaculate ones among Your servants, and the chosen ones among Your creatures, Your guards and the chain of Your guards, the chosen progeny of Your Prophet, peace, blessing and mercy be upon them.[2](#)

Then Sayyid Ibne Tawoos says: This supplication includes the statement of Imam (as):

اللهم صل على ولاية عهده والأئمة من بعده

O Allah, bless the leaders in his reign and the Imams from his progeny...

Perhaps it is regarding the leaders of congregation that the Imam of the Time (aj) will appoint during his rule in various cities and provinces and his appointees for explanation of Islamic Laws etc. It also shows that blessings must be invoked on them after we have invoked blessings on the Holy Imam (as). And the words "leaders in his reign" show that invoking of blessings should be in the life of those persons.

Previously in the tradition of Imam Ali Reza (as) it is mentioned: "and the Imams from his progeny". Perhaps that also was as follows: "bless the leaders in his reign and the Imams from his progeny..." and the same is mentioned in another copy of the traditional report. It is also narrated that they would be righteous persons during the time of His Eminence (aj). It is mentioned in authentic traditions that Imam

Mahdi (aj) has some children who rule in different parts of the world, who would be at the peak of perfection and other explanations are also given for this traditional report.

Then Sayyid Ibne Tawoos says: I have seen this supplication in another traditional report which is needless of justification and I am presenting it as it is more detailed. The traditional report is as follows: Narrated to me Abul Hasan Zaid bin Ja'far Alawi Muhammadi, who says: Narrated to me Abul Hasan Ishaq bin Hasan al-Afrani (in another copy it is Hasan Alawi), who said: Muhammad bin Hammam bin Sahil, the scribe and Muhammad bin Shuaib bin Ahmad Maliki both narrated to me from Shuaib bin Ahmad Maliki from Yunus bin Abdur Rahman that Imam Ali Reza (as) ordered the recitation of the following supplication of the Imam of the Time (aj):

اللهم صل على محمد وآل محمد، وادفع عن وليك، وخليفتك، وحجتك على خلقك، ولسانك المعبر عنك، الناطق بحكمته، وعينك الناضرة في بريتك، وشاهدك على عبادك الحاج المجاهد، المجتهد، عبدك العائذ بك. اللهم وأعذه من شر ما خلقت، وذرات، وبرأت، وأنشأت، وصورت واحفظه من بين يديه، ومن خلفه، وعن يمينه، وعن شماله، ومن فوقه، ومن تحته بحفظك الذي لا يضيع من حفظته به، واحفظ فيه رسولك، ووصي رسولك وآباءه: ائمتك ودعائم دينك، صلواتك عليهم أجمعين. واجعله في وديعتك التي لا تضيع وفي جوارك الذي لا يخفر، وفي منعك وعزك الذي لا يقهر. اللهم وآمنه بأمانك الوثيق الذي لا يخذل من آمنه به، واجعله في كنفك الذي لا يضام من كان فيه، وانصره بنصرك العزيز، وأيده بجندك الغالب، وقوه بقوتك وأردفه بملائكتك. اللهم وال من والاه، وعاد من عاداه، وألبسه درعك الحصينة، وحفه بالملائكة حفا. اللهم وبلغه أفضل ما بلغت القائمين بقسطك من أتباع النبيين. اللهم اشعب به الصدع وارفق به الفتق، وأمت به الجور، وأظهر به العدل، وزين بطول بقاءه الأرض، وأيده بالنصر، وانصره بالرعب، وافتح له فتحا يسيرا، واجعل له من لدنك سلطانا نصيرا. اللهم اجعله القائم المنتظر، والإمام الذي به تنتصر، وأيده بنصر عزيز، وفتح قريب، وورثه مشارق الأرض ومغاربها، اللاتي باركت فيها، وأحي به سنة نبيك صلواتك عليه وآله، حتى لا يستخفي بشئ من الحق مخافة أحد من الخلق وقوا ناصره، واخذل خاذله ودمدم على من نصب له، ودمر على من غشه. اللهم واقتل به جبابرة الكفر وعمده، ودعائمه، والقوام به واقصم به رؤوس الضلالة، وشارعة البدعة ومميتة السنة ومقوية الباطل وأذل به الجبارين وأبر به الكافرين والمنافقين وجميع الملحدين حيث كانوا واين كانوا، من مشارق الأرض ومغاربها وبرها وبحرها. وسهلها وجبلها، حتى لا تدع منهم ديارا، ولا تبق لهم آثارا. اللهم وطهر منهم بلادك، واشف منهم عبادك، وأعز به المؤمنين وأحي به سنن المرسلين ودارس حكم النبيين وجدد به ما محي من دينك وبدل من حكمك حتى تعيد دينك به وعلى يديه، غضا جديدا صحيحا محضا، لا عوج فيه، ولا بدعة معه حتى تنير بعدله ظلم الجور، وتطفئ به نيران الكفر وتظهر به معاهد الحق، ومجهول العدل، وتوضح به مشكلات الحكم. اللهم وانه عبدك الذي استخلصته لنفسك، واصطفيته من خلقك، واصطفيته على عبادك، وائتمنته على غيبك، وعصمته من الذنوب، وبرأته من العيوب، وطهرته من الرجس، وصرفته عن الدنس، وسلمته من الريب. اللهم فإننا نشهد له يوم القيامة، ويوم حلول الطامة، انه لم يذنب ذنبا، ولم يأت حوبا، ولم يرتكب لك معصية، ولم يضيع لك طاعة، ولم يهتك لك حرمة ولم يبدل لك فريضة، ولم يغير لك شريعة، وانه الإمام التقي الهادي، المهتدي، الطاهر، النقي، الوفي، الرضي، الزكي. اللهم فصل عليه وعلى آبائه، وأعطه في نفسه، وولده، وأهله، وذريته، وأمته، وجميع رعيته، ما تقر به عينه، وتسر به نفسه، وتجمع له ملك المملكات كلها: قريبتها وبعيدها، وعزيزها وذليلها حتى يجري حكمه على كل حكم، ويغلب بحقه كل باطل. اللهم اسلك بنا على يديه منهاج الهدى، والمحجة العظمى والطريقة الوسطى التي يرجع إليها الغالي، ويلحق بها التالي. اللهم وقونا على طاعته، وثبتنا على مشايعته، وامنن علينا بمتابعته، واجعلنا في حزبه القوامين بأمره الصابرين معه، الطالبين رضاك بمناصحته، حتى تحشرنا يوم القيامة في أنصاره، وأعوانه، ومقوية سلطانه. اللهم صل على

محمد وآل محمد، واجعل ذلك كله منا لك خالصا من كل شك وشبهة، ورياء، وسمعة، حتى لا نعتد به غيرك، ولا نطلب به إلا وجهك، وحتى تحلنا محله، وتجعلنا في الجنة معه، ولا تبتلنا في أمره بالسامة والكسل، والفترة والفشل، واجعلنا ممن تنتصر به لدينك وتعز به نصر وليك ولا تستبدل بنا غيرنا فإن استبدالك بنا غيرنا عليك يسير وهو علينا كبير إنك على كل شيء قدير. اللهم وصل على ولادة عهوده، وبلغهم آمالهم وزد في آجالهم وانصرهم، وتم لهم ما أسندت إليهم من أمر دينك، واجعلنا لهم أعوانا وعلى دينك أنصارا، وصل على آبائه الطاهرين، الأئمة الراشدين. اللهم فإنهم معادن كلماتك، وخزان علمك، وولادة أمرك وخالصتك من عبادك، وخيرتك من خلقك، وأوليائك، ووسائل أوليائك، وصفوتك وأولاد اصفياك، صلواتك ورحمتك وبركاتك عليهم أجمعين. اللهم وشركاؤه في أمره، ومعاونوه على طاعتك، الذين جعلتهم حصنه، وسلاحه، ومفرغه، وأنسه، الذين سلوا عن الأهل والاولاد، وتجاؤا الوطن، وعطلوا الوثير من المهاد، قد رفضوا تجارتهم، واضروا بمعاشيهم وفقدوا في انديتهم بغير غيبة عن مصرهم، وحالفوا البعيد، ممن عاضدهم على أمرهم، وخالفوا القريب ممن صد عن وجهتهم، واثتلوا بعد التدابر والتقاطع في دهرهم، وقطعوا الاسباب المتصلة بعاجل حطام من الدنيا. فاجعلهم اللهم في حرك، وفي ظل كنفك، ورد عنهم بأس من قصد إليهم بالعداوة من خلقك، وأجزل لهم من دعوتك من كفايتك، ومعونتك لهم، وتأيدك ونصرك إياهم ما تعينهم به على طاعتك، وأزهد بحقهم باطل من أراد اطفاء نورك، وصل على محمد وآله واملاً بهم كل افق من الآفاق، وقطر من الاقطار قسما وعدلا، ومرحمة وفضلا. واشكر لهم على حسب كرمك وجودك وما مننت به على القائمين بالقسط من عبادك، وادخر لهم من ثوابك ما ترفع لهم به الدرجات(10) إنك تفعل ما تشاء وتحكم ما تريد آمين رب العالمين.

O Allah, bless Muhammad and the progeny of Muhammad and safeguard Your Wali and Your vicegerent and Your proof and Your creatures, Your speech that spoke on Your behalf with Your permission, the spokesman with Your wisdom, Your observing sight on Your creation, Your testimony on Your creatures, the valiant struggler, who is protected before You.

O Allah, protect him from the evils of all You have created, initiated, formed, and protect him from his front, back, right, left, up and down, with such protection that the protected one shall not get lost from his place, also protect Your Messenger and his forefathers, Your Imams and the supporter of Your Religion. Blessings of Allah be on them all.

O Allah, keep him in Your consignment that shall not get lost, and in Your vicinity that doesn't need a guard and in Your prevention and exaltedness that can't be subdued, secure him with Your firm security that is not betrayed, keep him in Your patronage that doesn't depart from whoever is there and support him with Your noble victory, support him Your victorious soldiers, strengthen him with Your power and make Your angels follow him, support whoever supports him. O Allah, be an enemy to one who is inimical to him, dress him with Your well fortified armor and surround him with Your angels.

O Allah, bestow on him that which You have bestowed on those who established justice among the followers of the prophets. O Allah, ramify our splits through him, sew the rip through him, eradicate the oppression through him, manifest justice through him, reform the Earth by his staying and support him with victory, assist him with awe, strengthen his supporters, humiliate those who wish to put him down, and destroy whoever cheated him, and give him an easy victory. And make him victorious over Your and his enemies.

O Allah, make him the awaited Qaim, and the Imam through whom help is sought, and help him with a clear and quick victory and make him inherit the east and west of the earth that you have blessed. And enliven through him the Sunnah of Your Prophet, Your blessings be on him and his progeny. Till no one hides anything from the fear of creatures. And strengthen his helpers and degrade his enemies and destroy those who trouble him and eliminate those who are hypocritical to him.

O Allah, eliminate the despotic unbelievers, its pillars and supporters through him, crush the heads of misguidance and the establishers of innovation through him, also eliminate those who wanted to put an end to the Sunnah of Your Prophet and those that intensify falsehood through him. Degrade the arrogant through him and eliminate the unbelievers and all the apostates from the east, west, land, sea, plains, mountains of the Earth through him till there shall be no abode for them.

O Allah, You then purify Your nation from them, and give relief to Your servants from them, honor the believers through the Imam, revive the customs of Your messengers through him, make him the scholar of the Prophet's wisdom, renew what has been obliterated from Your Religion and what has been changed in Your judgment through him, till You return Your correct and fresh Religion through him, that is free from distortion and innovation, and till His justice illuminates over oppression and aggression and extinguish the light of the unbeliever through him, and explain the fact and unknown justice through him. And explain through him the difficult laws.

O Allah, he is Your servant whom You have set aside for Yourself, and have chosen him among Your creatures and have appointed him to Your servants and conferred trust on him, for Your invisibility, and preserve him from sins, and clear him from all sorts of blames, and purify him from all sorts of impurities and free him from filth.

O Allah, we shall bear witness for him on the Judgment Day, and the day when calamity will commence, that he has not committed any sin, and never done anything on the basis of his desire, and has not committed any guilt, and has not forfeited Your obedience; he has not debased Your sanctuary, he has not changed Your compulsory duties, he has not changed Your divine laws, surely he is a good, pure, pious, honest and righteous one.

O Allah, bestow on him, his family, his descendants, his offspring, his nation, and all his subjects what shall delight and make him happy, combine the near and far of the whole kingdom for him, its prestigious and its abject till his judgment may prevail over other judgments and his fact subjugates all falsehood.

O Allah, I am requesting from You to establish the right path, great target, moderate means, through his hand that every precious return to and preceding catch up with, grant us the strength for his obedience, and make our partnership and honor us for following him, make us among his soldiers that shall set aright his affairs, having patience with him, seeking for Your pleasure with his admonishment, till You resurrect us on the Judgment Day among his supporters and helpers, and among those that strengthen his government.

O Allah, bless Muhammad and the progeny of Muhammad and let that be out of sincerity, without suspicion or fame or duplicity till we did not rely on our deeds except You, and did not seek through him except with Your pleasure, until You overwhelm us in his place, and let us be in the Paradise in his company, protect us from weariness, laziness and weakness, make us among those used for the triumph of Your Religion and be honored by the victory of Your guardian, and don't replace us with other than us, verily replacing us with others is very simple for You but is very difficult for us. Verily You have power over everything.

O Allah, bless the leaders in his reign and the Imams from his progeny and let them attain their hope and increase their life and cherish their victory, make perfect for them Your affair which has been ascribed to them, make firm their supporters and make an assistant for them, and helper for Your Religion. Because they are the resources of Your words and pillars of Your monotheism and the treasurers of Your Knowledge, and leaders of Your affairs, Your immaculate ones among Your servants, and the chosen ones among Your creatures, Your guards and the chain of Your guards, the chosen progeny of Your Prophet, peace, blessing and mercy be upon them.

O Allah! His partners in his affair and helpers in Your obedience whom You have appointed as shield and weapon and refuge and a source of company. Who left their families and children and said good bye to their native place and abandoned the comfort of their homes and gave up their occupations and paid no attention to their worldly life and matter of livelihood. And in spite of their absence in their city and homes they were away from their gatherings.

And they made covenant with persons who were strangers to them but who helped them in their affair and they opposed their own relatives who remained aloof from their stance. They united against opposition and were loyal to their circumstances and cut off themselves from the means of this worthless worldly life.

O Allah! So keep them in Your unwavering safety and entrust them to the shade of Your support. Keep away from them all those who intend enmity to them and suffice them from the aspect of Your help and support and victory. As much as You have helped them in Your obedience. And for their sake make the invalid the efforts of all who want to put out Your light. And bless Muhammad and his progeny and through them fill up all the horizons and cities and abodes with justice and equity and mercy and grace. And grant them that which befits Your magnanimity and generosity and with what You have bestowed from Your servants who establish justice. Bestow them with Your rewards and keep in store rewards that would raise their status. You do what You want and what You intend, You command. Amen O Lord of the worlds.[3](#)

3. Dua in the period of Occultation

In Kamaluddin wa Tamaamun Ni'ma, Shaykh Sadooq has narrated from Abu Muhammad Husain bin Ahmad Mukattib that he said: Narrated to us Abu Ali bin Hammam the following supplication and

mentioned that Shaykh Amri (q.s.) had dictated it to him and commanded him to recite it and it is the supplication of the occultation of al-Qaim (aj):

The same Dua is also mentioned by Sayyid Ibne Tawoos in Jamaal al- Usboo, with slight variations quoting from Shaykh Tusi. The version presented below is from *Kamaluddin*:

اللهم عرفني نفسك، فإنك إن لم تعرفني نفسك لم أعرف نبيك، اللهم عرفني نبيك فإنك إن لم تعرفني نبيك لم أعرف حجتك اللهم عرفني حجتك، فإنك إن لم تعرفني حجتك ضللت عن ديني. اللهم لا تمنني ميتة جاهلية، ولا ترغ قلبي بعد إذ هديتني، اللهم وكما هديتني بولاية من فرضت طاعته علي من ولاية أمرك بعد رسولك، صلواتك عليه وآله حتى واليت ولاية أمرك: أمير المؤمنين، والحسن والحسين وعلياً ومحمداً وجعفرًا وموسى وعلياً ومحمداً وعلياً والحسن والحجة القائم المهدي صلواتك عليهم أجمعين. اللهم فثبتني على دينك، واستعملني بطاعتك، ولين قلبي لولي أمرك، وعافني مما امتحنت به خلقك، وثبتني على طاعة ولي أمرك الذي سترته عن خلقك فبإذنك غاب عن بريك وأمرك، ينتظر. اللهم وأنت العالم غير معلم بالوقت الذي فيه صلاح أمر وليك في الازن له في اظهار امره، وكشف ستره، فصبرني على ذلك حتى لا أحب تعجيل ما أخرت ولا تأخير ما عجلت ولا أكشف عما سترت، ولا أبحث عما كتمت،

ولا أنازعك في تدبيرك ولا أقول لم؟ وكيف وما بال ولي الأمر لا يظهر! وقد امتلأت الأرض من الجور، وأفوض أموري كلها إليك. اللهم إني أسألك أن تريني ولي أمرك ظاهراً نافذ الأمر مع علمي بأن لك السلطان، والقدرة، والبرهان، والحجة، والمشية والحوال والقوة، فافعل ذلك بي، وبجميع المؤمنين، حتى ننظر إلى وليك صلواتك عليه وآله ظاهر المقالة، واضح الدلالة، هادياً من الضلالة، شافياً من الجهالة، برز يا رب مشاهدته وثبت قواعده واجعلنا ممن تقر عينه برؤيته، وأقمنا بخدمته، وتوفنا على ملته، واحشرنا في زمرة. اللهم أعذه من شر جميع ما خلقت، وبرأت، وذرات، وأنشأت وصورت واحفظه من بين يديه، ومن خلفه، وعن يمينه، وعن شماله، ومن فوقه، ومن تحته، بحفظك الذي لا يضيع من حفظته به واحفظ به رسولك، ووصي رسولك (عليهم السلام). اللهم ومد في عمره، وزد في أجله، وأعنه على ما أوليته واسترعيته، وزد في كرامتك له فإنه الهادي المهتدي، والقائم المهدي، الطاهر، التقي النقي، الزكي الرضي المرضي،

الصابر الشكور، المجتهد. اللهم ولا تسلبنا اليقين بطول الأمد في غيبته وانقطاع خبره، ولا تنسنا ذكره وانتظاره والإيمان به وقوة اليقين في ظهوره والدعاء له، والصلاة عليه حتى لا يقنطنا طول غيبته من ظهوره وقيامه، ويكون يقيننا في ذلك كيقيننا في قيام رسولك صلواتك عليه وآله، وما جاء به من وحيك وتنزيلك، وقو قلوبنا على الإيمان به، حتى تسلك بنا على يده منهاج الهدى، والمحجة العظمى، والطريقة الوسطى وقونا على طاعته، وثبتنا على متابعتة، واجعلنا في حبه، واعوانه، وأنصاره والراضين بفعله ولا تسلبنا ذلك في حياتنا، ولا عند وفاتنا، حتى نتوفانا ونحن على ذلك، لا شاكين، ولا ناكثين، ولا مرتابين، ولا مكذبين. اللهم عجل فرجه، وأيده بالنصر، وانصر ناصريه واخذل خاذليه ودمر على من نصب له وكذب به وأظهر به الحق، وأمت به الباطل، واستنقذ به عبادك المؤمنين من الذل، وانهش به البلاد، واقتل به جبابرة الكفر، واقصم به رؤوس الضلالة وذل به الجبارين، والكافرين وأفن به المنافقين،

والناكثين وجميع المخالفين، والملحدين في مشارق الأرض ومغاربها، وبرها وبحرها وسهلها وجبلها حتى لا تدع

منهم ديارا ولا تبقي لهم آثارا طهر منهم بلادك واشف منهم صدور عبادك وجدد به ما انمحي من دينك، وأصلح به ما بدل من حكمك، وغير من سنتك حتى يعود دينك به وعلى يديه غضا جديدا صحيحا لا عوج فيه، ولا بدعة معه حتى تطفي بعدله نيران الكافرين فإنه عبدك الذي استخلصته لنفسك وارتضيته لنصرة نبيك واصطفيته بعلمك وعصمته من الذنوب وبرأته من العيوب وأطلعته على الغيوب وأنعمت عليه وطهرته من الرجس ونقيته من الدنس. اللهم فصل عليه وعلى آبائه الأئمة الطاهرين

وعلى شيعتهم المنتجبين، وبلغهم من آمالهم أفضل ما يأملون، واجعل ذلك منا خالصا من كل شك وشبهة، ورياء وسمعة، حتى لا نريد به غيرك ولا نطلب به إلا وجهك. اللهم انا نشكو إليك فقد نبينا، وغيبة ولينا وشدة الزمان علينا، ووقوع الفتن بنا وتظاهر الاعداء علينا وكثرة عدونا وقلة عددنا اللهم فافرج ذلك بفتح منك تعجله، ونصر منك تعزه، وإمام عدل تظهره إله الحق رب العالمين. اللهم انا نسألك أن تأذن لوليك في اظهار عدلك في عبادك، وقتل أعدائك في بلادك حتى لا تدع للجور يا رب دعامة إلا قصمتها، ولا بقية إلا أفنيته ولا قوة إلا أوهنتها ولا ركنا إلا هددته، ولا حدا إلا قللته، ولا سلاحا إلا أكللته،

ولا راية إلا نكستها، ولا شجاعا إلا قتلته، ولا جيشا إلا خذلته وارمهم يا رب بحجرك الدامغ واضربهم بسيفك القاطع وببأسك الذي لا يرد عن القوم المجرمين وعذب أعداءك وأعداء دينك، وأعداء رسولك بيد وليك وايدي عبادك المؤمنين. اللهم اكف وليك وحجتك في أرضك هول عدوه، وكيد من كاده، وامكر بمن مكر به، واجعل دائرة السوء، على من أراد به سوء واقطع عنه مادتهم، وأرعب له قلوبهم وزلزل له اقدامهم وخذهم جهرة وبغته وشدد عليهم عقابك وأخزهم في عبادك والعنهم في بلادك، وأسكنهم أسفل نارك، واحلل بهم اشد عذابك واصلهم نارا، واحش قبور موتاهم نارا،

وأصلهم حر نارك، فإنهم اضاعوا الصلاة، واتبعوا الشهوات، وأذلوا عبادك. اللهم وأحي بوليک القرآن وأرنا نوره سرمد لا ظلمة فيه وأحي به القلوب الميتة واشف به الصدور الوغرة. واجمع به الأهواء المختلفة على الحق وأقم به الحدود المعطلة، والأحكام المهملة، حتى لا يبقى حق إلا ظهر، ولا عدل إلا زهر، واجعلنا يا رب من اعوانه، ومقوية سلطانه، والمؤتمرين لأمره، والراضين بفعله، والمسلمين لأحكامه، وممن لا حاجة به إلى التقية من خلقك، أنت يا رب الذي تكشف السوء وتجيب المضطر إذا دعاك، وتنجي من الكرب العظيم، فاكشف يا رب الضر عن وليك، واجعله خليفة في أرضك، كما ضمننت له. اللهم لا تجعلني من خصماء آل محمد، ولا تجعلني من أعداء آل محمد، ولا تجعلني من أهل الحنق والغیظ على آل محمد (صلى الله عليه وآله)، فإني اعوذ بك من ذلك فأعذني واستجير بك فأجرني اللهم صل على محمد وآل محمد واجعلني بهم فائزا عندك في الدنيا والآخرة ومن المقربين آمين رب العالمين.

‘O Allah introduce Yourself to me. For if You don’t introduce Yourself to me I will not recognize Your Prophet. O Allah introduce Your Messenger to me for if You don’t introduce Your Messenger to me I will not recognize Your Proof. O Allah introduce Your proof to me for if You don’t introduce Your proof to me I will deviate in my religion. O Allah don’t let me die the death of ignorance and do not turn my heart after guidance.

O Allah when you have guided me to the guardianship of the one whose obedience is incumbent on me who is the master of Your affair after Your Messenger. Peace be on him and his progeny. So I became attached to the master of your affair, Amirul Momineen, Hasan, Husain, Ali, Muhammad, Ja'far, Musa, Ali, Muhammad, Ali, Hasan and Hujjat al-Qaim Mahdi, Your bliss be on them all.

O Allah, keep me steadfast on Your religion, keep me prepared for Your obedience all the time and keep my heart soft for the master of Your affair. Save me from those trials in which You involve Your creatures. And keep me steadfast on the obedience of Your Wali whom You have concealed from the view of Your creatures. Who is waiting for Your command and You are the learned without being taught, about the time when the circumstances of Your Wali will be reformed and when he will reappear and the veil of occultation shall be opened.

Then give me patience so that I don't make haste in what You have delayed or that I be inclined to the delay of that which You want to hasten. And that I do not ask of the exposition of what You have concealed. And search for that which You have concealed. Or that I should be dissatisfied with what You have decreed. And I should not say why and how the hidden Imam is not reappearing while the world is fraught with injustice and oppression. I have entrusted all my affairs to You.

O Allah, I ask You to let me see the incomparable elegance of Your Wali when his rules shall be enforced. I know that the proof, argument, evidence, exigency, intention and strength is all for You only. So do this favor on me and the believers that we see Your Wali Amr. Your bliss be on him and his progeny. In this way should His command become apparent and his guidance should become clear. He is one who brings out from misguidance to guidance and one who cures from the malady of ignorance.

O Lord, reveal his countenance, make his pillars firm and include us among those who witness his incomparable elegance. And give us the good sense (Taufeeq) to serve him. And that we may die on his faith and are raised in his army. O Allah, protect the hidden Imam whom You have created from every kind of mischief, whom You brought from nonentity to being, whom You created, raised up and gave a form. And protect the Imam from the evil that comes to him from the front and from behind. From right and the left. From above and from below. Keep him in Your protection. In a protection after which none can harm him. And through him protect the Prophet and the successor of the Prophet.

O Allah, give the Imam of the Age a long life. Increase his lifespan. Help him in the Wilayat and rulership that you will grant to him. He is the guided one, one who will establish the truth, the pure, pious, sincere, satisfied, pleasing, patient, one who makes effort in the way of Allah and the thankful one.

O Allah, do not destroy our certainty due to the prolongation of his occultation and due to lack of news about him. Give us perfect faith in his remembrance, in his awaiting and in him. Do not make us careless of our duty of praying for him and for invoking divine blessings on him. Do not make us fall in despair for his reappearance and we should have firm certainty in his advent like we are certain of the advent of Your Messenger. And like we have faith in all that was revealed on the Prophet. Make our faith in these

things strong. Till You make me walk the path of guidance by the Great Proof and the middle path.

Give us the capability of his obedience and keep us steadfast in following him. Include us among his forces, his friends and his helpers. And make us among those who are satisfied with each of his actions. And don't deprive us of this bounty; neither in the lifetime nor at the time of death. Till we die on the same faith and certainty. Make us not among those who doubt or those who break the covenant or those who fall in sloth or those who deny.

O Allah, hasten his reappearance and help him and help those who help him. Abandon those who desert him and destroy those who are inimical to him and those who deny him. Through his being make the true religion apparent. Through him destroy falsehood. Through him save the believers from degradation. Inhabit the cities through his blessings. Eliminate the oppressors of disbelief through him.

Destroy the strength of the leaders of the misguided ones and humiliate the tyrants and disbelievers through him. Through him destroy all the hypocrites, oath-breakers, irreligious that live in the east and the west of the earth, on land and on water, in plains or hills so that neither their cities should remain nor their vestiges. And that Your cities may be purified from them. And cure the hearts of Your servants from them, and through the Imam of the Age revive all that has been destroyed from Your religion, all the laws that have been changed and all Your practices that have been altered.

Through the Imam reform all these things so that Your religion get a new lease of life and becomes perfect. The divine laws should become worthy of being followed without any hesitation and innovation. Due to his just rule the fire of disbelief should be extinguished because he is the one whom You have kept especially for Yourself. Whom You chose for helping Your Prophet. You chose him for Your knowledge and protected him from sins and immune from all defects. And You informed him of the secrets of the Unseen and sent Your bounties upon him. You kept him away from every impurity and clean from every ignorance and disobedience.

O Allah, bless them and their purified forefathers. And on their prominent Shias; and fulfill his hope. And keep this supplication of us pure from every doubt and show-off. So that we do not intend to please anyone but You.

O Allah, we beseech in Your court that our Prophet is also not among us. And our leader is also hidden from us. We are surrounded by hardships and trials of the world. The enemies have got an upper hand over us. Your opponents are more and our numbers are few. So, Allah, save us from these calamities at the earliest and give us victory through the just Imam. O the true deity, accept our plea. O Allah, we beseech You to permit Your Wali to express Your justice among Your servants and that he may slay Your enemies till there does not remain any caller to oppression.

O Lord, demolish the pillars of oppression and destroy the foundations of tyranny. Demolish their pillars and blunt their sword. Make their weapons useless. Lower their flags and eliminate their fighters. Put discord into their forces. O Lord, send down hard stones upon them and hit them with Your sharp sword.

Do not turn away the severity of Your chastisement from the criminals. Send down chastisement on the enemies of Your Wali and the enemies of Your Messenger through the hands of Your Wali and the hands of Your servants.

O Lord, suffice for Your Hujjat and Your Wali in the earth from the fear of their enemies. And nullify the plots that they devise for him. Imprison in the circle of evil one who intends bad for the Qaim. Remove the mischief of the world through his blessed existence and put awe into the hearts of his enemies.

Make the steps of his enemies waver. Leave his enemies confused and send down severe chastisement on them. Degrade them among Your servants. Make them accursed in Your cities. And put them in the lowest level of Hell. And send your worst punishment for them. Fasten them with fire and fill the graves of their dead with fire. And tie them with the fire of Hell. They are the same who considered Prayer unimportant, who followed their base desires and humiliated Your servants.

O Allah, revive the Qur'an through Your Wali. Show us its effulgence which is permanent and in which there is no darkness. Enliven the dead hearts through him. Cure the hearts which are full of malice. And through him bring together on truth different selfish desires. Through him revive the laws that have been made obsolete so that the truth becomes triumphant and justice is established.

O Lord, include us among his helpers. That we may strengthen his rule and be of those who follow his commands and are satisfied with each of his actions. Make us of those who submit to his commands. Make us such that people do not have to resort to dissimulation from us. O Lord, You are the only one who saves from every harm. You answer the prayer of the helpless. You save from great sorrow and pain.

Thus O Lord, remove every harm from Your Wali. Appoint him as Your Caliph on the earth as You have decided about him. O Lord, do make me of those who dispute with the Aale Muhammad and don't make me among their enemies. Don't make me one who is displeased and angry with Aale Muhammad. Thus I seek Your refuge from this; so please give me refuge. And I beseech You to grant me. O Allah, bless Muhammad and the progeny of Muhammad and make me successful with them in the world and the hereafter and make me from those who are proximate to You.[4](#)

Note: In his book, Jamalul Usboo, the author mentions the above Dua and emphasizes that it must be recited after the Asr Prayer on Fridays. He says: "It is something that we must recite after the recitations of Asr on Fridays, lest we might omit reciting it, as we, in any case consider it to be a blessing of Allah, who has bestowed to us specially..."[5](#)

Then he has narrated the above supplication through the chain of narrators we mentioned before and this statement proves that it had been ordered by the Imam of the Time (aj) and it is not unlikely that the Almighty Allah honored the great Sayyid with this blessing due to his elevated status.

4. Dua Qunoot

Among the supplications that have reached us, regarding request for hastening of the reappearance of our master, the Qaim, Imam Mahdi (aj) is the Dua Qunoot which is narrated from Imam Hasan Askari (as) by Shaykh Tusi in his books, Misbah and Mukhtasar Misbah in the chapter of Qunoot prayers of Witr Prayer and Sayyid Ibne Tawoos has also mentioned it in his book, Muhajjud Dawat in the chapter of the Qunoot prayers of the Holy Imam (as).

The apparent implication in most traditional reports is that there is no special time fixed for this Dua but it is best to recite it at the best of the times. From the traditional report mentioned by the Sayyid and others, it is known that this Dua is very effective for removal of oppression and for seeking help for the oppressed persons.

Rather it can be said that it contains all the benefits that are present in supplications for hastening of the advent of the Imam of the Time (aj), his victory, defense against enemies and removal of his distress. Sayyid Ibne Tawoos after the mention of this Dua says: “Imam Hasan Askari (as) used to recite it in his Qunoot and he instructed the people of Qom to recite it too when they complained to him about Musa bin Bugha.”

The author of *Minhal Barakaat*, which is a commentary on Muhajjud Daawaat, has narrated an incident from A’laamul Waraa Fee Tasmiyatul Qurra, by Abu Saeed Ismail bin Ali Samaani Hanafi as follows: Musa bin Bugha, son of Kullib son of Shimr son of Marwan son of Umar bin Uzma was an executioner of Mutawakkil and an officer of that tyrant and he was appointed as the governor of Qom by him.

He was the one who had instigated Mutawakkil to raze down the tomb of Imam Husain (as). He was an utterly ferocious and merciless man. He ruled Qom for more than ten years. The people of Qom were terrified of his cruelty as he was a deadly enemy of the Holy Imam (as). He used to create mischief among the people and instigated them to resort to bloodshed and himself also indulged in it. The people complained to Imam Hasan Askari (as) about him who told them to recite ‘the prayer of the oppressed’ and by this Dua cursed him (Musa). When the people began to perform this prayer the Almighty Allah destroyed him immediately without giving any respite.

I say: These are the statements of the author of *Minhal Barakaat*, which is in Persian, but since he has not mentioned the value of ‘the prayer of the oppressed’ we have taken it from Makarimul Akhlaq. In that book, a prayer taught by Imam Ja’far Sadiq (as) is mentioned and in a traditional report he says: If you are being oppressed, perform the Ghusl and then recite two rakats prayer and pray under the open sky as follows:

اللهم إن فلان ابن فلان ظلمني وليس لي أحد أصول به غيرك، فاستوف لي ظلامتي الساعة الساعة، بالإسم الذي سألك به المضطر فكشفت ما به من ضرر ومكنت له في الأرض وجعلته خليفتك على خلقك فأسألك أن تصلي على

محمد وآل محمد وأن تستوفي لي ظلامتي الساعة الساعة

O Allah, so and so son of so and so has oppressed me and there is no resort for me except You. Then remove his oppression from me. Right now, right now, right now. In the name of the one whom the distressed ones ask, remove harm from us through him. And settle him in the earth and appoint Him as Your Caliph on Your creatures. Then I ask You to bless Muhammad and the progeny of Muhammad and that You remove for me my oppression, this moment, this moment.[6](#)

Imam Ja'far Sadiq (as) said: Indeed, not before long, you will see what you like.

In another instance it is mentioned in Makarimul Akhlaq that: Perform two rakats prayer, recite any Surah of Qur'an, then recite as much Salawat on Muhammad and Aale Muhammad as you can. Then recite as follows:

اللهم إن لك يوماً تنتقم فيه للمظلوم من الظالم، لكن هلعي وجزعي لا يبلغان بي الصبر على اناتك وحلمك، وقد علمت ان فلانا ظلمني، واعتدى علي بقوته على ضعفي، فأسألك يا رب العزة، وقاسم الأرزاق وقاصم الجبابرة، وناصر المظلومين ان تريه قدرتك. اقسمت عليك يا رب العزة الساعة الساعة

O Allah, for You is the day when You will take revenge from the oppressors for the oppressed one. But my sorrow and distress overpower my patience due to delay from Your side while You indeed know that so and so has oppressed me and had been unjust to me by his power upon my weakness. Then I ask You, O Lord of Majesty (and the distributor of sustenance) and the slayer of the tyrants and the helper of the oppressed ones, that You show him Your power. I swear by You, O Lord of the Might, right now, just now.[7](#)

Another Prayer: Muhammad bin Hasan Saffar has narrated that the reporter said: I asked the Imam (as): So and so is my oppressor. The Imam said: Perform ablution (Wudhu) and recite two rakats prayer; praise and glorify the Almighty Allah and invoke blessings of Muhammad and Aale Muhammad. Then recite:

اللهم إن فلانا ظلمني، وبغى علي، فأبله بفقر لا تجبره، وبسوء لا تستره

O Allah, so and so has oppressed me and trespassed on my rights, so involve him in a poverty that You never cure and an evil that You never remove.

The narrator says: I did as told and that oppressor was soon disgraced.

In another report it is mentioned that Imam (as) said: Any believer who is being oppressed should perform ablution, recite two rakats prayers and then recite:

اللهم إني مظلوم فانتصر

O Allah, I am the oppressed one, so help me please!⁸

He will not do it but that the Almighty Allah would help him at the soonest.

In the same book, at another place it is narrated from Yunus bin Ammar that he said: I complained to Abi Abdullah Imam Ja'far Sadiq (as) regarding a person who was oppressing me. He said: Invoke curse upon him. I said: I have cursed him. He said: No, do it like this, leave off sins, keep fasts, perform the ritual prayer and pay Sadaqah, then in the last part of the night, perform ablution, recite two rakats prayer and then recite in prostration:

اللهم إن فلان ابن فلان قد آذاني اللهم أسقم بدنه، واقطع أثره، وانقص اجله، وعجل له ذلك في عامه هذا

O Allah, so and so son of so and so has hurt me. O Allah, make his body diseased, and cut off his vestige, reduce his lifespan and hasten this for him in this year.⁹

In another place in the same book it is mentioned that he said: Perform the ritual bath (ghusl), then pray two rakats prayer, then taking out your thighs in front of the place of prayer recite the following a hundred times:

يا حي يا قيوم، يا حي لا إله إلا أنت برحمتك أستغيث، فصل على محمد وآل محمد. وأغثني الساعة الساعة

O the living and the eternal, O the living and the eternal. O there is no god except You. By Your mercy give refuge. Then bless Muhammad and the progeny of Muhammad and give me refuge, this moment, right now. After that recite:

أسألك اللهم أن تصلي على محمد وآل محمد، وأن تطف لي وأن تغلب لي، وأن تمكر لي، وأن تخدع لي، وأن تكيد لي، وأن تكفيني مؤنة فلان ابن فلان

I ask You, O Allah, that You bless Muhammad and the progeny of Muhammad and that you be kind to me and make me victorious and plot for me, devise a plan for me, do deception for me and save me from the mischief of so and so son of so and so.=¹⁰

He said: The Holy Prophet (S) supplicated as follows on the Day of the Battle of Uhad:

Dua of Qunoot: The Dua, which is the subject of discussion is as follows:

الحمد لله شكرا لنعمائه، واستدعاء لمزيده واستجلابا لرزقه، واستخلاصا له به دون غيره، وعبادا به من كفرانه، والاحاد في عظمتهم وكبريائهم، حمد من يعلم ان ما به من نعماء فمن عند ربه، وما مسه من عقوبته فبسوء جناية يده، وصلى الله على محمد عبده ورسوله، وخيرته من خلقه، وذريعة المؤمنين إلى رحمته، وآله الطاهرين، ولاة أمره. اللهم إنك ندبت إلى فضلك، وامرت بدعائك وضمنت الإجابة لعبادك، ولم تخب من فزع إليك برغبته وقصد إليك بحاجته ولم ترجع يد طالبة صفرا من عطائك ولا خائبة من نحل هباتك، وإي راحل رحل إليك فلم يجدك قريبا أو أي وافد وفد عليك فاقتطعت عوائد الرد دونك! بل أي محترف من فضلك لم يممه فيض جودك! وإي مستنبط لمزيدك اكدي دون استماعة سجال عطيتك!! اللهم وقد قصدت اليك برغبتني، وقرعت باب فضلك يد مسألتي، وناجاك بخشوع الاستكانة قلبي ووجدتك خير شفيع لي اليك. وقد علمت اللهم ما يحدث من طلبتي قبل ان يخطر بفكري، أو يقع في خلدي، فصل اللهم دعائي اياك بإجابتي واشفع مسألتي بنجح طلبتي. اللهم وقد شملنا زيغ الفتن، واستولت علينا عشوة الحيرة، وقارعنا الذل والصغار، وحكم علينا غير المؤمنين في دينك وابتز أمورنا معادن الابن ممن عطل حكمك وسعى في إتلاف عبادك وافساد بلادك. اللهم وقد عاد فيئنا دولة بعد القسمة. ومارتنا غلبة بعد المشورة، وعدنا ميراثا بعد الاختيار للأمة فاشتريت الملهي والمعارف بسهم اليتيم والأرملة ورعى في مال الله من لا يرعى له حرمة، وحكم في أبشار المؤمنين أهل الذمة وولي القيام بأموهم فاسق كل قبيلة، فلا ذائد يذودهم عن هلكة ولا راع ينظر إليهم بعين الرحمة، ولا ذو شفقة يشبع الكبد الحرى من مسغبة، فهم أو لو ضرع بدار مضیعة وأسراء مسكنة وحلفاء كآبة وذلة. اللهم وقد استحصد زرع الباطل وبلغ نهايته واستحكم عموده واستجمع طريده وخذرف وليده، ويسق فرعه، وضرب بجرانه. اللهم فأتح له من الحق يدا حاصدة تصرع قائمه وتهشم سوقه وتجب سنامه، وتجده مراغمة ليستخفي الباطل بقبح صورته ويظهر الحق بحسن حليته. اللهم ولا تدع للجور دعامة إلا قصمتها، ولا جنة إلا هتكها، ولا كلمة مجتمعة إلا فرقها، ولا سرية ثقل إلا خففها ولا قائمة علو إلا حططتها ولا رافعة علم إلا نكستها ولا خضراء إلا أبرتها. اللهم فكور شمسها، وحط نوره، واطمس ذكره، وارم بالحق رأسه، وفض جيوشه، وأرع قلب أهله. اللهم ولا تدع منه بقية إلا أفنيت، ولا بنية إلا سويت، ولا حلقة إلا قصمت ولا حدا إلا أفللت ولا سلاحا إلا أكللت، ولا كراعا إلا اجتحت، ولا حاملة علم إلا نكست. اللهم وأرنا أنصاره عبايد بعد الألفة وشتى بعد اجتماع الكلمة ومقنعي الرؤوس بعد الظهور على الأئمة. اللهم وأسفر لنا عن نهار العدل وأرنا سرمد لا ظلمة فيه ونورا لا شوب معه وأهطل علينا ناشئته وأنزل علينا بركته وأدل له ممن ناواه وانصره على من عاداه. اللهم وأظهر به الحق، وأصبح به في غسق الظلم وبهم الحيرة، اللهم وأحي به القلوب الميتة واجمع به الأهواء المتفرقة، والآراء المختلفة. وأقم به الحدود المعطلة، والأحكام المهملة وأشبع به الخمائم الساغبة، وأرح به الأبدان المتعبدة اللهم وكما ألهجتنا بذكره، وأخطرت ببالنا دعاءك له ووقفنا للدعاء إليه وحياشة أهل الغفلة عليه وأسكنت في قلوبنا محبته، والطمع فيه وحسن الظن لاقامة مراسمه. اللهم فآتنا لنا منه على احسن يقين يا محقق الظنون الحسنة، يا مصدق الآمال المبطنة.(7) اللهم وأكذب به المتألمين عليك فيه، وأخلف به ظنون القانطين من رحمتك والآيسين منه. اللهم اجعلنا سببا من أسبابه وعلمنا من أعلامه، ومعقلا من معاقله ونضر وجوهنا بتجليته وأكرمنا بنصرته واجعل فينا خيرا تظهرنا له وبه ولا تشمتن بنا حاسدي النعم، والمتربصين بنا حلول الندم ونزول المثل في دار النقم فقد ترى يا رب براءة ساحتنا وخلو ذرعنا من الإضممار لهم على إحنة والتمني لهم وقوع جائحة وما تنازل من تحصينهم بالعافية، وما أضربوا لنا من انتهاز الفرصة، وطلب الوثوب بنا عند الغفلة. اللهم وقد عرفنا من أنفسنا وبصرتنا من عيوبنا خلا، نخشى ان تقعد بنا عن استئصال اجابتك، وأنت المتفضل على غير المستحقين والمبتدي بالإحسان على غير السائلين فآت لنا من أمرنا على حسب كرمك وجودك وفضلك وامتنانك إنك تفعل ما تشاء وتحكم ما تريد إنا إليك راغبون، ومن جميع ذنوبنا تائبون. اللهم والداعي إليك والقائم بالقسط من عبادك الفقير إلى رحمتك المحتاج إلى معونتك على طاعتك إذ ابتدأته بنعمتك وألبسته أثواب كرامتك وألقيت عليه محبة طاعتك وثبت وطأته في القلوب من محبتك ووقفته للقيام بما أغمض فيه أهل زمانه من أمرك وجعلته مفزعا لمظلومي عبادك وناصر لمن لا يجد له ناصر غيرك ومجددا لما عطل من أحكام كتابك ومشيدا لما دثر(8) من أعلام سنن نبيك عليه وآله سلامك وصلواتك ورحمتك وبركاتك فاجعله اللهم في حصانة من بأس المعتدين، وأشرق

به القلوب المختلفة من بغاة الدين، وبلغ به أفضل ما بلغت به القائلين بقسطك من أتباع النبيين. اللهم وأذل به من لم تسهم له في الرجوع إلى محبتك ومن نصب له العداوة وارم بحجرك الدامغ من أراد التأليب على دينك بإذلاله وتشيتت جمعه واغضب لمن لا ترة له، ولا طائلة، وعادى الأقربين والأبعدين فيك، منا منك عليه، لا منا منه عليك. اللهم فكما نصب نفسه غرضا فيك للأبعدين، وجاد ببذل مهجته لك في الذب عن حريم المؤمنين، ورد شر بغاة المرتدين المريبين حتى أخفى ما كان جهر به من المعاصي، وأبدى ما كان نبذه العلماء وراء ظهورهم، مما أخذت ميثاقهم على أن يبينوه للناس ولا يكتموه ودعا إلى الإقرار لك (9) بالطاعة، وأن لا يجعل لك شريكا من خلقك يعلو أمره على أمرك، مع ما يتجرعه فيك من مرارات الغيظ الجارحة بمواس القلوب وما يعتوره من الغموم ويفرغ عليه من أحداث الخطوب، ويشرق به من الغصص التي لا تبتلعها الحلق، ولا تحنو عليها الضلوع من نظرة إلى أمر من أمرك، ولا تناله يده بتغييره ورده إلى محبتك. فاشدد اللهم أزره بنصرك وأطل باعه فيما قصر عنه من اطراد الراتعين في حماك وزده في قوته بسطة من تأييدك ولا توحشنا من انسه، ولا تخترمه دون امله من الصلاح الفاشي في أهل ملته، والعدل الظاهر في أمته. اللهم وشرف بما استقبل به من القيام بأمرك لدى موقف الحساب مقامه، وسر نبيك محمدا صلواتك عليه وآله برؤيته، ومن تبعه على دعوته، وأجزل له على ما رأيته قائما به من أمرك ثوابه، وأبن قرب دنوه منك في حياته، وارحم استكانتنا من بعده، واستخذائنا لمن كنا نقمعه به إذ أفقدتنا وجهه، وبسطت ايدي من كنا نبسط ايدينا عليه لنرده عن معصيته وافتراقنا بعد الألفة والاجتماع تحت ظل كنفه، وتلفنا عند الفوت على ما أقعدتنا عنه من نصرته، وطلبنا من القيام بحق الله ما لا سبيل لنا إلى رجعته. واجعله اللهم في أمن مما يشفق عليه منه، ورد عنه من سهام المكائد ما يوجهه أهل الشنآن إليه، وإلى شركائه في أمره، ومعاونيه على طاعة ربه، الذين جعلتهم سلاحه وحصنه، ومفزع، وأنسه، الذين سلوا عن الأهل والأولاد، وجفوا الوطن وعطلوا الوثير من المهادر ورفضوا تجاراتهم وأضروا بمعاشيهم، وفقدوا في انديتهم بغير غيبة (10) عن مصرهم وحالفوا البعيد ممن عاضدهم على أمرهم وقلوا القريب ممن صد عنهم وعن جهتهم وائتلفوا بعد التدابر والتقاطع في دهرهم وقطعوا الأسباب المتصلة بعاجل حطام الدنيا. فاجعلهم اللهم في امن حرزك وظل كنفك، ورد عنهم بأس من قصد إليهم بالعداوة من عبادك، وأجزل لهم على دعوتهم من كفايتك ومعونتك، وأمدهم (11) بتأييدك ونصرك، وأزق بحقهم باطل من أراد اطفاء نورك واملأ اللهم بهم كل افق من الآفاق، وقطر من الأقطار قسطا وعدلا، ومرحمة وفضلا، واشكرهم على ما مننت به على القائلين بالقسط من عبادك، وادخرت لهم من ثوابك، على حسب كرمك وجودك ما ترفع لهم به الدرجات، إنك تفعل ما تشاء، وتحكم ما تريد (12) وصلى الله على خيرته من خلقه، محمد وآله الأطهار. اللهم إني اجد هذه الندبة امتحت دلالتها، ودرست اعلامها وعفت آلاء ذكرها وتلاوة الحجة بها. اللهم إني اجد بيني وبينك مشتبهات تقطعني دونك، ومبطئات تقعدني عن اجابتك، وقد علمت ان عبدك لا يرحل إليك إلا بزاد، وانك لا تحجب عن خلقك إلا أن تحجبهم الأعمال دونك، وقد علمت ان زاد الراحل إليك عزم إرادة يختارك بها، ويصير بها إلى ما يؤدي إليك اللهم وقد ناداك بعزم الإرادة قلبي، واستبقى نعمتك بفهم حجتك لساني وما تيسر لي من إرادتك. اللهم فلا أختزلن عنك وأنا أؤمك، ولا أختلجن عنك وأنا أتحرك، اللهم وايدنا بما تستخرج به فاقة الدنيا من قلوبنا وتنعشنا من مصارع هوانها، وتهدم به عنا ما شيد من بنيانها، وتسقيننا بكأس السلوة عنها، حتى تخلصنا لعبادتك، وتورثنا ميراث أوليائك، الذين ضربت لهم المنازل إلى قصدك وأنست وحشتهم حتى وصلوا إليك. اللهم وإن كان هوى من هوى الدنيا أو فتنة من فتنة علق بقلوبنا حتى قطعنا عنك، أو حجبنا عن رضوانك أو قعد بنا عن اجابتك، اللهم فاقطع كل حبل من حبالها جذبنا عن طاعتك، وأعرض بقلوبنا عن اداء فرائضك، واسقنا عن ذلك سلوة وصبرا يوردنا على عفوك، ويقدمنا على مرضاتك إنك ولي ذلك. اللهم واجعلنا قائمين على أنفسنا بأحكامك، حتى تسقط عنا مؤن المعاصي واقمع الأهواء ان تكون مشاورة (13) وهب لنا وطء آثار محمد وآله عليه وعليهم السلام والالحوق بهم حتى يرفع الدين (14) اعلامه ابتغاء اليوم الذي عندك. اللهم فممن علينا بوطء آثار سلفنا، واجعلنا خير فرط لمن ائتم بنا، فإنك على كل شئ قدير وذلك عليك يسير وأنت ارحم الراحمين وصلى الله على سيدنا محمد وآله الطيبين الطاهرين الأبرار وسلم تسليمًا.

Praise be to Allah, for His bounties from the aspect of thanking for His favors. And for the sake of increase in seeking His help. And sincerity from asking anyone other than Him. And refuge from Him from denials and apostasy from (the acceptance) His greatness and highness. Praise be to the one who knows that the bounties given to him are from his Lord. And the chastisement he earns is from his own soul. And may Allah bless Muhammad, His servant and His Messenger and His chosen one from His creatures. And the medium of the believers to His mercy. And his purified progeny, the rulers by His command.

O Allah, indeed You have called to Your mercy and ordered to supplicate You and You have guaranteed its acceptance. And You did not fill with despair those who approached You with eagerness and presented his needs to You. And You did not turn away any hand empty and did not make it hopeless of Your mercy.

Where should go one who approached You and did not find You near. Or one who when he came to You found an obstruction in between. Rather which striver for Your mercy was not blessed by Your grace and which of those who desired increase in Your favors was turned back in despair.

O Allah, I have turned to You with my request and ask You for Your favor with open hands. And my heart narrates to You the secret of my sorrow and found You the best curer for me. Whatever need I have is fulfilled by You and You know it before it passes my mind. So O Allah, accept my supplication and fulfill my needs.

O Allah, indeed, mischiefs have surrounded me and the veil of bewilderment is cast upon my face. And debasement and dishonor is upon me. And one who is not reliable in Your matter is ruling upon us and snatched away my focal points. One who disregards Your command and who is prepared to destroy the people and create mischief in the land.

O Allah, indeed, our right after it has been divided among usurpers has become usual and the kingdom upon us, after consensus has been dominated and is by force regarding our inheritance. After the fact that we were the chosen ones of the Ummah.

We became their property that they purchase the means of vain pastimes through the funds reserved for the orphans and widows. And the officials are ruling over the believers and the transgressors of every tribe have got a respectable position. There is no defender so that he may remove them through elimination and there is no leader who may look with kindness upon them and no kind one to save them from severe hunger. Thus they remain disgraced in lost houses surrounded by poverty and hardships.

O Allah, the harvest time of the plantation of falsehood is here. And its growth has matured and its bases have become firm. And it has called up its deserters and its saplings have become big and its branches have grown high and cover everything.

O Allah, bring with truth the harvesting hand who may cut them down and which may break off their

shoots. And which may degrade its position and rub its eye in dust. So that the face of falsehood is concealed and the truth is displayed with its beautiful face.

O Allah, do leave any pillar of oppression but that You demolish it and do not leave any shield but that You destroy it. And do not leave any gathering of falsehood but that You disperse it. And do not leave any armed group but that You disarm it. And do not leave any high pillar but that You bring it down. And do not leave any hoisted flag but that You bring it down. And do not leave any vegetation but that You destroy it.

O Allah, extinguish the sun of oppression and make its light fade and erase its remembrance. And behead it through truth and destroy its militia and make the hearts of its people fearful.

O Allah, do not leave any survivors in them. Except that You destroy them. And do not leave any foundation but that You mix it in the dust. And do not leave any relation but that You tear it off. And do not leave any weapon but that You make it weak. And do not leave any sharpness but that You make it blunt. And do not leave any plain ground but that You give it under the control of truth. And do not leave any hoisted flag but that You bring it down.

O Allah, show us the helpers of falsehood after their cooperation, fighting among themselves. After they had been united, make them divided. And after they have been dominant over the Ummah make them debased. And show us the day of justice and equity. And make it permanent so that it may never decline and except for light nothing may come out of it. And as its first cloud make us independent and send us down its blessings and make it triumphant over the mischief makers and give victory to all those who oppose it.

O Allah, through it make the truth clear and make it a morning after a dark night and bewilderment.

O Allah, through it make the dead hearts alive and make the dispersed winds and different opinions come together for it and rebuild through him the un-enforced laws and the ignored rules. And entrust the hungry stomachs to him and through him give the tired bodies rest. Just as You made our tongue remember him and made us thoughtful to supplicate for him. And You gave us Taufeeq to invite the people to him and remind those who forget him. And You put his love in our hearts and made his desire and good expectation from You in establishing his customs.

O Allah, show me his being in the best of the forms O One Who makes the glad expectations true and One Who makes the hopes realized.

O Allah, remove the doubts of those who have doubts about him and oppose those who have despair about Your mercy regarding him.

O Allah, make us a medium of his mediums and a flag from his flags and a refuge from his refuges. And count us among the respectable ones during his time and honor us by helping him. And make his

Barakah good for us and don't leave us among those who are jealous of favors and those who wait for our defeat and who live in the hope of our hardships. They rejoice in our misfortune. O Lord, You can see that it is beyond our capability to go after the enemies and eliminate them. And You also can see that all the comforts are available for them. and with regard to us what malice they conceal and they await for a chance to defeat us when they find us unguarded.

O Allah, You made me aware of myself and You showed us our defects and bad qualities. That I fear they may cause our status to be lowered in Your view. Indeed You do favor to one who does not deserve it. And you also give to those who may not ask You for it. Thus on the basis of kindness accept our request by way of generosity and benevolence. Indeed, You do what You like and judge as You desire. I am inclined to You and I repent for all my sins.

O Allah, the one who calls towards You and the one who would establish justice from Your servants. The beggar of Your mercy, the needy one of Your help to obey You that You initiated the favor on him and made him dressed up in a respectable dress. And You put Your love and obedience in his heart.

And made Your love instilled in the hearts of the people through him. And displayed through him what the people of that time had concealed. You gave him Taufeeq. You made him the refuge of the oppressed and a helper of those who don't seek help from anyone except You. And the reformer of laws that have been rendered ineffective. And the remaker of eradicated signs of Your Prophet – upon him and his progeny be peace and salutations. And Your blessings and bounties.

Thus make him O Allah, take him under Your safety from the evil of the transgressors. And illuminate through him the hearts that have deviated due to the hand of oppressors. And make his hands reach that which is the best that is reached for the establishers of justice from the followers of the prophets.

O Allah, degrade through him one who does not give him a share to refer to Your love and one who is having enmity to him. Degrade through him one who wishes to create mischief in Your religion and disperses his gathering. Make them face the demolishing stones. And be furious on one who is having any enmity to you from his side, on behalf of his near or far relative or stranger, Indeed You have done favor to him and not that he has done a favor to You.

O Allah, thus just as he made himself a target of hardships at the hands of strangers because of You and dedicated his life to Your path for the sake of saving the sanctity of the believers and warded off the evil of apostate oppressors, till the crimes that had become apparent should be concealed and that which the scholars had thrown behind their backs regarding which You had taken a covenant; they explain them to the people and do not hide it.

They make it apparent and through the confession of Your obedience (or only obeyed You) and they do not make any of Your creatures Your partner. That he should have precedence over You. Invited him. Or to taste all the bitterness of anger that made the hearts wounded and whatever of the sorrows he had to bear and new calamities that continuously fall on him and unbearable griefs that throats cannot swallow

and men cannot bear them, from the aspect of throwing a glance at disregarded law, that [due to the veil of Ghaibat] is changed and cancellation of what You want, is not done by him.

O Allah, make him strong by Your help, do what he was not previously capable of doing. That is You remove those who question Your bounties, open up his hands and render his strength Your support and do not make us fearful due to being deprived of his company. And do not make his encompassing hopes of the people of his religion and clear justice in his Ummah.

O Allah, from the aspect of what is established from Your command in the field of accounting [on Judgment Day] make his position lofty. And make Your Prophet Muhammad – may you bless him and his family – pleased to see him and also make the followers of the call of His Eminence, joyful at his sight. And increase his reward for establishing Your commands. And make clear his life with regard to proximity to You and our helplessness in his Ghaibat and the lowering of our heads who deny the existence of His Eminence.

Because You have hidden his face from us so have mercy on us. And also one whose hands are open over them so that I can keep away from Your disobedience, open up his hands for me. And after unity and cooperation under the shade of his blessings we spread and our sorrow at the time of our death, from the aspect that we do not have the Taufeeq to help him, and that our request has been rejected is not able to be fulfilled.

And keep the one who is terrified of it, under Your care and keep him away from the arrows of deception that the enemies cast at him and his friends due to their obedience of the Lord. The help which You have given in form of weapons, for, place of refuge and a source of friendship. For those who have left their families and children and didn't stay in their native places and have abandoned their restful beds.

They have focused their attention to their business have ignored the worldly and material things. And are needless of their city and towns. They are away from his assemblies and tied up with the covenant of those who are complete strangers those who help them in their affairs. And they have abandoned their near ones who did not support their manners. And after being disunited they have come together in cooperation and they have cut off from the means of this valueless life and the passing world.

So take them under Your protection O Allah, and under the shade of Your refuge. And ward off from them anyone who is inimical to him. And suffice him from the aspect of Your invitation to You. Render him Your help and support. Lend his hands help and support and destroy all those who want to extinguish Your light.

O Allah, fill up all the cities, towns and the horizons with justice and mercy as is expected from Your generosity and magnificence. Just as You have blessed those who establish justice among the people and stored for them good rewards; so reward them with it. In the same way increase his ranks. Indeed You do what You like and You decide what You intend. And may Allah bless his chosen one among His creatures, Muhammad and his purified progeny.

O Allah, indeed, I found this entreaty which wipes off its proofs and through which needs are fulfilled.

O Allah, indeed I found between me and You doubtful matters that have separated me from You and despicable acts that You have prohibited and I know with certainty that Your servant except for being with provision of the journey will not head to You and You do not remain hidden from Your creatures. Except that their deeds may make them liked by You. And indeed, I know that the best provision of the path to You is a firm determination that You have chosen and through it is the journey to You complete.

O Allah, indeed I am repentive to You with a strong intention of the heart and my tongue asks for the recognition of proof of Your remaining bounty and that which is obtained through Your intention.

O Allah, thus I have not separated from You even though I have faced You and have not fled from You while I am in Your search.

O Allah, help me through something that will remove the attention to the world from my heart and protect me to be inclined to it. And that from the world which makes up our life, destroy it and make me drink the cup of assurance so that I become sincere in Your worship and entrust the heritage of Your friends to us, the friends whose position You have fixed. Whose loneliness You removed through their own companionship till they join You.

O Allah, if it is a desire from the desires of the world or a mischief from its mischiefs that sticks to our hearts so that it may separate us from You or it may prevent us from gaining Your satisfaction or lead us from Your acceptance.

O Allah, then cut off all relations from relations of the world that take me away from Your obedience deviate my heart from fulfilling Your duties. And in its place make me taste the cup of patience and assurance that may take me to the side of the river of Your forgiveness and takes us ahead with Your satisfaction as it is in Your hands.

O Allah, make us steadfast on Your commands till You take away the sorrow of sins from me and suppress my selfish desires that motivate me to this. And follow the heritage of Muhammad and his progeny, salutations be on him and his progeny and bless them continuously till they hoist the flag of religion which today is in Your hands.

O Allah, have mercy on us that we follow the footsteps of our predecessors and make us the best of their followers. Indeed You are powerful over everything. And it is easy for You and You are the most merciful of the merciful ones and may Allah bless our master Muhammad the Prophet and his righteous descendants. And peace be on them.

5. Dua Nudbah

Among the valuable supplications that have been mentioned in this regard is Dua Nudbah which is

recorded in *Zaadul Maad*¹¹ from the Sixth Imam (as). It is emphasized that it must be recited on for Eids; Friday, Eidul Fitr, Eidul Qurban and Eid Ghadeer.

In Mazar Bihar,¹² it is narrated from Sayyid Ibne Tawoos that he said:

Muhammad bin Ali bin Abi Qurra says: I have quoted Dua Nudbah from the book of Muhammad bin Husain bin Sufyan Bazufari and it should be remembered that this supplication is for the Leader of the Time (as) and it is recommended to recite it on the four Eids.

Also, the great scholar, Muhaddith Noori has mentioned this Dua in *Tahiyatuz Zaer* from *Misbahuz Zaer*¹³ of Sayyid Ibne Tawoos and *Mazaar* of Muhammad bin Mash-hadi from Muhammad bin Ali bin Abi Qurra on the authority of the book of Bazufari. In the same way Noori (r.a.) has also

بسم الله الرحمن الرحيم الحمد لله الذي لا إله إلا هو، وله الحمد رب العالمين وصلى الله على محمد نبيه وآله وسلم تسليماً. اللهم لك الحمد على ما جرى به قضاؤك في أوليائك، الذين استخلصتهم لنفسك ودينك، إذ اخترت لهم جزيل ما عندك من النعيم المقيم، الذي لا زوال له ولا اضمحلال، بعد أن شرطت عليهم الزهد في درجات هذه الدنيا الدنية وزخرفها وزبرجها، فشرطوا لك ذلك، وعلمت منهم الوفاء به

فقبلتهم وقربتهم، وقدمت لهم الذكر العلي، والثناء الجلي، وأهبطت عليهم ملائكتك، وأكرمتهم بوحيك، ورفدتهم بعلمك، وجعلتهم الذرائع إليك، والوسيلة إلى رضوانك. فبعض أسكنته جنتك إلى أن أخرجته منها وبعض حملته في فلكك ونجيته ومن آمن معه من الهلكة برحمتك، وبعض اتخذته خليلاً، وسألك لسان صدق في الآخرين فأجبتهم. وجعلت ذلك علياً، وبعض كلمته من شجرة تكليماً، وجعلت له من أخيه رداً ووزيراً، وبعض اولدته من غير أب، وآتيته البيّنات، وايدته بروح القدس. وكلا شرعت له شريعة

ونهجت له منهاجاً، وتخيرت له أوصياء مستحفظاً بعد مستحفظ، من مدة إلى مدة، إقامة لدينك، وحجة على عبادك، ولئلا يزول الحق عن مقره، ويغلب الباطل على أهله، ولا يقول أحد: لولا أرسلت إلينا رسولا منذراً وأقمت لنا علماً هادياً فنتبع آياتك من قبل أن نذل ونخزى إلى أن انتهيت بالأمر إلى حبيبك ونجيبك محمد (صلى الله عليه وآله) فكان كما انتجبته سيد من خلقته وصفوة من اصطفيته، وأفضل من اجتبته، وأكرم من اعتمدته، قدمته على أنبيائك وبعثته إلى الثقلين من عبادك وأوطأته مشارقك ومغاربك. وسخرت له البراق وعرجت به إلى سمائك وأودعته علم ما كان وما يكون إلى انقضاء خلقك ثم نصرته بالعرب، وحففته بجبرئيل وميكائيل، والمسمومين من ملائكتك، ووعدته أن تظهر دينه على الدين كله ولو كره المشركون، وذلك بعد أن بوأته مبعواً صدق من أهله، وجعلت له ولهم * (أول بيت وضع للناس للذي ببكة مباركا وهدى للعالمين فيه آيات بينات مقام إبراهيم ومن دخله كان آمناً) * وقلت * (إنما يريد الله ليذهب عنكم الرجس أهل البيت ويطهركم تطهيرا) * وجعلت أجر محمد صلواتك عليه وآله مودتهم في كتابك فقلت: * (قل لا أسألكم عليه أجراً إلا المودة في القربى) * وقلت * (ما سألتكم من أجر فهو لكم) * وقلت * (ما أسألكم عليه من أجر إلا من شاء أن يتخذ إلى ربه سبيلاً) * فكانوا هم السبيل إليك، والمسلك إلى رضوانك.

فلما انقضت أيامه، أقام وليه علي بن أبي طالب صلواتك عليهما وآلهما هاديا، إذ كان هو المنذر ولكل قوم هاد. فقال والملا أمامه: من كنت مولاه فعلي مولاه اللهم وال من والاه وعاد من عاداه وانصر من نصره، واخذل من خذله، وقال: من كنت انا نبيه، فعلي أميره وقال: أنا وعلي من شجرة واحدة، وسائر الناس من شجر شتى. وأحله محل هارون من موسى فقال: أنت مني بمنزلة هارون من موسى إلا انه لا نبي بعدي وزوجه ابنته سيدة نساء العالمين، واحل له من مسجده ما حل له، وسد الأبواب إلا بابه. ثم أودعه علمه وحكمته، فقال: أنا مدينة العلم وعلي بابها، فمن أراد الحكمة فليأتها من بابها.

ثم قال له: أنت اخي ووصي ووارثي، لحكمك من لحمي، ودمك من دمي وسلمك سلمي، وحربك حربي، والإيمان مخالط لحكمك ودمك، كما خالط لحمي ودمي وأنت غدا على الحوض (17) خليفتي وأنت تقضي ديني، وتنجز عداوتي، وشيعتك على منابر من نور مبيضة وجوهم حولي في الجنة وهم جيرانني. ولولا أنت يا علي لم يعرف المؤمنون بعدي، وكان بعده هدى من الضلال، ونورا من العمى، وحبل الله المتين وصراطه المستقيم. لا يسبق بقرابة في رحم ولا بسابقة في دين ولا يلحق في منقبة من مناقبه، يحذو حذو الرسول - صلى الله عليهما وآلهما -، ويقاقل على التأويل، ولا تأخذه في الله لومة لائم. قد وتر فيه صناديد العرب،

وقتل ابطالهم، وناوش ذؤبانهم، فأودع قلوبهم احقادا بدرية وخيبرية وحنينية وغيرهن، فأضبت على عداوته واكبت على مبارزته حتى قتل الناكثين والقاسطين، والمارقين، ولما قضى نحبه وقتله اشقى الأشقياء من الأولين والآخرين، يتبع اشقى الأولين، لم يمتثل أمر رسول الله (صلى الله عليه وآله) في الهادين بعد الهادين، والأمة مصرة على مقتته مجتمعة على قطيعة رحمه وإقصاء ولده إلا القليل ممن وفى لرعاية الحق فيهم فقتل من قتل، وسبي من سبي، وأقصى من أقصى وجرى القضاء لهم بما يرجى له حسن المثوبة إذ كانت الأرض لله يورثها من يشاء من عباده والعاقبة للمتقين. * (وسبحان ربنا إن كان وعد ربنا لمفعولا) * ولن يخلف الله وعده وهو العزيز الحكيم. فعلى الأطايب من أهل بيت محمد وعلي صلى الله عليهما وآلهما فليبك الباكون واياهم فليندب النادبون، ولمثلهم فلتدرف الدموع وليصرخ الصارخون،

ويضج الضاجون ويعج العاجون. أين الحسن أين الحسين أين أبناء الحسين صالح بعد صالح، وصادق بعد صادق، أين السبيل بعد السبيل، أين الخيرة بعد الخيرة، أين الشمس الطالعة، أين الأقمار المنيرة، أين الأنجم الزاهرة، أين اعلام الدين، وقواعد العلم.

أين بقية الله التي لا تخلو من العترة الطاهرة، أين المعد لقطع دابر الظلمة، أين المنتظر لاقامة الأمت والعوج، أين المرتجى لازالة الجور والعدوان، أين المدخر لتجديد الفرائض والسنن، أين المتخير لاعادة الملة والشرعية، أين المؤمل لاحياء الكتاب وحدوده، أين محيي معالم الدين وأهله أين قاصم شوكة المعتدين، أين هادم ابنية الشرك والنفاق، أين مبيد أهل الفسوق والعصيان، أين حاصد فروع الغي والشقاق، أين طامس آثار الزيف والأهواء، أين قاطع حبال الكذب والافتراء، أين مبيد العتاة والمردة، أين مستأصل أهل العناد والتضليل والإلحاد. اين معز الأولياء ومذل الأعداء، أين جامع الكلم على التقوى أين باب الله الذي منه يؤتى، أين وجه الله الذي إليه يتوجه الأولياء أين السبب المتصل بين أهل الأرض والسماء اين صاحب يوم الفتح، وناشر رايات الهدى، أين مؤلف شمل الصلاح والرضا أين الطالب بذحول الأنبياء وأبناء الأنبياء أين الطالب بدم المقتول بكرلاء. اين المنصور على من

اعتدى عليه وافترى أين المضطر الذي يجاب إذا دعا. أين صدر الخلائق ذو البر والتقوى. أين ابن النبي المصطفى (صلى الله عليه وآله) وابن علي المرتضى وابن خديجة الغراء وابن فاطمة الزهراء الكبرى، بأبي أنت وأمي ونفسي، لك الوقاء والحمى يابن السادة المقربين يابن النجباء الأكرمين،

يابن الهداة المهتدين يابن الخيرة المهذبين يابن الغطارفة الأنجبيين يابن الخضارمة المنتجبين. يابن القماقمة الأكرمين، يابن الأطايب المعظمين المطهرين يابن البدور المنيرة، يابن السرج المضيئة يابن الشهب الثاقبة يابن الأنجم الزاهرة، يابن السبل الواضحة يابن الأعلام اللاتحة يابن العلوم الكاملة يابن السنن المشهورة، يابن المعالم الماثورة يابن المعجزات الموجودة، يابن الدلائل المشهودة، يابن الصراط المستقيم يابن النبأ العظيم يابن من هو في أم الكتاب لدى الله علي حكيم. يابن الآيات البينات، يابن الدلائل الظاهرات يابن البراهين الواضحات الباهرات، يابن الحجج البالغات، يابن النعم السابغات يابن طه والمحكمات يابن يس والذاريات، يابن الطور والعاديات، يابن من دنى فتدلى فكان قاب قوسين أو أدنى دنوا واقترابا من العلي الأعلى، ليت شعري أين استقرت بك النوى، بل أي أرض تقلك أو الثرى أبرضوى أم غيرها أم ذي طوى؟. عزيز علي أن أرى الخلق ولا ترى، ولا اسمع لك حسيسا ولا نجوى عزيز علي أن لا تحيط بي دونك البلوى ولا ينالك مني ضجيج ولا شكوى بنفسي أنت من مغيب لم يخل منا ،بنفسي أنت من نازح ما نزح عنا

بنفسي أنت امنية شائق تمنى، من مؤمن ومؤمنة ذكرا فحنا، بنفسي أنت من عقيد عز لا يسامى، بنفسي أنت من أثيل مجد لا يحاذى، بنفسي أنت من تلاد نعم لا تضاهى، بنفسي أنت من نصيف شرف لا يساوى. إلى متى أجار (18) فيك يا مولاي، وإلى متى، وأي خطاب أصف فيك واي نجوى، عزيز علي ان أجاوب دونك وأناغى، عزيز علي ان ابكيك ويخذلك الورى، عزيز علي ان يجري عليك دونهم ما جرى هل من معين فأطيل معه العويل والبكاء، هل من جزوع ،فاساعد جزعه إذا خلا

هل قذيت عين فتسعدها عيني على القذى. هل إليك يابن أحمد سبيل فتلقى هل يتصل يومنا منك بغده فنحظى، متى نرد مناهلك الروية فنروى متى ننتقع من عذب مائك فقد طال الصدى، متى نغاديك ونراوحك فتقر عيوننا، متى ترانا ونراك، وقد نشرت لواء النصر ترى أترانا نحف بك وأنت تؤم الملاء، وقد ملأت الأرض عدلا، وأذقت أعداءك هوانا وعقابا، وأبرت العناية وجدة الحق وقطعت دابر المتكبرين، واجتثنت أصول الظالمين، ونحن نقول الحمد لله رب العالمين. اللهم أنت كشاف الكرب والبلوى، واليك أستعدي فعندك العدوى، وأنت رب الآخرة والأولى، فأغث يا ،غياث المستغيثين، عبيدك المبتلى

وأره سيده يا شديد القوى، وأزل عنه به الأسى والجوى، وبرد غليله يا من على العرش استوى، ومن إليه الرجعى والمنتهى. اللهم ونحن عبيدك التائقون إلى وليك المذكر بك وبنبيك، الذي خلقته لنا عصمة وملاذا واقمته لنا قواما ومعازا، وجعلته للمؤمنين منا اماما، فبلغه منا تحية وسلاما، وزدنا بذلك يا رب اكراما واجعل مستقره لنا مستقرا ومقاما. وأتم نعمتك بتقديمك إياه أمامنا حتى توردا جنانك ومرافقة الشهداء من خلصائك. اللهم صل على حجتك وولي أمرك، وصل على جده محمد رسولك السيد الأكبر، وصل على أبيه السيد القصور، وحامل اللواء في المحشر، ،وساقي أوليائه من نهر الكوثر

والأمير على سائر البشر، الذي من آمن به فقد ظفر، ومن لم يؤمن به فقد خطر وكفر، صلى الله عليه وعلى آخيه، وعلى أنجالهما الميامين الغرر، ما طلعت شمس وما أضاء قمر، وعلى جدته الصديقة الكبرى فاطمة الزهراء بنت محمد المصطفى (صلى الله عليه وآله) وعلى من اصطفيت من آبائه البررة، وعليه أفضل واكمل واتم وادوم وأكثر واوفر ما صليت على أحد من اصفيائك وخيرتك من خلقك وصل عليه صلاة لا غاية لعددتها، ولا نهاية لمددها، ولا نفاذ لأمدتها. اللهم وأقم به الحق وادحض به الباطل وأدل به أوليائك، وأذل به أعدائك وصل اللهم بيننا وبينه، وصلة تؤدي إلى مرافقة سلفه، واجعلنا ممن يأخذ بحجزتهم ويمكث في ظلهم وأعنا على تأدية حقوقه إليه والاجتهاد في طاعته والاجتناب عن معصيته،

وامنن علينا برضاه، وهب لنا رأفته ورحمته، ودعاه وخير ما ننال به سعة من رحمتك، وفوزا عندك، واجعل صلاتنا به مقبولة وذنوبنا به مغفورة، ودعائنا به مستجابا، واجعل ارزاقنا به مبسوطة، وهمومنا به مكفية، وحوائجنا به مقضية وأقبل إلينا بوجهك الكريم، واقبل تقربنا إليك وانظر إلينا نظرة رحيمة، نستكمل بها الكرامة عندك، ثم لا تصرفها عنا بجودك، واسقنا من حوض جده صلى الله عليه وآله، بكأسه ويده ربا روبا هنيئا سائغا، لا ظمأ بعده يا ارحم الراحمين

In the name of Allah, the Beneficent, the Merciful. Praise be to Allah, the Lord of the Worlds. And Blessings of Allah be upon our master, Muhammad (S), His Prophet and on his progeny be greetings of Salutation. O Allah (All) Praise if for You: for all the matters concerning which Your Decree was issued regarding Your friends.

Those whom You have chosen for Yourself and for Your religion. Since You have decided to bestow on them the choicest of Your everlasting favor, which neither declines nor decreases. After You took promise from them to renounce all the stages of this despicable world and its superficial attractions and allurements. Then they accepted the promise and You did know their fulfillment towards it (promise).

So, You accepted them and brought them near to Yourself and accorded for them the exalted remembrance and a glowing praise. And You sent down Your angels on them: and honored them by Your inspirations. And helped them with Your knowledge. And appointed them as the means of approach to You, and the means towards Your satisfaction. Then You made some of them dwell in Your Garden, until You sent them out therefrom. And You carried one of them in Your Ark. And rescued him and one who believed with him, by Your Mercy, from destruction. And You selected for Yourself one of them as Your friend. And he requested You to grant him a tongue of truth in the last epoch of the time.

Then You granted his wish and You appointed that elevated one. And to one of them, You spoke from a tree a speaking and appointed his brother his supporter and Vizier. And You did cause one of them to be born without a father and You gave him the clear signs and supported him with the Holy Spirit. And for each one You did enact a religious law and You assigned a path for him. And You selected successors for him a protector after a protector for a definite period. For establishing Your religion.

And a proof upon Your servants, lest the truth wanes from its place and falsehood overpowers his

progeny. And none can say: Why had You not sent unto us a warning messenger and appointed for us a flag of guidance. Then we should have followed Your signs before suffering failure and disgrace. Till You ended the affair towards Your beloved and Your noble Muhammad, May the peace of Allah be upon him and his progeny.

Then, he was as You had selected him, the leader of whom You have created him and the excellent one of Your selected one; and the best one whom You have selected him and the most honored whom You have relied on him. You gave him precedence upon Your prophets and have sent him to the thaqalain (Jinns and men) from (among) Your servants. And made Your Easts and Wests come under his feet; and harnessed for him the Buraq. And made him ascend (with his soul) towards Your heavens.

And You entrusted in him the knowledge of the past and future till the end of Your creation. Then You helped him with awe and You surrounded him with Jibrael and Mikaeel and the distinguished angels. And You promised him the You would make his religion triumphant over all the religions though the polytheists may be averse (to it). And this is after You appointed some of his kindred as his Successor. And You appointed for him and them a first house which has been established for the mankind. The one which is at Mecca, a blessing and a guidance for the worlds. In it (are) clear signs; place of Ibrahim; and whoever entered in it was safe. And You said: Verily Allah intends to keep off from You every kind of uncleanness.

And to purify you people of the house with a thorough purification. Then You assigned rewards of Muhammad, Your peace be upon him and his progeny (with) their love (the love of progeny) in Your Book. Then You said: "Say I demand not, of you any reward for it" (the toils of preaching) except the love of my relations. And You said: "Whatever reward I have asked you it is for yourself".

And You said: "I ask you not any reward for it except that one who wishes, may adopt the path of His Lord." Then, they (Ahlul Bait (as)) are the path towards You and the way towards Your satisfaction. When his (Holy Prophet) days passed. He appointed his successor Ali, son of Abu Talib as a guide. Your peace be upon them and their progeny. As he was a warner – and a guide for every nation. Then he (Holy Prophet) said before a huge gathering. "Whomsoever I am his Master, then Ali, is his Master. O Allah Be a friend of one who is his friend and be the enemy of one who is his enemy; and help one who helps him and disgrace one who disgraces him".

And he said: "Of whomsoever I am his Prophet, then Ali is his Chief". And he said, "I and Ali are one and from the same tree and the other people are from different trees." And he placed him (Ali (as)) in a position, as Haroon had with Musa. Then he said to him, "Your position to me is as Haroon had with Musa except that there will be no Prophet after me." And he got him married with his daughter, chief of the ladies of the Worlds.

And he made for him lawful (Ali (as)) whatever was lawful for himself in his mosque. And he closed all the doors (leading to the mosque) except the door of his house. Then he (Holy Prophet) entrusted to him

his knowledge and his wisdom. Then he said, "I am the city of knowledge and Ali is its gate. Then one who wishes (to enter) the city (of knowledge) and wisdom, then he should enter from its gate." Then, he said, "You are my brother and successor and inheritor." Your flesh is from my flesh. And your blood from my blood. And peace with you is peace with me. And fight with you is fight with me. And the faith is mixed with your flesh and your blood as it is mixed with my flesh and my blood.

And tomorrow, you will be my successor at the Cistern Kauthar Pond (Hauz of Kauthar). And you will repay my debt and you will fulfill my promises. And your Shias (followers) will be (sitting) on the pulpits of light; with bright faces surrounding me in the Heaven and they will be my neighbors. And (he said), "O Ali, had you not been there, the believers would not have been recognized after me." And he was a guidance (to prevent people) from deviation after him (the Holy Prophet) and a light from the blindness. And the strong rope of Allah and His Right Path. Neither his proximity in the ties of relationship (with the Holy Prophet) can be preceded (by anyone).

Nor his preceding in religion. And (no one) can overtake any virtues from amongst his (Prophet) virtues. He (Ali) follows the path of the Messenger. May the blessings of Allah be upon both of them and their progeny. And he fights on (the basis of) interpretation. And he cares not for any blame of any rebuker in the way of Allah. Indeed, he has spilled the blood of the heroes of Arabia, and killed their valiant fighters and attacked their wolves. Then he filled the hearts of them (fighters) of Badr, Khyber, Hunain and of others with a hatred and malice. Then, (they) rose in enmity, against him, and (they) attacked to fight against him. Till (such time) that he killed the oath breakers of allegiance, the unjust, and the (Maareqeen) Renegades.

And when his term of life expired, a wretched person among those of the last epoch, following the path of those of the earlier period killed him. (the) order of the Messenger of Allah (S), peace of Allah be upon him and his progeny, was not obeyed about the leaders (Imams) one after the other. And the Ummah was insistent on bearing enmity against him. They joined together to cut off his ties of relations (Holy Prophet) and throwing away his children (from successorship). Except a few from them (believers) who remained faithful in observing their (Ahle Bayt's) rights. Then some of them were killed. And some were taken into captivity. And some were exiled. And the decree was to pass from them, with this hope that the best reward is in it.

Since the earth belongs to Allah. He gives to whomsoever He wishes from amongst His servants. And the end is (only) for those who guard against evil. And glorious is our Lord, verily the promise of our Lord is certainly to be fulfilled. And Allah never goes against His promise; and He is the Almighty, All-Wise. Then upon the purified ones of the purified one of the progeny of Muhammad and Ali may the peace of Allah be upon both of them and their progeny. The believers should cry. And the wailers should wail upon them. And for such people like them, then the tears should flow.

And the clamorers should clamor and the mourners should mourn in a heart rending manner: Where is Hasan? Where is Husain? Where are the children of Husain? The righteous after righteous and truthful

after truthful. Where is the path after the path (of righteous)? Where are the virtuous people after the virtuous ones? Where are the rising suns? Where are the luminous moons? Where are the brilliant stars? Where are the Emblems of the faith and the basis of knowledge? Where is the Baqiatullaah? Which (the world) cannot be devoid from (the presence of) guided progeny? Where is the one ready to annihilate the oppressors?

Where is the Awaited one for straightening the crookedness and dishonesty? Where is the Expected (Imam Mahdi) for abolishing the oppression and transgression? Where is the one stored for reviving the obligatory command and the Sunnah (of the Holy Prophet)? Where is the selected one for resuscitating (the reality) of the nation and the religion? Where is the expected one for enlivening the Book and its limits? Where is the Enlivener of the precepts of religion and its adherents? Where is the breaker of the might of the transgressors? Where is the demolisher of the edifices of polytheism and hypocrisy?

Where is the destroyer of the followers of transgression, disobedience and rebellion? Where is the Eradicator of branches of errors and disputes? Where is the destroyer of the signs of (evil) disease and egoistic tendencies. Where is the severer of the cords of falsehood and calumny? Where is the destroyer of the vicious and disobedient people? Where is the eradicator of the followers of obstinacy and misguidance and the renegade? Where is the one who honors the friends and debases the enemy? Where is the accumulator of the words of piety?

Where is the Gate of Allah through which all should enter? Where is the Countenance of Allah through which the friends attend towards him? Where is the Means which is stretching from the Earth to the sky? Where is the Master of the Day of Victory and the one who will spread the flag of guidance? Where is the uniter of the companions of virtue and divine pleasure? Where is the avenger of the blood of prophets and the children of the prophets? Where is the seeker of revenge for the blood of the Martyred ones of Kerbala? Where is the Triumphant one (who will overcome) over one who transgressed against him and maligned him?

Where is the distressed one who will be answered when he supplicates? Where is the President of all creatures, who is both the beneficent and God-fearing? Where is the son of the chosen (Al-Mustafa) Prophet? And the son of Ali Al-Murtuza? And the son of Khadijatul Gharra (The Luminous)? And the son of Fatimatul Kubra (The great)? May my father and my mother and my self be sacrificed for your safety and protection. O son of the masters, the favorite ones.

O son of the noble one, the honored ones. O son of the guides and the divinely guided ones. O son of the preferred refined ones. O son of the Magnanimous ones of the purest descent. O son of the most righteous. O son of the benevolent selected ones. O son of the generous honored ones. O son of the luminous moons. O son of the shining lights. O son of the piercing meteors. O son of the bright stars. O son of the clear paths. O son of the clear signs. O son of the perfect knowledge. O son of the well known example of conduct.

O son of the recorded knowledges. O son of the living miracles. O son of the obvious proofs. O son of the straight path. O son of the mighty tidings. O son of the one who is pronounced the most exalted, the most wise in Ummul Kitab by Allah. O son of the signs and the clear proofs. O son of the apparent proofs. O son of the brilliant and clear proofs. O son of the conclusive evidences. O son of the abundant bounties. O son of Ta-ha and the clear verses. O son of Ya-sin (Holy Prophet and his infallible progeny) and Zariyat (The scatterers).

O son of the Tur (mount) and Aadiyat (the charger). O son of the one who drew near, then he suspended, so he was the measure of two bows or closer still. This is the nearest position of the All-High. Would that I know where your state of being far is settled. Or which, earth of soil has embraced you; Is it in the mountain of Razwa or the other (mountain) or in Zee-Towo? It is intolerable for me that I see the people but do not see you. And, neither do I hear a sigh of breath nor (any) whispering from you. It is intolerable for me that you are surrounded by calamities and that, neither my plaintive cry nor my complaint reaches you. May (I) myself be sacrificed for you who seems to be concealed (physically), but not away from us.

May (I) myself be sacrificed for you who seems to be emigrant (but) not far from us. May (I) myself be sacrificed for you who is the goal or aspirations of every faithful man and woman who desires you, remembers you and moans for you. May (I) myself be sacrificed for you who is bound to lofty honor which can never be reached (by anyone). May (I) myself be sacrificed for you whose original eminence cannot be equaled. May (I) myself be sacrificed for you who is the ancestral bounty which cannot be resembled.

May (I) myself be sacrificed for you, the partaker of nobility, the like of which is not possible. How long am I to bewail for you, O my Master! And how long and with which word should I praise you, and what secret talk (should I adopt with you). It is intolerable for me to talk and receive a reply from persons other than you. It is intolerable for me that I cry for you while all others forsake you. It is intolerable for me that this (isolation) befalls you instead of befalling others. Is there any helper with whom I may prolong my lamentation and weeping?

Is there any mourner with whom I may join when he mourns alone? Is there any eye weeping of a thorn, that my eye may sympathize with it? O son to Ahmad! Is there a way through which you may be met? May our day (of separation) join the day of reappearance by which we enjoy? When shall we arrive at your streams for drink, with which to quench our thirst for you? When shall we get benefit of your sweet water, for already the thirst has lasted too long? When shall we spend morning and evening with you to delight our eyes with a glance (at you)? When shall you see us and we shall see you; then you shall be seen unfurling the flag of victory?

Will you see us gathered around you and you are leading all the people. Then already you have filled the earth with justice and have made your enemies taste the disgrace (of defeat) and retribution. And you have destroyed rebels and deniers of the truth. And you have annihilated the last remains of the

arrogants and uprooted the foundation of the unjust people. Then we say: Praise be to Allah, Lord of the Worlds. O Allah You are the Remover of agonies and calamities. And You are the one from whom I seek help; then with You is the sanctuary.

And you are Lord of the Hereafter and this World; So help O helper of those who seek help, Your poor afflicted servant. And show him his Master; O Severer of strength. And through him (Imam (as)) remove his (Your servant's) grief and sorrow. And cool the burning of his hurt, O You who is firm in the Heavenly throne of power and towards Whom is the return and ultimate end. O Allah! We are Your enamored servants of Your appointed regent who reminds us of You and Your Prophet (S). He whom You created for us as our savior and defender, and set him for us as a protector and refuge.

And appoint him a leader (Imam) for the believers amongst us. So convey to him our greetings and salutations. And increase honor because of this (greeting) O Lord. And make his abode (in paradise) also a home and lasting place true for us. And complete Your favors by appointing him as our guide. Till you make us enter Your Paradise; and (bestow on us) the companionship of the martyrs from amongst those of Your adorers.

O Allah! Bestow Your blessing upon Muhammad and the progeny of Muhammad. And bless his grandfather Muhammad and Your Messenger the elder Master. And upon his father (Ali) the younger Master. And his grandmother, the great truthful daughter of Muhammad (S) and upon whom you have selected from among his virtuous ancestors. And on him (Imam (as)) (bestow) the best, the plentiful, the most perfect, the everlasting, the most and the numerous (blessings). (as) whatever you bestowed on any of Your virtuous and chosen ones from among Your creatures. And favor him with endless count of blessings, which never gets end or limitation. O Allah! And through him set up the truth and make the falsehood vanished through him. And prepare the victory of Your friends, And disgrace Your enemies through him.

O Allah, set a relationship between us and him that grants us the honor of the company of his ancestors. And let us be of those who seek their company and reside in their shelter. And help us in fulfilling our dues to him and in striving hard to his obedience and to avoid disobeying him. And grant us his pleasure and bestow on us his affection and his compassion and his supplication and his goodness. Whereby through him we may receive the vastness of Your Mercy and success with You. And for his sake let our prayers be accepted.

And for his sake let our sins be forgiven. And for his sake let our requests be granted. And for his sake let our sustenance be abundant. And for his sake let our sadness be relieved. And for his sake let our wants be granted. And you turn to us through Your Honored face. And accept our proximity with you. Then never deprive us of it by Your generosity. And quench our thirst from the cistern of his (Imam (as)) grandfather, may Allah bless him and his progeny, in his own cup and from his own hand. A sweet, cool, clear, agreeable drink after which no thirst is felt. O Most Merciful of all.

Explanation and clarification of doubts

We should mention that the words: “عَرَجَتْ بِهِ” (And did made him ascend) is according to the copy of Haaj Mirza Husain Noori (r.a.) who has quoted it from *Tahiyatuz Zaer* from *Mazaar* (Old) and *Mazaar* of Shaykh Muhammad bin Mash-hadi and *Misbahuz Zaer* of Sayyid Ibne Tawoos and the original sources all of whom have narrated on the authority of Muhammad bin Ali bin Abi Qurra, while in *Zaadul Maad* it is mentioned: “عَرَجَتْ بِهِ” (And made him ascend with his soul).

Apparently the copy of *Misbah* that Allamah Majlisi has quoted from is having the error; but it gained currency and created doubts in the minds of some narrow minded people and the opponents; while the fact is that belief in bodily ascension is a necessary principle of Shia sect, rather a necessity of Islamic belief and traditional reports regarding it have been narrated from the Holy Imam (as) in large numbers; the Holy Qur'an has also mentioned it.

Note: When I pondered on this statement I realized that the Dua itself proves what we have quoted. And it is the correct version that we have presented. Whereas an error has crept in the text of *Zaadul Maad* or some rival has interpolated in view of the fact that the sentence: *وَسَخَّرَ لَهُ الْبَرَقَ* (and harnessed for him the Buraq) is also mentioned before it. Thus if one considers this, one will admit that what we have stated is right. Because the ascending of soul would not require a vehicle (Buraq) as is very much obvious if one is free from polytheism and hypocrisy.

If it is said: The lofty status of the Messenger of Allah (S) demands that he should not be in need of Buraq to travel the skies or that he should travel with his body.

I will say: Even if we suppose that the words of ‘with his soul’ do not negate bodily ascension, since it is itself an excellence, it does not necessarily mean that it has to be proved separately. Thus it can be said that this statement does not prove that the ascension of the Holy Prophet (S) was not bodily from the view that both in Arabic and Persian the word of ‘soul’ is used to mean body also.

For example in Ziarat Ashura it is said: ‘Wa a’laa arwaah’il lati h’allat bi finaaek’ (Peace be on those who have achieved a lofty rank before you). The obvious meaning is that their bodies have achieved this rank before His Eminence, the chief of the martyrs and are in repose with him. As for the Persian language we can quote by way of example a couplet of Saadi Shirazi in which he talks of the devotion of thousands of souls for the Almighty Allah who has created us from nothing.

Among supplications appropriate for the time of occultation is one which Sayyid Ibne Tawoos has mentioned in *Muhajjud Dawat*, where he says: I saw someone in dream, teaching the following Dua to me which is suitable for the time of occultation:

يا من فضل إبراهيم وآل إسرائيل على العالمين باختياره، وأظهر في ملكوت السموات والأرض اقتداره، وأودع
محمدا صلى الله عليه وآله وأهل بيته غرائب أسرارهِ، صل على محمد وآله واجعلني من اعوان حجتك على عبادك

وأنصاره.

O One Who gave precedence to the progeny of Ibrahim and the Progeny of Prophet Yaqoob (as) and displayed His power in the kingdom of the heavens and the earth and who entrusted His astonishing secrets to Muhammad and his Ahle Bayt (as) – may Allah bless Muhammad and the progeny of Muhammad and include us among the helpers of Your Proof on the creatures and his supporters.

6. Another Dua

Sayyid Ibne Tawoos says: Our friend, Malik Masood, may Allah fulfill his wishes, said to me: I saw in dream a man speaking to me from behind a wall, whose face I could not see:

يا صاحب القدر والأقدار والهمم والمهام عجل فرج عبدك ووليک والحجة القائم بأمرک في خلقک، واجعل لنا في ذلك الخيرة.

O owner of command and estimation! And one to whom alone all aims are directed and all the important matters rest with him. Hasten the advent of Your servant and Your Wali and Your Proof, who will rise up with Your command on Your creatures. And let there be good in it for us.

Among the supplications that have reached to us is one that Sayyid Ibne Tawoos has narrated in the above mentioned book under the traditional report that speaks of the occultation of His Eminence, Imam Mahdi (aj). The narrator says: I said to Imam (as): What should your Shias do? He replied: You must supplicate and await for the reappearance...till the narrator says: What Dua should we recite? He replied: Recite as follows:

اللهم أنت عرفتني نفسك، وعرفتني رسولك وعرفتني ملائكتك، وعرفتني نبيك، وعرفتني ولاية أمرك اللهم لا آخذ إلا ما أعطيت ولا وافي إلا ما وقيت اللهم لا تغيبني عن منازل أوليائك ولا تزغ قلبي بعد إذ هديتني اللهم اهدني لولاية من افترض طاعته.

O Allah, introduce Yourself to me and introduce Your Messenger to me and introduce Your angels to me and introduce the enforcers of Your command to me. O Allah, I don't accept, except what You give and don't decline except what you prohibit. O Allah, do not keep me away from the stations of Your friends and do not make my heart deviate after You have guided it. O Allah, guide me to the guardianship of one who has made Your obedience obligatory on me.

Among the supplications that are especially emphasized in this regard is the one quoted by Muhaddith Noori (r.a.) in Tahiyatuz Zaer from Misbahuz Zaer of Sayyid Ibne Tawoos. The supplication is as follows:

اللهم صل على محمد وأهل بيته وصل على ولي الحسن ووصيه ووارثه القائم بأمرك والغائب في خلقك، والمنتظر لإذنك، اللهم صل عليه وقرب بعده، وأنجز وعده وأوف عهده، واكشف عن بأسه حجاب الغيبة، واظهر بظهوره صفاته المحنة، وقدم أمامه الرعب، وثبت به القلب، وأقم به الحرب، وأيده بجند من الملائكة مسومين، وسلطه على أعداء دينك أجمعين، وألهمه أن لا يدع منهم ركنا إلا هده ولا هاما إلا قده ولا كيدا إلا رده، ولا فاسقا إلا حده، ولا فرعون إلا اهلكه، ولا سترا إلا هتكه، ولا علما إلا نكسه، ولا سلطانا إلا كيبته ولا شيطانا إلا كبسه، ولا رمحا إلا قصفه ولا مطردا إلا خرقه، ولا منبرا إلا احرقه، ولا جندا إلا فرقته ولا سيفا إلا كسره ولا صنما إلا رضه ولا دما إلا اراقه ولا جورا إلا أباده ولا حصنا إلا هدمه ولا بابا إلا ردمه، ولا قصرا إلا اخربه، ولا مسكنا إلا فتشه، ولا سهلا إلا وطأه ولا جبلا إلا صعده، ولا كنزا إلا اخرجه برحمتك يا ارحم الراحمين

O Allah, bless Muhammad and his Ahle Bayt (as) and bless the successor of Hasan and his legatee and his heir, the one who will rise up with Your command. The one who is hidden from Your creatures and is awaiting for Your permission. O Allah, blessings be upon him and bring near his far and fulfill that which You promised him and complete the oath made to him. And remove by his advent the curtain of occultation and remove through his reappearance his hardships and make awe precede him and make our hearts steadfast on his Wilayat.

And initiate the last war with his advent. And help him through the marked armies of angels and give him victory over all the enemies of Your religion. And inspire him such that not a single pillar of the enemies remains intact, but that he demolishes it. And no leader remains but that he brings him down. And no deceiver remains but that he stops him. And no transgressor remains but that he punishes him. And no Firon remains but that he destroys him.

And no veil remains on the enemies but that he exposes it. And no banner remains but that he brings it down. And no kingdom remains but that he subdues it. And no satan remains but that he apprehends it. And no spear remains but that he burns it. And no army remains but that he scatters it. And no sword remains but that he breaks it. And no idol remains but that he tramples it. And no blood remains (of infidels and oppressors) but that he sheds it.

And no oppression remains but that he removes it. And no fort remains but that he demolishes it. And no door remains but that he closes it. And no palace remains but that he razes it. And no house remains but that he searches it. And no plain remains but that he takes it under his control. And no mountain remains but that he climbs it. And no buried treasure remains but that he takes it out. By Your mercy, O the most merciful of the merciful ones.

Important supplications prescribed for fulfillment of needs include supplication for the hastening of the reappearance of the last Imam and seeking his mediation for removal of all problems. In the book, Jannatul Mawa it is narrated from Kunoozul Najaah of Shaykh Tabarsi Fadl bin Hasan, the author of Tafseer Majmaul Bayan that he said: There is a supplication that His Eminence, the Imam of the Time (aj) taught to Abul Hasan Muhammad bin Ahmad Abi Laith (r.a.) in the city of Baghdad at the cemetery of Quraish when he had taken refuge to escape from being killed. By the blessings of this supplication

he escaped the sword. The supplication is as follows:

اللهم عظم البلاء وبرز الخفاء وانقطع الرجاء، وانكشف الغطاء، وضائق الأرض ومنعت السماء، واليك يا رب
المشتكى وعليك المعول في الشدة والرخاء. اللهم فصل على محمد وآل محمد، أولي الأمر الذين فرضت علينا
طاعتهم فعرفتنا بذلك منزلتهم، ففرج عنا بحقهم، فرجا عاجلا كلمح البصر أو هو اقرب، يا محمد يا علي اكفياني
فإنكما كافياي، وانصراني فإنكما ناصرأي، يا مولاي يا صاحب الزمان، الغوث الغوث الغوث أدركني أدركني
أدركني.

O my nourisher the calamities have increased and that which was concealed has surfaced and the
curtains has been raised and the hopes are shattered and the earth has become narrow and the skies
has withheld (the bounties) and you are the only supporter and I complain to You, and trust is put only in
you at times of troubles and ease.

O Allah send blessings on Muhammad (S) and the Progeny of Muhammad (S) who are the masters of
the orders and whose obedience You have made us recognize, then expand for one by their right and
expand it soon like that of a winking of an eye nay more closer than it, O Muhammad O Ali, O Ali, O
Muhammad for answering my purpose You two are sufficient and you two help me out as both of you
are helpers. O our master, O the master of the time I complain, I complain, I complain, help me, help me,
help me, just now, just now, just now; hasten, hasten, hasten, O the most merciful of all mercifuls; by the
right of Muhammad and his progeny, the pure.

- [1.](#) Al-Ghaibah, Published by Nainawi al-Haditha 168–170
- [2.](#) Jamaal al-Usboo, Pg. 507–511
- [3.](#) Jamaal al-Usboo, Pg. 513–519
- [4.](#) Kamaluddin wa Tamaam an-Ni'mah, Vol. 2, Pg. 512–515; Jamaal al-Usboo, Pg. 522
- [5.](#) Jamaal al-Usboo, Pg. 521
- [6.](#) Makarimul Akhlaq, Tabarsi, Pg. 332
- [7.](#) Makarimul Akhlaq, Tabarsi, Pg. 337
- [8.](#) Makarimul Akhlaq, Tabarsi, Pg. 338
- [9.](#) Makarimul Akhlaq, Tabarsi, Pg. 332
- [10.](#) Makarimul Akhlaq, Tabarsi, Pg. 339
- [11.](#) Zaad al-Maad, Pg. 491–504
- [12.](#) Biharul Anwar; Vol. 102, Pg. 104–110
- [13.](#) Misbah az-Zaer, Pg. 230–234

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