

786/202

Supplications for Thursday

Dua-e-Kumayl

Hadith-al-Kisa'

Ziarath-e-Waritha'

With English Translation

Translated by

Ali Quli Qarai

----- NOT FOR SALE -----

786/202

Please recite Surah e Fateha for the following Marhoomeen:

Ulema Rabbanee

&

Shohada-e-Milat-e-Jafriya

Sponsor: S. Askari

Name of Marhoomeen:

1. Mir Ghulam Abid S/o. Syed Mehdi Zamin Hussain
2. Zehra Begum D/o. Mohammad Ali Baig

Sponsor: S. Hussain

Name of Marhoom: Waqar Hassan S/o. Ali Hussain

Sponsor: A. Jafri

Name of Marhoom: Syed Nurul Hasan Jafri S/o. Syed Mohammad Hasan Jafri

Sponsor: S. Jafri

Name of Marhoom: Syed Abbas Akbar S/o. Syed Mustafa Akbar

Sponsor: M.A.Jafri

Name of Marhoomeen:

1. Mir Jaffer Ally Razvi S/o. Mir Hassan Ally Razvi
2. Khanum Sultan D/o. Asadullah Kirmani
3. Mir Muhammad Ali Khan Naqvi S/o. Asadullah Khan Naqvi
4. Khanum Rubab D/o. Asadullah Kirmani
5. Mir Ashfaq Ali Khan S/o. Mir Ahmed Ali Khan

Sponsor: S. Jafri

Name of Marhoomeen:

1. Humayun Ali Baig S/o. Durdana Begum
2. Basheerunnisa Begum D/o. Agha Shaikh Yawar Ali

Sponsor: H. Jafri

Name of Marhoom: Shujaath Ali Saeed S/o. Syed Yousuf Ali

Sponsor: Q. Jafri

Name of Marhoomeen:

1. Syed Mohammad Askari Baqueri S/o. Syed Agha Meer
2. Dr. Zakia Askari D/o. Syed Mehdi Ali

Sponsor: S. Kazmi

Name of Marhoomeen:

1. Syed Tahzibul Hasnain Rizvi S/o. Syed Riaz Haider Rizvi
2. Syed Ziaul Hasnain Rizvi S/o. Riaz Haider Rizvi
3. Syed Iqbal Mehdi Kazmi S/o. Syed Wasi Iman Kazmi

Sponsor: A. Kermani

Name of Marhoomeen:

1. Abbas Kermani S/o. Abid Kermani
2. Mohammad Baqir Kermani S/o Agha Mohammad Kermani
3. Khatija Khanum Kermani D/o. Mirza Mohammad Ali
4. Agha Mohammad Jafar Lari S/o. Agha Mohammad Ali Lari

Sponsor: H. Mirza

Name of Marhoomeen:

1. Al Haj Mehdi Ali Mirza S/o. Mirza Umra Bahadour
2. Zaibunnisa Begum D/o. Mirza Jung Bahadour

Sponsor: S. Rizvi

Name of Marhoomeen:

1. Syed Ahmed Hosain Rizvi S/o. Syed Mumta Hosain Rizvi
2. Umme Farwa Begum D/o. Syed Lateef Hosain Rizvi
3. Attarruduala Unseruddin Haider S/o. Ziaddaula Waheedudin Haider
4. Sajida Haider Begum D/o. Haider Husain
5. Syeda Riffatul Hasnain Rizvi D/o. Syed Nasir Abbas Rizvi

Sponsor: A. Taqi

Name of Marhoom: Syed Mohammad Taqi S/o. Syed Karam Ali

DU‘A KUMAYL

This is one of the famous supplications. ‘Allāmah Majlisī calls it the best of all supplications and remarks that it is the supplication of Khadir (‘a). Amīr al-Mu‘minīn ‘Alī (‘a) taught it to Kumayl, one of his close disciples!¹ It is recited on the eve of middle of Sha‘bān as well as on every Friday eve. It is beneficial for protection against the harm of enemies, for enhancement of one’s means of livelihood, and for forgiveness of sins. Shaykh Ṭūsī and Sayyid Ibn Ṭāwūs have cited it in their books, and I cite it from *Miṣbāḥ al-Mutabajjid*.² That sublime supplication is as follows

Bis·millā·hir raḥmānir raḥīm.

¹Allā·humma,
innī as’aluka bi
raḥmati·kallatī wasi‘at
kulla shay, wa bi
quwwa·tikal latī
qaharta bihā kulla
shay, wa khada‘a
lahā kullu shay, wa
dhalla lahā kullu shay;
²wa bi jabarūti·kal
latī ghalabta bihā
kulla shay; ³wa bi
‘izzatikal latī lā
yaqūmu lahā shay;
⁴wa bi ‘azamatikal·latī
mala’at kulla shay;
⁵wa bi sulṭānikal ladhī
‘alā kulla shay; ⁶wa bi
wajhikal bāqī ba‘da

In the Name of Allah, the All-beneficent, the All-merciful.

¹O Allah, I beseech You by Your mercy, which embraces all things; by Your strength, by which You prevail over all things, before which all things are subdued, and to which all things submit; ²by Your omnipotence, by which You overpower all things; ³by Your might, which nothing can resist; ⁴by Your supremacy, which fills all things; ⁵by Your authority, which prevails over all things; ⁶by Your Face, which endures after the annihilation of all things; ⁷by Your Names, which fill the

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ،

اللّٰهُمَّ اِنِّیْ اَسْأَلُكَ بِرَحْمَتِكَ الَّتِیْ
وَسَعَتْ كُلَّ شَیْءٍ، وَبِقُوَّتِكَ الَّتِیْ
قَهَرْتَ بِهَا كُلَّ شَیْءٍ، وَخَضَعَ لَهَا
كُلُّ شَیْءٍ، وَذَلَّ لَهَا كُلُّ شَیْءٍ، وَ
يَجْبِرُوتِكَ الَّتِیْ غَلَبْتَ بِهَا كُلَّ
شَیْءٍ، وَبِعِزَّتِكَ الَّتِیْ لَا یَقُومُ لَهَا
شَیْءٌ، وَبِعَظَمَتِكَ الَّتِیْ مَلَأَتْ كُلَّ
شَیْءٍ، وَبِسُلْطَانِكَ الَّذِیْ عَلَا كُلَّ
شَیْءٍ، وَبِوَجْهِكَ الْبَاقِیِّ بَعْدَ فَنَائِهِ
كُلِّ شَیْءٍ، وَبِأَسْمَائِكَ الَّتِیْ مَلَأَتْ

. 1Ṭūsī’s *Miṣbāḥ*, 844. *Iqbāl*, 706

2Ṭūsī’s *Miṣbāḥ*, 844-850. *Iqbāl*, 706-710. Kaf‘amī’s *Miṣbāḥ*, 555-560 & *Balad*, 188-191. A shorter version is given in Ṭūsī’s *Miṣbāḥ*, 571-572, *Tabḍīb*, iii, 95-96, h 29 (whence *Bihār*, xcv 137), *Iqbāl*, 180 and Kaf‘amī’s *Miṣbāḥ*, 576

fanâ‘i kulli shay; ⁷wa bi asmâ‘ikallatī mala‘at arkāna kulli shay; ⁸wa bi ‘ilmikal-ladhī aḥāṭa bi kulli shay; ⁹wa bi nūri wajhikal-ladhī aḍā‘a lahū kullu shay.

¹⁰Yā nūru, yā quddūs! Yā awwalal awwalīn! Wa yā ākhiral ākhirīn!

¹¹Allā·hum·maghfir liyadh dhunūbal latī tahtikul ‘iṣam.

¹²Allā·hum·maghfir liyadh dhunūbal latī tunzilun niqam. ¹³Allā·hum·maghfir liyadh dhunūbal latī tughayyirun ni‘am. ¹⁴Allā·hum·maghfir liyadh dhunū·bal latī taḥbisud du‘ā. ¹⁵Allā·hum·maghfir liyadh dhunūbal latī tunzilul balā. ¹⁶Allā·hum·maghfir lī kulla dhambin adhnabtuh, wa kulla khaṭi‘atin akhta‘tuhā.

¹⁷Allā·humma, innī ataqrabbu ilayka bi dhikrik, wa astashfi‘u bika ilā nafsik. ¹⁸Wa as‘aluka bi jūdik, an tudniyanī min qurbik, wa an tūzi‘anī shukrak, wa an tulhimanī dhikrak.

¹⁹Allā·humma, innī as‘aluka su‘āla khāḍi‘in mutadhal·lilin khāshi‘i, an tusāmiḥanī wa tarḥamanī, wa taj‘alanī bi qismika rāḍiyan qāni‘ā,

first principles of all things; ⁸by Your knowledge, which comprehends all things; ⁹and by the light of Your Face, through which all things are illumined!

¹⁰O Light! O All-holy! O First of the first and Last of the last!

¹¹O Allah, forgive me the sins which tear apart the safeguards (against sin)! ¹²O Allah, forgive me the sins which draw Your vengeance! ¹³O Allah, forgive me the sins which turn away blessings! ¹⁴O Allah, forgive me the sins which hamper (the acceptance of) supplication! ¹⁵O Allah, forgive me the sins which bring down afflictions! ¹⁶O Allah, forgive me every sin I have committed and every inequity I have perpetrated!

¹⁷O Allah, indeed I seek nearness to You through remembrance of You; I seek Your mediation with Yourself, ¹⁸and I beseech You by Your munificence, to draw me into Your vicinity, to teach me to be grateful to You and to inspire me with Your remembrance.

¹⁹O Allah, indeed I beseech You as someone who is submissive, lowly and humble, to treat me with leniency and compassion, to make me pleased and

أَرْكَانَ كُلِّ شَيْءٍ، وَبِعِلْمِكَ الَّذِي أَحَاطَ بِكُلِّ شَيْءٍ، وَبِنُورِ وَجْهِكَ الَّذِي أَضَاءَ لَهُ كُلُّ شَيْءٍ،

يَا نُورُ يَا قُدُّوسُ، يَا أَوَّلَ الْأَوَّلِينَ، وَيَا آخِرَ الْآخِرِينَ.

اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَهْتِكُ الْعِصَمَ، اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُنْزِلُ التِّقَمَ، اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُغَيِّرُ التَّيَمَّ، اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَحْبِسُ الدُّعَاءَ، اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُنْزِلُ الْبَلَاءَ، اللَّهُمَّ اغْفِرْ لِي كُلَّ ذَنْبٍ أَذْنَبْتُهُ، وَكُلَّ خَطِيئَةٍ أَحْطَأْتُهَا.

اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِذِكْرِكَ، وَأَسْتَشْفِعُ بِكَ إِلَى نَفْسِكَ، وَأَسْأَلُكَ بِجُودِكَ، أَنْ تُدْنِيَنِي مِنْ قُرْبِكَ، وَأَنْ تُوزِعَنِي شُكْرَكَ، وَأَنْ تُلْهِمَنِي ذِكْرَكَ،

اللَّهُمَّ إِنِّي أَسْأَلُكَ سُؤَالَ خَاضِعٍ مُتَدَلِّلٍ خَاشِعٍ، أَنْ تُسَامِحَنِي وَتَرْحَمَنِي، وَتَجْعَلَنِي بِقِسْمِكَ

wa fi jamī‘il aḥwālī
mutawāḍī‘ā.

content with Your appor-
tionment, and humble in all
circumstances. مُتَوَاضِعًا.

²⁰Allā·humma,
wa as’aluka su’āla
manishtaddat fāqatuh,
wa anzala bika ‘indash
shadā’idi ḥājatah, wa
‘azuma fi mā ‘indaka
raghbatuh.

²⁰O Allah, I beseech You
as someone whose destitu-
tion is extreme, whose need
فَاقَتْهُ، وَأَنْزَلَ بِكَ عِنْدَ الشَّادِدِ
فَاقَتْهُ، وَأَنْزَلَ بِكَ عِنْدَ الشَّادِدِ
in distress has brought him
to You, and whose desire
حَاجَتَهُ، وَعَظَمَ فِيمَا عِنْدَكَ رَغْبَتَهُ،
for that which is with You
is great.

²¹Allā·humma,
‘azuma sulṭānuk, wa
‘alā makānuk, wa
khafiya makruk, wa
zahara amruk, wa
ghalaba qahruk, wa
jarat qudratuk, wa lā
yumkinul firāru min
ḥukūmatik.

²¹O Allah, Your author-
ity is great, Your place is
lofty, Your devising is hid-
den, Your sovereignty is
manifest, Your domination
is prevailing, Your power is
pervasive, and any escape
from Your dominion is im-
possible. حُكُومَتِكَ.

²²Allā·humma, lā
ajidu li dhunūbī
ghāfirā, wa lā li
qabā’ihī sātirā, wa
lā li shay’in min
‘amaliyal qabīhi bil
ḥasani mubaddilan
ghayrak, lā ilāha illā
ant, subḥānaka wa bi
ḥamdik.

²²O Allah, I find none to
forgive my sins, none to
conceal my ugly deeds, and
none to supplant any of my
ugly acts with good works
except You. There is no
god but You! Glory be to
You, and to You belongs all
praise! وَاللَّهُمَّ لَا أَجِدُ لِذُنُوبِي غَافِرًا، وَلَا
لِقَبَائِحِي سَاتِرًا، وَلَا لِشَيْءٍ مِنْ
عَمَلِي الْقَبِيحِ بِالْحَسَنِ مُبَدِّلًا
غَيْرِكَ، لَا إِلَهَ إِلَّا أَنْتَ، سُبْحَانَكَ
وَبِحَمْدِكَ.

²³Zalamtu nafsī,
wa tajar·ra’tu bi
jahli, wa sakantu ilā
qadīmi dhikrika lī wa
mannika ‘alayy!

²³I have wronged myself, I
have been audacious in my
ignorance, assured of Your
eternal mindfulness of me
and Your favour toward me!
ظَلَمْتُ نَفْسِي، وَتَجَرَّأْتُ بِجَهْلِي، وَ
سَكَنْتُ إِلَى قَدِيمِ ذِكْرِكَ لِي وَ مَتِّكَ
عَلَيَّ،

²⁴Allā·humma,
mawlāya, kam min
qabīhin satartah,
wa kam min fāḍihīn
minal balā’i aqaltah,
wa kam min ‘ithārin

²⁴O Allah! My Master! How
many of my ugly deeds You
have concealed! How many
of my calamitous afflictions
You have averted! How
many of my stumbles You
اللَّهُمَّ مَوْلَايَ كَمْ مِنْ قَبِيحٍ
سَتَرْتَهُ، وَ كَمْ مِنْ فَادِحٍ مِنْ
الْبَلَاءِ أَقْلَتَهُ، وَ كَمْ مِنْ عِثَارٍ

waqaytah, wa kam
min makrūhin
dafa‘tah, wa kam min
thanâ’in jambilin lastu
ahlan lahū nashartah.

²⁵Allā·humma,
‘azuma balâ’i, wa
afraṭa bī sū’u ḥālī,
wa qaṣurat bī a‘malī,
wa qa‘adat bī aghlālī,
wa ḥabasanī ‘an
nafī bu‘du amalī, wa
khada‘atnid duniyā
bi ghurūri·hā, wa
nafsī bi jināyati·hā wa
miṭālī.

²⁶Yā sayyidī, fa
as’aluka bi ‘izzatika
an lā yahjuba ‘anka
du‘ā’i sū’u ‘amalī wa
fi‘ālī, wa lā tafdaḥnī
bi khafiyyi maṭṭa·la‘ta
‘alayhi min sirrī, wa
lā tu‘ājilnī bil ‘uqūbati
‘alā mā ‘amiltuhū fi
khalawātī, min sū’i
fi‘lī wa isā’atī, wa
dawāmi tafriṭī wa
jahālātī, wa kathrati
shahawātī wa ghaflātī.

²⁶Wa kunillā·humma,
bi ‘izzatika, lī fi kullil
aḥwālī ra’ūfā, wa
‘alayya fi jamī‘il umūri
‘atūfā.

²⁷Ilāhī wa rabbī, man
lī ghayruka as’aluhū
kashfa ḍurrī, wan

have prevented! How many
untoward mishaps You have
averted! And how many
beautiful compliments, of
which I was not worthy, You
have spread abroad!

²⁵O Allah, my affliction
is great; my condition is
extremely bad; my works
are inadequate; my fetters
have tied me down; my far-
fetched hopes have held me
back from my benefit. This
world has deceived me with
its delusions, and my own
soul with its offences and
my putting off (of repent-
ance).

²⁶O my Master! I beseech
You by Your might, not to
let my evil deeds and acts
veil my supplication from
You, not to put me to dis-
grace by disclosing the hid-
den matters You know of
my secrets, and not to has-
ten my punishment for the
evil acts and misdeeds I
have done in private, and for
my continuous negligence,
my ignorance, my manifold
passions and my neglect.

²⁶By Your honour, O Allah,
be kind to me in all states,
and compassionate toward
me in all matters!

²⁷My God and Lord! Have
I anyone except You to beg
the removal of my affliction

وَقَيْتَهُ، وَكَمْ مِنْ مَكْرُوهٍ دَفَعْتَهُ،
وَ كَمْ مِنْ ثَنَاءٍ جَمِيلٍ لَسْتُ أَهْلًا
لَهُ نَشَرْتَهُ،

اللَّهُمَّ عَظَمَ بِلَائِي، وَ أَفْرَطَ بِي
سُوءَ حَالِي، وَ قَصُرَتْ بِي أَعْمَالِي،
وَ قَعَدْتُ بِي أَعْلَالِي، وَ حَبَسَنِي
عَنْ نَفْعِي بُعْدَ أَمَلِي، وَ خَدَعْتَنِي
الدُّنْيَا بِغُرُورِهَا، وَ نَفْسِي بِجِنَائِيهَا
وَ مِطَالِي.

يَا سَيِّدِي فَاسْأَلْكَ بِعِزَّتِكَ أَنْ لَا
يَجْجُبَ عَنْكَ دُعَائِي سُوءَ عَمَلِي
وَ فِعَالِي، وَ لَا تَفْضُحْنِي بِخَفِي
مَا أَظَلَعْتَ عَلَيْهِ مِنْ سِرِّي، وَ
لَا تُعَاجِلْنِي بِالْعُقُوبَةِ عَلَى مَا
عَمِلْتُهُ فِي خَلَوَاتِي، مِنْ سُوءِ فِعْلِي
وَ إِسَاءَتِي، وَ دَوَامِ تَفْرِيطِي وَ
جَهَالَتِي، وَ كَثْرَةِ شَهَوَاتِي وَ عَفْلَتِي،

وَ كُنِ اللَّهُمَّ بِعِزَّتِكَ لِي فِي كُلِّ
الْأَحْوَالِ رَءُوفًا، وَ عَلَيَّ فِي جَمِيعِ
الْأُمُورِ عَظُوفًا.

إِلَهِي وَ رَبِّي، مَنْ لِي غَيْرُكَ أَسْأَلُهُ
كَشَفَ ضُرِّي، وَ النَّظَرَ فِي

nazara fī amrī!

²⁸Ilāhī wa mawlāya, ajrayta ‘alayya ḥukman nittaba‘tu fīhi hawā nafsī, wa lam aḥtaris fīhi min tazyīni ‘adūwī, fa ḡharranī bi mā ahwā, wa as‘adahū ‘alā dhālikal qaḍā. ²⁹Fa tajāwaztu bi mā jarā ‘alayya min dhālika ba‘ḍa ḥudūdik, wa khālaftu ba‘ḍa awāmīrik.

³⁰Fa lakal ḥujjata ‘alayya fī jamī‘i dhālik, wa lā ḥujjata lī fī mā jarā ‘alayya fīhi qaḍā‘uk, wa alzamanī ḥukmuka wa balā‘uk. ³¹Wa qad ataytuka, yā ilāhī, ba‘ḍa taqṣīrī wa isrāfī ‘alā nafsī, mu‘tadhīran, nādīman, munkasīran, mustaqīlan, mustaghfiran, munīban, muqīrran, mudh‘īnan, mu‘tarīfā. ³²Lā ajjīdu mafarran mim mā kāna minnī, wa lā mafza‘an atawajjahu ilayhi fī amrī ḡhayra qabūlika ‘udhrī, wa idkhālika iyyāya fī sa‘ati raḥmatik!

³³Allā·humma faqbal ‘udhrī, warḥam shiddata ḍurrī, wa fukkanī min shaddi

and request consideration of my affair?

²⁸My God and Master! You gave me a command, wherein I followed the desire of my own soul and was not wary of the seductions of my Enemy. So he deluded me through my desire, and therein destiny too favoured him. ²⁹So, in what happened to me, I violated some of Your limits and disobeyed some of Your commands.

³⁰So Yours is the argument against me in all of that, and I have no excuse with respect to what Your ordaining has put me through, nor in what Your judgement and testing have imposed upon me. ³¹I have come to You, my God, after my negligence and excesses toward my own self, offering my excuse, remorseful, full of contrition and apologies, pleading for forgiveness, repenting, admitting, compliant and confessing. ³²I find no escape from my doings, nor any refuge to where I may turn in my affair, other than Your acceptance of my excuse and Your admitting me into the expanse of Your mercy!

³³O Allah, so accept my excuse, and have mercy upon the direness of my affliction, and release me from

أَمْرِي؟

إِلَهِي وَمَوْلَايَ، أَجْرَيْتَ عَلَيَّ حُكْمًا اتَّبَعْتُ فِيهِ هَوَى نَفْسِي، وَ لَمْ أَحْتَرِسْ فِيهِ مِنْ تَزْيِينِ عَدُوِّي، فَعَرَّرَنِي بِمَا أَهْوَى، وَأَسْعَدَهُ عَلَيَّ ذَلِكَ الْقَضَاءُ، فَتَجَاوَزْتُ بِمَا جَرَى عَلَيَّ مِنْ ذَلِكَ بَعْضَ حُدُودِكَ، وَ خَالَفْتُ بَعْضَ أَوْامِرِكَ،

فَلَكَ الْحُجَّةُ عَلَيَّ فِي جَمِيعِ ذَلِكَ، وَلَا حُجَّةَ لِي فِي مَا جَرَى عَلَيَّ فِيهِ قَضَاؤُكَ، وَالزَّمَنِي حُكْمُكَ وَبَلَاؤُكَ، وَقَدْ أَتَيْتُكَ يَا إِلَهِي بَعْدَ تَقْصِيرِي وَإِسْرَافِي عَلَيَّ نَفْسِي، مُعْتَذِرًا نَادِمًا، مُنْكَسِرًا مُسْتَقْبِلًا، مُسْتَغْفِرًا مُنِيبًا، مُقِرًّا مُدْعِنًا مُعْتَرِفًا، لَا أَجِدُ مَقَرًّا مِمَّا كَانَ مِنِّي، وَلَا مَفْرَعًا أَتَوَجَّهُ إِلَيْهِ فِي أَمْرِي غَيْرَ قَبُولِكَ عُذْرِي، وَ إِدْخَالِكَ إِلَيَّ فِي سَعَةِ رَحْمَتِكَ.

اللَّهُمَّ فَاقْبَلْ عُذْرِي، وَارْحَمْ شِدَّةَ ضُرِّي، وَفُكِّنِي مِنْ شَدِّ وَثَاقِي.

wathāqī.

³⁴Yā rabbirḥam ḍa‘fa badanī, wa riqqata jildī, wa diqqata ‘azmī. ³⁵Yā man bada‘a khalqī wa dhikrī, wa tarbiyatī wa birrī wa taghdhiyatī, habnī libtidā‘i karamik, wa sālifi birrika bi!

³⁵Yā ilāhī, wa sayyidī, wa rabbī! A turāka mu‘adh·dhībī bi nārika ba‘da tawḥīdik, wa ba‘da maṭawā ‘alayhi qalbī min ma‘rifatik, wa lahija bihī lisānī min dhikrik, wa‘taqadahū ḍamīrī min ḥubbik, wa ba‘da ṣidqī‘tirāfi wa du‘ā‘ī khāḍī‘an li rubūbiyatik? ³⁷Hayhāta, anta akramu min an tuḍayyi‘a man rabbaytah, aw tub‘ida man adnaytah, aw tusharrida man āwaytah, aw tusallima ilal balā‘i man kafaytahū wa raḥimtah!

³⁸Wa layta shi‘rī, yā sayyidī wa ilāhī wa mawlāya, a tusallitun nāra ‘alā wujūhin kharrat li ‘azamatika sājidah? Wa ‘alā alsunin naṭaḥat bi tawḥīdika ṣādiqah, wa bi shukrika

my fetters.

³⁴My Lord, have mercy upon the frailness of my body, the tenderness of my skin, and the frailness of my bones. ³⁵O You who took the initiative in creating me, remembering me, nurturing me, being good toward me and nourishing me! Pardon me for the sake of Your prior generosity and Your primordial goodness toward me!

³⁶My God, my Master and Lord! Shall I believe that You will punish me with Your fire after I have professed Your Unity? After my heart has imbibed Your gnosis? After my tongue has proclaimed Your Name? And after the confirmed love of my inner being for You? After the sincerity of my confession, and my humble supplication before Your lordship? ³⁷What an idea! You are nobler than that You will let perish someone whom You have nurtured, and will cast away someone You have brought near, and frighten away someone You have given shelter, or abandon to affliction someone You have supported and shown mercy!

³⁸My Master, my God and Lord, I wish I knew whether You will consign to the Fire faces that have prostrated before Your supremacy, tongues which spoke truthfully in profession of Your Unity and gratefully celebrated Your

يا رَبِّ ارْحَمْ ضَعْفَ بَدَنِي، وَرِقَّةَ جِلْدِي، وَدِقَّةَ عَظْمِي، يَا مَنْ بَدَأَ خَلْقِي وَذَكَرِي، وَتَرَبَّيْتِي وَبَرِّي وَتَغَذَّيْتِي، هَبْنِي لِابْتِدَاءِ كَرَمِكَ، وَسَالِفِ بَرِّكَ بِي.

يَا إِلَهِي وَسَيِّدِي وَرَبِّي، أَتُرَاكَ مُعَذِّبِي بِنَارِكَ بَعْدَ تَوْحِيدِكَ، وَبَعْدَ مَا انْظَوَى عَلَيْهِ قَلْبِي مِنْ مَعْرِفَتِكَ، وَلَهَجَ بِهِ لِسَانِي مِنْ ذِكْرِكَ، وَاعْتَقَدَهُ ضَمِيرِي مِنْ حُبِّكَ، وَبَعْدَ صِدْقِ اعْتِرَافِي وَدُعَائِي خَاضِعًا لِرُبُوبِيَّتِكَ؟ هَيْهَاتَ، أَنْتَ أَكْرَمُ مِنْ أَنْ تُضَيِّعَ مَنْ رَبَّيْتَهُ، أَوْ تُبْعِدَ مَنْ أَدْبَيْتَهُ، أَوْ تُشَرِّدَ مَنْ أَوَيْتَهُ، أَوْ تُسَلِّمَ إِلَى الْبَلَاءِ مَنْ كَفَيْتَهُ وَرَحَّمْتَهُ.

وَلَيْتَ شِعْرِي يَا سَيِّدِي وَإِلَهِي وَمَوْلَايَ، أَتُسَلِّطُ النَّارَ عَلَى وُجُوهِ خَرَّتْ لِعَظَمَتِكَ سَاجِدَةً؟ وَعَلَى الْأُسْنِ نَطَقَتْ بِتَوْحِيدِكَ صَادِقَةً،

mādiḥah? Wa ʿalā qulūbin-niʿtara-fat bi ilāhīyatika muḥaqḥiqah? Wa ʿalā ḍamāʾira ḥawat minal ʿilmi bika ḥattā šarat khāshīʿah? Wa ʿalā jawāriḥa saʿat ilā awṭāni taʿabbudika ṭāʾifah, wa aṣḥārat bi istighfārika mudhʿinah?

³⁹Mā hāka dhaz ḥazannu bik, wa lā ukhbirnā bi faḍlika ʿanka, yā karīmu, yā rabb.

⁴⁰Wa anta taʿlamu ḍaʿfi ʿan qalīlin min balāʾid duniyā wa ʿuqūbātihā, wa mā yajrī fihā minal makārihi ʿalā ahlihā, ʿalā anna dhālika balāʾun wa makrūhun, qalīlun makthuh, yasīrun baqāʾuh, qaṣīrun muddatuh, fa kayfaḥ-timālī li balāʾil ākhirati wa jalīli wuqūʿil makārihi fihā? Wa huwa balāʾun taṭūli muddatuh, wa yadūmu maqāmuh, wa lā yukhaffafu ʿan ahlihī, li annahū lā yakūnu illā ʿan ghaḍabika, wantiqā-mika wa sakhaṭik, wa hādihā mā lā taqūmu lahus samāwātu wal arḍ.

⁴¹Yā sayyidī, fa kayfa lī, wa ana ʿabdukaḍ

praises, hearts that are convinced in their acknowledgment of Your Divinity, minds that became humble after knowing You, and bodily members that hastened obediently to the places of Your worship, and compliantly beckoned to Your forgiveness.

³⁹Such is not the opinion held of You, nor, thanks to Your grace, have we received any such report concerning You, O All-generous Lord!

⁴⁰You know my weakness in the face of the petty afflictions and punishments of this world and the misfortunes which befall its inhabitants, though these afflictions and misfortunes are few, transitory, and short-lived. So how will I endure the afflictions of the Hereafter and the great misfortunes that befall in it? For it is an affliction whose duration is long, whose permanence is eternal and whose sufferers are given no respite, since it proceeds from nothing except Your wrath, Your vengeance and displeasure, and these cannot be withstood even by the heavens and the earth!

⁴¹So, my Master, how much less I—Your weak serv-

و بِشُكْرِكَ مَادِحَةً؟ وَ عَلَى قُلُوبٍ اعْتَرَفَتْ بِالْهِيبَتِكَ مُحَقَّقَةً؟ وَ عَلَى ضَمَائِرٍ حَوَّتْ مِنَ الْعِلْمِ بِكَ حَتَّى صَارَتْ خَاشِعَةً؟ وَ عَلَى جَوَارِحٍ سَعَتْ إِلَى أَوْطَانِ تَعْبُدِكَ طَائِعَةً، وَ أَشَارَتْ بِاسْتِغْفَارِكَ مُذْعِنَةً؟

مَا هَكَذَا الظَّنُّ بِكَ، وَ لَا أُخْبِرْنَا بِفَضْلِكَ عَنكَ يَا كَرِيمُ يَا رَبِّ، وَ أَنْتَ تَعْلَمُ ضَعْفِي عَنِ قَلِيلٍ مِنْ بَلَاءِ الدُّنْيَا وَ عُقُوبَاتِهَا، وَ مَا يَجْرِي فِيهَا مِنَ الْمَكَارِهِ عَلَى أَهْلِهَا، عَلَى أَنَّ ذَلِكَ بَلَاءٌ وَ مَكْرُوهٌ، قَلِيلٌ مَكْنُهُ، يَسِيرٌ بَقَاؤُهُ، قَصِيرٌ مَدَّتُهُ، فَكَيْفَ احْتِمَالِي لِبَلَاءِ الْآخِرَةِ وَ جَلِيلٍ وَ نُسُوجِ الْمَكَارِهِ فِيهَا؟ وَ هُوَ بَلَاءٌ تَطُولُ مَدَّتُهُ، وَ يَدُومُ مَقَامُهُ، وَ لَا يُخَفَّفُ عَنِ أَهْلِهِ، لِأَنَّهُ لَا يَكُونُ إِلَّا عَنِ غَضَبِكَ وَ انْتِقَامِكَ وَ سَخَطِكَ، وَ هَذَا مَا لَا تَقُومُ لَهُ السَّمَاوَاتُ وَ الْأَرْضُ.

يَا سَيِّدِي فَكَيْفَ لِي، وَ أَنَا

da‘ī·fudh dhālī·lul
ḥaqīrul miskīnul
mustakīn. ⁴²Yā ilāhī
wa rabbī wa sayyidī wa
mawlāya, li ayyil umūri
ilayka ashkū, wa limā
minhā ađijju wa abkī?
Li alīmīl ‘adhābi wa
shiddatih? Am li ṭūlil
balā‘i wa muddatih?

⁴³Fa la‘in sayyartanī lil
‘uqūbāti ma‘a a‘da‘ik,
wa jama‘ta baynī wa
bayna ahli balā‘ik,
wa farraqta baynī wa
bayna aḥibbā‘ika wa
awliyā‘ik, fa habnī,
yā ilāhī wa sayyidī wa
mawlāya wa rabbī,
ṣabartu ‘alā ‘adhābik,
fa kayfa aṣbirū ‘alā
firāqik?! ⁴⁴Wa habnī,
ṣabartu ‘alā ḥarri nārik,
fa kayfa aṣbiru ‘anin
nazari ilā karāmatik?
Am kayfa askunu fin
nāri wa rajā‘i ‘afwuk?

⁴⁵Fa bi ‘izzatika, yā
sayyidī wa mawlāya,
uqsimu ṣādiqā, la‘in
taraktanī nāṭiqā la
ađijjanna ilayka bayna
ahliḥā dajjal āmilīn, wa
la aṣru-khanna ilayka
ṣurākḥal mustaṣrikḥīn,
wa la abkiyanna ‘alayka
bukā‘al fāqidīn, wa
la unādi·yannaka:

ant, lowly, wretched, des-
titude and forlorn!? ⁴²O
my Lord! My Master! My
Guardian! For what mat-
ter shall I then complain
to You and for what shall
I cry and weep? For the
pain and severity of pun-
ishment, or for the length
and duration of affliction?

⁴³If You bring me to
punishment together
with Your enemies, and
gather me along with the
doomed, and separate
me from Your friends
and favourites, then, sup-
pose, my God, my Master,
Guardian and Lord, that I
were able to endure Your
punishment, but how shall
I endure separation from
You? ⁴⁴And suppose that I
am able to endure the heat
of Your fire, but how shall
I endure deprivation from
beholding Your noble-
ness? Or how shall I keep
still in the Fire when my
hope is Your pardon?

⁴⁵By Your honour, my
Master and Guardian, I
swear truly: if You leave
me with the ability to
speak, I will cry out to
You from the midst of its
inmates with the cry of
the hopeful, and I will call
You with the call of those
calling for help, I will weep
for You with the lamenta-

عَبْدَكَ الضَّعِيفُ الدَّلِيلُ الْحَقِيرُ
الْمِسْكِينُ الْمُسْتَكِينُ؟ يَا إِلَهِي
وَرَبِّي وَسَيِّدِي وَمَوْلَايَ، لِأَيِّ
الْأُمُورِ إِلَيْكَ أَشْكُو، وَلِمَا مِنْهَا
أَضِجُ وَأَبْكِي؟ لِأَلِيمِ الْعَذَابِ وَ
شِدَّتِيهِ، أَمْ لِطُولِ الْبَلَاءِ وَمُدَّتِيهِ؟

فَلَيْسَ صَيْرْتَنِي لِلْعُقُوبَاتِ مَعَ
أَعْدَائِكَ، وَجَمَعْتَ بَيْنِي وَبَيْنَ
أَهْلِ بِلَاتِكَ، وَفَرَّقْتَ بَيْنِي وَبَيْنَ
أَحِبَّائِكَ وَأَوْلِيَائِكَ، فَهَبْنِي يَا إِلَهِي
وَسَيِّدِي وَمَوْلَايَ وَرَبِّي، صَبَرْتُ
عَلَى عَذَابِكَ، فَكَيْفَ أَصْبِرُ عَلَى
فِرَاقِكَ؟ وَهَبْنِي صَبَرْتُ عَلَى حَرِّ
نَارِكَ، فَكَيْفَ أَصْبِرُ عَنِ النَّظْرِ
إِلَى كَرَامَتِكَ؟ أَمْ كَيْفَ أَسْكُنُ
فِي النَّارِ وَرَجَائِي عَفْوِكَ؟

فَبِعِزَّتِكَ يَا سَيِّدِي وَمَوْلَايَ،
أَقْسِمُ صَادِقًا، لَئِنْ تَرَكْتَنِي نَاطِقًا
لَأُضِجَنَّ إِلَيْكَ بَيْنَ أَهْلِهَا صَاحِبِجِ
الْأَمِلِينَ، وَلَا صُرْحَنَّ إِلَيْكَ صُرَاخَ
الْمُسْتَصْرِخِينَ، وَلَا أَبْكِيَنَّ عَلَيْكَ
بُكَاءَ الْفَاقِدِينَ، وَلَا نَادِيَنَّكَ:

Ayna kunta yā
walī-yal mu‘minīn!
Yā ghāyata āmalīl
‘ārīfīn! Yā ghyāthah
mustaghīthīn! Yā
ḥabība qulūbiṣ
ṣādiqīn! Wa yā ilāhal
‘alīmīn!!

⁴⁶Afa turāka,
subḥānaka, yā ilāhī wa
bi ḥamdik, tasma‘u
fihā ṣawta ‘abdin
muslimin sujina fihā
bi mukhālafatih, wa
dhāqa ta‘ma ‘adhābihā
bi ma‘ṣiyatih, wa
ḥubisa bayna aṭbāqihā
bi jurmihī wa jarīratih,
wa huwa yadijju ilayka
ḍajjīja mu‘ammilin li
raḥmatik, wa yunādika
bi lisāni ahli tawḥīdik,
wa yatawassalu ilayka
bi rubūbiyatik, yā
mawlāya, fa kayfa
yabqā fil ‘adhābi wa
huwa yarijū mā salafa
min ḥilmik? ⁴⁷Am
kayfa tu‘limu-hun
nāru wa huwa ya‘mulu
faḍlaka wa raḥmataka?

⁴⁸Am kayfa
yuhriqihū lahībuhā,
wa anta tasma‘u
ṣawtahū wa tarā
makānah? ⁴⁹Am kayfa
yashṭamilu ‘alayhi
zafīruhā wa anta
ta‘lamu ḍa‘fah? ⁵⁰Am
kayfa yataqalqalu
bayna aṭbāqihā, wa

tion of the bereft, and I will
cry out to You, ‘Where are
You, O Friend of the faith-
ful! O Goal of the aspira-
tions of the gnostics! O Suc-
cour of the seekers of help!
O Beloved of the hearts of
the truthful! O God of all
the worlds!’

⁴⁶Glory be to You, my God, وَاَفْتَرَاكَ سُبْحَانَكَ يَا إِلَهِي وَ
and all praise belongs to
You, shall I believe that You
will hear the voice of a serv-
ant in the Fire, who had sub-
mitted to You, imprisoned
there because of his viola-
tions, tasting its torment be-
cause of his disobedience,
and confined within its lev-
els because of his crimes
and offences, while he cries
out to You with the cry of
one hoping for Your mercy,
calls to You with the tongue
of those who profess Your
Unity, seeks recourse with
You by Your lordship—my
Master, how shall he remain
in the punishment while he
expects from You Your pre-
vious forbearance?

⁴⁷How shall the Fire tor-
ment him while he hopes
for Your grace and mercy?
⁴⁸How shall its flames enfold
him while You hear his voice
and see his place? ⁴⁹How
shall its groans envelop him
while You know his weak-
ness? ⁵⁰How shall he scramble
between its levels while

anta ta^clamu šidqah?

⁵¹Am kayfa tazjuruhū zabāniya·tuhā, wa huwa yunādika “yā rabbah!”?

You know his sincerity?

⁵¹How shall its keepers torture him while he calls out to You: ‘O Lord!’?

تَعَلَّمُ صِدْقَهُ؟ أَمْ كَيْفَ تَزْجُرُهُ رَبَّانِيَّتُهَا وَهُوَ يُنَادِيكَ: يَا رَبَّهُ؟

⁵²Am kayfa yarjū faḍlaka fī ‘itqihī minhā, fa tatrukuhū fihā?

⁵³Hayhāta, mā dhālikaz ḡannu bika, wa lal ma’rūfu min faḍlik, wa lā mushbihun limā ‘āmalta bihil muwaḥḥidīna min barrika, wa iḥsānik.

⁵²How shall You abandon him within it while he looks forward to Your grace in rescuing him from it? ⁵³What an idea! That is not what is expected of You, nor what is well-known of Your grace, nor does it resemble the goodness and kindness You have shown to those who profess Your Unity.

أَمْ كَيْفَ يَرْجُو فَضْلَكَ فِي عَيْتِهِ مِنْهَا فَتَتْرُكُهُ فِيهَا؟ هَيْهَاتَ مَا ذَلِكَ الظَّنُّ بِكَ، وَلَا الْمَعْرُوفُ مِنْ فَضْلِكَ، وَلَا مُشْبِهٌ لِمَا عَامَلْتَ بِهِ الْمُؤَحِّدِينَ مِنْ بَرِّكَ وَإِحْسَانِكَ،

⁵⁴Fa bil yaqīni aqṭa‘u law lā mā ḥakamta bihī min ta^cdhībi jāḥidīk, wa qaḍayta bihī min iḥklādi mu‘ānidīk, la ja‘altan nāra kullahā bardan wa salāmā, wa mā kāna li aḥadin fihā maqarran wa lā muqāmā.

⁵⁴So I declare with certainty that were it not for what You have decreed concerning the punishment of those who defy You, and what You have ordained concerning the everlasting punishment of those who stubbornly oppose You, You would turn the entire hell into coolness and safety, and no one would stay or languish in it.

فَبِالْيَقِينِ أَقْطَعُ لَوْ لَا مَا حَكَمْتَ بِهِ مِنْ تَعْذِيبِ جَا حِدِيكَ، وَ قَضَيْتَ بِهِ مِنْ إِخْلَادِ مُعَانِدِيكَ، لَجَعَلْتَ النَّارَ كُلَّهَا بَرْدًا وَسَلَامًا، وَمَا كَانَ لِأَحَدٍ فِيهَا مَقَرًّا وَلَا مَقَامًا،

⁵⁵Lākin naka, taqad-dasat asmā‘uk, aqşamta an tamla‘a hā minal kāfirīna minal jinnati wan nāsi ajma‘īn, wa an tukhallida fihal mu‘ānidīn. ⁵⁶Wa anta, jalla ṭhanā‘uka, qulta mubtadi‘ā, wa taṭawwalta bil in‘āmi mutakarri-mā, “A fa man kāna mu‘minan kaman kāna fāsiqā? Lā

⁵⁵But You—holy are Your Names—have sworn that You will fill it with all the faithless from mankind and jinn, and that You will let the defiant languish in it forever. ⁵⁶And You—lofty is Your Praise—have said from the very first, granting gracious favour, ‘Is he who has been faithful like someone who has been a transgressor? They are not equal.’

لِكِنَّتِكَ، تَقَدَّسَتْ أَسْمَاؤُكَ، أَقْسَمْتَ أَنْ تَمْلَأَهَا مِنَ الْكَافِرِينَ، مِنَ الْجِنَّةِ وَ النَّاسِ أَجْمَعِينَ، وَ أَنْ تُخَلِّدَ فِيهَا الْمُعَانِدِينَ، وَ أَنْتَ جَلَّ ثَنَاؤُكَ قُلْتَ مُبْتَدِئًا، وَ تَطَوَّلْتَ بِالْإِنْعَامِ مُتَكَرِّمًا: أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا؟ لَا

yastawūn.”

يَسْتَوُونَ.

⁵⁷Ilāhī wa sayyidī, fa as’aluka bil qudratil·latī qaddar·tahā, wa bil qaḍiyyatil·latī ḥatamta·hā wa ḥakamta·hā, wa ḡhalabta man ‘alayhi ajraytahā, an tahaba li fi hādhi·hil laylati, wa fi hādhi·his sā‘ati, kulla jurmin ajramtuh, wa kulla dhambin adhnab·tuh, wa kulla qabiḥin asrartuh, wa kulla jahlin ‘amiltuh, katamtuhū aw a‘lantuh, akhfay·tuhū aw aḡhartuh, wa kulla sayyi’atin amarta bi ithbātihal kirāmāl kātibīn, al·ladhīna wakkalta·hum bi ḥifzi mā yakūnu minnī, wa ja‘alta·hum shuhūdan ‘alayya ma‘a jawāriḥī, wa kunta antar raqība ‘alayya min warā’ihim, wash shāhida li mā khafiya ‘anhum, wa bi raḡmatika akhfaytahū wa bi faḍlika satartah.

⁵⁸Wa an tuwaffira ḥazzī min kulli khayrin anzaltah, aw iḡsānin faḍdaltah, aw birrin nashartah, aw rizqin basattah, aw dhambin taghfiruhū, aw khaṭa’in tasturuh.

⁵⁷My God and Master! I beseech You by the power by which You ordain, and by the decree You make final and definite—judging and prevailing thereby over those against whom You put it into effect—that You pardon me on this night and at this hour every offence that I have committed, every sin that I have perpetrated, every ugly deed I have kept concealed, every folly that I have done, openly or secretly, publicly or privately, and every misdeed that You have commanded the Noble Writers to record—those whom You have assigned to archive whatever I do and whom You have made, along with my bodily members, witnesses against me, while You Yourself have been watchful over me from beyond them, observing whatever is hidden from them, but which You keep concealed out of Your mercy, and cover up with Your grace.

وَبِفَضْلِكَ سَتَرْتَهُ،

⁵⁸And (I beseech You to) grant me an abundant share of every good that You bestow, of every kindness You confer, of every goodness that You spread abroad, every provision that You expand, every sin that You forgive and every lapse that You conceal.

ذَنْبٍ تَغْفِرُهُ أَوْ خَطَاٍ تَسْتُرُهُ.

⁵⁹Yā rabbi, yā rabbi, yā rabb, yā ilāhī, wa sayyidī, wa mawlāya, wa mālika riqqī, yā man bi yadihī nāṣiyatī, yā ‘alīman bi ḍurrī wa maskanatī, yā khabīran bi faqrī wa fāqatī.

⁶⁰Yā rabbi, yā rabbi, yā rabb! As’aluka bi ḥaqqika wa qudsik, wa a‘zami ṣifātika wa asmā’ik, an taj‘ala awqātī minal layli wan nahāri bi dhikrika ma‘mūrah, wa bi khidmatika mawṣūlah, wa a‘mālī ‘indaka maqbūlah, ḥattā takūna a‘mālī wa awrādī kulluhā wirdan wāḥidā, wa ḥālī fī khidmatika sarmadā.

⁶¹Yā sayyidī, yā man ‘alayhi mu‘awwalī, yā man ilayhi shakawtu aḥwālī. ⁶²Yā rabbi, yā rabbi, yā rabb, qawwi ‘alā khidmatika jawāriḥī, washdud ‘alal ‘azīmati jawāniḥī, wa habliyal jidda fī khashyatik, wad dawāma fil ittiṣālī bi khidmatik, ḥattā asraḥa ilayka fī mayādīnis sābiqīn, wa usri‘a ilayka fil bārizīn, wa ashtāqa ilā qurbika fil mushtāqīn,

⁵⁹My Lord! My Lord! My Lord! My God, Master and Guardian! My Owner, in whose hand is my forelock! O You who know my affliction and my misery! O You who are aware of my poverty and indigence!

يَا رَبِّ يَا رَبِّ يَا رَبِّ، يَا إِلَهِي وَ سَيِّدِي وَ مَوْلَايَ، وَ مَالِكَ رِقِّي، يَا مَنْ بِيَدِهِ نَاصِيَّتِي، يَا عَلِيمًا بِضُرِّي وَ مَسْكَنتِي، يَا خَبِيرًا بِفَقْرِي وَ فَاقَتِي،

⁶⁰My Lord! My Lord! My Lord! I beseech You by Your right, Your holiness and the greatest of Your Attributes and Names, to animate and enrich my hours, night and day, with Your remembrance and devotion to Your service, and make my works acceptable to You, so that my acts and litanies may be a single litany and my state that of perpetual service to You!

يَا رَبِّ يَا رَبِّ يَا رَبِّ، أَسْأَلُكَ بِحَقِّكَ وَ قُدْسِكَ، وَ أَعْظَمِ صِفَاتِكَ وَ أَسْمَائِكَ، أَنْ تَجْعَلَ أَوْقَاتِي مِنَ اللَّيْلِ وَ النَّهَارِ بِذِكْرِكَ مَعْمُورَةً، وَ بِخِدْمَتِكَ مَوْصُولَةً، وَ أَعْمَالِي عِنْدَكَ مَقْبُولَةً، حَتَّى تَكُونَ أَعْمَالِي وَ أَوْرَادِي كُلَّهَا وَرَدًا وَاحِدًا، وَ حَالِي فِي خِدْمَتِكَ سَرْمَدًا.

⁶¹My Master! O You on whom is my reliance! O You to whom I complain of my condition! ⁶²My Lord! My Lord! My Lord! Strengthen my bodily members for Your service, fortify my heart with determination and resolve, and grant me earnestness in my fear of You, and constancy in my dedication to Your service, so that I may fare toward You in the tracks of the forerunners, hurry to You among the forerunners, long fervently for Your

يَا سَيِّدِي، يَا مَنْ عَلَيْهِ مُعْوَلِي، يَا مَنْ إِلَيْهِ شَكْوْتُ أَحْوَالِي، يَا رَبِّ يَا رَبِّ يَا رَبِّ، قَوِّ عَلَى خِدْمَتِكَ جَوَارِحِي، وَ اشْدُدْ عَلَى الْعَزِيمَةِ جَوَانِحِي، وَ هَبْ لِي الْجِدَّ فِي خَشْيَتِكَ، وَ الدَّوَامَ فِي الْإِتِّصَالِ بِخِدْمَتِكَ، حَتَّى أَسْرَحَ إِلَيْكَ فِي مَيَادِينِ السَّابِقِينَ، وَ أُسْرِعَ إِلَيْكَ فِي الْبَارِزِينَ، وَ أَشْتَأَقَ إِلَى قُرْبِكَ

wa adnuwa minka
dunūwal mukhliṣīn, wa
akhāfaka makhāfatal
mūqinīn, wa ajtamī‘a
fi jawārika ma‘al
mu‘minīn!

nearness with the ardent, وَأَدْنُو مِنْكَ دُنُوًّا
draw nearer to You with the
abandon of the dedicated, وَالْمُخْلِصِينَ، وَآخَاكَ مَخَافَةً
fear You with the fear of
those who have certitude، وَأَجْتَمِعَ فِي جِوَارِكَ مَعَ
and gather in Your vicinage
with the faithful! الْمُؤْمِنِينَ!

⁶³Allā·humma, wa
man arādanī bi sū‘in fa
aridh, wa man kādanī
fa kidh, ⁶⁴Waj‘alnī min
aḥṣani ‘abīdika naṣībān
‘indak, wa aqrabihim
manzilatan mink, wa
akhaṣṣi·him zulfatan
ladayk. Fa innahū lā
yunālu dhālika illā bi
fadlik.

⁶³O Allah, whoever in-
tends me harm, target him!
Whoever schemes against
me, scheme against him!
⁶⁴Make me one of the best-
provided of Your servants
with You, the nearest of
them in station to You, and
the most exclusive of them
in proximity to You. For
that cannot be attained ex-
cept with Your grace.

⁶⁵Wa jud lī bi jūdīk,
wa‘ṭif ‘alayya bi
majdik, waḥfaznī bi
raḥmatik. ⁶⁶Waj‘al
lisānī bi dhikrika lahijā,
wa qalbī bi ḥubbika
mutayyamā. ⁶⁷Wa
munna ‘alayya bi ḥusnī
ijābatik, wa aqilnī
‘athratī, waghfir zallatī.

⁶⁵Give me generously
through Your munificence,
be tender to me with Your
majesty, and protect me
with Your mercy. ⁶⁶Make
my tongue remember You
constantly and my heart en-
thralled by Your love! ⁶⁷Fa-
vour me with Your gracious
response, pardon my slips,
and forgive my lapses!
وَجُدْ لِي بِجُودِكَ، وَاعْطِفْ عَلَيَّ
بِمَجْدِكَ، وَاحْفَظْنِي بِرَحْمَتِكَ،
وَاجْعَلْ لِسَانِي بِذِكْرِكَ لَهْجًا،
وَ قَلْبِي بِحُبِّكَ مُتَيَّمًا، وَمَنْ عَلَيَّ
بِحُسْنِ إِجَابَتِكَ، وَ أَقِلْنِي عَثْرَتِي،
وَ اغْفِرْ زَلَّتِي،

⁶⁸Fa innaka
qaḍayta ‘alā ‘ibādika
bi ‘ibādatik, wa
amartahum bi du‘ā‘ik,
wa ḍaminta lahumul
ijābah, fa ilayka, yā
rabbi, naṣabtu wajhī,
wa ilayka, yā rabbi,
madadtu yadī!

⁶⁸Indeed, You have en-
joined Your worship on
Your servants, commanded
them to supplicate to You,
and assured them of Your
response. So to You, my
Lord, I turn my face, and
toward You, my Lord, I
stretch my hand.

⁶⁹Fa bi ‘izzatikas·tajib
lī du‘ā‘ī, wa ballighnī

⁶⁹By Your honour, answer
my supplication and enable

munāya, ⁷⁰wa lā taqta^c
min faḍlika rajā’ī,
wakfīnī sharral jinni
wal insi min a^cdā’i.

me to attain my goal! ⁷⁰Do not
cut off my hope from Your
grace, and suffice me against
the evil of my enemies from
among jinn and humans.

بَلِّغْنِي مُنَايَ، وَلَا تَقْطَعْ مِنْ
فَضْلِكَ رَجَائِي، وَ اكْفِنِي شَرَّ
الْجِنِّ وَالْإِنْسِ مِنْ أَعْدَائِي،

⁷¹Yā sarī^car riḍā, ighfir
li man lā yamliku illad
du‘ā, fa innaka fa^cālun
li mā tashā.

⁷¹O You who are quick to
please, forgive someone all
that he can do is to suppli-
cate, for indeed only You can
do whatever You wish.

يَا سَرِيعَ الرِّضَا، اغْفِرْ لِمَنْ لَا
يَمْلِكُ إِلَّا الدُّعَاءَ، فَإِنَّكَ فَعَالٌ
لِمَا تَشَاءُ،

⁷²Yā man ismuhū
dawā’un wa dhikruhū
shifā, wa ṭā^catuhū
ghinā, irḥam man
ra’su·māli·hir rajā, wa
silāḥuhul bukā.

⁷²O You whose Name is
medicine and whose remem-
brance is cure, and obeying
whom is enrichment! Have
mercy upon him whose sole
capital is hope and whose
only weapon is lamentation!

يَا مَنْ اسْمُهُ دَوَاءٌ وَ ذِكْرُهُ شِفَاءٌ،
وَ طَاعَتُهُ غِنَى، اِرْحَمْ مَنْ رَأْسُ
مَالِهِ الرَّجَاءُ، وَ سِلَاحُهُ الْبُكَاءُ،

⁷³Yā sābigħan ni^cam.
Yā dāfi^can niqam. Yā
nūral mustawḥishīna
fiḥ zulam. Yā ‘āliman
lā yu^callam. ⁷⁴Ṣalli ‘alā
Muḥammadiⁿw wa āli
Muḥammad, waf^cal
bī mā anta ahluh.

⁷³O Giver of abundant
blessings! O Repeller of ad-
versities! O Light of the lone-
some languishing in darkness!
O untaught Knower! ⁷⁴Bless
Muḥammad and the Family
of Muḥammad, and treat me
as is worthy of You! ⁷⁵May
Allah bless His Apostle and
the blessed Imams of his
progeny and give them abun-
dant peace!

يَا سَابِغَ النِّعَمِ، يَا دَافِعَ النِّقَمِ، يَا
نُورَ الْمُسْتَوْحِشِينَ فِي الظُّلَمِ، يَا
عَالِمًا لَا يُعَلِّمُ، صَلَّى عَلَى مُحَمَّدٍ
وَ آلِ مُحَمَّدٍ، وَ افْعَلْ بِي مَا أَنْتَ
أَهْلُهُ، وَ صَلَّى اللَّهُ عَلَى رَسُولِهِ وَ
الْأَيْمَةِ الْمَيَامِينِ مِنْ آلِهِ وَ سَلَّمَ

⁷⁵Wa ṣallallāhu ‘alā
Rasūlihī wal a’immatil
mayāmīna min ālih,
wa sallama taslīmā
[taslīman kathīrā]!

تَسْلِيمًا [كَثِيرًا].

HADITH AL-KISA¹

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

‘Anil ‘Awālimi bi sanadin mu‘tabarin ‘an Jābiribni ‘Abdil-lāhil Anṣārī, ‘an Fāṭimataz Zahra‘i ‘alayhas salāmu binti Rasūlillāhi ṣallallāhu ‘alayhi wa ālih. Qāl: Sami‘tu Fāṭimata annahā qālat:

Dakhla ‘alayya abī Rasūlullāhi fī ba‘dil ayyāmi fa qāl, As salāmu ‘alayki yā Fāṭimah! Fa qultu, wa ‘alaykas salāmu yā abatāh! Fa qāl: Innī ajidu fī badanī ḍu‘fā. Fa qultu lah, u‘īdhuka billāhi yā abatāh minad ḍu‘f. Fa qāl, yā Fāṭimah, itīnī bil kisā’il yamānī, fa ghaṭṭīnī bih. Fa ataytuhū bil kisā’il yamānī wa ghaṭṭaytuhū bihī wa širtu anḥuru ilayh, fa idhā wajhuhū yata:la’-la’u ka annahul badru fī laylati tamāmihī wa kamālih.

Fa mā kānat illā sā‘atan wa idhā bi waladiyal Ḥasani qad aqbala wa qāl, assalāmu ‘alayki yā ummāh. Fa qult, wa ‘alaykas salāmu yā qurrata ‘aynī wa ṭhamarata fu‘ādī. Fa qāl, yā ummāh,

In the ‘Awālim this tradition is reported with a reliable chain of transmitters from Jābir ibn ‘Abd Allāh al-Anṣārī from Fāṭimah al-Zahra’, may peace be to her, daughter of the Apostle of Allah, may Allah bless him and his Family. Jābir says, I heard Fāṭimah say,

“One day, my father, the Apostle of Allah, came in and greeted me, ‘Peace be to you, O Fāṭimah!’ ‘Peace be to you!’ I replied. He said, ‘I feel some weakness in my body.’ I said, ‘May Allah protect you from any weakness, Father.’ He said, ‘Fāṭimah, bring the Yemeni *kisā* (cloak or mantle) and cover me with it.’ So I brought the Yemeni *kisā* and covered him with it. Then, as I began to watch him, I saw his face glowing like the full moon, full and complete in the night.

“It was not more than a while when my son Ḥasan came in and said, ‘Peace be to you, Mother.’ I replied, ‘Peace be to you, apple of my eyes and my heart’s delight!’ He said, ‘Mother! I scent a fragrance here, like that of my Grandfa-

عَنِ الْعَوَالِمِ: بَسَدٍ مُعْتَبَرٍ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ عَنِ فَاطِمَةَ الزَّهْرَاءِ عَلَيْهَا السَّلَامُ بِنْتِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ، قَالَ: سَمِعْتُ فَاطِمَةَ أَنَّهَا قَالَتْ:

دَخَلَ عَلَيَّ أَبِي رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ) فِي بَعْضِ الْأَيَّامِ فَقَالَ: السَّلَامُ عَلَيْكَ يَا فَاطِمَةُ، فَقُلْتُ وَ عَلَيْكَ السَّلَامُ يَا أَبَتَاهُ. فَقَالَ: إِنِّي أَجِدُ فِي بَدَنِي ضَعْفًا. فَقُلْتُ لَهُ: أُعِيدُكَ بِاللَّهِ يَا أَبَتَاهُ مِنَ الضَّعْفِ. فَقَالَ: يَا فَاطِمَةُ إِيْتِينِي بِالْكِسَاءِ الْيَمَانِيِّ فَغَطِّينِي بِهِ. فَأَتَيْتُهُ وَ عَظَمْتُهُ بِهِ وَصِرْتُ أَنْظُرُ إِلَيْهِ فَإِذَا وَجْهُهُ يَتَلَأَلُ كَأَنَّهُ الْبَدْرُ فِي لَيْلَةٍ تَمَامِهِ وَكَمَالِهِ.

فَمَا كَانَتْ إِلَّا سَاعَةً وَإِذَا بَوْلَدِي الْحَسَنِ قَدْ أَقْبَلَ فَقَالَ: السَّلَامُ عَلَيْكَ يَا أُمَّاهُ. فَقُلْتُ: وَعَلَيْكَ السَّلَامُ يَا فَرَّةَ عَيْنِي وَنَمْرَةَ فُؤَادِي. فَقَالَ: يَا أُمَّاهُ! إِنِّي أَشُمُّ عِنْدَكَ رَائِحَةً

¹ ‘Awālim, xi, qism 2, pp. 930-934.

innî aṣḥummu ‘indaki rā’iḥatan ṭayyibatan ka annahā rā’iḥatu jaddī Rasūlillāh (s). Fa qult, na‘am inna jaddaka taḥtal kisā. Fa aqbalal Ḥasanu naḥwal kisā’i wa qāl, assalāmu ‘alayka yā jaddāh, yā Rasūlallāh, a ta’dhanu lī an adkhula ma‘aka taḥtal kisā? Fa qāl, wa ‘alaykas salāmu yā waladī, wa yā ṣāhibā ḥawḍī, qad adhintu lak. Fa dakhala ma‘ahū taḥtal kisā.

Famā kānat illā sā‘atan wa idhā bi waladiyal Ḥusayni qad aqbala wa qāl, assalāmu ‘alayki yā ummāh. Fa qult, wa ‘alaykas salāmu yā waladī wa yā qurrata ‘aynī wa ḥamarata fu’ādī. Fa qāla lī, yā ummāh, innî aṣḥummu ‘indaki rā’iḥatan ṭayyibatan ka annahā rā’iḥatu jaddī Rasūlillāh (s). Fa qult, na‘am, inna jaddaka wa akhāka taḥtal kisā. Fa danal Ḥusaynu naḥwal kisā’i wa qāl, assalāmu ‘alayka yā jaddāh, assalāmu ‘alayka yā manikh-tāra-hullāh, a ta’dhanu lī an akūna ma‘akumā taḥtal kisā? Fa qāl, wa ‘alaykas salāmu yā waladī wa yā shāfi‘a ummatī, qad

ther, the Apostle of Allah.’ I said to him, ‘Yes. Your Grandfather is there under the *keisā*.’ Ḥasan approached the *keisā* and said, ‘Peace be to you, Grandfather, Apostle of Allah! May I join you beneath the *keisā*?’ He replied, ‘Peace be to you, my son and master of my Pool! You have my leave.’ So Ḥasan joined him under the *keisā*.

“A while later, my son Ḥusayn came in and said, ‘Peace be to you, Mother.’ I replied, ‘Peace be to you, apple of my eyes and my heart’s delight.’ He said, ‘Mother! I scent a fragrance here, like that of my Grandfather, the Apostle of Allah.’ I replied, ‘Yes, your Grandfather is there under the *keisā*.’ Ḥusayn approached the *keisā* and said, ‘Peace be to you, Grandfather, the Apostle of Allah! May I join the two of you beneath the *keisā*?’ He replied, ‘Peace be to you, my son and intercessor of my *ummah*! You have my leave.’ So Ḥusayn joined them under the

طَيْبَةً كَانَتْهَا رَائِحَةُ جَدِّي رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ). فَقُلْتُ: نَعَمْ يَا وَلَدِي، إِنَّ جَدَّكَ تَحْتَ الْكِسَاءِ، فَأَقْبَلَ الْحَسَنُ نَحْوَ الْكِسَاءِ وَقَالَ: السَّلَامُ عَلَيْكَ يَا جَدَّاهُ يَا رَسُولَ اللَّهِ، أَتَأْذُنِي لِي أَنْ أَدْخُلَ مَعَكَ تَحْتَ الْكِسَاءِ؟ فَقَالَ: وَعَلَيْكَ السَّلَامُ يَا وَلَدِي وَيَا صَاحِبَ حَوْضِي قَدْ أَذِنْتُ لَكَ. فَدَخَلَ مَعَهُ تَحْتَ الْكِسَاءِ.

فَمَا كَانَتْ إِلَّا سَاعَةً وَإِذَا بَوْلَدِي الْحُسَيْنِ قَدْ أَقْبَلَ وَقَالَ: السَّلَامُ عَلَيْكَ يَا أُمَّاهُ. فَقُلْتُ: وَعَلَيْكَ السَّلَامُ يَا قُرَّةَ عَيْنِي وَثَمَرَةَ فُؤَادِي. فَقَالَ لِي: يَا أُمَّاهُ، إِنِّي أَشَمُّ عِنْدَكَ رَائِحَةً طَيْبَةً كَانَتْهَا رَائِحَةُ جَدِّي رَسُولِ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ). فَقُلْتُ: نَعَمْ يَا بَنِي، إِنَّ جَدَّكَ وَأَخَاكَ تَحْتَ الْكِسَاءِ. فَدَنَا الْحُسَيْنُ نَحْوَ الْكِسَاءِ وَقَالَ: السَّلَامُ عَلَيْكَ يَا جَدَّاهُ، السَّلَامُ عَلَيْكَ يَا مَنْ اخْتَارَهُ اللَّهُ، أَتَأْذُنِي لِي أَنْ أَكُونَ مَعَكُمْ تَحْتَ الْكِسَاءِ؟ فَقَالَ: وَعَلَيْكَ السَّلَامُ يَا وَلَدِي وَيَا شَافِعَ أُمَّتِي، قَدْ أَذِنْتُ لَكَ.

adhintu lak. Fa dakhala ma'ahumā taḥtal kisā.

Fa aqbala 'inda dhālika Abul Ḥasani 'Alīyubnu Abī Ṭālibin wa qāl, as-salāmu 'alayki yā binta Rasūlillāh. Fa qult, wa 'alaykas salāmu yā Abal Ḥasani wa yā Amīral Mu'minīn. Fa qāl, yā Fāṭimah, innī aḥummu 'indaki rā'ihatan ṭayyibatān ka annahā rā'ihatu akhī wabni 'ammī Rasūlillāh. Fa qult, na'am hā huwa ma'ā waladayka taḥtal kisā. Fa aqbala 'Alīyūn nahwal kisā, wa qāl, assalāmu 'alayka yā Rasūlallāh, a ta'dhanu lī an akūna ma'akum taḥtal kisā? Qāla lah, wa 'alaykas salāmu yā akhī, wa yā waṣīyī wa khalīfatī, wa ṣāhibā liwā'ī fil maḥshar! Na'am, qad adhintu lak. Fa dakhala 'Alīyūn taḥtal kisā.

Thumma ataytu nahwal kisā. Wa qult, assalāmu 'alayka yā abatāh, yā Rasūlallāh, ata'dhanu lī an akūna ma'akum taḥtal kisā? Qāl, wa 'alaykis salāmu yā bintī wa yā biḍ'atī, qad adhintu laki. Fa dakhaltu taḥtal kisā.

kisā.

“Thereat Abūl Ḥasan 'Alī ibn Abī Ṭālib turned up, and he said, ‘Peace be to you, daughter of the Apostle of Allah.’ I replied, ‘And peace be to you, Ḥasan’s father and Commander of the Faithful!’ ‘Fāṭimah,’ he said, ‘I sense a fragrance here, like that of my brother and cousin, the Apostle of Allah.’ I replied, ‘Yes, He is under the *kisā* with your sons.’ ‘Alī then approached the *kisā* and said, ‘Peace be to you, O Apostle of Allah! May I join you all beneath the *kisā*?’ The Prophet replied, ‘And peace be to you, my brother, legatee and successor, and the bearer of my banner on the Day of Resurrection! Yes, you have my leave.’ So ‘Alī entered the *kisā* with them.

“Then I approached the *kisā* and said, ‘Peace be to you, Father, Apostle of Allah! Do you permit me to join you all beneath the *kisā*?’ He replied, ‘Peace be to you, my daughter, the flesh of my flesh. You have my leave.’ So I entered the *kisā*.

فَدَخَلَ مَعَهُمَا تَحْتَ الْكِسَاءِ،

فَأَقْبَلَ عِنْدَ ذَلِكَ أَبُو الْحَسَنِ عَلِيٌّ
بْنُ أَبِي طَالِبٍ وَقَالَ: السَّلَامُ عَلَيْكَ
يَا بِنْتَ رَسُولِ اللَّهِ. فَقُلْتُ: وَعَلَيْكَ
السَّلَامُ يَا أَبَا الْحَسَنِ وَيَا أَمِيرَ
الْمُؤْمِنِينَ. فَقَالَ: يَا فَاطِمَةُ إِنِّي أَشْمُ
عِنْدَكَ رَائِحَةَ طَيِّبَةً كَأَنَّهَا رَائِحَةُ أَخِي
وَابْنِ عَمِّي رَسُولِ اللَّهِ. فَقُلْتُ: نَعَمْ،
هَا هُوَ مَعَ وَلَدَيْكَ تَحْتَ الْكِسَاءِ.
فَأَقْبَلَ عَلِيٌّ نَحْوَ الْكِسَاءِ وَقَالَ:
السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ، أَتَأْذِنُ
لِي أَنْ أَكُونَ مَعَكُمْ تَحْتَ الْكِسَاءِ؟
قَالَ لَهُ: وَعَلَيْكَ السَّلَامُ يَا أَخِي وَيَا
وَصِيَّيَّ وَخَلِيفَتِي وَصَاحِبَ لِي وَاثِي فِي
الْمَحْشَرِ، نَعَمْ قَدْ أَذِنْتُ لَكَ. فَدَخَلَ
عَلِيٌّ تَحْتَ الْكِسَاءِ.

ثُمَّ أَتَيْتُ نَحْوَ الْكِسَاءِ وَقُلْتُ:
السَّلَامُ عَلَيْكَ يَا أَبَتَاهُ يَا رَسُولَ اللَّهِ،
أَتَأْذِنُ لِي أَنْ أَكُونَ مَعَكُمْ تَحْتَ
الْكِسَاءِ؟ قَالَ: وَعَلَيْكَ السَّلَامُ يَا
بِنْتِي وَبِضْعَتِي، قَدْ أَذِنْتُ لَكَ.
فَدَخَلْتُ تَحْتَ الْكِسَاءِ.

Fa lammak tamalnā
jamī'an taḥtal
kisā, akhadha abī
Rasūlullāhi (ṣallallāhu
‘alayhi wa ālihī) bi
ṭarafayil kisā’i wa awmā
bi yadihil yumnā ilas
samā’i wa qāl:

Allāhumma, inna
hā’ulā’i ahlu baytī,
wa khāṣṣatī, wa
ḥāmmatī, laḥmuhum
laḥmī wa damuhum
damī, yu’limunī
mā yu’limuhum,
wa yaḥzununī mā
yaḥzunuhum, ana
ḥarbun li man
ḥārabahum, wa silmun
li man sālahum,
wa ‘adūwun li man
‘ādāhum, wa muḥibbun
li man aḥabbahum,
innahum minnī
wa ana minhum,
faj‘al ṣalawātika
wa barakātika wa
raḥmatika wa
ghufrānaka wa
riḍwānaka ‘alayya wa
‘alayhim, wa adhib
‘anhumur rijsa wa
ṭahhir hum taḥhīrā.

Fa qālallāhu ‘azza wa
jall, yā malā’ikatī wa
yā sukkāna samāwātī,
innī mā khalāqtu
samā’an mabnīyah, wa
lā arḍan madhīyah, wa
lā qamaran munīrā, wa
lā shamsan muḍī’ah,
wa lā falakan yadūr,

“When all of us had gathered beneath the *kisā*, my Father, the Apostle of Allah, (may Allah bless him and his Family), held up the *kisā* at its two ends, and pointing with his right hand towards the heaven, prayed,

“ ‘O Allah, these are the People of my House and my favourites. They are the flesh of my flesh and the blood of my blood. Whatever troubles them, troubles me. Whatever causes them grief, aggrieves me. I am at war with those who are at war with them, and I am at peace with those who are at peace with them. I am enemy of those who have enmity with them and I am friend of those who befriend them. Indeed, they are from me and I am from them. So give them Your blessings and bounties, Your mercy, forgiveness and approval. Repel all impurity from them, and purify them with a thorough purification.’

“Thereupon Allah, Almighty and Glorious, said, ‘O My angels and the denizens of My heavens! Indeed I did not create any structured heaven nor any surfaced earth, nor any shining moon, nor radiant sun, nor any revolving

فَلَمَّا اكْتَمَلْنَا جَمِيعًا تَحْتَ الْكِسَاءِ
أَخَذَ أَبِي رَسُولُ اللَّهِ (صَلَّى اللَّهُ
عَلَيْهِ وَآلِهِ) بِطَرَفَيْ الْكِسَاءِ وَأَوْمَى
بِيَدِهِ الْيُمْنَى إِلَى السَّمَاءِ وَقَالَ:

اللَّهُمَّ إِنَّ هَؤُلَاءِ أَهْلُ بَيْتِي
وَخَاصَّتِي وَحَامَّتِي، لَحْمُهُمْ
لَحْمِي، وَدَمُهُمْ دَمِي، يُؤْلِمُنِي مَا
يُؤْلِمُهُمْ، وَيَحْزُنُنِي مَا يُحْزِنُهُمْ،
أَنَا حَرْبٌ لِمَنْ حَارَبَهُمْ،
وَسَلْمٌ لِمَنْ سَالَمَهُمْ، وَعَدُوٌّ
لِمَنْ عَادَاهُمْ، وَوَحِيبٌ لِمَنْ
أَحَبَّهُمْ، إِنَّهُمْ مِنِّي وَأَنَا مِنْهُمْ،
فَاجْعَلْ صَلَوَاتِكَ وَبَرَكَاتِكَ
وَرَحْمَتَكَ وَغُفْرَانَكَ وَرِضْوَانَكَ
عَلَيَّ وَعَلَيْهِمْ، وَأَذْهَبْ عَنْهُمْ
الرِّجْسَ وَطَهِّرْهُمْ تَطْهِيرًا.

فَقَالَ اللَّهُ عَزَّ وَجَلَّ: يَا مَلَائِكَتِي
وَيَا سَكَّانَ سَمَاوَاتِي، إِنِّي مَا خَلَقْتُ
سَمَاءً مَبْنِيَّةً، وَلَا أَرْضًا مَدْحِيَّةً،
وَلَا قَمَرًا مُنِيرًا، وَلَا شَمْسًا مُضِيئَةً،
وَلَا فَلَكًا يَدُورُ، وَلَا بَحْرًا يَجْرِي، وَ

wa lā baḥran yajrī, wa lā fulkan yasrī, illā fī maḥabbati hā‘ulā‘il khamsatil ladhīna hum taḥtal kisā’!

Fa qālal amīnu Jabra‘īlu, yā rabbi wa man taḥtal kisā’? Fa qālallāhu ‘azza wa jall, hum ahlu baytin nubūwah, wa ma‘dinur risālah, hum Fāṭimatu wa abūhā, wa ba‘luhā wa banūhā!

Fa qāla Jabara‘il, yā rabbi a ta’dhanu lī an ahbiṭa ilal arḍi li akūna ma‘ahum sādīsā? Fa qālallāhu ‘azza wa jall, na‘am, qad adhintu lak.

Fa habaṭal amīnu Jabra‘īlu wa qāl, assalāmu ‘alayka yā Rasūlallāh, al-‘alīyū a‘lā yuqri’ukas salām, wa yakhuṣṣuka bit taḥī-yati wal ikrām, wa yaqūlu lak, wa ‘izzatī wa jalālī, innī mā khalaqtu samā’an mabnīyah, wa lā arḍan madhīyah, wa lā qamaran munīrā, wa lā shamsan muḍī‘ah, wa lā falakan yadūr, wa lā baḥran yajrī, wa lā fulkan yasrī, illā li ajlikum wa maḥabbatikum, wa qad adhina lī an

orbit, nor any surging sea, nor any running ship, but for the love of these five who are beneath the *kisā*.’

“Thereat Gabriel, the Trustworthy One, said, ‘My Lord, who are the ones that are beneath the *kisā*?’ Allah, Almighty and Glorious, replied, ‘They are the House of Prophethood and the repository of apostleship! They are Fāṭimah and her father, her husband and her sons.’

“Then Gabriel said, ‘Lord, may I descend to the earth to be the sixth one with them?’ Allah said, ‘Yes, you have my leave.’

“Thereat Gabriel, the Trustworthy One, descended, and said, ‘Peace be to you, O Apostle of Allah! The All-exalted and the Most High says ‘Peace be to you’ and gives you His greetings and benedictions! And He says to you, “By my Might and Majesty, Indeed I did not create any structured heaven nor any surfaced earth, nor any shining moon, nor radiant sun, nor any revolving orbit, nor any surging sea, nor any running ship, but for the sake of and for the love of you (five).” And

لَا فُلُكًا يَسْرِي، إِلَّا فِي مَحَبَّةِ هَؤُلَاءِ الْخَمْسَةِ الَّذِينَ هُمْ تَحْتَ الْكِسَاءِ.

فَقَالَ الْأَمِينُ جَبْرَائِيلُ: يَا رَبِّ وَمَنْ تَحْتَ الْكِسَاءِ؟ فَقَالَ اللَّهُ عَزَّ وَجَلَّ: هُمْ أَهْلُ بَيْتِ النَّبِيِّ، وَمَعْدِنُ الرِّسَالَةِ، هُمْ فَاطِمَةُ وَأَبُوهَا، وَبَعْلُهَا وَبَنُوهَا.

فَقَالَ جَبْرَائِيلُ: يَا رَبِّ أَتَأْذَنُ لِي أَنْ أَهْبِطَ إِلَى الْأَرْضِ لِأَكُونَ مَعَهُمْ سَادِسًا؟ فَقَالَ اللَّهُ عَزَّ وَجَلَّ: نَعَمْ، قَدْ أَذِنْتُ لَكَ.

فَهَبَطَ الْأَمِينُ جَبْرَائِيلُ وَقَالَ: السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ، الْعَلِيُّ الْأَعْلَى يُقْرِئُكَ السَّلَامَ، وَيَخُصُّكَ بِالتَّحِيَّةِ وَالْإِكْرَامِ، وَيَقُولُ لَكَ: وَعِزَّتِي وَجَلَالِي، إِنِّي مَا خَلَقْتُ سَمَاءً مَبْنِيَّةً، وَلَا أَرْضًا مَدْحِيَّةً، وَلَا قَمَرًا مُبِيرًا، وَلَا شَمْسًا مُضِيَّةً، وَلَا فُلُكًا يَدُورُ، وَلَا بَحْرًا يَجْرِي، وَلَا فُلُكًا يَسْرِي، إِلَّا لِأَجْلِكُمْ وَمَحَبَّتِكُمْ، وَ قَدْ أَذِنَ

adk^hhula ma^cakum,
fa hal ta'dhanu li yā
Rasūlallāh? Fa qāla
Rasūlullāh, wa ^calaykas
salāmu yā amīna
waḥyillāh, na^cam qad
adhintu lak. Fa dak^hhala
Jabra'īlu ma^canā taḥtal
kisā.

Fa qāla li abī,
innallāha qad awḥā
ilaykum yaqūl, innamā
yurīdullāhu li yud^hhiba
^cankumur rijsa ahlal
bayti wa yuṭahhirakum
taḥtirā.

Fa qāla ^cAlīyun li abī,
yā Rasūlallāh, ak^hhbirni
mā li julūsina hād^hhā
taḥtal kisā'i minal faḍli
^cindallāh?

Fa qālan Nabīyu
(ṣallallāhu ^calayhi
wa ālihi), wal lad^hi
ba^cathanā bil ḥaqqi
nabīyā, waṣṭafānī bir
risālati najiyā, mā
dhukira khabarunā
hād^hhā fī maḥfilin
min maḥafilī ahli
arḍi wa fīhi jam^cun
min shi^catinā wa
muḥḥibinā illā wa
nazalat ^calayhimur
raḥmah, wa ḥaffat
bihimul malā'ikah,
wastagh^cfarat lahum ilā
a^{ny} yata^cfarraqū.

Fa qāla ^cAlī, id^hhan
wallāhi fuznā wa fāza

He has permitted me join
you. Do you permit me,
O Apostle of Allah?' The
Apostle of Allah replied,
'Peace be to you, O trust-
ed bearer of Allah's reve-
lations! Yes, you have my
leave.' So Gabriel entered
the *kisā* with us.

“Then he said to my Fa-
ther, ‘Allah has indeed re-
vealed to you, saying, *“In-
deed Allah desires to repel all
impurity from you, O People
of the Household, and purify
you with a thorough purifica-
tion.”*’

“Thereupon ^cAlī said to
my father, ‘O Apostle of
Allah, tell me what merit
does this session of ours
beneath the *kisā* have
with Allah.’

“Thereat the Prophet
(s) said, ‘By Him who has
sent me with the truth as
a prophet, and chosen me
for the apostleship, when-
ever this report about us
will be mentioned in a
gathering of the earth's
denizens wherein there is
a group of our followers
and friends, God's mercy
shall descend upon them,
and they will be sur-
rounded by angels, who
shall pray for their for-
giveness until they dis-
perse.’

“Thereat ^cAlī said, ‘By
the Lord of Ka^cbah, then

لِي أَنْ أَدْخَلَ مَعَكُمْ، فَهَلْ تَأْذُنُ لِي يَا
رَسُولَ اللَّهِ؟ فَقَالَ رَسُولُ اللَّهِ (ص):
وَعَلَيْكَ السَّلَامُ يَا أَمِينَ وَحَيَّ اللَّهُ،
نَعَمْ، قَدْ أَذِنْتُ لَكَ. فَدَخَلَ جَبْرَائِيلُ
مَعَنَا تَحْتَ الْكِسَاءِ،

فَقَالَ لِأَبِي: إِنَّ اللَّهَ قَدْ أَوْحَى
إِلَيْكُمْ يَقُول: إِنَّمَا يُرِيدُ اللَّهُ
لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ
الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا.

فَقَالَ: عَلِيٌّ (عَلَيْهِ السَّلَامُ) لِأَبِي: يَا
رَسُولَ اللَّهِ أَخْبِرْنِي، مَا لِحُلُوسِنَا هَذَا
تَحْتَ الْكِسَاءِ مِنَ الْفَضْلِ عِنْدَ اللَّهِ؟

فَقَالَ النَّبِيُّ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ):
وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا، وَاصْطَفَانِي
بِالرِّسَالَةِ نَجِيًّا، مَا ذُكِرَ خَبَرُنَا هَذَا
فِي مَحْفَلٍ مِنْ مَحَافِلِ أَهْلِ الْأَرْضِ
وَفِيهِ جَمْعٌ مِنْ شِيعَتِنَا وَمُحِبِّينَا إِلَّا
وَنَزَلَتْ عَلَيْهِمُ الرَّحْمَةُ، وَحَقَّتْ بِهِمْ
الْمَلَائِكَةُ، وَاسْتَعْفَرَتْ لَهُمْ إِلَى أَنْ
يَتَفَرَّقُوا.

فَقَالَ عَلِيٌّ: إِذَا وَاللَّهِ فُرْنَا وَفَارَزَ شِيعَتُنَا

shī'atunā, wa Rabbil Ka'bah.

Fa qāla abī Rasūlullāh, yā 'Alī, walladhī ba'athanī bil ḥaqqi nabiyā, waṣṭafānī bir risālati najiyā, mā dhukira khabarunā hādhā fī maḥfilin min maḥāfilī ahlil arḍi wa fīhi jam'ūn min shī'atinā wa muḥibbīnā wa fīhim mahmūmun illā wa farrajallāhu hammah, wa lā maghmūmun illā wa kashafallāhu ghammah, wa lā ṭālibu ḥājatin illā wa qaḍallāhu ḥājatah!

Fa qāla 'Alī: Idhan wallāhi fuznā wa su'idnā wa kadhālika shī'atunā fāzū wa su'idū fid duniyā wal ākhirati, wa Rabbil Ka'bah.

we and our followers have triumphed!

“My Father, the Apostle of Allah, further said, ‘O 'Alī, by Him who has sent me with the truth as a prophet, and chosen me for the apostleship, whenever this report about us will be mentioned in a gathering of the earth's denizens wherein there is a group of our followers and friends, if there be anyone among them troubled by worries, Allah shall remove his worry. And if there be anyone suffering from grief, Allah shall dispel his grief, and if there be any of them in need, Allah shall fulfil his need!’

“Thereat 'Alī said, ‘By the Lord of Ka'bah, we are triumphant and felicitous, and so too our followers are triumphant and felicitous in the world and Hereafter!’ ”

وَرَبِّ الْكَعْبَةِ.

فَقَالَ أَبِي رَسُولُ اللَّهِ (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ): يَا عَلِيُّ وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا، وَاصْطَفَانِي بِالرِّسَالَةِ نَجِيًّا، مَا ذُكِرَ خَبْرُنَا هَذَا فِي مَحْفَلٍ مِنْ مَحْفَلِ أَهْلِ الْأَرْضِ وَفِيهِ جَمْعٌ مِنْ شِيعَتِنَا وَمُحِبِّينَا وَفِيهِمْ مَهْمُومٌ إِلَّا وَفَرَّجَ اللَّهُ هَمَّهُ، وَلَا مَعْمُومٌ إِلَّا وَكَشَفَ اللَّهُ عَمَّهُ، وَلَا طَالِبٌ حَاجَةً إِلَّا وَقَضَى اللَّهُ حَاجَتَهُ.

فَقَالَ عَلِيُّ: إِذَا وَاللَّهِ فُزْنَا وَسُعِدْنَا، وَكَذَلِكَ شِيعَتُنَا فَازُوا وَسُعِدُوا فِي الدُّنْيَا وَالْآخِرَةِ وَرَبِّ الْكَعْبَةِ.

Ziyarat Warith

This *ziyārah* is mentioned in a report of Ṣafwān al-Jammāl cited by Shaykh Ṭūsī in the *Miṣbāḥ*.¹³⁰ Ṣafwān reports that he visited Imam Ja‘far al-Ṣādiq (‘a) to take his leave while departing for the *ziyārah* of Imam al-Ḥusayn (‘a) and asked him concerning the manner of its performance. The Imam said to him, “Fast for three days before your departure and take a bath on the third day. Then gather your family and say, *Allā·humma innī astawdi‘uka l yawma nafsī . . .*” (p. 253) Then the Imam taught him a supplication to be said on reaching the Euphrates.

He said, “Then take bath in the water of the Euphrates, for indeed my father recounted for me from his ancestors from the Apostle of Allah (ﷺ) that he said, ‘This son of mine, al-Ḥusayn, will be slain on the banks of the Euphrates. Whoever visits his tomb and bathes in the Euphrates will be relieved from sins to become as on the day his mother had borne him.’ While taking the bath say,

| | | |
|--|---|--|
| <p>Bis·mil·lāhi wa billāh. Allā·hummaj·‘alhu nūran wa tahūran wa ḥirzan wa shifā‘an min kulli dā’in, wa suqmin, wa āfatin wa ‘āhah! Allā·humma, ṭahhir bihī qalbī, washraḥ bihī ṣadri, wa sahhīl li bihī amrī.</p> | <p>In the Name of Allah, and by Allah! O Allah, make it a source of light, purity, safe- ty and healing from every malady, disease, blight and infirmity! O Allah, purify with it my heart, open with it my breast and make easy my task!</p> | <p>بِسْمِ اللَّهِ وَبِاللَّهِ. اللَّهُمَّ اجْعَلْهُ نُورًا وَظُهُورًا وَحِرْزًا وَشِفَاءً مِنْ كُلِّ دَاءٍ وَسُفْمٍ وَأَفَةٍ وَعَاهَةٍ. اللَّهُمَّ طَهِّرْ بِهِ قَلْبِي، وَاشْرَحْ بِهِ صَدْرِي، وَسَهِّلْ لِي بِهِ أَمْرِي.</p> |
|--|---|--|

“After the bath, put on two pieces of clean clothing and offer two *rak‘ahs* of prayer outside the bank. That is the place concerning which Allah, the Glorious and Exalted, has said,

وَفِي الْأَرْضِ قِطْعٌ مُتجاوِرَاتٌ وَجَنَاتٌ مِنْ أُغْنَابٍ وَزَرْعٌ وَنَخِيلٌ صِنَوَانٌ وَعَيْرٌ صِنَوَانٍ يُسْقَى بِمَاءٍ
وَاحِدٍ وَنُفُضِلَ بَعْضُهَا عَلَى بَعْضٍ فِي الْأُكُلِ إِنَّ فِي ذَلِكَ لآيَاتٍ لِقَوْمٍ يَعْقِلُونَ

In the earth are neighbouring terrains [of diverse kinds] and vineyards, farms, and date palms growing from the same root and from diverse roots, [all] irrigated by the same water, and We give some of them an advantage over others in flavour. (13:4)

¹³⁰ Ṭūsī’s *Miṣbāḥ*, 717, whence *Bihār*, xcvi, 197, b 17, h 32. *Bihār*, xcvi, 128, b 3, h 9 & *Mustadrak*, x, 402, b 86, h 12258/1 from Ka‘fami’s *Miṣbāḥ*.

“After the prayer, set out towards the tomb walking with calm dignity and shorten your steps, because for every step that you take, God, the Most High, will write for you the reward of a *hajj* and *‘umrah*. Approach the shrine with a humble heart and tearful eyes while continually saying *Allābu akbar* and *Lā ilāha illallāh*, praising God and invoking blessings on the Prophet (ﷺ) and on al-Ḥusayn in particular, and pronouncing anathema on his killers and condemning those who opened the door to the wrongs and injustices committed against the Prophet’s Family. Then stop on reaching the doors of the shrine, and say,

Allāhu akbaru kabīrā,
wal ḥamdu-lillāhi
kathīrā, wa
subḥā·nallāhi bukratan
wa aṣīlā. Al-ḥamdu
lillāhil·ladhī hadānā li
hādihā, wa
mā kunnā li nah·tadiya
law lā an hadā·nallāh!
Laqad jā’at rusulu
rabbinā bil ḥaqq.

May Allah be magnified greatly. May He be praised most often. May He be glorified every morning and evening! All praise belongs to Allah, who guided us to this. We would never have been guided had not Allah guided us. Our Lord’s apostles have indeed brought the truth.

اللَّهُ أَكْبَرُ كَبِيرًا، وَالْحَمْدُ لِلَّهِ
كَثِيرًا، وَسُبْحَانَ اللَّهِ بُكْرَةً وَ
أَصِيلًا، الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا
لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ
هَدَانَا اللَّهُ، لَقَدْ جَاءَتْ رُسُلٌ رَبِّنَا
بِالْحَقِّ.

“Then say,

Assalāmu ‘alayka yā
Rasū·lallāh. Assalāmu
‘alayka yā Nabī·yallāh.
Assalāmu ‘alayka yā
Khātīman Nabī·yīn.
Assalāmu ‘alayka yā
Sayyidal Mursalīn.
Assalāmu ‘alayka yā
ḥabī·ballāh.

Peace be to you, O Apostle of Allah! Peace be to you, O Prophet of Allah! Peace be to you, O seal of the Prophets! Peace be to you, O chief of the Apostles! Peace be to you, O beloved of Allah!

السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ،
السَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ، السَّلَامُ
عَلَيْكَ يَا خَاتَمَ النَّبِيِّينَ، السَّلَامُ
عَلَيْكَ يَا سَيِّدَ الْمُرْسَلِينَ، السَّلَامُ
عَلَيْكَ يَا حَبِيبَ اللَّهِ،

Assalāmu ‘alayka
yā Amīral Mu’minīn.
Assalāmu ‘alayka
yā sayyidal waṣī·yīn.
Assalāmu ‘alayka
yā qā’idal ḡhurri
muḥajjalīn.

Peace be to you, O Commander of the Faithful! Peace be to you, O chief of the Legatees! Peace be to you, O leader of the matchless!

السَّلَامُ عَلَيْكَ يَا أَمِيرَ الْمُؤْمِنِينَ،
السَّلَامُ عَلَيْكَ يَا سَيِّدَ الْوَصِيِّينَ،
السَّلَامُ عَلَيْكَ يَا قَائِدَ الْغُرَّةِ
الْمُحَجَّلِينَ،

Assalāmu ‘alayka
yabna Fāṭimata

Peace be to you, O son of Fāṭimah, mistress of

السَّلَامُ عَلَيْكَ يَا ابْنَ فَاطِمَةَ سَيِّدَةَ

sayyidati nisâ'il 'ālamīn.
Assalāmu 'alayka wa
'alal a'immati min
wuldik. Assalāmu
'alayka yā waṣī-ya
Amīril Mu'minīn.
Assalāmu 'alayka
ayyuḥaṣ ṣiddī-qush
shahīd.

Assalāmu 'alaykum
yā malâ'ikatal-lāhil
muqīmīna fi hādhal
maqāmish sharīf.
Assalāmu 'alaykum
yā malâ'ikata rabbil
muḥdiqīna bi qabrīl
Ḥusayni 'alayhis salām.
Assalāmu 'alaykum
minnī abadan mā
baqītu, wa baqiyal laylu
wan nahār.

“After this say,

Assalāmu 'alayka
yā Abā 'Abdillāh.
Assalāmu 'alayka yabna
Rasū-lillāh. Assalāmu
'alayka yabna Amīril
Mu'minīn! 'Abduka
wabnu 'abdika, wabnu
amatik, al-muqirru
bir riqq, wat tārīku lil
khalīfī 'alaykum, wal
muwālī li walī-yikum,
wal mu'ādī li
'adūwi-kum, qaṣada
ḥaramaka, wastajāra
bi mashhadik, wa
taqarraba ilayka bi
qaṣdik!

the world's womankind!
Peace be to you and to the
Imams of your descent!
Peace be to you, O legatee
of the Commander of the
Faithful! Peace be to you,
O truthful martyr!

Peace be to you, O an-
gels of Allah residing in
this venerable place! Peace
be to you, O angels of my
Lord who surround the
grave of al-Ḥusayn, may
peace be to him! Peace be
to you on my behalf as
long as I live and as long as
day and night endure!

Peace be to you, O Abū
'Abdillāh! Peace be to you,
O son of the Apostle of
Allah! Peace be to you, O
son of the Commander of
the Faithful! I, your serv-
ant, son of your servant
and handmaid, acknowl-
edge my servanthood,
having renounced any op-
position to you. A friend
of your friends and enemy
of your enemies, I have set
out to your shrine, seeking
shelter in your sanctuary
and nearness to you, by
making you the sole goal
of my journey!

نِسَاءِ الْعَالَمِينَ، السَّلَامُ عَلَيْكَ
وَعَلَى الْأَئِمَّةِ مِنْ وَوَلَدِكَ، السَّلَامُ
عَلَيْكَ يَا وَصِيَّ أَمِيرِ الْمُؤْمِنِينَ،
السَّلَامُ عَلَيْكَ أَيُّهَا الصِّدِّيقُ
الشَّهِيدُ،

السَّلَامُ عَلَيْكُمْ يَا مَلَائِكَةَ اللَّهِ
الْمُقِيمِينَ فِي هَذَا الْمَقَامِ الشَّرِيفِ،
السَّلَامُ عَلَيْكُمْ يَا مَلَائِكَةَ رَبِّي
الْمُحْدِقِينَ بِقَبْرِ الْحُسَيْنِ عَلَيْهِ
السَّلَامُ، السَّلَامُ عَلَيْكُمْ مِنِّي
أَبَدًا مَا بَقِيَتْ وَبَقِيَ اللَّيْلُ وَالنَّهَارُ.

السَّلَامُ عَلَيْكَ يَا أَبَا عَبْدِ اللَّهِ،
السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ
اللَّهِ، السَّلَامُ عَلَيْكَ يَا ابْنَ أَمِيرِ
الْمُؤْمِنِينَ، عَبْدُكَ وَابْنُ عَبْدِكَ وَ
ابْنُ أُمَّتِكَ، الْمُقَرَّبُ بِالرِّقِّ، وَالتَّارِكُ
لِلْخِلَافِ عَلَيْكُمْ، وَالمُوَالِي
لِوَالِيَّتِكُمْ، وَالمُعَادِي لِعَدُوَّتِكُمْ،
قَصَدَ حَرَمَكَ، وَاسْتَجَارَ
بِمَشْهَدِكَ، وَتَقَرَّبَ إِلَيْكَ بِقَصْدِكَ.

A adkhulu yā Rasū·lallāh? A adkhulu yā Nabī·yallāh? A adkhulu yā Amīral Mu'minīn? A adkhulu yā Sayyidal waṣī·yīn? A adkhulu yā Fāṭimatu sayyidata nisā'il 'ālamīn? A adkhulu yā mawlāya, yā Aba 'Abdillāh? A adkhulu yā mawlāya, yabna rasūlillāh?

May I enter, O Apostle of Allah? May I enter, O Prophet of Allah? May I enter, O Commander of the Faithful? May I enter, O chief of the Legatees? May I enter, O Fāṭimah, mistress of the world's womankind? May I enter, O my master, O Abū 'Abd Allāh? May I enter, O my master, O son of the Apostle of Allah?

أَدْخُلْ يَا رَسُولَ اللَّهِ؟ أَدْخُلْ
يَا نَبِيَّ اللَّهِ؟ أَدْخُلْ يَا أَمِيرَ
الْمُؤْمِنِينَ؟ أَدْخُلْ يَا سَيِّدَ
الْوَصِيِّينَ؟ أَدْخُلْ يَا فَاطِمَةَ
سَيِّدَةَ نِسَاءِ الْعَالَمِينَ؟ أَدْخُلْ يَا
مَوْلَايَ يَا أَبَا عَبْدِ اللَّهِ؟ أَدْخُلْ
يَا مَوْلَايَ يَا ابْنَ رَسُولِ اللَّهِ؟

“Then if your heart is moved and tears come to your eyes, it is a sign that you have the leave to enter. Then enter the shrine precincts and say,

Al·ḥamdu lillāhil wāḥidil aḥadil fardiṣ ṣamad, alladhī hadhānī li wilā·yatik, wa khaṣṣanī bi ziyāratik, wa sahhala li qaṣḍak.

All praise belongs to Allah, the Single, One, Singular and the All-embracing One, who guided me to your *wilāyah* and singled me out for your *ziyārah* and enabled me to set out toward you!

الْحَمْدُ لِلَّهِ الْوَاحِدِ الْأَحَدِ الْفَرْدِ
الصَّمَدِ، الَّذِي هَدَانِي لَوْلَايَتِكَ،
وَخَصَّنِي بِزِيَارَتِكَ، وَسَهَّلَ لِي
قَصْدَكَ.

“Then approach the door of the domed building housing the tomb, and standing at a place near the head of the tomb, say,

Assalāmu 'alayka yā wāriṭha Ādama ṣafwa·tillāh. Assalāmu 'alayka yā wāriṭha Nūḥin nabī·yillāh. Assalāmu 'alayka yā wāriṭha Ibrāhīma khalī·lillāh. Assalāmu 'alayka yā wāriṭha Mūsā kalī·millāh. Assalāmu 'alayka yā wāriṭha 'Īsā rūḥil·lāh.

Peace be to you, O heir of Adam, the chosen one of Allah! Peace be to you, O heir of Noah, the prophet of Allah! Peace be to you, O heir of Abraham, the dedicated friend of Allah! Peace be to you, O heir of Moses, Allah's interlocutor! Peace be to you, O heir of Jesus, spirit of Allah!

السَّلَامُ عَلَيْكَ يَا وَارِثَ آدَمَ
صَفْوَةِ اللَّهِ، السَّلَامُ عَلَيْكَ يَا
وَارِثَ نُوحِ نَبِيِّ اللَّهِ، السَّلَامُ
عَلَيْكَ يَا وَارِثَ إِبْرَاهِيمَ خَلِيلِ
اللَّهِ، السَّلَامُ عَلَيْكَ يَا وَارِثَ
مُوسَى كَلِيمِ اللَّهِ، السَّلَامُ عَلَيْكَ
يَا وَارِثَ عِيسَى رُوحِ اللَّهِ،

Assalāmu 'alayka yā

Peace be to you, O heir

السَّلَامُ عَلَيْكَ يَا وَارِثَ مُحَمَّدٍ

wāriṭha Muḥammadin ḥabī·billāh. Assalāmu ʿalayka yā wāriṭha Amīril Muʿminīna ʿalayhis salām. Assalāmu ʿalayka yabna Muḥamma·dinil Muṣṭafā. Assalāmu ʿalayka yabna ʿAlī·yiniil Murtaḍā.

Assalāmu ʿalayka yabna Fāṭimataz Zahrā. Assalāmu ʿalayka yabna Khadijatal Kubrā.

Assalāmu ʿalayka yā ṭhārallāhi wabna ṭhāriḥ, wal witrāl mawtūr!

Ashhadu annaka qad aqamtaṣ ṣalāh, wa ātaytaṣ zakāh, wa amarta bil maʿrūf, wa nahayta ʿanil munkar, wa aṭaʿ·tallāha wa rasūlahū ḥattā atākāl yaqīn.

Fa laʿanal·lāhu umma-tan qatalatka, wa laʿanal·lāhu ummatan ḡalamatka, wa laʿanallāhu umma-tan samiʿat bi dhālika, fa raḡdiyat bih!

Yā mawlāya, yā Abā ʿAbdillāh. Ashhadu annaka kunta nūran fil aṣṡābiṣh ṣhāmi-khah, wal arḡhāmil muṭahharah, lam tunajjiskal jāhili·yatu

of Muḥammad, the beloved of Allah. Peace be to you, O heir of ʿAlī, the Commander of the Faithful, peace be to him! Peace be to you, O son of Muḥammad al-Mustafā! Peace be to you, O son of ʿAlī al-Murtaḍā!

Peace be to you, O son of Fāṭimah Zahrā. Peace be to you, O son of Khadijat al-Kubra!

Peace be to you, O slain one whose avenger is Allah, son of him whose avenger is Allah, and retribution for whose unavenged blood is sought!

I testify that you maintained the prayer, paid the ṣakāt, bade what is right and forbade what is wrong, and obeyed Allah and His Apostle till the last breath.

So may Allah curse the lot who slew you, and may Allah curse the lot who oppressed you, and may Allah curse the lot who heard of it approvingly.

O my master! O Abū ʿAbdillāh! I testify that you were a light borne within the backs and breastbones of illustrious fathers and wombs of chaste mothers. The filth of the Age of pagan ignorance did not

حَبِيبِ اللَّهِ، السَّلَامُ عَلَيْكَ يَا وَارِثَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ، السَّلَامُ عَلَيْكَ يَا ابْنَ مُحَمَّدِ الْمُصْطَفَى، السَّلَامُ عَلَيْكَ يَا ابْنَ عَلِيِّ الْمُرْتَضَى،

السَّلَامُ عَلَيْكَ يَا ابْنَ فَاطِمَةَ الزَّهْرَاءِ، السَّلَامُ عَلَيْكَ يَا ابْنَ خَدِيجَةَ الْكُبْرَى،

السَّلَامُ عَلَيْكَ يَا ثَارَ اللَّهِ وَابْنَ ثَارِهِ، وَالْوِثْرَ الْمُؤْتَوْرَ،

أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ، وَآتَيْتَ الزَّكَاةَ، وَأَمَرْتَ بِالْمَعْرُوفِ، وَنَهَيْتَ عَنِ الْمُنْكَرِ، وَأَطَعْتَ اللَّهَ وَرَسُولَهُ حَتَّى أَتَاكَ الْيَقِينُ،

فَلَعَنَ اللَّهُ أُمَّةً قَتَلَتْكَ، وَلَعَنَ اللَّهُ أُمَّةً ظَلَمَتْكَ، وَلَعَنَ اللَّهُ أُمَّةً سَمِعَتْ بِذَلِكَ فَرَضِيَتْ بِهِ .

يَا مَوْلَايَ يَا أَبَا عَبْدِ اللَّهِ، أَشْهَدُ أَنَّكَ كُنْتَ نُورًا فِي الْأَصْلَابِ الشَّامِحَةِ، وَالْأَرْحَامِ الْمُطَهَّرَةِ، لَمْ تُنَجِّسْكَ الْجَاهِلِيَّةُ بِأَنْجَاسِهَا، وَ

bi anjāsihā, wa lam
tulbiska min mud-
lahim·māti thiyābīhā.

Wa ashhadu annaka
min da‘ā’imid dīni,
wa arkānil mu‘minīn.
Wa ashhadu annakal
imāmul barrut taqī·yur
raḍī·yuz zakī·yul hādīl
mahdī. Wa ashhadu
annal a‘immata min
wuldika kalimatut
taqwā, wa a‘lāmūl
hudā, wal ‘urwatul
wuthqā, wal ḥujjatu
‘alā ahlid dunyā.

Wa ushhidul·lāha
wa malā’ikatahū,
wa ambiyā’ahū
wa rusulahū annī
bikum mu‘min, wa
bi iyābi·kum mūqin,
bi sharāyi’i dīnī wa
khawātimi ‘amalī, wa
qalbī li qalbi·kum silm,
wa amrī li amrikum
muttabi‘.

Ṣalawā·tullāhi
‘alaykum, wa ‘alā
arwā·ḥikum, wa ‘alā
ajsādi·kum, wa ‘alā
ajsāmi·kum, wa ‘alā
shāhidi·kum, wa ‘alā
ghā’ibi·kum, wa ‘alā
zāhiri·kum wa ‘alā
bāṭini·kum.

“Then leaning over the *ḍarīb* embrace it and say,

Bi abī anta wa ummī,
yabna Rasū·lillāh! Bi
abī anta wa ummī, yā

touch you, nor its defile-
ments affected you.

I testify that you are one
of the pillars of God’s re-
ligion and the mainstays of
the faithful. I testify that you
are an Imam, pious, God-
wary, resigned to the will of
Allah, pure, rightly-guiding
and rightly-guided. I testi-
fy that the Imams of your
progeny are the paragons of
Godfearing, the standards
of guidance, the firm handle
of Allah and His testaments
to the people of the world.

I call on Allah, His angels,
His prophets and apostles to
be my witnesses that I have
faith in you and am certain
of your return, as attested
by the religious precepts I
follow and my last deeds.
My heart is at peace with
your heart and my conduct
in compliance with your in-
structions.

May Allah’s blessings be
upon you, on your souls,
your remains and your bod-
ies, on the visible realms of
your being and on those that
are unseen, on those which
are manifest and those
which are hidden.

لَمْ تُلْبِسْكَ مِنْ مُدْلَهَمَاتِ ثِيَابِهَا،

وَأَشْهَدُ أَنَّكَ مِنْ دَعَائِمِ الدِّينِ وَ

أَرْكَانِ الْمُؤْمِنِينَ، وَأَشْهَدُ أَنَّكَ

الْإِمَامَ الْبَرَّ التَّقِيَّ الرَّضِيَّ الرَّكِيَّ

الْهَادِيَ الْمَهْدِيَّ، وَأَشْهَدُ أَنَّ

الْأَيِّمَةَ مِنْ وُلْدِكَ كَلِمَةَ التَّقْوَى، وَ

أَعْلَامُ الْهُدَى، وَالْعُرْوَةَ الْوُثْقَى، وَ

الْحُجَّةَ عَلَى أَهْلِ الدُّنْيَا،

وَأَشْهَدُ اللَّهَ وَمَلَائِكَتَهُ وَ

أَنْبِيَاءَهُ وَرُسُلَهُ أَنِّي بِكُمْ مُؤْمِنٌ،

وَبِإِيَابِكُمْ مُوقِنٌ، بِشَرَائِعِ دِينِي،

وَخَوَاتِيمِ عَمَلِي، وَقَلْبِي لِقَلْبِكُمْ

سَلْمٌ، وَأَمْرِي لِأَمْرِكُمْ مُتَّبِعٌ،

صَلَوَاتُ اللَّهِ عَلَيْكُمْ، وَ عَلَى

أَرْوَاحِكُمْ، وَ عَلَى أَجْسَادِكُمْ،

وَ عَلَى أَجْسَامِكُمْ، وَ عَلَى

شَاهِدِكُمْ، وَ عَلَى غَائِبِكُمْ، وَ عَلَى

ظَاهِرِكُمْ، وَ عَلَى بَاطِنِكُمْ.

O son of Allah’s Apostle,
you are dearer to me than my
parents! O Abū ‘Abdillāh,

يَا أَبِي أَنْتَ وَ أُمِّي يَا ابْنَ رَسُولِ

اللَّهِ، يَا أَبِي أَنْتَ وَ أُمِّي يَا أَبَا عَبْدِ

Abā °Abdillāh! Laqad
°azumatir razīyah, wa
jallatil muşībatu bika
°alaynā wa °alā jamī°i
ahlis samāwāti wal ard.

Fa la°anal·lāhu
ummatan asrajat, wa
aljamat, wa tahayya°at
li qitālik!

Yā mawlāya, yā Abā
°Abdillāh! Qaşadtu
haramaka, wa ataytu ilā
mashhadik, as°a·lullāha
bish sha°nil·ladhī
laka °indah, wa bil
maḥal·lilladhī laka
ladayh, an yuşalliya °alā
Muḥammadi°w wa āli
Muḥammad, wa a°y
yaj°alanī ma°a·kum fid
dunyā wal ākhirah!

you are dearer to me than
my father and mother! Your
martyrdom was a great loss
and calamity that befell us
and all the denizens of the
heavens and the earth!

May Allah curse those
who saddled their horses,
bridled their mounts and
prepared to fight you!

O my master, O Abū
°Abdillāh! I have set out to
your shrine and come to
your sanctuary to beseech
Allah by your station and
standing with Him, to bless
Muḥammad and the Fam-
ily of Muḥammad, and to
admit me into your fold in
this world and in the Here-
after!

اللّٰهٖ، لَقَدْ عَظَمَتِ الرَّزِيَّةُ، وَجَلَّتِ
الْمُصِيبَةُ بِكَ عَلَيْنَا وَعَلَى جَمِيعِ
أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ،

فَلَعَنَ اللَّهُ أُمَّةً أَسْرَجَتْ وَالْجَمَتْ
وَتَهَيَّأَتْ لِقِتَالِكَ،

يَا مَوْلَايَ يَا أَبَا عَبْدِ اللَّهِ، قَصَدْتُ
حَرَمَكَ، وَآتَيْتُ إِلَى مَشْهَدِكَ،
أَسْأَلُ اللَّهَ بِالشَّانِ الَّذِي لَكَ عِنْدَهُ،
وَبِالْمَحَلِّ الَّذِي لَكَ لَدَيْهِ، أَنْ يُصَلِّيَ
عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، وَأَنْ يُجْعَلَنِي
مَعَكُمْ فِي الدُّنْيَا وَالْآخِرَةِ.

“Then stand up and offer a two-*rak°ab* prayer at the head of the tomb, reciting
any *sūrah* you like in these two *rak°abs*. After the prayer, say,

Allā·humma, innī
şallaytu wa raka°tu wa
sajadtu laka, waḥdaka
lā sharika lak, li annaş
şalāta war rukū°a was
sujūda lā yakūnu illā
lak, li annaka antal·lāhu
lā ilāha illā ant!

Allāhumma, şalli
°alā Muḥammadi°w
wa āli Muḥammad.
Wa abligh·hum °anni
af°dalas salāmi wat
taḥīyah, wardud °alayya
minhumus salām.

O Allah, I have prayed,
bowed, and prostrated to
you—You are One and
have no partner—for it is
not permissible to pray,
bow and prostrate before
anyone except You, for in-
deed You are Allah, there is
no god other than you!

O Allah, bless Muḥam-
mad and the Family of
Muḥammad and convey to
them the best of my greet-
ings and *salāms* and return
to me their *salām*.

اللّٰهُمَّ إِنِّي صَلَّيْتُ وَرَكَعْتُ وَ
سَجَدْتُ لَكَ، وَحَدَكَ لَا شَرِيكَ
لَكَ، لِأَنَّ الصَّلَاةَ وَالرُّكُوعَ وَ
السُّجُودَ لَا يَكُونُ إِلَّا لَكَ، لِأَنَّكَ
أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ.

اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ،
وَ أَبْلِغْهُمْ عَنِّي أَفْضَلَ السَّلَامِ
وَ التَّحِيَّةِ، وَ ارْجُدْ عَلَيَّ مِنْهُمْ
السَّلَامَ.

Allā·humma, wa
hātānir rak‘atāni
hadī·yatun minnī ilā
mawlāyal Ḥusay·nibni
‘Alī, ‘alayhimas salām!
Allā·humma, ṣalli ‘alā
Muḥammadiⁿw wa
‘alayhi, wa taqabbal
minnī wa’jurnī ‘alā
dhālika bi afḍali amali
wa rajā’ī fika wa fī
walī·yika, yā walī·yal
mu’minīn!

O Allah, these two *rak‘abs*
are a gift from me to my mas-
ter al-Ḥusayn ibn ‘Alī, may
peace be to them! O Allah,
bless Muḥammad and bless
him, and accept it from me
and reward me for it accord-
ing to the best of my hope
and expectations from You
and Your *walī*, O Guardian
of the faithful!

اللَّهُمَّ وَهَاتَانِ الرَّكْعَتَانِ هَدِيَّةً
مِيَّيَ إِلَى مَوْلَايَ الْحُسَيْنِ بْنِ عَلِيٍّ
عَلَيْهِمَا السَّلَامُ، اللَّهُمَّ صَلِّ عَلَى
مُحَمَّدٍ وَعَلَيْهِ، وَتَقَبَّلْ مِنِّي وَ
أَجْرُنِي عَلَى ذَلِكَ بِأَفْضَلِ أَمَلِي وَ
رَجَائِي فِيكَ وَفِي وَلِيِّكَ يَا وَلِيَّ
الْمُؤْمِنِينَ.

“Then move to the feet of the tomb, and standing at the head of the grave of ‘Alī
ibn al-Ḥusayn (*‘a*), say,

Assalāmu ‘alayka
yabna Rasū·lillāh.
Assalāmu ‘alayka yabna
Nabi·yillāh. Assalāmu
‘alayka yabna Amīril
Mmu’minīn. Assalāmu
‘alayka yabnal
Ḥusaynish shahīd.

Peace be to you, O son of
the Apostle of Allah! Peace
be to you, O son of the
Prophet of Allah! Peace be
to you, O son of the Com-
mander of the Faithful!
Peace be to you, O son of
al-Ḥusayn, the martyr!

السَّلَامُ عَلَيْكَ يَا ابْنَ رَسُولِ
اللَّهِ، السَّلَامُ عَلَيْكَ يَا ابْنَ نَبِيِّ
اللَّهِ، السَّلَامُ عَلَيْكَ يَا ابْنَ أَمِيرِ
الْمُؤْمِنِينَ، السَّلَامُ عَلَيْكَ يَا ابْنَ
الْحُسَيْنِ الشَّهِيدِ،

Assalāmu ‘alayka
ayyuhash shahīd. As-
salāmu ‘alayka ayyuhul
mazlūmu wabnūl
mazlūm. La‘anallāhu
ummatan qatalatka, wa
la‘a·nallāhu ummatan
zalamatka, wa la‘a·nal-
lāhu ummatan sami‘at
bi dhālika fa raḍiyat bih.

Peace be to you, O mar-
tyr! Peace be to you, O ag-
grieved one, son of the ag-
grieved Imam! May Allah
curse those who slew you!
May Allah curse those who
aggrieved you! May Allah
curse those who heard about
it approvingly!

السَّلَامُ عَلَيْكَ أَيُّهَا الشَّهِيدُ،
السَّلَامُ عَلَيْكَ أَيُّهَا الْمَظْلُومُ
وَابْنِ الْمَظْلُومِ، لَعَنَ اللَّهُ أُمَّةً
قَتَلَتْكَ، وَلَعَنَ اللَّهُ أُمَّةً ظَلَمَتْكَ،
وَلَعَنَ اللَّهُ أُمَّةً سَمِعَتْ بِذَلِكَ
فَرَضِيَتْ بِهِ.

Then leaning on the grave, embrace it and say,

Assalāmu ‘alayka
yā walī·yallāhi wabna
walī·yih! Laqad

Peace be to you, O *walī* of
Allah and son of His *walī*!
It was a great loss and a tre-

السَّلَامُ عَلَيْكَ يَا وَليَّ اللَّهِ وَابْنَ
وَلِيِّهِ، لَقَدْ عَظُمَتِ الْمُصِيبَةُ، وَ

‘aẓumatil muṣībah, wa jallatir razīyatu bika ‘alaynā wa ‘alā jamī’il muslimīn. Fa la‘anallāhu ummatan qatalatka, wa abra’u ilal·lāhi wa ilayka minhum.

mendous calamity that be-
fell us and all Muslims be-
cause of your martyrdom!
May Allah curse those who
slew you, and I repudiate
them before Allah and be-
fore you!

جَلَّتِ الرَّزِيَّةُ بِكَ عَلَيْنَا وَعَلَى جَمِيعِ
الْمُسْلِمِينَ، فَلَعَنَ اللَّهُ أُمَّةً قَتَلَتْكَ،
وَ أَبْرَأُ إِلَى اللَّهِ وَإِلَيْكَ مِنْهُمْ.

“Then proceed towards the door of exit at the feet of the grave of ‘Alī ibn al Ḥusayn (‘a) and turning towards the tomb of the other martyrs say,

Assalāmu ‘alaykum yâ awliyâ Allāhi wa aḥibbâ’ah. Assalāmu ‘alaykum yâ aṣfiyâ Allāhi wa awiddâ’ah. Assalāmu ‘alaykum yâ anṣāra dīnil·lāh.

Peace be to you, O friends of Allah and His dear ones! Peace be to you, O chosen ones of Allah and His lovers! Peace be to you, O helpers of the religion of Allah!

السَّلَامُ عَلَيْكُمْ يَا أَوْلِيَاءَ اللَّهِ
وَ أَحِبَّاءَهُ، السَّلَامُ عَلَيْكُمْ يَا
أَصْفِيَاءَ اللَّهِ وَ أَوْلِيَاءَهُ، السَّلَامُ
عَلَيْكُمْ يَا أَنْصَارَ دِينِ اللَّهِ،

Assalāmu ‘alaykum yâ anṣāra Rasū·lillāh. Assalāmu ‘alaykum yâ anṣāra Amīril Mmu’minīn. Assalāmu ‘alaykum yâ anṣāra Fāṭimata sayyidati nisā’il ‘ālamīn. Assalāmu ‘alaykum yâ anṣāra Abī Muḥammadi·nil Ḥasa·nibni ‘Alī·yinil walī·yin nāṣiḥ. Assalāmu ‘alaykum yâ anṣāra Abī ‘Abdillāh! Bī abī antum wa ummī! Ṭibtum, wa ṭābatil arḍul·latī fiḥā dufintum, wa fuztum fawzan ‘aẓīmā, fa yā laytanī kuntu ma‘akum fa afūza ma‘akum!

Peace be to you, O help-
ers of the Apostle of Al-
lah! Peace be to you, O
helpers of the Commander
of the Faithful! Peace be to
you, O helpers of Fāṭimah,
mistress of the world’s
womankind! Peace be to
you, O helpers of Abū
Muḥammad al-Ḥasan ibn
‘Alī, the *walī* and well-wish-
er of the *ummah*! Peace be
to you, O helpers of Abū
‘Abdillāh! You are dearer
to me than my father and
mother! Blessed are you
and blessed is the land
where you are buried. You
attained a great triumph,
and how much I wish I
had been with you and tri-
umphed along with you!

السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ رَسُولِ
اللَّهِ، السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ
أَمِيرِ الْمُؤْمِنِينَ، السَّلَامُ عَلَيْكُمْ يَا
أَنْصَارَ فَاطِمَةَ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ،
السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ أَبِي
مُحَمَّدِ الْحَسَنِ بْنِ عَلِيٍّ الْوَلِيِّ النَّاصِحِ،
السَّلَامُ عَلَيْكُمْ يَا أَنْصَارَ أَبِي عَبْدِ
اللَّهِ، يَا أَبِي أَنْتُمْ وَأُمِّي، طِبْتُمْ وَ
طَابَتِ الْأَرْضُ الَّتِي فِيهَا دُفِنْتُمْ، وَ
فُزْتُمْ فَوْزًا عَظِيمًا، فَيَا لَيْتَنِي كُنْتُ
مَعَكُمْ فَأَفُوزَ مَعَكُمْ .

“Then come back to the head of al-Ḥusayn’s grave and supplicate as much as

you can, for yourself and your family, children and brethren, for no supplication or petition is refused in his shrine.”

This *ziyārah* is known as “Ziyārat Wārith” and its source is Shaykh Ṭūsī’s book *Miṣbāḥ al-Mubajjid*, a work considered most reliable by the scholars. I have cited this *ziyārah* directly from that noble work and its last words are *Fa yā laytanī kuntu ma‘akum fa afūza ma‘akum*.

Please recite Surah e Fateha for the following Marhoomeen:

- Ulema Rabbanees
- Shohada-e-Milat-e-Jafariya
- Mir Ghulam Abid S/o. Syed Mehdi Zamin Hussain
- Zehra Begum D/o. Mohammad Ali Baig
- Waqar Hassan S/o. Ali Hussain
- Syed Nurul Hasan Jafri S/o. Syed Mohammad Hasan Jafri
- Syed Abbas Akbar S/o. Syed Mustafa Akbar
- Mir Jaffer Ally Razvi S/o. Mir Hassan Ally Razvi
- Khanum Sultan D/o. Asadullah Kirmani
- Mir Muhammad Ali Khan Naqvi S/o. Asadullah Khan Naqvi
- Khanum Rubab D/o. Asadullah Kirmani
- Mir Ashfaq Ali Khan S/o. Mir Ahmed Ali Khan
- Humayun Ali Baig S/o. Durdana Begum
- Basheerunnisa Begum D/o. Agha Shaikh Yawar Ali
- Shujaath Ali Saeed S/o. Syed Yousuf Ali
- Syed Mohammad Askari Baqueri S/o. Syed Agha Meer
- Dr. Zakia Askari D/o. Syed Mehdi Ali
- Syed Tahzibul Hasnain Rizvi S/o. Syed Riaz Haider Rizvi
- Syed Ziaul Hasnain Rizvi S/o. Riaz Haider Rizvi
- Syed Iqbal Mehdi Kazmi S/o. Syed Wasi Iman Kazmi
- Abbas Kermani S/o. Abid Kermani
- Mohammad Baqir Kermani S/o Agha Mohammad Kermani
- Khatija Khanum Kermani D/o. Mirza Mohammad Ali
- Agha Mohammad Jafar Lari S/o. Agha Mohammad Ali Lari
- Al Haj Mehdi Ali Mirza S/o. Mirza Umra Bahadour
- Zaibunnisa Begum D/o. Mirza Jung Bahadour
- Syed Ahmed Hosain Rizvi S/o. Syed Mumta Hosain Rizvi
- Umme Farwa Begum D/o. Syed Lateef Hosain Rizvi
- Attarruduala Unseruddin Haider S/o. Ziaddaula Waheedudin Haider
- Sajida Haider Begum D/o. Haider Husain
- Syeda Riffatul Hasnain Rizvi D/o. Syed Nasir Abbas Rizvi
- Syed Mohammad Taqi S/o. Syed Karam Ali

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