

THE NUDBAH SUPPLICATION

It is *mustahab* to recite this sup-plication on the occasions of the four *‘īds*, namely, *‘Īd al-Fiṭr*, *‘Īd al-Aḍḥā*, *‘Īd al-Ghadīr*, and Fridays. Its text is as follows.¹

All praise belongs to Allah, the Lord of all the worlds. May Allah bless our master and His Prophet, Muḥammad, and his Family, and may peace be to them.

O Allah, to You belongs all praise for what You have ordained concerning Your *awliyā’*, whom You chose for Yourself and Your religion, preferring for them Your endless blessings that will never disappear or dwindle, after that You had taken their pledge to remain detached from the ranks and reaches of this lowly world and its glitter and lustre. They pledged to that, and You knew that they would remain loyal to it.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ نَبِيِّهِ وَآلِهِ وَسَلَّمَ تَسْلِيمًا.
 اللَّهُمَّ لَكَ الْحَمْدُ عَلَى مَا جَرَى بِهِ قَضَاؤُكَ فِي أَوْلِيَائِكَ، الَّذِينَ اسْتَخْلَصْتَهُمْ لِنَفْسِكَ وَدِينِكَ، إِذْ اخْتَرْتَ لَهُمْ جَزِيلَ مَا عِنْدَكَ مِنَ التَّعِيمِ الْمُقِيمِ الَّذِي لَا زَوَالَ لَهُ وَلَا اَضْمِحْخَالَ، بَعْدَ أَنْ شَرَطْتَ عَلَيْهِمُ الزُّهْدَ فِي دَرَجَاتِ هَذِهِ الدُّنْيَا الدَّنِيَّةِ، وَزُخْرُفَهَا وَزِبْرَجَهَا، فَشَرَطُوا لَكَ ذَلِكَ وَ عِلِمْتَ مِنْهُمْ الْوَفَاءَ بِهِ،

Thereat You received them, drew them close to Yourself and conferred upon them an exalted repute and clear compliments, sending down to them Your angels, honouring them with Your revelations, and assisting them with Your knowledge, and made them the means of approach to You and of attaining Your pleasure and approval.

فَقَبِلْتَهُمْ وَقَرَّبْتَهُمْ، وَقَدَّمْتَ لَهُمُ الدِّكْرَ الْعَلِيَّ، وَالثَّنَاءَ الْجَلِيَّ، وَأَهْبَطْتَ عَلَيْهِمْ مَلَائِكَتَكَ، وَكَرَّمْتَهُمْ بِوَحْيِكَ، وَرَفَدْتَهُمْ بِعِلْمِكَ، وَجَعَلْتَهُمُ الدَّرِيْعَةَ إِلَيْكَ، وَالْوَسِيلَةَ إِلَى رِضْوَانِكَ،

You settled one of them in Your

فَبَعْضُ أَسْكَنْتَهُ جَنَّتِكَ إِلَى أَنْ أَخْرَجْتَهُ

¹ *Al-Mazār al-Kabīr*, 573-584. *Bihār*, xcix, 104, b 7 from *Miṣbāḥ al-Zā‘ir*, 230-234. *Iqbāl*, 295.

paradise, until You expelled him from it. You carried one of them in Your ark and rescued him from perishing and those who had believed with him with Your mercy.

You took one of them for a dedicated friend and he asked You to grant him a good name in the posterity, whereat You answered his prayer and exalted it. You spoke to one of them from a tree, and made his brother his helper and minister. You caused one of them to be born without a father and gave him manifest signs, and strengthened him with the Holy Spirit.

For each of them You laid down a code of law and appointed for him a way, choosing for him successors so that they may—one after another and from one period to another—safeguard and uphold Your religion, as Your testaments to Your servants, to ensure that the truth is not supplanted and ousted from its place and falsehood does not take hold of the minds of the followers of the truth. (You did all this) so that none should be able to say, “Why did You not send an envoy to warn us and appoint a beacon to guide us so that we might follow Your signs instead of falling into degradation and disrepute.”

This process went on until You finally conferred Your authority on

مِنْهَا، وَبَعْضٌ حَمَلْتَهُ فِي فُلِّكَ، وَنَجَّيْتَهُ
وَمَنْ آمَنَ مَعَهُ مِنَ الْهَلَكَةِ بِرَحْمَتِكَ،

وَبَعْضٌ اتَّخَذْتَهُ لِنَفْسِكَ خَلِيلًا، وَ

سَأَلَكَ لِسَانَ صِدْقٍ فِي الْآخِرِينَ،

فَأَجَبْتَهُ وَجَعَلْتَ ذَلِكَ عَلِيًّا، وَبَعْضٌ

كَلَّمْتَهُ مِنْ شَجَرَةٍ تَكْلِيمًا، وَجَعَلْتَ

لَهُ مِنْ أَخِيهِ رِدْءًا وَوَزِيرًا، وَبَعْضٌ

أَوْلَدْتَهُ مِنْ غَيْرِ أَبِي، وَآتَيْتَهُ الْبَيِّنَاتِ، وَ

أَيَّدْتَهُ بِرُوحِ الْقُدُّسِ،

وَكُلُّ شَرَعْتَ لَهُ شَرِيعَةً، وَنَهَجْتَ

لَهُ مِنْهَاجًا، وَتَخَيَّرْتَ لَهُ أَوْصِيَاءَ

مُسْتَحْفَظًا بَعْدَ مُسْتَحْفَظٍ، مِنْ مُدَّةٍ

إِلَى مُدَّةٍ، إِقَامَةً لِدِينِكَ، وَحُجَّةً عَلَى

عِبَادِكَ، وَلَعَلَّ يَزُولَ الْحَقُّ عَنْ مَقَرِّهِ،

وَيَغْلِبَ الْبَاطِلُ عَلَى أَهْلِهِ، وَلَا يَقُولَ

أَحَدٌ لَوْ لَا أَرْسَلْتَ إِلَيْنَا رَسُولًا مُنْذِرًا،

وَاقْتَمْتَ لَنَا عَلَمًا هَادِيًا، فَتَتَّبِعَ آيَاتِكَ

مِنْ قَبْلِ أَنْ نَذِلَّ وَنُخْرَى،

إِلَى أَنْ انْتَهَيْتَ بِالْأَمْرِ إِلَى حَبِيبِكَ وَ

Your beloved and Your chosen one, Muḥammad, may Allah bless him and his Family. Being Your chosen one, he was the chief of Your creatures, the select of Your chosen ones, the best of those You had selected, and the noblest of those who enjoyed Your confidence.

You made him the foremost of Your prophets and sent him to both races of humans and jinn from among Your servants. You set the earth's east and west under his feet, and, putting the *Burāq* at his disposal, made his spirit [him] ascend to Your heaven.

You entrusted him with the knowledge of what has been and what will be until the end of Your creation. Further, You assisted him through awe (that You cast into the hearts of his enemies) and encircled him with Gabriel and Michael and those who were dispatched from among Your angels. You promised to make his religion prevail over all other religions though the polytheists should be averse.

That was after You had settled him in a worthy station amongst his kindred and appointed for him and them *the first house to be set up for mankind, which is the one at Bakkaḥ, blessed and a guidance for all nations. In it are manifest signs [and] Abraham's Station, and whoever enters it shall be secure.*^(3:96-97) And You said, *Indeed Allah desires to keep off all impurity from you, O People of the Family, and purify you with a thor-*

نَجِيكَ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ،
فَكَانَ كَمَا انتَجَبْتَهُ سَيِّدَ مَنْ خَلَقْتَهُ،
وَ صَفْوَةَ مَنْ اصْطَفَيْتَهُ، وَأَفْضَلَ مَنْ
اجْتَبَيْتَهُ، وَأَكْرَمَ مَنْ اعْتَمَدْتَهُ،

قَدَّمْتَهُ عَلَى أَنْبِيَائِكَ، وَ بَعَثْتَهُ إِلَى
الثَّقَلَيْنِ مِنْ عِبَادِكَ، وَأَوْطَأْتَهُ مَشَارِقَكَ
وَ مَعَارِبَكَ، وَ سَخَّرْتَ لَهُ الْبُرَاقَ، وَ
عَرَجْتَ بِرُوحِهِ [بِهِ] إِلَى سَمَائِكَ،
وَ أَوْدَعْتَهُ عِلْمَ مَا كَانَ وَ مَا يَكُونُ إِلَى
انْقِضَاءِ خَلْقِكَ، ثُمَّ نَصَرْتَهُ بِالرُّعْبِ،
وَ حَفَفْتَهُ بِمَجْرِيئِلٍ وَ مِيكَائِيلَ، وَ
الْمُسَوِّمِينَ مِنْ مَلَائِكَتِكَ، وَ وَعَدْتَهُ
أَنْ تُظْهِرَ دِينَهُ عَلَى الدِّينِ كُلِّهِ وَ لَوْ كَرِهَ
الْمُشْرِكُونَ.

وَ ذَلِكَ بَعْدَ أَنْ بَوَّأْتَهُ مَبُوءًا صِدْقٍ مِنْ
أَهْلِهِ، وَ جَعَلْتَ لَهُ وَ لَهُمْ أَوَّلَ بَيْتٍ
وُضِعَ لِلنَّاسِ، لِلَّذِي يَبْكَتُهُ مُبَارَكًا وَ
هُدًى لِلْعَالَمِينَ، فِيهِ آيَاتٌ بَيِّنَاتٌ، مَقَامُ
إِبْرَاهِيمَ، وَ مَنْ دَخَلَهُ كَانَ آمِنًا، وَ قُلْتَ
إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ

ough purification. (33:33)

Then You decreed in Your Scripture that the recompense for Muḥammad, may Your blessings be upon him and his Family, shall be the love of his Family, and You said, Say, 'I do not ask you any reward for it except love of [my] relatives.'^(43:23) And You said, Say, 'Whatever reward I may have asked you is for your own good.'^(34:47) And You said, Say, 'I do not ask you any reward for it, except that anyone who wishes should take the way to his Lord.'^(25:57) So they are the way to You and the path that leads to Your pleasure.

When the days of his life were near their end, he installed ʿAlī ibn Abī Ṭālib—may Your blessings be on both of them and their Family—as the guide, as he was *the warner and there is a guide for every nation*. So he addressed the audience before him declaring, "This ʿAlī is the master of all those who have me for their master. O Allah, befriend those who befriend him and be the enemy of his enemies. Assist those who help him and forsake those who forsake him."

He also said, "ʿAlī is the commander of those who regards me as his prophet." And he also said, "I and ʿAlī are from the same tree, and the rest of the people are from various trees."

He assigned ʿAlī a position that Aaron possessed in relation to Mo-

أَهْلَ الْبَيْتِ، وَيُظَهِّرْكُمْ تَطْهِيرًا.
 ثُمَّ جَعَلْتَ أَجْرَ مُحَمَّدٍ صَلَوَاتِكَ عَلَيْهِ
 وَآلِهِ مَوَدَّتَهُمْ فِي كِتَابِكَ، فَقُلْتَ قُلْ
 لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي
 الْقُرْبَى، وَقُلْتَ: مَا سَأَلْتُكُمْ مِنْ أَجْرٍ
 فَهُوَ لَكُمْ، وَقُلْتَ: مَا أَسْأَلُكُمْ
 عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ
 إِلَىٰ رَبِّهِ سَبِيلًا، فَكَانُوا هُمُ السَّبِيلَ
 إِلَيْكَ، وَالْمَسْلَكَ إِلَىٰ رِضْوَانِكَ.

فَلَمَّا انْقَضَتْ أَيَّامُهُ أَقَامَ وَلِيَّهُ عَلِيٌّ بْنُ
 أَبِي طَالِبٍ، صَلَوَاتِكَ عَلَيْهِمَا وَآلِهِمَا
 هَادِيًا، إِذْ كَانَ هُوَ الْمُنْدِرَ وَ لِكُلِّ قَوْمٍ
 هَادٍ، فَقَالَ وَالْمَلَأُ أَمَامَهُ، مَنْ كُنْتُ
 مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ، اللَّهُمَّ وَالِ مَنْ
 وَالَاهُ، وَعَادِ مَنْ عَادَاهُ، وَانصُرْ مَنْ
 نَصَرَهُ، وَاخْذُلْ مَنْ خَذَلَهُ،

وَقَالَ مَنْ كُنْتُ أَنَا نَبِيِّهِ فَعَلِيٌّ أَمِيرُهُ،
 وَقَالَ أَنَا وَ عَلِيٌّ مِنْ شَجَرَةٍ وَاحِدَةٍ، وَ
 سَائِرُ النَّاسِ مِنْ شَجَرٍ شَتَّى،

وَ أَحَلَّهُ مَحَلَّ هَارُونَ مِنْ مُوسَى،

ses, when he said to him, “You are to me as Aaron was in relation to Moses, except that there will be no prophet after me.”

He wedded ʿAlī to his daughter, the Mistress of the world’s woman-kind. He allowed ʿAlī a privilege in relation to his mosque which was permitted only to himself, and he closed all the doors that opened into the mosque except that of ʿAlī. He entrusted ʿAlī with his knowledge and wisdom and declared, “I am the city of knowledge and ʿAlī is its gate. Whoever desires to enter the city and acquire wisdom should enter through its gate.”

He further said, “You are my brother, my legatee and my heir. Your flesh is my flesh and your blood is my blood. Your peace treaties are my peace treaties and the wars waged by you are my wars. Faith permeates your blood and flesh in the same way as it does my flesh and blood. Tomorrow you will be my vicegerent at the Pool. You are the one who will pay off my debts and fulfil my promises. Your followers will stand around me in paradise on pulpits of light with their faces shining, and they will be my neighbours. O ʿAlī, were it not for you, the faithful would not be distinguishable (from the faithless) after me.”

After the Prophet, ʿAlī represented guidance as against error and as light and vision as opposed to

فَقَالَ لَهُ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ
مِنْ مُوسَى، إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي،

وَزَوْجَهُ ابْنَتَهُ سَيِّدَةَ نِسَاءِ الْعَالَمِينَ، وَ
أَحَلَّ لَهُ مِنْ مَسْجِدِهِ مَا حَلَّ لَهُ، وَ سَدَّ
الْأَبْوَابَ إِلَّا بَابَهُ، ثُمَّ أَوْدَعَهُ عِلْمَهُ وَ
حِكْمَتَهُ، فَقَالَ أَنَا مَدِينَةُ الْعِلْمِ وَ عَلِيٌّ
بَابُهَا، فَمَنْ أَرَادَ الْمَدِينَةَ وَ الْحِكْمَةَ
فَلْيَأْتِهَا مِنْ بَابِهَا،

ثُمَّ قَالَ أَنْتَ أَخِي وَ وَصِيِّ وَ وَارِثِي،
لَحْمِكَ مِنْ لَحْمِي، وَ دَمُكَ مِنْ دَمِي،
وَ سَلْمُكَ سَلْمِي، وَ حَرْبُكَ حَرْبِي، وَ
الْإِيمَانُ مُخَالِطُ لَحْمِكَ وَ دَمِكَ كَمَا
خَالَطَ لَحْمِي وَ دَمِي، وَ أَنْتَ غَدًا عَلِيُّ
الْحَوْضِ خَلِيفَتِي، وَ أَنْتَ تَقْضِي دَيْنِي،
وَ تُنْجِزُ عِدَاتِي، وَ شَيْعَتُكَ عَلَى مَنَابِرَ
مِنْ نُورٍ مُبْيَضَّةٍ وَ جُوهُهُمْ حَوْلِي فِي
الْجَنَّةِ، وَ هُمْ جِيرَانِي، وَ لَوْ لَا أَنْتَ يَا
عَلِيٌّ لَمْ يُعْرِفِ الْمُؤْمِنُونَ بَعْدِي،

وَ كَانَ بَعْدَهُ هُدًى مِنَ الضَّلَالِ، وَ
نُورًا مِنَ الْعَمَى، وَ حَبْلَ اللَّهِ الْمَتِينِ، وَ

blindness. He was the firm lifeline of Allah and His straight path, unsurpassed by anyone with regard to nearness to the Prophet in kinship or with regard to his precedence in faith, unmatched by anyone in any of his virtues. He followed in the footsteps of the Apostle, may Allah bless them and their Family, and fought to reinstate the genuine meanings of the Scripture, undeterred by the blame of any blamer.

In the course of this he offended the leaders of the Arabs, slew their heroes and engaged their wolves in combat, and, as a consequence, made their hearts full of bitterness and resentment because of Badr, Khaybar, Hunayn and other battles. As a result, they harboured his enmity and launched wars against him, in the course of which he killed the rebels, the perverse and the renegades.

Even after he had fulfilled his pledge and was assassinated by the biggest wretch of the latter generations, who followed in the footsteps of the most wretched of the former generations, they never abided by the commands of the Apostle of Allah, may Allah bless him and his Family, concerning the guides, one after another, and the *ummah* was bent on hostility towards him and—excepting a few who loyally observed their due rights—it rallied to violate the rights of his Family and to banish his progeny.

Thus some of them were slain,

صِرَاطُهُ الْمُسْتَقِيمَ، لَا يُسْبَقُ بِقَرَابَةٍ
فِي رَحْمِهِ، وَلَا بِسَابِقَةٍ فِي دِينٍ، وَلَا
يُلْحَقُ فِي مَنْقَبَةٍ مِنْ مَنَاقِبِهِ، يَحْدُو
حَذْوَ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِمَا وَ
آلِهِمَا، وَيُقَاتِلُ عَلَى التَّأْوِيلِ، وَلَا
تَأْخُذُهُ فِي اللَّهِ لَوْمَةٌ لَائِمٌ،

قَدْ وَتَرَ فِيهِ صَنَادِيدَ الْعَرَبِ، وَ قَتَلَ
أَبْطَالَهُمْ وَ نَاوَشَ ذُؤَبَانَهُمْ، فَأَوْدَعَ
قُلُوبَهُمْ أَحْقَادًا بَدْرِيَّةً وَ خَيْبَرِيَّةً
وَ حُنَيْنِيَّةً وَ عَيْرَهْنَ، فَأَصَبَتْ عَلَى
عَدَاوَتِهِ، وَ أَكَبَّتْ عَلَى مُنَابَذَتِهِ، حَتَّى
قَتَلَ التَّاكِيثِينَ وَ الْقَاسِطِينَ وَ الْمَارِقِينَ،
وَ لَمَّا قَضَى نَحْبَهُ وَ قَتَلَهُ أَشَقَى
الْآخِرِينَ، يَتَّبِعُ أَشَقَى الْأَوَّلِينَ، لَمْ
يُمْتَثِلْ أَمْرَ رَسُولِ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَ آلِهِ فِي الْهَادِينَ بَعْدَ الْهَادِينَ،
وَ الْأُمَّةُ مُصِرَّةٌ عَلَى مَقْتِهِ، مُجْتَمِعَةٌ
عَلَى قَطِيعَةِ رَحْمِهِ، وَ إِفْصَاءِ وَلَدِهِ، إِلَّا
الْقَلِيلَ مِمَّنْ وَفَى لِرِعَايَةِ الْحَقِّ فِيهِمْ.
فَقُتِلَ مَنْ قُتِلَ، وَ سُبِيَ مَنْ سُبِيَ،

some were made captives, some were banished, and the fate that had been ordained for them came to pass, with the hope of a splendid reward, as *the earth belongs to Allah and He gives its inheritance to whomever He wishes of His servants, and the outcome will be in favour of the Godway.* (7:128) *And immaculate is our Lord! Indeed Our Lord's promise is bound to be fulfilled* (17:108) *and Allah shall never break His promise* (22:47) *and He is the Almighty and the All-wise.*

So let the weepers weep and the mourners mourn over the immaculate souls of the Family of Muḥammad and ʿAlī, may Allah bless them and their Family, and for them and their likes let tears be shed and for them let the keeners keen and the wailers wail and let the lamenters lament them!!

Where is Ḥasan!? Where is Ḥusayn!? Where are the descendants of Ḥusayn, one righteous soul after another, one truthful spirit after another, one guide after another, one elect of the creation after another!?

Where are those brilliant suns? Where are those shining moons? Where are those bright stars? Where are those beacons of the faith and the pillars of knowledge? Where is the remnant of God,

وَأَقْصَىٰ مَنْ أَقْصَىٰ، وَجَرَى الْقَضَاءِ
لَهُمْ بِمَا يُرْجَى لَهُ حُسْنُ الْمَثُوبَةِ، إِذْ
كَانَتْ الْأَرْضُ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ
مِنْ عِبَادِهِ، وَالْعَاقِبَةُ لِلْمُتَّقِينَ، وَ
سُبْحَانَ رَبِّنَا إِنْ كَانَ وَعْدُ رَبِّنَا
لَمَفْعُولًا، وَ لَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَ
هُوَ الْعَزِيزُ الْحَكِيمُ.

فَعَلَى الْأَطَائِبِ مِنْ أَهْلِ بَيْتِ مُحَمَّدٍ وَ
عَلِيٍّ صَلَّى اللَّهُ عَلَيْهِمَا وَآلِهِمَا فَلَيْبِكِ
الْبَاكُونَ، وَإِيَّاهُمْ فَلْيَنْدُبِ التَّادِبُونَ،
وَ لِمِثْلِهِمْ فَلْيُنْذِرِفِ الدُّمُوعُ، وَ لِيَصْرُخِ
الصَّارِحُونَ، وَ يَضِجُ الضَّاجُونَ، وَ يَعِجُ
الْعَاجُونَ،

أَيْنَ الْحَسَنِ أَيْنَ الْحُسَيْنِ؟ أَيْنَ أَبْنَاءِ
الْحُسَيْنِ؟ صَالِحٍ بَعْدَ صَالِحٍ، وَ صَادِقٍ
بَعْدَ صَادِقٍ، أَيْنَ السَّبِيلُ بَعْدَ السَّبِيلِ؟
أَيْنَ الْخَيْرَةَ بَعْدَ الْخَيْرَةِ؟

أَيْنَ الشُّمُوسُ الظَّالِعَةُ؟ أَيْنَ الْأَقْمَارُ
الْمُنِيرَةُ؟ أَيْنَ الْأَنْجُمُ الرَّاهِرَةُ؟ أَيْنَ
أَعْلَامُ الدِّينِ وَ قَوَاعِدُ الْعِلْمِ؟ أَيْنَ بَقِيَّةُ

who is always present among the (Prophet's) guiding progeny? **اللَّهُ الَّتِي لَا تَخْلُو مِنَ الْعِزَّةِ الْهَادِيَةِ؟**

Where is he who has been prepared to cut off the roots of the world's oppressors? Where is the awaited one, expected to straighten out crookedness and deviance? Where is the expected one, who is hoped to remove injustice and aggression? Where is he who has been held in store for the revival of divine duties and norms? Where is he who is chosen to restore the genuine creed and laws? Where is he who is looked forward to for the revival of the Scripture and its precepts? Where is the reviver of the principles of Islam and its worthies?

أَيْنَ الْمُعَدُّ لِقَطْعِ دَابِرِ الظَّالِمَةِ؟ أَيْنَ الْمُنتَظَرُ لِإِقَامَةِ الْأَمْتِ وَالْعُوجِ؟ أَيْنَ الْمُرْتَجَى لِإِزَالَةِ الْحُورِ وَالْعُدْوَانِ؟ أَيْنَ الْمُدَّخَرُ لِتَجْدِيدِ الْفَرَائِضِ وَالسُّنَنِ؟ أَيْنَ الْمُتَخَيَّرُ لِإِعَادَةِ الْمِلَّةِ وَالشَّرِيعَةِ؟ أَيْنَ الْمُؤَمَّلُ لِإِحْيَاءِ الْكِتَابِ وَحُدُودِهِ؟ أَيْنَ مُحْيِي مَعَالِمِ الدِّينِ وَاهْلِيهِ؟

Where is the shatterer of the might of the aggressors? Where is the demolisher of the mansions of polytheism and hypocrisy? Where is the destroyer of the agents of depravity, sin and rebellion against God? Where is he who will cut off the offshoots of perversity and schism [hypocrisy]? Where is the annihilator of deviation and heresy?

أَيْنَ قَاصِمُ شَوْكَةِ الْمُعْتَدِينَ؟ أَيْنَ هَادِمُ أبنِيَةِ الشِّرْكِ وَالتَّفَاقِقِ؟ أَيْنَ مُبِيدُ أَهْلِ الْفُسُوقِ وَالْعِصْيَانِ وَالتُّغْيَانِ؟ أَيْنَ حَاصِدُ فُرُوعِ الْعَيِّ وَالتَّشَقَاقِ؟ أَيْنَ طَامِسُ آثَارِ الرِّبِّيعِ وَالأَهْوَاءِ؟

Where is he who will clear the snares of falsehood and fabrication? Where is the destroyer of the defiant and the arrogant? Where is he who will extirpate the agents of misguidance, apostasy and resistance to truth? Where is he who will bring power and honour to the friends and reduce God's enemies? Where is he who will bring about unity and accord on the basis of Godfearing?

أَيْنَ قَاطِعِ حَبَائِلِ الكِذْبِ وَالإِفْتِرَاءِ؟ أَيْنَ مُبِيدِ العُتَاةِ وَالمَرَدَةِ؟ أَيْنَ مُسْتَأْصِلِ أَهْلِ العِنَادِ وَالتَّضْلِيلِ وَالإِحَادِ؟ أَيْنَ مُعِزِّ الأَوْلِيَاءِ وَمُذِلِّ الأَعْدَاءِ؟ أَيْنَ جَامِعِ الكَلِمَةِ عَلَى التَّقْوَى؟

Where is God's gateway, through whom He can be approached? Where is the Visage of God, towards which His friends turn? Where is the lifeline linking the earth to the heaven? Where is the master of the day of victory who will unfurl the banner of guidance? Where is he who will bring about a harmonious and righteous order and general satisfaction? Where is the avenger of the prophets and their progeny? Where is the avenger of the blood of the one slain at Karbalā?

Where is he who will be helped by God against those who transgress against him and slander him? Where is 'the distressed one' who is answered when he calls? Where is the chief of the creatures, who is pious and Godfearing? Where is the son of the Chosen Prophet (al-Muṣṭafā), the son of ʿAlī, with whom God is pleased (al-Murtaḍā), the son of the noble Khadijah, and the son of the great Fāṭimah?

You are dearer to me than my father and mother, and dearer than my own life! I am willing to shield and support you with my life! O son of masters close to God! O son of the most distinguished and noble ancestors! O son of the rightly-guided guides! O son of God's elect and refined souls! O son of the great and noblest ancestors! O son of the best of immaculate

أَيْنَ بَابِ اللَّهِ الَّذِي مِنْهُ يُؤْتَى؟ أَيْنَ
وَجْهَ اللَّهِ الَّذِي إِلَيْهِ يَتَوَجَّهُ الْأَوْلِيَاءُ؟
أَيْنَ السَّبَبَ الْمُتَّصِلَ بَيْنَ الْأَرْضِ
وَالسَّمَاءِ؟ أَيْنَ صَاحِبِ يَوْمِ الْفَتْحِ
وَ نَاشِرِ رَايَةِ الْهُدَى؟ أَيْنَ مُؤَلِّفِ
شَمْلِ الصَّلَاحِ وَ الرِّضَا؟ أَيْنَ الطَّالِبِ
بِدُحُولِ الْأَنْبِيَاءِ وَ أَنْبَاءِ الْأَنْبِيَاءِ؟
أَيْنَ الطَّالِبِ بِدَمِ الْمَقْتُولِ بِكَرْبَلَاءِ؟
أَيْنَ الْمَنْصُورِ عَلَى مَنْ اعْتَدَى عَلَيْهِ
وَ افْتَرَى؟ أَيْنَ الْمُضْطَرَّ الَّذِي يُجَابُ
إِذَا دَعَا؟ أَيْنَ صَدْرُ الْخَلَائِقِ ذُو الْبِرِّ
وَ التَّقْوَى؟ أَيْنَ ابْنِ التَّبِيِّ الْمُصْطَفَى؟
وَ ابْنِ عَلِيٍّ الْمُرْتَضَى؟ وَ ابْنِ خَدِيجَةَ
الْعَرَاءِ؟ وَ ابْنِ فَاطِمَةَ الْكُبْرَى؟

يَا أَبِي أَنْتَ وَ أُمِّي وَ نَفْسِي لَكَ الْوَقَاءُ
وَ الْحِمَى، يَا ابْنَ السَّادَةِ الْمُقَرَّبِينَ، يَا
ابْنَ الشُّجْبَاءِ الْأَكْرَمِينَ، يَا ابْنَ الْهُدَاةِ
الْمُهَدَّبِينَ، يَا ابْنَ الْخَيْرَةِ الْمُهَدَّبِينَ،
يَا ابْنَ الْعُظَارِفَةِ الْأَنْجَبِينَ، يَا ابْنَ
الْأَطَائِبِ الْمُطَهَّرِينَ، يَا ابْنَ الْخِصَارِمَةِ

souls! O son of the select of the munificent! O son of the most generous of the magnanimous!

O scion of the bright full moons! O son of the radiant lamps! O scion of the piercing stars! O scion of the brilliant stars! O scion of the manifest paths (leading to God)! O scion of the shining luminaries! O scion of the embodiments of perfect knowledge! O scion of the (the founders of) illustrious traditions! O son of (the sources of) traditional teachings!

O heir to the enduring miracles! O inheritor of the celebrated proofs! O scion of the Straight Path! O son of the Great Tiding! O son of him who is described in the Mother Book as being sublime and wise with Allah!

O heir to the signs and the manifest proofs! O inheritor of manifest guidelines! O heir to the clear and brilliant proofs! O son of (God's) conclusive testaments! O son of the bountiful blessings! O son of Ṭā Hā and heir to the definitive Signs! O scion of Yā Sīn and al-Dhāriyāt! O guardian of al-Ṭūr and al-Ādiyāt! O son of him who drew near and nearer until he was within two bows' length or even nearer to the Most High and the Most Exalted.

الْمُنْتَجِبِينَ، يَا ابْنَ الْقِمَاقِمَةِ الْأَكْرَمِينَ،

يَا ابْنَ الْبُدُورِ الْمُنِيرَةِ، يَا ابْنَ السُّرُجِ

الْمُضِيئَةِ، يَا ابْنَ الشُّهُبِ الثَّاقِبَةِ، يَا ابْنَ

الْأَنْجُمِ الزَّاهِرَةِ، يَا ابْنَ السُّبُلِ الْوَاضِحَةِ،

يَا ابْنَ الْأَعْلَامِ اللَّائِحَةِ، يَا ابْنَ الْعُلُومِ

الْكَامِلَةِ، يَا ابْنَ السُّنَنِ الْمَشْهُورَةِ، يَا ابْنَ

الْمَعَالِمِ الْمَأْثُورَةِ،

يَا ابْنَ الْمُعْجَزَاتِ الْمَوْجُودَةِ، يَا ابْنَ الدَّلَائِلِ

الْمَشْهُودَةِ، يَا ابْنَ الصِّرَاطِ الْمُسْتَقِيمِ، يَا

ابْنَ التَّبَا الْعَظِيمِ، يَا ابْنَ مَنْ هُوَ فِي أُمَّ

الْكِتَابِ لَدَى اللَّهِ عَلِيٌّ حَكِيمٌ،

يَا ابْنَ الْآيَاتِ وَالْبَيِّنَاتِ، يَا ابْنَ الدَّلَائِلِ

الظَّاهِرَاتِ، يَا ابْنَ الْبَرَاهِينِ الْوَاضِحَاتِ

الْبَاهِرَاتِ، يَا ابْنَ الْحُجُجِ الْبَالِغَاتِ، يَا ابْنَ

النِّعَمِ السَّابِغَاتِ، يَا ابْنَ طُهُ وَالْمُحْكَمَاتِ،

يَا ابْنَ يُسَ وَالذَّارِيَّاتِ، يَا ابْنَ الطُّورِ وَ

الْعَادِيَّاتِ، يَا ابْنَ مَنْ دَنَا فَتَدَلَّى فَكَانَ قَابَ

قَوْسَيْنِ أَوْ أَدْنَى، دُنُوءًا وَاقْتِرَابًا مِنَ الْعَلِيِّ

الْأَعْلَى،

I wish I knew your final desti-

لَيْتَ شِعْرِي أَيْنَ اسْتَقَرَّتْ بِكَ النَّوَى، بَلْ

nation and the land where you are sojourning, whether it is Raḍwā, or Dhū Ṭuwā, or some other place! It is hard for me to see all and sundry and yet be unable to see you, or hear from you so much as a whisper or murmur! It pains me that afflictions should besiege you instead of me, without any of my cries and complaints reaching you!

أَيُّ أَرْضٍ تُقَلِّكَ أَوْ تُرِي، أَبْرَضَوِي
 أَوْ غَيْرَهَا أَمْ ذِي طُوِي، عَزِيْرُ عَلَيَّ أَنْ
 أَرَى الْخَلْقَ وَلَا تُرِي، وَلَا أَسْمَعُ لَكَ
 حَسِيْسًا وَلَا نَجْوَى، عَزِيْرُ عَلَيَّ أَنْ
 تُحِيْطَ بِكَ دُوْنِي الْبَلَوَى، وَلَا يِنَالِكَ
 مِنِّي صَاحِيْحٌ وَلَا شَكْوَى،

By my life, you are hidden from us without being distant! By my life, you are far without being cut off from us! By my life, you are the earnest longing of every faithful man and woman who remembers you with tenderness and affection! By my life, you belong to a lineage unsurpassed in its long-standing dignity! By my life, you are heir to a legacy unmatched in its blessings! By my life, your share of honour and dignity is unequalled!

بِنَفْسِي أَنْتَ مِنْ مُعَيَّبٍ لَمْ يَخْلُ مِنَّا،
 بِنَفْسِي أَنْتَ مِنْ نَارِحٍ مَا نَرَحُ عَنَّا،
 بِنَفْسِي أَنْتَ أُمْنِيَّةٌ شَائِقٌ يَتَمَتَّى، مِنْ
 مُؤْمِنٍ وَ مُؤْمِنَةٍ ذَكَرَا فَحَنَّا، بِنَفْسِي
 أَنْتَ مِنْ عَقِيْدٍ عَزِيْلٍ لَا يُسَامَى، بِنَفْسِي
 أَنْتَ مِنْ أَثِيْلٍ مَجِيْدٍ لَا يُجَارَى، بِنَفْسِي
 أَنْتَ مِنْ تِلَادٍ نَعْمٍ لَا تُضَاهَى، بِنَفْسِي
 أَنْتَ مِنْ نَصِيْفٍ شَرَفٍ لَا يُسَاوَى،

My master, how long shall I remain distraught about you? Till when and with what words or muted petitions shall I implore (God) concerning you? It pains me to be able to receive responses and kindly messages but not from you! Hard it is upon me that I bewail you while the people have forsaken you! Hard it is upon me that of all you should endure what have endured!

إِلَى مَتَى أَحَارُ فِيكَ يَا مَوْلَايَ؟ وَإِلَى
 مَتَى وَ أَيَّ خِطَابٍ أَصِفُ فِيكَ وَ أَيَّ
 نَجْوَى؟ عَزِيْرُ عَلَيَّ أَنْ أُجَابَ دُوْنَكَ
 وَ أُنَاعَى، عَزِيْرُ عَلَيَّ أَنْ أَبْكِيكَ وَ
 يَخْذُلَكَ الْوَرَى، عَزِيْرُ عَلَيَّ أَنْ يَجْرِي
 عَلَيْكَ دُوْنَهُمْ مَا جَرَى،

Is there any helper with whom I can prolong my laments and groans? Is there any restless lonely soul whom I may assist in its restlessness? Is there an anguished heart that I may assist in its anguish? Is there any means of meeting you, O son of Ahmad? Will our days ever reach a tryst when we will enjoy your company?

هَلْ مِنْ مُعِينٍ فَأُطِيلَ مَعَهُ الْعَوِيلَ وَ
الْبُكَاءَ؟ هَلْ مِنْ جَزُوعٍ فَأَسَاعِدَ جَزَعَهُ
إِذَا خَلَا؟ هَلْ قَدِيتَ عَيْنٌ فَسَاعَدْتَهَا
عَيْنِي عَلَى الْقَدَى؟ هَلْ إِلَيْكَ يَا ابْنَ
أَحْمَدَ سَبِيلٌ فَنَلْقَى؟ هَلْ يَتَّصِلُ يَوْمَنَا
مِنْكَ بَعْدَةَ فَنَحْظَى؟

When shall we arrive at your fountain to quench our thirst? When shall we be satiated with your agreeable water, for we have thirsted for so long? When shall our mornings and evenings be spent by your side that we may be delighted? When will it be when we look at you and you look at us and you are seen unfolding the banner of victory? Will you ever see us surrounding you when you lead the hosts, having filled the earth with justice, after making your enemies taste disgrace and punishment, annihilating the tyrants and opponents of the truth, rooting out the arrogant and eradicating the roots of the wrongdoers, when we will say 'All praise belongs to Allah, the Lord of all the worlds'?

مَتَى نَرِدُ مَنَاهِلَكَ الرَّوِيَّةَ فَنَرَوِي؟
مَتَى نَنْتَقِعُ مِنْ عَذْبِ مَائِكَ فَقَدْ طَالَ
الصَّدَى؟ مَتَى نُنْغَادِيكَ وَنُرَاوِحُكَ فَنُفِرَّ
عَيْنًا؟ مَتَى تَرَانَا وَنَرَاكَ وَ قَدْ نَشَرْتَ
لِوَاءَ النَّصْرِ تُرَى؟ أَمْ تَرَانَا نَحْفُ بِكَ وَ
أَنْتَ تَوْمُ الْمَلَأَ وَقَدْ مَلَأْتَ الْأَرْضَ
عَدْلًا، وَ أَدْفَتَ أَعْدَاءَكَ هَوَانًا وَ
عِقَابًا، وَ أَبْرَتَ الْعَتَاةَ وَ جَحَدَةَ الْحَقِّ،
وَ قَطَعْتَ دَابِرَ الْمُتَكَبِّرِينَ، وَ اجْتَنَنْتَ
أُصُولَ الظَّالِمِينَ، وَ نَحْنُ نَقُولُ الْحَمْدُ
لِلَّهِ رَبِّ الْعَالَمِينَ!

O Allah, You are the Remover of afflictions and distress and to You do I appeal for deliverance, for all help is with You and You are the Lord of the world and the Hereafter!

اللَّهُمَّ أَنْتَ كَشَّافُ الْكُرْبِ وَ الْجَلْوَى، وَ
إِلَيْكَ أَسْتَعْدِي فَعِنْدَكَ الْعُدْوَى، وَ أَنْتَ
رَبُّ الْآخِرَةِ وَ الدُّنْيَا،

So help me, Your insignificant and afflicted servant, O Succour of those who appeal for help! Show me my master, O Possessor of great powers, and through him relieve my ardent love and pain and satiate my thirst, O You who preside over the Throne and toward whom is the ultimate return and destination!

O Allah, we are Your servants eager to see Your *wali* who reminds us about You and Your Prophet! You created him as our protector and shelter, as the means of our sustenance and refuge, made him the Imam of the faithful amongst us! So convey to him our *salām* and greetings and thereby increase us, O Lord, in Your favour and kindness. Make his staying place our abode and residence, and complete Your blessing upon us by making him appear in front of us, until You admit us into Your paradise, into the company of the martyrs from among Your elect!

O Allah, bless Muḥammad and the Family of Muḥammad and bless Muḥammad, his ancestor and Your Apostle, the greatest master, and bless ʿAlī, his forefather, the lesser master, and his foremother, Fāṭimah, daughter of Muḥammad and the most veracious lady, and the chosen ones of his pious forefathers, and him with the best, most perfect, complete, enduring, numerous

فَأَعِثْ يَا غِيَاثَ الْمُسْتَغِيثِينَ عَبْدَكَ الْمُبْتَلَى، وَ أَرِهِ سَيِّدَهُ يَا شَدِيدَ الْقُوَى، وَ أَزِلْ عَنْهُ بِهِ الْأَسَى وَ الْجَوَى، وَ بَرِّدْ غَلِيلَهُ يَا مَنْ عَلَى الْعَرْشِ اسْتَوَى، وَ مَنْ إِلَيْهِ الرَّجْعَى وَ الْمُنْتَهَى،

اللَّهُمَّ وَ نَحْنُ عِبِيدُكَ التَّائِقُونَ إِلَى وِلَايِكَ الْمَذْكُورِ بِكَ وَ بِنَبِيِّكَ، خَلَقْتَهُ لَنَا عِصْمَةً وَ مَلَاذًا، وَ أَقَمْتَهُ لَنَا قَوَامًا وَ مَعَادًا، وَ جَعَلْتَهُ لِلْمُؤْمِنِينَ مِنَّا إِمَامًا، فَبَلِّغْهُ مِنَّا تَحِيَّةً وَ سَلَامًا، وَ زِدْنَا بِذَلِكَ يَا رَبِّ إِكْرَامًا، وَ اجْعَلْ مُسْتَقَرَّهُ لَنَا مُسْتَقَرًّا وَ مَقَامًا، وَ أَتِمِّمْ نِعْمَتَكَ بِتَقْدِيمِكَ إِيَّاهُ أَمَامَنَا حَتَّى تُورِدَنَا جَنَّاتِكَ، وَ مُرَافِقَةَ الشُّهَدَاءِ مِنْ خُلَصَائِكَ.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ، وَ صَلِّ عَلَى مُحَمَّدٍ جَدِّهِ وَ رَسُولِكَ، أَلْسَيْدِ الْأَكْبَرِ، وَ عَلَى أَبِيهِ، أَلْسَيْدِ الْأَصْغَرِ، وَ جَدَّتِهِ الصِّدِّيقَةِ الْكُبْرَى فَاطِمَةَ بِنْتِ مُحَمَّدٍ، وَ عَلَى مَنْ اصْطَفَيْتَ مِنْ آبَائِهِ الْبَرَّةِ، وَ عَلَيْهِ أَفْضَلُ وَ أَكْمَلُ، وَ

and abundant of blessings with which You have blessed any of Your elect and chosen servants from among Your creatures, and bless him with a blessing that is limited neither by number, nor bound by extent, and whose duration never ends.

أَتَمَّ وَأَدْوَمَ، وَأَكْثَرَ وَأَوْفَرَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَصْفِيَائِكَ، وَخَيْرَتِكَ مِنْ خَلْقِكَ، وَصَلِّ عَلَيْهِ صَلَاةً لَا غَايَةَ لِعَدَدِهَا، وَلَا نِهَايَةَ لِمَدَدِهَا، وَلَا نَفَادَ لِأَمَدِهَا.

O Allah, establish the truth through him and refute the falsehood. Through him guide Your friends and humiliate Your enemies.

اللَّهُمَّ وَأَقِمَّ بِهِ الْحَقَّ، وَأَذْحِضْ بِهِ الْبَاطِلَ، وَأَدِلَّ بِهِ أَوْلِيَاءَكَ، وَأَذِلَّ بِهِ أَعْدَاءَكَ،

O Allah, join us to him with a link that will lead us to the company of his forefathers and make us of those who take hold of their handhold and abide in their shade. Help us to observe his rights, to strive in obeying him and to refrain from disobeying him. Favour us by making him pleased with us and grant us his compassion, mercy, prayers and goodness whereby we may attain to Your bountiful mercy and triumph with You!

وَصِلِ اللَّهُمَّ بَيْنَنَا وَبَيْنَهُ وَصْلَةً تُؤَدِّي إِلَى مُرَافَقَةِ سَلَفِهِ، وَاجْعَلْنَا مِمَّنْ يَأْخُذُ بِحُجْرَتِهِمْ، وَيَمْكُثُ فِي ظِلِّهِمْ، وَأَعِنَّا عَلَى تَأْدِيَةِ حُقُوقِهِ إِلَيْهِ، وَالْإِجْتِهَادِ فِي طَاعَتِهِ، وَاجْتِنَابِ مَعْصِيَتِهِ، وَامْنُنْ عَلَيْنَا بِرِضَاهُ، وَهَبْ لَنَا رَأْفَتَهُ وَرَحْمَتَهُ، وَدُعَاءَهُ وَخَيْرَهُ، مَا نَنَالُ بِهِ سَعَةً مِنْ رَحْمَتِكَ، وَفَوْزًا عِنْدَكَ،

Through him, accept our prayers, and for his sake forgive our sins, answer our supplications, expand our provisions, remove our worries, fulfil our needs and turn to us with Your munificent Face!

وَاجْعَلْ صَلَاتِنَا بِهِ مَقْبُولَةً، وَذُنُوبَنَا بِهِ مَغْفُورَةً، وَدُعَاءَنَا بِهِ مُسْتَجَابًا، وَاجْعَلْ أَرْزَاقَنَا بِهِ مَبْسُوطَةً، وَهُمُومَنَا بِهِ مَكْفِيَةً، وَحَوَائِجَنَا بِهِ مَقْضِيَةً، وَأَقْبِلْ إِلَيْنَا بِوَجْهِكَ الْكَرِيمِ،

Welcome our efforts to draw near to You and look at us with the look of mercy whereby we may attain complete honour and favour with You! Thereafter, through Your generosity, do not turn it away from us and give us to drink from the Pool of his ancestor, may Allah bless him and his Family, from his cup and with his hand, a drink that is satiating, agreeable and pleasant after which there will be no thirst, O Most Merciful of the merciful!

وَاقْبَلْ تَقَرُّبَنَا إِلَيْكَ، وَانْظُرْ
إِلَيْنَا نَظْرَةَ رَحِيمَةٍ نَسْتَكْمِلُ بِهَا
الْكَرَامَةَ عِنْدَكَ، ثُمَّ لَا تَصْرِفْهَا
عَنَّا بِجُودِكَ، وَاسْقِنَا مِنْ حَوْضِ
جَدِّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِكَأْسِهِ
وَ بِيَدِهِ رِيًّا رَوِيًّا هَنِيئًا سَائِغًا
لَا ظَمَأَ بَعْدَهُ، يَا أَرْحَمَ الرَّاحِمِينَ!