



Jawaher ul Hikmah

JEWELS OF WISDOM

A STUDENT'S COMPANION
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STUDYING

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JAWAHER UL HIKMAH

Jewels Of Wisdom

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REQUEST FOR SURA-E-FATEHA

Readers are requested to recite Sura-E-Fateha for the ithale sawaab of the following marhumeens:

Marhum Mohamed Gulamali Jessa and family members.
Marhum Mohamedali Gulamhusein (K.G.) and family members.
Mahumens of Dattoo Family
Marhumeens of Jaffer Fazel Family
Marhuma Zainab Hussein Dharamsi
Marhum Hanif Jaffer Hussein Dharamsi
Marhum Syed Ali Naqi Shah
Marhuma Syeda Fateh Begum
Marhum Syed Hassan Shah
Marhum Syed Hussain Shah
Marhuma Syeda Mukthar Begum
Marhum Syed Zakir Hussain Shah
Marhuma Shirinbai Hudda
Marhum Masoomali Gulamali Ladha
Marhum Agharali Ukka
Marhuma Zainabbai Mulji
Marhuma Sugrabai Hudda
Marhum Akbarali Tarbhai
Late Ahmed Razahusein Karim
Marhum Mohamed Husein Haji Ismail
Marhum Sayed Akhtar Iqbal Jafferi
Late Merziyabai Razahusein Karim (D/O Abdalla Jaffer)
Late Nargisbai Amirali Moloo
Marhum Haaji Roshanali Fazal Manji
Marhum Abdulhussein Nasser Virji
Marhuma Shirin bai Anwer Waljee
Marhuma Amina bai Hussein Velji
Marhum Syed Hassan Jawad
Marhuma Zumarrad Ijaz
Marhum Abdul-Nabi Bahman

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IMPORTANT ISLAMIC DATES

Muharram

- 10 – Martydom Imam Hussein (AS)
- 25 – Martydom Imam Zainul Abedeen (AS)

Safar

- 07 – Martydom Imam Hassan (AS)
- 20 – Arbaeen Imam Hussein (AS)
- 28 – Martydom Holy Prophet (PBUH)
- 29 – Martydom Imam Ali Ridha (AS)

Rabiul Awwal

- 04 – Martydom Masoom-e-Qum (AS)
- 08 – Martydom Imam Hassan Al-Askari (AS)
- 09 – Eid-e-Zehra
- 17 – Birthday Holy Prophet (PBUH) & Imam Ja'far As-Sadiq (AS)

Rabiul Akhar

- 10 – Birthday Imam Hassan Al-Askari (AS)

Jamadiul Akhar

- 03 – Martydom Bibi Fatemah (AS)
- 20 – Birthday Bibi Fatemah (AS)

Rajab

- 01 – Birthday Imam Muhammad Baqir (AS)
- 03 – Martydom Imam Ali-un-Naqi (AS)
- 07 – Imam Musa Al-Kadhim (AS) Day
- 10 – Birthday Imam Muhammad Taqi (AS)
- 13 – Birthday Imam Ali (AS)
- 15 – Martydom Bibi Zainab (AS)
- 25 – Martydom Imam Musa Al-Kadhim
- 26 – Martydom Hazrat Abu Talib (AS)
- 27 – Me'raj and Be'sat

Shabaan

- 03 – Birthday Imam Hussein (AS)
- 04 – Birthday Hazrat Abbas (AS)
- 05 – Birthday Imam Zainul Abedeen (AS)
- 15 – Birthday Imam Mohammed Mehdi (AS) & Shabe Baraat

Ramadhhaan

- 10 – Martydom Bibi Khadija (AS)
- 15 – Birthday Imam Hassam (AS)
- 19 – Laylatul Qadr
- 21 – Martydom Imam Ali (AS) & Laylatul Qadr
- 23 – Laylatul Qadr

Shawaal

- 01 – Eid-ul-Fitr
- 08 – Yaume Gham
- 25 – Martydom Imam Ja'far As-Sadiq

Dhilqaad

- 11 – Birthday Imam Ali Ridha (AS)
- 25 – Dhahwul Ardh
- 29 – Martydom Imam Muhammad Taqi (AS)

Dhilhajj

- 07 – Martydom Imam Muhammad Baqir (AS)
- 09 – Martydom Hazrat Muslim bin Aqeel (AS) & Yaumul Arafah
- 10 – Eid-ul-Hajj
- 15 - Birthday Imam Ali-un-Naqi (AS)
- 18 - Eid-ul-Ghadeer
- 22 – Martydom sons of Muslim bin Aqeel (AS)
- 24 – Eid-e-Mubahila

HADEETHUL-KISAA

The Event OfThe Cloak

As narrated in 'Awalim Al 'Oloom by Sheikh Abdulla bin Noor Al-Bahrani with a sahih sanad from Jaber bin Abdulla Al-Ansari

In the name of Allah, the All-Merciful, the All-Compassionate

Fatimatuz-Zahra, the daughter of the Prophet, peace be on them, is to have thus related (an event) :

My father, the Prophet of Allah, came to my house one day and said to me:

" Peace be on you, Fatimah "

I replied : " And upon you be peace "

Then he said : " I feel weakness in my body "

I said : " May Allah protect you from weakness, father "

He said : " Fatimah, please bring the Yemeni cloak and cover me with it "

So, I brought the Yemeni cloak and covered him with it.

Then, I looked at him and saw that his face was shining like a full moon with its glory and splendor

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَنْ فَاطِمَةَ الزَّهْرَاءِ عَلَيْهَا السَّلَامُ بِنْتُ رَسُولِ اللَّهِ أَنَّهَا قَالَتْ:

دَخَلَ عَلَيَّ أَبِي رَسُولُ اللَّهِ فِي بَعْضِ الْأَيَّامِ فَقَالَ:

السَّلَامُ عَلَيْكَ يَا فَاطِمَةُ

فَقُلْتُ: عَلَيْكَ السَّلَامُ

قَالَ: إِنِّي أَجِدُ فِي بَدَنِي ضَعْفًا

فَقُلْتُ لَهُ: أَعِيذُكَ بِاللَّهِ يَا أَبَتَاهُ مِنَ الضَّعْفِ

فَقَالَ: يَا فَاطِمَةُ ائْتِينِي بِالْكِسَاءِ الْيَمَانِيِّ فَغَطِّينِي بِهِ

فَأَتَيْتُهُ بِالْكِسَاءِ الْيَمَانِيِّ فَغَطَّيْتُهُ بِهِ

وَصَرْتُ أَنْظُرُ إِلَيْهِ وَإِذَا وَجْهُهُ يَتَلَأَلُ كَأَنَّهُ الْبَدْرُ فِي لَيْلَةٍ تَمَامِهِ
وَكَمَالِهِ

After a while, my son Hasan came in

and said : " Peace be on you, mother "

I replied : " And upon you be peace, O light of my eyes, and the delight of my heart "

He then said : " Mother! I smell a fragrance so sweet and so pure as that of my grandfather, the Prophet of Allah "

I replied : " Yes. Your grandfather is lying underneath the cloak "

Hasan went near the cloak and said : " Peace be on you, my grandfather, the Prophet of Allah; May I enter the cloak with you? "

He replied : " And upon you be peace, my son and the master of my fountain (Kauthar), you are given the permission to enter"

So, Hasan entered the cloak with him

After a while, my Husain came in and said : " Peace be on you, mother "

فَمَا كَانَتْ إِلَّا سَاعَةً وَإِذَا بَوْلَدِي الْحَسَنَ عَلَيْهِ السَّلَامُ قَدْ أَقْبَلَ

وَقَالَ: السَّلَامُ عَلَيْكَ يَا أُمَّاهُ

قُلْتُ: وَعَلَيْكَ السَّلَامُ يَا قُرَّةَ عَيْنِي وَثَمَرَةَ فُؤَادِي

فَقَالَ: يَا أُمَّاهُ إِنِّي أَشْمُ عِنْدَكَ رَائِحَةً طَيِّبَةً كَأَنَّهَا رَائِحَةُ جَدِّي
رَسُولِ اللَّهِ

فَقُلْتُ: نَعَمْ إِنَّ جَدَّكَ تَحْتَ الْكِسَاءِ

فَأَقْبَلَ الْحَسَنُ نَحْوَ الْكِسَاءِ وَقَالَ: السَّلَامُ عَلَيْكَ يَا جَدَّاهُ يَا رَسُولَ
اللَّهِ

أَتَأْذَنُ لِي أَنْ أَدْخُلَ مَعَكَ تَحْتَ الْكِسَاءِ

فَقَالَ: وَعَلَيْكَ السَّلَامُ يَا وَلَدِي وَيَا صَاحِبَ حَوْضِي قَدْ أَذْنْتُ لَكَ

فَدَخَلَ مَعَهُ تَحْتَ الْكِسَاءِ

فَمَا كَانَتْ إِلَّا سَاعَةً وَإِذَا بَوْلَدِي الْحُسَيْنِ قَدْ أَقْبَلَ وَقَالَ: السَّلَامُ
عَلَيْكَ يَا أُمَّاهُ.

I replied : " And upon you be peace, O light of my eyes, and the delight of my heart "

He then said : " Mother! I smell a sweet fragrance like that of my grandfather, the Prophet of Allah "

I replied : " Yes. Your grandfather and your brother are lying underneath the cloak "

Husain stepped towards the cloak

and said : " Peace be on you, my grandfather, the Chosen of Allah; May I enter the cloak with you? "

He replied : " And upon you be peace, my son and intercessor of my followers, you are given the permission to enter "

So, Husain entered the cloak with them.

After a while, Abul Hasan, Ali bin Abi Talib came in

and said : " Peace be on you, O daughter of the Prophet of Allah "

I replied : " And upon you be peace, O father of Hasan, and the Commander of the faithful "

فَقُلْتُ: وَعَلَيْكَ السَّلَامُ يَا وَلَدِي وَيَا قُرَّةَ عَيْنِي وَثَمَرَةَ فُؤَادِي .

فَقَالَ لِي: يَا أُمَّاهُ إِنِّي أَشْمُ عِنْدَكَ رَائِحَةً طَيِّبَةً كَأَنَّهَا رَائِحَةُ جَدِّي
رَسُولِ اللَّهِ

فَقُلْتُ: نَعَمْ إِنَّ جَدَّكَ وَأَخَاكَ تَحْتَ الْكِسَاءِ .

فَدَنَا الْحُسَيْنُ نَحْوَ الْكِسَاءِ

وَقَالَ: السَّلَامُ عَلَيْكَ يَا جَدَّاهُ السَّلَامُ عَلَيْكَ يَا مَنْ اخْتَارَهُ اللَّهُ
أَتَأْذَنُ لِي أَنْ أَكُونَ مَعَكُمْ تَحْتَ الْكِسَاءِ

فَقَالَ: وَعَلَيْكَ السَّلَامُ يَا وَلَدِي وَيَا شَافِعَ أُمَّتِي قَدْ أَذِنْتُ لَكَ .

فَدَخَلَ مَعَهُمَا تَحْتَ الْكِسَاءِ

فَأَقْبَلَ عِنْدَ ذَلِكَ أَبُو الْحَسَنِ عَلِيُّ بْنُ أَبِي طَالِبٍ

وَقَالَ: السَّلَامُ عَلَيْكَ يَا بِنْتَ رَسُولِ اللَّهِ .

فَقُلْتُ: وَعَلَيْكَ السَّلَامُ يَا أَبَا الْحَسَنِ وَيَا أَمِيرَ الْمُؤْمِنِينَ .

He then said : " Fatimah! I smell a sweet fragrance like that of my brother and my cousin, the Prophet of Allah "

I replied: "Yes. He is underneath the cloak with your two sons"

So, Ali went near the cloak

and said : " Peace be on you, Prophet of Allah; May I enter the cloak with you? "

He replied : " And upon you be peace, my brother, my legatee, my successor, and my standard bearer, you are given the permission to enter "

So, Ali entered the cloak with them.

Then I stepped forward

and said : " Peace be on you, my father, O Prophet of Allah; May I enter the cloak with you? "

He replied : " And upon you be peace, my daughter, O part of my self; you are given the permission to enter "

فَقَالَ: يَا فَاطِمَةُ إِنِّي أَشَمُّ عِنْدَكَ رَائِحَةً طَيِّبَةً كَأَنَّهَا رَائِحَةُ أَخِي
وَابْنِ عَمِّي رَسُولِ اللَّهِ

فَقُلْتُ: نَعَمْ هَا هُوَ مَعَ وَلَدَيْكَ تَحْتَ الْكِسَاءِ

فَأَقْبَلَ عَلَيَّ نَحْوَ الْكِسَاءِ

وَقَالَ: السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ أَتَأْذَنُ لِي أَنْ أَكُونَ مَعَكُمْ تَحْتَ
الْكِسَاءِ

قَالَ لَهُ: وَعَلَيْكَ السَّلَامُ يَا أَخِي وَيَا وَصِيِّي وَخَلِيفَتِي وَصَاحِبَ
لِوَأْيِي

قَدْ أَذْنْتُ لَكَ

فَدَخَلَ عَلَيَّ تَحْتَ الْكِسَاءِ

ثُمَّ أَتَيْتُ نَحْوَ الْكِسَاءِ

وَقُلْتُ: السَّلَامُ عَلَيْكَ يَا أَبْتَاهُ يَا رَسُولَ اللَّهِ أَتَأْذَنُ لِي أَنْ أَكُونَ
مَعَكُمْ

تَحْتَ الْكِسَاءِ

قَالَ: وَعَلَيْكَ السَّلَامُ يَا بِنْتِي وَيَا بَضْعَتِي قَدْ أَذْنْتُ لَكَ

So, I entered the cloak with them.

When all of us had gathered together underneath the cloak, my father, the Prophet of Allah, held the two ends of the cloak and raised his right hand towards the heavens and prayed :

"O Allah, these are the people of my Household (Ahlul-Bayt). They are my confidants and my supporters.

Their flesh is my flesh and their blood is my blood.

Whoever hurts them, hurts me too.

Whoever displeases them, displeases me too.

I am at war with those who are at war with them.

I am at peace with those who are at peace with them.

I am the enemy of their enemies

and I am the friend of their friends.

فَدَخَلْتُ تَحْتَ الْكِسَاءِ

فَلَمَّا اكْتَمَلْنَا جَمِيعاً تَحْتَ الْكِسَاءِ أَخَذَ أَبِي رَسُولُ اللَّهِ بِطَرْفِي
الْكِسَاءِ وَأَوْمَأَ بِيَدِهِ الْيُمْنَى إِلَى السَّمَاءِ وَقَالَ:

اللَّهُمَّ إِنَّ هَؤُلَاءِ أَهْلُ بَيْتِي وَخَاصَّتِي وَحَامَّتِي

لَحْمُهُمْ لَحْمِي وَدَمُهُمْ دَمِي

يُؤْلِمُنِي مَا يُؤْلِمُهُمْ

وَيُحْزِنُنِي مَا يُحْزِنُهُمْ

أَنَا حَرْبٌ لِمَنْ حَارَبَهُمْ

وَسَلِيمٌ لِمَنْ سَالَمَهُمْ

وَعَدُوٌّ لِمَنْ عَادَاهُمْ

وَمُحِبٌّ لِمَنْ أَحَبَّهُمْ

They are from me and I am from them.

O Allah! Bestow Your Blessings, Benevolence, Forgiveness and Your pleasure upon me and upon them. And remove impurity from them and keep them thoroughly pure "

Then the Lord, Almighty Allah said :

" O My angels! O Residents of My Heavens,

verily, I have not created the erected Sky, the stretched earth, the illuminated moon, the bright sun, the rotating planets, the flowing seas and the sailing ships,

but for the love of these Five lying underneath the cloak "

Gabriel, the trusted angel, asked : " Who are under the cloak?"

The Almighty answered :

" They are the Household of the Prophet and the assets of Prophethood.

They are : Fatimah, her father, her husband and her two sons"

إِنَّهُمْ مِنِّي وَأَنَا مِنْهُمْ

فَاجْعَلْ صَلَوَاتِكَ وَبَرَكَاتِكَ وَرَحْمَتَكَ وَغُفْرَانِكَ وَرِضْوَانَكَ عَلَيَّ
وَعَلَيْهِمْ
وَأَذْهَبْ عَنْهُمْ الرَّجْسَ وَطَهِّرْهُمْ تَطْهِيراً
فَقَالَ اللَّهُ عَزَّ وَجَلَّ :

يَا مَلَائِكَتِي وَيَا سُكَّانَ سَمَاوَاتِي

إِنِّي مَا خَلَقْتُ سَمَاءً مَبْنِيَّةً وَلَا أَرْضاً مَدْحِيَّةً وَلَا قَمَراً مُنِيراً وَلَا
شَمْساً مُضِيَّةً وَلَا فَلَكَاً يَدُورُ وَلَا بَحْراً يَجْرِي وَلَا فَلَكَاً يَسْرِي

إِلَّا فِي مَحَبَّةٍ هَؤُلَاءِ الْخَمْسَةِ الَّذِينَ هُمْ تَحْتَ الْكِسَاءِ

فَقَالَ الْأَمِينُ جِبْرَائِيلُ: يَا رَبِّ وَمَنْ تَحْتَ الْكِسَاءِ

فَقَالَ عَزَّ وَجَلَّ:

هُمُ أَهْلُ بَيْتِ النَّبُوَّةِ وَمَعْدِنُ الرِّسَالَةِ

هُمُ فَاطِمَةُ وَأَبُوهَا وَبَعْلُهَا وَبَنُوهَا .

Gabriel said : " O Lord, May I fly to earth to be the sixth of them? "

Allah replied : " Yes. You are given the permission "

Gabriel, the trusted, landed near them

and said : " Peace be on you, O Prophet of Allah. The All-Highest conveys His peace on you and His greetings

and says: " By My Honor and Glory, O My angels! O Residents of My Heavens, verily, I have not created the erected Sky, the stretched earth, the illuminated moon, the bright sun, the rotating planets, the flowing seas and the sailing ships, but for your sake and love "

and Allah has given me permission to enter the cloak with you. May I join you, O Prophet of Allah?
"

The Prophet replied : " And peace be on you, O trusted bearer of Allah's Revelations! you are granted the permission"

So, Gabriel entered the cloak with us

and said to my father : Allah sends His Revelations to you;

فَقَالَ جِبْرَائِيلُ: يَا رَبِّ أَتَأْذَنُ لِي أَنْ أَهْبِطَ إِلَى الْأَرْضِ لِأَكُونُ
مَعَهُمْ سَادِسًا

فَقَالَ اللَّهُ: نَعَمْ قَدْ أَذْنْتُ لَكَ

فَهَبَطَ الْأَمِينُ جِبْرَائِيلُ

وَقَالَ: السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ الْعَلِيِّ الْأَعْلَى يُقْرِئُكَ السَّلَامَ
وَيَخُصُّكَ بِالتَّحِيَّةِ وَالْإِكْرَامِ

وَيَقُولُ لَكَ: وَعِزَّتِي وَجَلَالِي إِنِّي مَا خَلَقْتُ سَمَاءً مَبْنِيَّةً وَلَا أَرْضًا
مَدْحِيَّةً وَلَا قَمَرًا مُنِيرًا وَلَا شَمْسًا مُضِيَّةً وَلَا فَلَكَأً يَدُورُ وَلَا بَحْرًا
يَجْرِي وَلَا فَلَكَأً يَسْرِي إِلَّا لِأَجْلِكُمْ وَمَحَبَّتِكُمْ

وَقَدْ أَذْنُ لِي أَنْ أَدْخُلَ مَعَكُمْ فَهَلْ تَأْذَنُ لِي يَا رَسُولَ اللَّهِ

فَقَالَ رَسُولُ اللَّهِ: وَعَلَيْكَ السَّلَامُ يَا أَمِينَ وَحَيَّ اللَّهُ إِنَّهُ نَعَمْ قَدْ
أَذْنْتُ لَكَ

فَدَخَلَ جِبْرَائِيلُ مَعَنَا تَحْتَ الْكِسَاءِ

فَقَالَ لِأَبِي: إِنَّ اللَّهَ قَدْ أَوْحَى إِلَيْكُمْ يَقُولُ:

" Verily Allah's desire is to remove blemish from you, O People of Household (Ahlul-Bayt) and purify you with a perfect purification "

Then Ali said to my father : " O Prophet of Allah, tell me what significance has Allah given for getting together underneath this cloak ? "

The Prophet replied :

" By Him who rightfully appointed me a Prophet and chose me a Messenger for the salvation of the mankind.

whenever and wherever an assembly of our followers and friends mention this event,

Allah will bestow on them His Blessings and Mercy;

angels will encircle them asking Allah the remission of their sins until the assembly disperses"

So Ali said : " Verily, by the Lord of Kabaa! we and our followers are the successful ones"

Then my father replied :

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا.

فَقَالَ عَلِيُّ لِأَبِي: يَا رَسُولَ اللَّهِ أَخْبِرْنِي مَا لَجُلُوسِنَا هَذَا تَحْتَ الْكِسَاءِ مِنَ الْفَضْلِ عِنْدَ اللَّهِ

فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا وَاصْطَفَانِي بِالرَّسَالَةِ نَجِيًّا

مَا ذُكِرَ خَبَرُنَا هَذَا فِي مَحْفَلٍ مِنْ مَحَافِلِ أَهْلِ الْأَرْضِ وَفِيهِ جَمْعٌ
مِنْ شِيعَتِنَا وَمُحِبِّينَا
إِلَّا وَنَزَلَتْ عَلَيْهِمُ الرَّحْمَةُ

وَحَفَّتْ بِهِمُ الْمَلَائِكَةُ وَاسْتَغْفَرَتْ لَهُمْ إِلَى أَنْ يَتَفَرَّقُوا.

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: إِذَنْ وَاللَّهِ فُزْنَا وَفَازَ شِيعَتُنَا وَرَبُّ الْكَعْبَةِ.

فَقَالَ أَبِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ:

" By Him who rightfully appointed me a Prophet
and chose me a Messenger for the salvation of the
mankind,

whenever and wherever an assembly of our
followers and friends mentions this event,

there shall remain none grieved but Allah will
remove his grief,

there shall remain none distressed but Allah will
dispel his distress,

there shall remain none wish-seeker but Allah will
grant his wish."

Ali happily said : " Verily, by the Lord of Kabaa! we
and our followers are the successful ones and the
blessed, in this world and the next "

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يَا عَلِيُّ وَالَّذِي بَعَثَنِي بِالْحَقِّ نَبِيًّا وَاصْطَفَانِي بِالرَّسَالَةِ نَجِيًّا

مَا ذُكِرَ خَبَرُنَا هَذَا فِي مَحْفَلٍ مِنْ مَحَافِلِ أَهْلِ الْأَرْضِ وَفِيهِ جَمْعٌ
مِنْ شِيعَتِنَا وَمُحِبِّينَا

وَفِيهِمْ مَهْمُومٌ إِلَّا وَفَّرَ اللَّهُ هَمَّهُ

وَلَا مَغْمُومٌ إِلَّا وَكَشَفَ اللَّهُ غَمَّهُ

وَلَا طَالِبٌ حَاجَةٍ إِلَّا وَقَضَى اللَّهُ حَاجَتَهُ

فَقَالَ عَلِيُّ عَلَيْهِ السَّلَامُ: إِذَا وَاللَّهِ فُزْنَا وَسُعِدْنَا وَكَذَلِكَ شِيعَتُنَا
فَازُوا وَسُعِدُوا فِي الدُّنْيَا وَالْآخِرَةِ وَرَبُّ الْكَعْبَةِ.

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TAQEEBATUS SALAAT

Supplications for after Namaaz

Dua After Fajr Prayers

By the Name of Allah

and the blessings of Allah be upon Mohammed and His progeny

"and I entrust my affair to Allah, surely Allah watches over His servants
So Allah protected him from the evil (consequences) of what they planned"
Quran 40:44-45

"There is no god save You, glory be to You; I have indeed been a wrong-doer. So We listened to him: and delivered him from distress: and thus do We deliver those who have faith." *Quran 21:87-88*

"Allah is Sufficient for us! Most Excellent is He in Whom we trust! And they returned with Grace and bounty from Allah: no harm ever touched them" *Quran 3:173-174*

That which Allah wills (will come to pass)!

There is no power save in Allah

That which Allah wills (will come to pass) and not that which the people will

That which Allah wills even if the people dislike it

بِسْمِ اللَّهِ

وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ

"وَأَفَوِّضُ أَمْرِي إِلَى اللَّهِ، إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ. فَوَقَاهُ اللَّهُ سَيِّئَاتِ مَا مَكَرُوا"

"لَا إِلَهَ إِلَّا أَنْتَ، سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ. فَاسْتَجَبْنَا لَهُ وَجَجَّيْنَاهُ مِنَ الْغَمِّ، وَكَذَلِكَ نُنْجِي الْمُؤْمِنِينَ"

"حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ، فَانْقَلَبُوا بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ لَمْ يَمَسْسْنَهُمْ سُوءٌ"

مَا شَاءَ اللَّهُ

لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

مَا شَاءَ اللَّهُ لَا مَا شَاءَ النَّاسُ

مَا شَاءَ اللَّهُ وَإِنْ كَرِهَ النَّاسُ

That which Allah wills even if the people dislike it

Suffices the Patron rather than the patronised

Suffices the Creator rather than the creatures.

Suffices the Giver rather than the given.

Suffices Allah the Lord of the worlds

Suffices He who is sufficient for me

Suffices he who is still sufficient for me

Suffices He whom from my inception is still sufficient for me

"Allah suffices me, there is no god save Him, On Him is my trust, and He the Lord of the the Great Empyrean."

Quran 9:129

مَا شَاءَ اللَّهُ وَإِنْ كَرِهَ النَّاسُ

حَسْبِيَ الرَّبُّ مِنَ الْمَرْبُوبِينَ

حَسْبِيَ الْخَالِقُ مِنَ الْمَخْلُوقِينَ

حَسْبِيَ الْوَّازِقُ مِنَ الْمَرْرُوقِينَ

حَسْبِيَ اللَّهُ رَبُّ الْعَالَمِينَ

حَسْبِيَ مَنْ هُوَ حَسْبِي،

حَسْبِيَ مَنْ لَمْ يَزَلْ حَسْبِي،

حَسْبِيَ مَنْ كَانَ مَذْكُوتٌ لَمْ يَزَلْ حَسْبِي،

حَسْبِيَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ
الْعَظِيمِ

Dua After Zuhr Prayers

There is no god But Allah, the Great, the Clement:

There is no god but Allah, the Lord of 'Arsh (the throne) of Grace;

and all praise is for Allah, the Lord of the worlds:

O' Allah I beseech You for all that time which is the cause of Your Mercy,

and that which ascertain Your Forgiveness:

and the benefit of every virtue,

and safety from every sin:

O' Allah leave not any sin on me but that You forgive it,

and any affliction but that You remove it

and any illness but that You heal it,

and any defect but that You conceal it,

لَا إِلَهَ إِلَّا اللَّهُ الْعَظِيمُ الْحَلِيمُ

لَا إِلَهَ إِلَّا اللَّهُ رَبُّ الْعَرْشِ الْكَرِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ،

اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ

وَعَزَائِمَ مَغْفِرَتِكَ

وَالْغَنِيمَةَ مِنْ كُلِّ بَرٍّ

وَالسَّلَامَةَ مِنْ كُلِّ إِثْمٍ،

اللَّهُمَّ لَا تَدَعْ لِي ذَنْبًا إِلَّا غَفَرْتَهُ

وَلَا هَمًّا إِلَّا فَرَجْتَهُ

وَلَا سُقْمًا إِلَّا شَفَيْتَهُ

وَلَا عَيْبًا إِلَّا سَتَرْتَهُ

and any subsistence but that You increase it,

and any fear but that You protect (me) from it;

and any evil but that You repel it,

an any of my need in which is Your pleasure and which is beneficial for me,

but that You grant it; O' that Most Merciful,

grant me my supplication, O' the Lord of the Worlds.

وَلَا رِزْقًا إِلَّا بِسُطَّتْهُ

وَلَا خَوْفًا إِلَّا أَمْنَتْهُ

وَلَا سُوءًا إِلَّا صَرَفَتْهُ

وَلَا حَاجَةً هِيَ لَكَ رِضًا وَلِيَّ فِيهَا صِلَاحٌ

إِلَّا قَضَيْتَهَا يَا أَرْحَمَ الرَّاحِمِينَ

أَمِينَ يَا رَبَّ الْعَالَمِينَ

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Dua After Asr Prayers

I ask forgiveness of Allah, (who is) "There is no god save He,"

everliving, eternal,

beneficent, merciful,

owner of might and majesty.

I beseech Him to accept my repentance,

the repentance of a servant-insignificant,

submissive, destitute,

needy, worried

and helpless seeking protection,

who, on his own, neither can benefit or harm,

nor die, nor live, nor come to life again.

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ

الْحَيُّ الْقَيُّومُ

الرَّحْمَنُ الرَّحِيمُ

ذُو الْجَلَالِ وَالْإِكْرَامِ

وَأَسْأَلُهُ أَنْ يَتُوبَ عَلَيَّ

تُوبَةً عَبْدٍ ذَلِيلٍ

خَاضِعٍ فَقِيرٍ

بَائِسٍ مِسْكِينٍ

مُسْتَكِينٍ مُسْتَحِيرٍ

لَا يَمْلِكُ لِنَفْسِهِ نَفْعًا وَلَا ضَرًّا

وَلَا مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا

O Allah, I run away (unto you) from an insatiable self,

unremorseful heart,

useless intelligence,

unaccorded prayer,

and unfulfilled request.

O Allah I beseech You for ease in the wake of distress,

joy after sorrow,

comfort coming after hardship.

O Allah whatever bounties we have, all are from You

There is no god save You.

I ask for your forgiveness and I turn repentant unto you.

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ نَفْسٍ لَا تَشْبَعُ

وَمِنْ قَلْبٍ لَا يَخْشَعُ

وَمِنْ عِلْمٍ لَا يَنْفَعُ

وَمِنْ صَلَاةٍ لَا تَرْفَعُ

وَمِنْ دُعَاءٍ لَا يُسْمَعُ

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْيُسْرَ بَعْدَ الْعُسْرِ

وَالْفَرَجَ بَعْدَ الْكَرْبِ

وَالرِّخَاءَ بَعْدَ الشَّدَّةِ

اللَّهُمَّ مَا بَنَّا مِنْ نِعْمَةٍ فَمِنْكَ

لَا إِلَهَ إِلَّا أَنْتَ

أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Dua After Magrib Prayers

Verily Allah and His angels send blessings on the Prophet.

O you who believe call for (Divine) blessings on him and salute him with all respect

O Allah send blessings on the prophet Muhammad a

and on his progeny and on his children.

O' Allah I beseech You for the causes of Your mercy;

the rights of Your pardon;

salvation from (Hell) Fire

and every calamity;

achievement of the Paradise

and (Your) pleasure in the abode of peace;

and the proximity of Your Prophet Mohammed

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ

يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ النَّبِيِّ

وَعَلَى ذُرِّيَّتِهِ وَعَلَى أَهْلِ بَيْتِهِ

اللَّهُمَّ إِنِّي أَسْأَلُكَ مُوجِبَاتِ رَحْمَتِكَ

وَعَزَائِمِ مَغْفِرَتِكَ

وَالنَّجَّةَ مِنَ النَّارِ

وَمِنْ كُلِّ بَلِيَّةٍ

وَالْقَوْزَ بِالْجَنَّةِ

وَالرَّضْوَانَ فِي دَارِ السَّلَامِ

وَجَوَارِ نَبِيِّكَ مُحَمَّدٍ

peace be upon him and his progeny

O' Allah! Whatever bounties we have, all are from You:

there is no deity except You;

I beseech You forgiveness and turn unto You

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عَلَيْهِ وَآلِهِ السَّلَامُ

اللَّهُمَّ مَا بَنَا مِنْ نِعْمَةٍ فَمِنْكَ

لَا إِلَهَ إِلَّا أَنْتَ

أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

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Dua After Isha Prayers

O Allah, I beg to request You that I have no knowledge of the
estuaries of my provisions

and I no doubt seek it because of the uncertainties springing
in my heart

so I hustle about in the cities in seeking it.

I be therein like a confounded seeker,

not knowing either it is in plains or is it in mountains,

is it on earth or is it in the skies,

is it in the land or is it in the rivers,

yonder anyone or before anyone,

and I do know that You have its knowledge,

its means at Your hands

and You are the one awarding it by Your grace

اللَّهُمَّ إِنَّهُ لَيْسَ لِي عِلْمٌ بِمَوْضِعِ رِزْقِي

وَإِنَّمَا أَطْلُبُهُ بِخَطَرَاتٍ تَخْطُرُ عَلَى قَلْبِي

فَأَجُولُ فِي طَلْبِهِ الْبُلْدَانَ

فَأَنَا فِيهَا أَنَا طَالِبٌ كَالْحَيْرَانِ

لَا أَدْرِي أَفِي سَهْلٍ هُوَ أَمْ فِي جَبَلٍ

أَمْ فِي أَرْضٍ أَمْ فِي سَمَاءٍ

أَمْ فِي بَرٍّ أَمْ فِي بَحْرٍ

وَعَلَى يَدَيَّ مَنْ وَمِنْ قَبْلِ مَنْ

وَقَدْ عَلِمْتُ أَنَّ عِلْمَهُ عِنْدَكَ

وَأَسْبَابُهُ بِيَدِكَ

وَأَنْتَ الَّذِي تَقْسِمُهُ بِطُفِكَ

and executing it by Your favour.

O Allah, send you blessings on Mohammed and his progeny,

and favour me, O Lord, with provision that is magnified,

its seeking is easy

and its attainment is close,

and do not strain me by tapping sources which have no provisions therein for me.

For You are over and above straining me,

and I am beggar of Your favour,

and send you blessings on Mohammed and his progeny,

and ameliorate me by Your favours.

Verily You have abundant favours.

وَتُسَبِّحُهُ بِرَحْمَتِكَ

اللَّهُمَّ فَصِّلْ عَلَى مُحَمَّدٍ وَآلِهِ

وَاجْعَلْ يَا رَبِّ رِزْقَكَ لِي وَاسِعاً

وَمَطْلَبَهُ سَهْلاً

وَمَأْخَذَهُ قَرِيباً

وَلَا تُعْنِنِي بِطَلَبِ مَا لَمْ تُقَدِّرْ لِي فِيهِ رِزْقاً

فَإِنَّكَ غَنِيٌّ عَنْ عَذَابِي

وَأَنَا فَقِيرٌ إِلَى رَحْمَتِكَ

فُصِّلْ عَلَى مُحَمَّدٍ وَآلِهِ

وَجُدْ عَلَيَّ عَبْدِكَ بِفَضْلِكَ

إِنَّكَ ذُو فَضْلٍ عَظِيمٍ

IMPORTANT QURANIC CHAPTERS

The Holy Quran is the word of Allah, as revealed to the Holy Prophet (SAW). It is a book of guidance for mankind which they should preserve, recite, study and act in accordance with. Some of the qualities and virtues of selected surahs are given below, they will indeed help you in your spiritual and academic life.

A selection of chapters from the Holy Quran

Surat Al-Fatiha (The Opening)

Revealed both at Mecca and Medina. This sura contains the essence of the Quran. It is also considered the greatest sura of the quran and is asserted that whoever recites this sura will be rewarded and safeguarded.

Surat Al-Ankabut (The Spider)

Revealed at Mecca. It is said that whoever recites this sura will be rewarded ten times the number of all the believers and unbelievers, and that he will remain satisfied in his life.

Surat Ar-Rum (The Romans)

Revealed at Mecca. It is said that whoever recites this sura will be rewarded more than ten times the number of angels praying on the earth and in the heaven.

Surat Al-Yaasin

Revealed at Mecca. It is recommended that this sura should be recited to seek Allah's blessings and happiness, preferably after the morning prayers. It should be recited in illness and at the death-bed.

Surat Al-Fath (The Victory)

Revealed at Medina. It is recommended for the safeguard of dear ones, wealth and prosperity.

Surat Ad-Dukhaan (The Evident Smoke)

Revealed at Mecca. This sura reminds us of the Day of Judgement. The one who recites it is blessed by Allah in his life in the hereafter.

Surat Ar-Rahmaan (The Beneficent)

Revealed at Mecca. The recitation of this sura is recommended to safeguard oneself against poverty and to increase Allah's blessings. It gives the reader strength and security.

Surat Al Waqiah (The Great Event)

Revealed at Mecca. The recitation of this sura is recommended at night against poverty and to increase security.

Surat Al-Jumu'a (The Congregation)

It is recommended that this sura should be recited for sustenance and prosperity. This sura helps to consolidate ones faith.

Surat Al-Mulk (The Kingdom)

Revealed at Mecca. Recitation of this sura safeguards against all evils in both the worlds. It is effective in giving strength and security. It is recommended that this should be recited after the morning prayers.

Surat Al Muzzammil (The Wrapped One)

Revealed at Mecca. The virtues of this sura are infinite. It is asserted that its recitation safeguards against poverty and calamity. The best time to recite this sura is at bedtime.

Surat Al-Muddathir (The Covered One)

Revealed at Mecca. The recitation of this sura increases one's respect for religion, and one's piety. It is recommended to recite this sura during illness and for the dead.

Surat Ad-Dahr (The Time)

Revealed at Mecca. The recitation of this sura is recommended for the overcoming of difficulties and to increase Allah's blessings. The sura should be recited in the morning prayer on Thursdays after Surat Al-Fatiha.

Surat An-Nabah (The Great News)

Revealed at Mecca. It is said that whoever recites this sura will be blessed by pilgrimage to Mecca and Medina, and that Allah would bestow his mercy and blessings upon the reader.

Surat Al-A'laa (The Most High)

Revealed at Mecca. It is said that whoever recites this sura will be blessed by Allah's mercy in both worlds.

Surat al-Fajr (The Daybreak)

Revealed at Mecca. It is said that the recitation of this sura is a safeguard against all misfortunes.

Surat Ash-Shams (The Sun)

Revealed at Mecca. It is recommended to recite this sura to safeguard against all evils to gain Allah's favour.

Surat Al-Layl (The Night)

Revealed at Mecca. It is recommended to recite this sura to gain reward from Him and it brings tranquillity.

Surat Ad-Dhuha (The Brightness)

Revealed at Mecca. It is said that the recitation of this sura is a safeguard against poverty and loneliness and that it brings peace, honour and prosperity.

Surat Al-Inshirah (The Expansion)

Revealed at Mecca. The virtues of this sura are similar to those of Ad-Dhuha, and it is recommended that they be read together.

Surat Al-Qadr (The Grandeur)

Revealed at Mecca. It is recommended for the achievement of ones legitimate desires, and for the security of all travellers, prisoners and property.

Surat Al Zalzala (The Quaking)

Revealed at Mecca. This sura should be read during illness, and it brings prosperity and happiness to the reader.

Surat At-Takathur (Multiplying)

Revealed at Mecca it is said that the recitation of this sura brings about tranquillity and it is effective for gaining knowledge.

Surat Al-Asr (The Age)

Revealed at Mecca. It is said that the recitation of this sura brings piety, honour and respect. The best time for reciting this sura is after the Asr prayers.

Surat Al-Ikhlās (The Unity)

Revealed at Mecca. This sura is considered to be the creed of Islam, and is regarded as equal in virtue to the whole of the Quran. It is said that Allah will certainly forgive all the sins of one who recites it.

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Sabeel-e-Salam

DUAS FOR STUDYING

Dua Before Studying

In the name of Allah, most Gracious, most Merciful

Oh Allah, make useful for me what You taught me

and teach me knowledge that will be useful to me.

Oh Allah, I ask You for the understanding of the Prophets

and the memory of the Messengers, and those nearest to You.

Oh Allah, Make my tongue full of Your remembrance

and my heart with consciousness of You.

Oh Allah, you do whatever you wish

and you are my availer and protector and best of aid.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ انْقِصِنِي بِمَا عَلَّمْتَنِي

وَعَلَّمَنِي مَا يَنْفَعُنِي

اللَّهُمَّ إِنِّي أَسْأَلُكَ فَهَمَ النَّبِيِّينَ

وَحِفْظَ الْمُرْسَلِينَ الْمُقَرَّبِينَ

اللَّهُمَّ اجْعَلْ لِسَانِي عَائِمًا بِذِكْرِكَ

وَقَلْبِي بِخَشْيَتِكَ

إِنَّكَ عَلَى مَا تَشَاءُ قَدِيرٌ

وَأَنْتَ حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

Dua After Studying

In the name of Allah, most Gracious, most Merciful

Oh Allah, I entrust You with what I have read and I have studied.

Oh Allah, bring it back to me when I am in need of it.

Oh Allah, you do whatever you wish

and you are my availer and protector and best of aid.

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Sabeel-e-Sakina

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ إِنِّي أَسْتَوْعِدُكَ مَا قَرَأْتُ وَمَا حَفِظْتُ

فَرُدَّهُ عَلَيَّ عِنْدَ حَاجَتِي

إِنَّكَ عَلَى مَا تَشَاءُ قَدِيرٌ

وَأَنْتَ حَسْبِي وَنِعْمَ الْوَكِيلُ

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Sabeel-e-Salima

Dua Before Starting My Work

In the name of Allah most Gracious most Merciful

O Allah! Take me out of doubt

and favour me with the light of understanding.

O Allah! Open for us the doors of your mercy,

and unfold for us the treasures of your knowledge.

With your mercy, O the most merciful.

O Allah, send your blessings on Muhammad and the family of Muhammad

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ أَخْرِجْنِي مِنْ ظُلُمَاتِ الْوَهْمِ

وَأَكْرَمْنِي بِنُورِ الْفَهْمِ

اللَّهُمَّ افْتَحْ عَلَيْنَا أَبْوَابَ رَحْمَتِكَ

وَأَنْشُرْ عَلَيْنَا خَزَائِنَ عُلُومِكَ

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Dua For Increase Of Knowledge and Memory

In the name of Allah most Gracious most Merciful

Glory be to Him who does not treat the citizens of His kingdom unjustly and harshly.

Glory be to Him who does not let the torment and pain come suddenly upon mankind.

Glory be to the Compassionate, the Merciful.

O Allah, fill my heart and mind with true enlightenment,
discerning intelligence,

quick understanding and knowledge.

Verily, you are able to do all things.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُبْحَانَ مَنْ لَا يَعْتَدِي عَلَى أَهْلِ مَمْلَكَتِهِ

سُبْحَانَ مَنْ لَا يَأْخُذُ أَهْلَ الْأَرْضِ بِالْأَلْوَانِ الْعَذَابِ

سُبْحَانَ الرَّؤُوفِ الرَّحِيمِ

اللَّهُمَّ اجْعَلْ لِي فِي قَلْبِي نُورًا وَبَصَرًا

وَفَهْمًا وَعِلْمًا

إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

THE EXCELLENCE OF THE EVE OF FRIDAY

The eve of Friday bears excellence over all other nights by its higher status and honour.

It has been reported by Imam Muhammad Baqir (AS) that Allah (SWT) has ordered the angels to call out every eve of Friday from the start to the end of the night, "Is there any believer who wishes to supplicate to me prior to dawn for worldly matters or for the Hereafter so that I may grant his wish? Is there any believer who wishes to seek forgiveness for his sins before dawn so I may forgive them? Is there any believer whose sustenance I have curtailed and he wishes to supplicate to me before dawn to amplify it so that I may do so? Is there a believer who is sick and wishes to supplicate to me before dawn to cure him so that I may grant him good health? Is there a believer in distress or custody who would supplicate to me before dawn so that I should relieve him from distress and free him from custody so that I may grant his supplication? Is there a believer who is oppressed who would supplicate to me before dawn for relief from the oppressor so that I may avenge him and have his rights restored to him?" - Source: Mafatihul Jinan

Imam Ja'far As-Sadiq (AS) has warned against sinning during the eve of Friday as the punishment for sins committed in that night is also increased, just as the rewards are amplified. Whoever abstains from sin during that night, Allah (SWT) forgives him his previous sins and whoever commits sins that night publicly, he will be punished for the sins of his lifetime and the punishment will be enhanced on him" - Source: Mafatihul Jinan

Some Recommended Acts of Worship from Mafatihul Jinan:

1. Recitation of Sura Yasin
2. Recitation of Dua Kumail
3. Recitation of Ziyarat Waritha
4. Praying for the forgiveness of the dead mu'mineen.

DUA KUMAIL

The Supplication of Kumail

Kumayl Ibn Ziyad Nakha'i was a confidant amongst the companions of Amir al Muminin, Imam Ali Ibn Abi Talib (as) and this sublime Du'a was first heard from the beautiful, though anguished, voice of Imam Ali. According to Allama Majlisi (on whom be Allah's Mercy) Kumayl had attended an assembly in the Mosque at Basra which was addressed by Imam Ali in the course of which the night of the 15th of Shaban was mentioned. Imam Ali said-"Whosoever keeps awake in devoutness on this night and recites the Du'a of Prophet Khizr, undoubtedly that person's supplication will be responded to and granted. When the assembly at the Mosque had dispersed, Kumayl called at the house where Imam Ali was staying, and requested him to acquaint him with Prophet Khizr's "Du'a". Imam Ali asked Kumayl to sit down, record and memorise the "Du'a" which Imam Ali dictated to Kumayl. Imam Ali then advised Kumayl to recite this "Du'a" on the eve of (i.e. evening preceding) every Friday, or once a month or at least once in every year so that, added Imam Ali, "Allah may protect you from the evils of the enemies and the plots contrived by impostors. O' Kumayl! In consideration of your companionship and understanding, I grant you this honour of entrusting this "Du'a" to you."

In the name of Allah, the All-Merciful, the All-Compassionate

O Allah! I beseech You by Your mercy
which encompasses all things

And by Your power by which You
overcome all things and submit to it
all things and humble before it all
things

And by Your might by which You have
conquered all things

And by Your majesty against which
nothing can stand up

And by Your grandeur which prevails
upon all things

And by Your authority which is
exercised over all things

And by Your own Self, that shall
endure after all things are annihilated;

And by Your Names, which have
occupied the beings of all things;

And by Your knowledge which
pervades all things

And by the light of Your countenance
which illuminates everything

O You who are the light! O You who
are the most holy!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ

وَبِقُوَّتِكَ الَّتِي قَهَرْتَ بِهَا كُلَّ شَيْءٍ وَخَضَعَ لَهَا كُلُّ شَيْءٍ وَذَلَّ لَهَا كُلُّ شَيْءٍ

وَبِجَبْرُوتِكَ الَّتِي غَلَبْتَ بِهَا كُلَّ شَيْءٍ

وَبِعِزَّتِكَ الَّتِي لَا يَقُومُ لَهَا شَيْءٌ

وَبِعِظَمَتِكَ الَّتِي مَلَأَتْ كُلَّ شَيْءٍ

وَبِسُلْطَانِكَ الَّذِي عَلَا كُلَّ شَيْءٍ

وَبِوَجْهِكَ الْبَاقِي بَعْدَ فَنَاءِ كُلِّ شَيْءٍ

وَبِأَسْمَائِكَ الَّتِي مَلَأَتْ أَرْكَانَ كُلِّ شَيْءٍ

وَبِعِلْمِكَ الَّذِي أَحَاطَ بِكُلِّ شَيْءٍ

وَبِنُورِ وَجْهِكَ الَّذِي أَضَاءَ لَهُ كُلُّ شَيْءٍ

يَا نُورُ يَا قُدُّوسُ

O You who existed before the
foremost! O You who shall exist after
the last!

O Allah! Forgive me my such sins as
would affront my continency

O Allah! Forgive me my such sins as
would bring down calamity

O Allah! Forgive me my such sins as
would change divine favours (into
disfavours)

O Allah! Forgive me my such sins as
would hinder my supplication

O Allah! Forgive me such sins as bring
down misfortunes (or afflictions)

O Allah! Forgive my such sins as
would suppress hope

O Allah! Forgive every sin that I have
committed and every error that I have
erred

O Allah! I endeavour to draw myself
nigh to You through Your invocation

And I pray to You to intercede on my
behalf

And I entreat You by Your
benevolence to draw me nearer to
You

And grant me that I should be
grateful to You

يَا أَوَّلَ الْأَوَّلِينَ وَيَا آخِرَ الْآخِرِينَ

اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَهْتِكُ الْعِصَمَ

اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُنْزِلُ النَّقَمَ

اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُغَيِّرُ النَّعَمَ

اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَحْبِسُ الدُّعَاءَ

اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تُنْزِلُ الْبَلَاءَ

اللَّهُمَّ اغْفِرْ لِي الذُّنُوبَ الَّتِي تَقْطَعُ الرَّجَاءَ

اللَّهُمَّ اغْفِرْ لِي كُلَّ ذَنْبٍ أَذْنَبْتُهُ وَكُلَّ خَطِيئَةٍ
أَخْطَأْتُهَا

اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِذِكْرِكَ

وَأَسْتَشْفِعُ بِكَ إِلَى نَفْسِكَ

وَأَسْأَلُكَ بِجُودِكَ أَنْ تُدْنِيَنِي مِنْ قُرْبِكَ

وَأَنْ تُوزِعَنِي شُكْرَكَ

And inspire me to remember and to
invoke You

O Allah! I entreat You begging You
submissively, humbly and
awestrickenly

To treat me with clemency and mercy,

And to make me pleased and
contented with what You have allotted
to me

And cause me to be modest and
unassuming in all circumstances

O Allah! I beg You with the pleading
of one whose pauperism is
aggravated;

And who has stated at You, in
difficulties, his need;

and his hope has been greatly raised
by that which is with You

O Allah! Great is Your kingdom and
exalted is Your greatness;

and Your plan is secret, Your authority
is manifest

Your might is victorious and subduing
and Your power is prevalent
throughout

وَأَنْ تُلْهِمَنِي ذِكْرَكَ

اللَّهُمَّ إِنِّي أَسْأَلُكَ سُؤَالَ خَاضِعٍ مُتَذَلِّلٍ خَاشِعٍ

أَنْ تُسَامِحَنِي وَتَرْحَمَنِي

وَتَجْعَلَنِي بِقِسْمِكَ رَاضِيًا قَانِعًا

وَفِي جَمِيعِ الْأَحْوَالِ مُتَوَاضِعًا

اللَّهُمَّ وَأَسْأَلُكَ سُؤَالَ مَنْ اشْتَدَّتْ فَاقَتُهُ

وَأَنْزَلَ بِكَ عِنْدَ الشَّدَائِدِ حَاجَتَهُ

وَعَظُمَ فِي مَا عِنْدَكَ رَغْبَتُهُ

اللَّهُمَّ عَظُمَ سُلْطَانُكَ وَعَلَا مَكَانُكَ

وَخَفِيَ مَكْرُكَ وَظَهَرَ أَمْرُكَ

وَغَلَبَ قَهْرُكَ وَجَرَتْ قُدْرَتُكَ

And it is not possible to escape from
Your dominion (authority)

O Allah! I do not find any one able to
pardon my sins

nor to conceal my loathsome acts

Nor have I any one to change my evil
deeds into virtues, except for You

There is no god but You, glory and
praise be to You

I have made my own soul to suffer

and I had the audacity (to sin) by my
ignorance

Relying upon Your constant
remembrance of me and Your grace
towards me.

O Allah! My Lord! How many of my
loathsome acts have You screened
(from public gaze)

How many of my grievous afflictions
(distresses) have You reduced in
severity

And how many of my stumblings have
You protected,

how many of my detestable acts has
You averted

وَلَا يُمَكِّنُ الْفِرَارُ مِنْ حُكُومَتِكَ

اللَّهُمَّ لَا أَجِدُ لِذُنُوبِي غَافِرًا

وَلَا لِقَبَائِحِي سَاتِرًا

وَلَا لَشَيْءٍ مِنْ عَمَلِي الْقَبِيحِ بِالْحَسَنِ مُبَدِّلًا
غَيْرُكَ

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ وَبِحَمْدِكَ

ظَلَمْتُ نَفْسِي

وَتَجَرَّأْتُ بِجَهْلِي

وَسَكَنْتُ إِلَى قَدِيمِ ذِكْرِكَ لِي وَمَنْكَ عَلَيَّ

اللَّهُمَّ مَوْلَايَ كَمْ مِنْ قَبِيحٍ سَتَرْتَهُ

وَكَمْ مِنْ فَادِحٍ مِنَ الْبَلَاءِ أَقْلَتَهُ

وَكَمْ مِنْ عِثَارٍ وَقَيْتَهُ

وَكَمْ مِنْ مَكْرُوهٍ دَفَعْتَهُ

And how many beautiful
commendation (praise) for which I
was unworthy, have You have spread
abroad!

O Allah! My trials and sufferings are
tremendous; and my evilness is
excessive;

and my good deeds are inadequate;
my impediments have tied me down;

and remote hopes restrain me to
profit (by good deeds)

And the world has deceived me with
its delusions; and my own self has
been affected by treachery and
procrastination

Therefore, my Lord! I implore You by
Your greatness not to let my sins and
my misdeeds shut out access to my
prayers from reaching Your realm

And not to disgrace me by exposing
those (hidden ones) of which You
have knowledge

Nor to hasten my retribution for those
vices and misdeeds committed by me
in secret

which were due to evilmindedness,
ignorance,

excessive lustfulness and my
negligence

وَكَمْ مِنْ ثَنَاءٍ جَمِيلٍ لَسْتُ أَهْلًا لَهُ نَشْرَتُهُ

اللَّهُمَّ عَظُمَ بَلَائِي وَأَفْرَطَ بِي سُوءُ حَالِي

وَقَصُرَتْ بِي أَعْمَالِي وَقَعَدَتْ بِي أَغْلَالِي

وَحَبَسَنِي عَنْ نَفْعِي بَعْدُ آمَالِي

وَخَدَعْتَنِي الدُّنْيَا بِغُرُورِهَا وَنَفْسِي بِخِيَانَتِهَا
وَمِطَالِي

يَا سَيِّدِي فَأَسْأَلُكَ بِعِزَّتِكَ أَنْ لَا يَحْجُبَ عَنْكَ
دُعَائِي سُوءُ عَمَلِي وَفِعَالِي

وَلَا تَفْضَحْنِي بِخَفِيِّ مَا أَطَّلَعْتَ عَلَيْهِ مِنْ سِرِّي

وَلَا تُعَاجِلْنِي بِالْعُقُوبَةِ عَلَى مَا عَمِلْتُهُ فِي
خَلَوَاتِي مِنْ سُوءٍ فَعَلِي وَإِسَاءَتِي
وَدَوَامِ تَفْرِيطِي وَجَهَالَتِي

وَكَثْرَةِ شَهَوَاتِي وَغَفْلَتِي

O Allah! I beg You by Your greatness
to be compassionate to me in all
circumstances

and well disposed towards me in all
matters

My God! My Nourisher! Have I anyone
except You from whom I can seek the
dislodging of my evils and
understanding of my problems?

My God! My Master! You decreed a
law for me but instead I obeyed my
own low desires

And I did not guard myself against the
allurements of my enemy

He deceived me with vain hopes
whereby I was led astray and fate
helped him in that respect

Thus I transgressed some of its limits
set for me by You and I disobeyed
some of Your commandments

You have therefore a (just) cause
against me in all those matters

and I have no plea against Your
judgement passed against me.

I have therefore become (justifiably)
liable to Your judgement and
afflictions

وَكَنِ اللَّهُمَّ بَعِزَّتِكَ لِي فِي الْأَحْوَالِ كُلِّهَا رَوْوفاً

وَعَلَيَّ فِي جَمِيعِ الْأُمُورِ عَطُوفاً

إِلَهِي وَرَبِّي مَنْ لِي غَيْرُكَ أَسْأَلُهُ كَشْفَ صُرِّي
وَالنَّظَرَ فِي أَمْرِي

إِلَهِي وَمَوْلَايَ أَجْرَيْتَ عَلَيَّ حُكْماً اتَّبَعْتُ فِيهِ
هَوَى نَفْسِي

وَلَمْ أَحْتَرَسْ فِيهِ مِنْ تَزْيِينِ عَدُوِّي

فَغَرَّنِي بِمَا أَهْوَى وَأَسْعَدَهُ عَلَيَّ ذَلِكَ الْقَضَاءُ

فَتَجَاوَزْتُ بِمَا جَرَى عَلَيَّ مِنْ ذَلِكَ بَعْضَ
حُدُودِكَ وَخَالَفْتُ بَعْضَ أَوْامِرِكَ

فَلَكَ الْحَمْدُ عَلَيَّ فِي جَمِيعِ ذَلِكَ

وَلَا حُجَّةَ لِي فِي مَا جَرَى عَلَيَّ فِيهِ قَضَاؤُكَ

وَأَلْزَمَنِي حُكْمُكَ وَبَلَاؤُكَ

But now I have turned You, my Lord,
after being guilty of omissions and
transgressions against my soul,

apologetically, repentantly, broken
heartedly, entreating earnestly for
forgiveness, yieldingly confessing (to
my guilt)

I can find no escape from that which
was done by me

and having no refuge to which I could
turn

except seeking Your acceptance of my
excuse

and admitting me into the realm of
Your capacious mercy

O Allah! Accept my apology and have
pity on my intense sufferings and set
me free from my heavy fetters (of evil
deeds)

My Nourisher! Have mercy on the
infirmity of my body,

the delicacy of my skin and the
brittleness of my bones

O' You! Who originated my creation
and (accorded me) my individuality,
and (ensured) my upbringing and
welfare (and provided) my sustenance

وَقَدْ أَتَيْتُكَ يَا إِلَهِي بَعْدَ تَقْصِيرِي وَإِسْرَافِي عَلَى
نَفْسِي

مُعْتَذِراً نَادِماً مُنْكَسِراً مُسْتَقِيلاً مُسْتَغْفِراً مُنِيباً مُقِرّاً
مُذْعِناً مُعْتَرِفاً

لَا أَجِدُ مَفْراً مِمَّا كَانَ مِنِّي

وَلَا مَفْزَعاً أَتَوَجَّهُ إِلَيْهِ فِي أَمْرِي

غَيْرَ قُبُولِكَ عُذْرِي

وَإِذْ خَالَكَ إِتْيَايَ فِي سَعَةٍ مِنْ رَحْمَتِكَ

اللَّهُمَّ فَاقْبَلْ عُذْرِي وَارْحَمْ شِدَّةَ ضُرِّي وَفُكْنِي
مِنْ شَدِّ وَثَاقِي

يَا رَبِّ ارْحَمْ ضَعْفَ بَدَنِي

وَرِقَّةَ جِلْدِي وَدِقَّةَ عَظْمِي

يَا مَنْ بَدَأَ خَلْقِي وَذَكَّرِي وَتَرْبِيَّتِي وَبَرِّي
وَتَغْذِيَّتِي

(I beg You) to restore Your favours
and blessings upon me as You didst in
the beginning of my life

O' my God! My master! My Lord! And
my Nourisher!

What! Will You see me punished with
the fire kindled by You despite my
belief in Your unity?

And despite the fact that my heart
has been filled with (pure) knowledge
of You and when my tongue has
repeatedly praised You

and my conscience has acknowledged
Your love and despite my sincere
confessions (of my sins) and my
humble entreaties submissively made
to Your divinity?

Nay, You are far too kind and
generous to destroy one whom
Yourself nourished and supported, or
to drive away from Yourself one
whom You has kept under Your
protection

or to scare away one whom Your self
have given shelter, or to abandon in
affliction one You have maintained
and to whom You have been merciful

I wish I had known o' my Master, my
God and my Lord!

هَبْنِي لِابْتِدَاءِ كَرَمِكَ وَسَالِفِ بَرِّكَ بِي

يَا إِلَهِي وَسَيِّدِي وَرَبِّي

أُتْرَاكَ مَعَذِّبِي بِنَارِكَ بَعْدَ تَوْحِيدِكَ

وَبَعْدَ مَا انْطَوَى عَلَيْهِ قَلْبِي مِنْ مَعْرِفَتِكَ وَلَهَجَ
بِهِ لِسَانِي مِنْ ذِكْرِكَ

وَأَعْتَقَدَهُ ضَمِيرِي مِنْ حُبِّكَ وَبَعْدَ صِدْقِ اعْتِرَافِي
وَدُعَائِي خَاضِعاً لِرُبُوبِيَّتِكَ

هَيْهَاتَ أَنْتَ أَكْرَمُ مِنْ أَنْ تُضَيَّعَ مَنْ رَبَّيْتَهُ أَوْ تُبَعَّدَ
مَنْ أَدْنَيْتَهُ

أَوْ تُشَرَّدَ مَنْ آوَيْتَهُ أَوْ تُسَلَّمَ إِلَى الْبَلَاءِ مَنْ كَفَيْتَهُ
وَرَحِمْتَهُ

وَكَيْتَ شَعْرِي يَا سَيِّدِي وَإِلَهِي وَمَوْلَايَ

Will You inflict fire upon faces which
have submissively bowed in
prostration to Your greatness

or upon the tongues which have
sincerely confirmed Your unity and
have always expressed gratitude to
You

or upon hearts which have
acknowledged Your divinity with
conviction

or upon the minds which accumulated
so much knowledge of You until they
became submissive to You

or upon the limbs which strove, at the
places appointed for Your worship, to
adore You willingly and seek Your
forgiveness submissively?

Such sort (of harshness) is not
expected from You as it is remote
from Your grace, o' generous one!

O' Lord! You are aware of my
weakness to bear even a minor
affliction of this world and its
consequence and adversity affecting
the denizen of this earth

although such afflictions are
momentary, short-lived and transient

أَتَسَلِّطُ النَّارَ عَلَى وُجُوهِ خَرَّتْ لِعَظَمَتِكَ سَاجِدَةً

وَعَلَى أَلْسُنٍ نَطَقَتْ بِتَوْحِيدِكَ صَادِقَةً وَبِشُكْرِكَ
مَادِحَةً

وَعَلَى قُلُوبٍ اعْتَرَفَتْ بِالْهِيتِكَ مُحَقَّقَةً

وَعَلَى صَمَائِرَ حَوَتْ مِنَ الْعِلْمِ بِكَ حَتَّى صَارَتْ
خَاشِعَةً

وَعَلَى جَوَارِحَ سَعَتْ إِلَى أَوْطَانِ تَعَبُّدِكَ طَائِعَةً
وَأَشَارَتْ بِاسْتِغْفَارِكَ مُذْعِنَةً

مَا هَكَذَا الظَّنُّ بِكَ وَلَا أَخْبِرْنَا بِفَضْلِكَ عَنْكَ يَا
كَرِيمُ

يَا رَبِّ وَأَنْتَ تَعْلَمُ ضَعْفِي عَنْ قَلِيلٍ مِنْ بَلَاءِ
الدُّنْيَا وَعُقُوبَاتِهَا وَمَا يَجْرِي فِيهَا مِنَ الْمَكَارِهِ
عَلَى أَهْلِهَا

عَلَى أَنَّ ذَلِكَ بَلَاءٌ وَمَكْرُوهٌ قَلِيلٌ مَكْنُثُهُ يُسِيرُ
بِقَاوُهُ قَصِيرٌ مُدَّتُهُ

How then can I bear the retributions
and the punishments of the hereafter

which are enormous and of intensive
sufferings of prolonged period and
perpetual duration, and which shall
never be alleviated

for those who deserve the same as
those retributions will be the result of
Your wrath; and Your punishment

which neither the heavens nor the
earth can withstand and bear!

My Lord! How can I, a weak,
insignificant, humble, poor and
destitute creature of Your's be able to
bear them?

O' my God! My Lord! My King! And
Master!

Which of the matters shall I complain
to You and for which of them shall I
bewail and weep?

Shall I bewail for the pains and pangs
of the punishment and their intensity
or for the length of sufferings and
their duration?

Therefore (my Lord!) If You will
subject me to the penalties (of hell) in
company of Your enemies and cast
me with those who merited Your
punishments

فَكَيْفَ احْتِمَالِي لِبَلَاءِ الْآخِرَةِ وَجَلِيلِ وَقُوعِ
الْمَكَارِهِ فِيهَا

وَهُوَ بَلَاءٌ تَطُولُ مُدَّتُهُ وَيَدُومُ مَقَامُهُ وَلَا يُخَفَّفُ
عَنْ أَهْلِهِ

لَأَنَّهُ لَا يَكُونُ إِلَّا عَنْ غَضَبِكَ وَانْتِقَامِكَ وَسَخَطِكَ

وهذا ما لا تقوّم له السموات والأرض

يا سَيِّدِي فَكَيْفَ بِي وَأَنَا عَبْدُكَ الضَّعِيفُ الدَّالِيلُ
الْحَقِيرُ الْمِسْكِينُ الْمُسْتَكِينُ

يا إِلَهِي وَرَبِّي وَسَيِّدِي وَمَوْلَايَ

لَأَيِّ الْأُمُورِ إِلَيْكَ أَشْكُو وَلِمَا مِنْهَا أَضِجُّ وَأَبْكِي

لَأَلِيمِ الْعَذَابِ وَشِدَّتِهِ أَمْ لَطُولِ الْبَلَاءِ وَمُدَّتِهِ

فَلَمَنْ صَيَّرْتَنِي لِلْعُقُوبَاتِ مَعَ أَعْدَائِكَ وَجَمَعْتَ
بَيْنِي وَبَيْنَ أَهْلِ بَلَائِكَ

punishments and tear me apart from
Your friends and those who will be
near to You

then my God, my Lord and my
Master, though I may patiently bear
Your punishments, how can I calmly
accept being kept away from You?

I reckon that though I may patiently
endure the scorching fire of Your hell,
yet how can I resign myself to the
denial of Your pity and clemency?

How can I remain in the fire while I
have hopes of Your forgiveness?

O' my Lord! By Your honour truly do I
swear that, if You will allow my power
of speech to be retained by me in the
hell, I shall amongst its inmates cry
out bewailingly unto You like the cry
of those who have faith in Your
kindness and compassion

I will cry to You with the callers crying
for help, And I shall bemoan for You
(for being deprived of nearness to
You) the lamentation of those who are
bereaved

And I shall keep on calling unto You:
"Where are You o' Friend of the
believers

O' (You who are) the last hope and
resort of those who acknowledge You
and have faith in Your clemency and
kindness;

وَفَرَّقْتَ بَيْنِي وَبَيْنَ أَحِبَّائِكَ وَأَوْلِيَائِكَ

فَهَبْنِي يَا إِلَهِي وَسَيِّدِي وَمَوْلَايَ وَرَبِّي صَبْرْتُ
عَلَيَّ عَذَابِكَ فَكَيْفَ أَصْبِرُ عَلَيَّ فِرَاقِكَ

وَهَبْنِي صَبْرْتُ عَلَيَّ حَرَّ نَارِكَ فَكَيْفَ أَصْبِرُ عَنْ
النَّظَرِ إِلَى كَرَامَتِكَ

أَمْ كَيْفَ أَسْكُنُ فِي النَّارِ وَرَجَائِي عَفْوُكَ

فَبِعِزَّتِكَ يَا سَيِّدِي وَمَوْلَايَ أَقْسِمُ صَادِقًا لَنْ
تَرَكْتَنِي نَاطِقًا لِأَضِجَنَّ إِلَيْكَ بَيْنَ أَهْلِهَا ضَجِيجَ
الْآمِلِينَ

وَلَأَصْرُخَنَّ إِلَيْكَ صُرَاخَ الْمُسْتَصْرِخِينَ وَلَأُبْكِينَ
عَلَيْكَ بُكَاءَ الْفَاقِدِينَ

وَلَأُنَادِيَنَّكَ أَتَيْنَ كُنْتَ يَا وَلِيَّ الْمُؤْمِنِينَ

يَا غَايَةَ آمَالِ الْعَارِفِينَ

O' You who are the helper of those seeking help!

O' You who are dear to the hearts of those who truly believe in You! And O' You who are the Lord of the universe."

My Lord! Glory and praise be to You, wouldst You (wish) to be seen (disregarding) the voice of a muslim bondman, incarcerated therein (the hell) for his disobedience

tasting its torment because of his subordination and imprisoned within its pits for his evildoings and misdeeds

crying out to You the utterance of one who has faith in Your mercy

and calling out to You in the language of those who believe in Your unity and seeking to approach You by means of Your epithet "the Creator, the Nourisher, the Accomplisher and the Protector of the entire existence"?

My Lord! Then how could he remain in torments when he hopefully relies upon Your past forbearance, compassion and mercy?

يَا غِيَاثَ الْمُسْتَغِيثِينَ

يَا حَبِيبَ قُلُوبِ الصَّادِقِينَ يَا إِلَهَ الْعَالَمِينَ

أَفْتَرَاكَ سُبْحَانَكَ يَا إِلَهِي وَبِحَمْدِكَ تَسْمَعُ فِيهَا
صَوْتَ عَبْدٍ مُسْلِمٍ سَجِنَ فِيهَا بِمُخَالَفَتِهِ

وَذَاقَ طَعْمَ عَذَابِهَا بِمَعْصِيَتِهِ وَحُبِسَ بَيْنَ أَطْبَاقِهَا
بِجُرْمِهِ وَجَرِيرَتِهِ

وَهُوَ يَضِجُ إِلَيْكَ ضَجِيجَ مُؤْمِلٍ لِرَحْمَتِكَ

وَيُنَادِيكَ بِلِسَانِ أَهْلِ تَوْحِيدِكَ وَيَتَوَسَّلُ إِلَيْكَ
بِرُبُوبِيَّتِكَ

يَا مَوْلَايَ فَكَيْفَ يَبْقَى فِي الْعَذَابِ وَهُوَ يَرْجُو مَا
سَلَفَ مِنْ حِلْمِكَ (وَرَأْفَتِكَ وَرَحْمَتِكَ)

And how can the fire cause him
suffering when he hopes for Your
grace and mercy

and how can its roaring flames char
him when You hearest his voice and
sees his plight?

And how can he withstand its roaring
flames when You knowest his
frailness?

And how can he be tossed about
between its layers when You knowest
his sincerity

And how can the guards of hell
threaten him when he calls out to
You?

"My Lord", and how would You
abandon him therein (the hell) when
he has faith in Your grace to set him
free?

Alas! That is not the concept (held by
us) of You nor has Your grace such a
reputation

Nor does it resemble that which You
have awarded by Your kindness and
generosity to those who believe in
Your unity

I definitely conclude that hadst You
not ordained punishment for those
who disbelieved in You,

أَمْ كَيْفَ تُوَلِّمُهُ النَّارُ وَهُوَ يَأْمُلُ فَضْلَكَ وَرَحْمَتَكَ

أَمْ كَيْفَ يُحْرِقُهُ لَهْيُهَا وَأَنْتَ تَسْمَعُ صَوْتَهُ وَتَرَى
مَكَانَهُ

أَمْ كَيْفَ يَشْتَمِلُ عَلَيْهِ زَفِيرُهَا وَأَنْتَ تَعْلَمُ ضَعْفَهُ

أَمْ كَيْفَ يَتَقَلَّقُلُ بَيْنَ أَطْبَاقِهَا وَأَنْتَ تَعْلَمُ صِدْقَهُ

أَمْ كَيْفَ تَزْجُرُهُ زَبَانِيَّتُهَا وَهُوَ يُنَادِيكَ يَا رَبَّهُ

أَمْ كَيْفَ يَرْجُو فَضْلَكَ فِي عِتْقِهِ مِنْهَا فَتَتْرَكُهُ فِيهَا

هَيْهَاتَ مَا ذَلِكَ الظَّنُّ بِكَ وَلَا الْمَعْرُوفُ مِنْ
فَضْلِكَ

وَلَا مَشَبَهُ لِمَا عَامَلْتَ بِهِ الْمُوَحِّدِينَ مِنْ بَرِّكَ
وَإِحْسَانِكَ

فَبِالْيَقِينِ أَقْطَعُ لَوْ لَا مَا حَكَمْتَ بِهِ مِنْ تَعْذِيبِ
جَاحِدِكَ

and hadst You not decreed Your
enemies to remain in hell,

You wouldst have made the hell cold
and peaceful and there would never
have been an abode or place for any
one in it;

but sanctified be Your Names, You
have sworn to fill the hell with the
disbelievers

from amongst the jinns and mankind
together and to place forever Your
enemies therein

And You, exalted be Your praises,
hadst made manifest, out of Your
generosity and kindness

"What? Is one who has been a
believer like one who has been
ungodly? They are not alike."

My Lord! My Master! I, therefore
implore You by that power which You
determined

and by the decree which You have
finalised and ordained whereby You
have prevailed upon whom You have
imposed it

to bestow upon me this night and this
very hour the forgiveness for all the
transgressions that I have been guilty
of

وَقَضَيْتَ بِهِ مِنْ إِخْلَادِ مُعَانِدِكَ

لَجَعَلْتَ النَّارَ كُلَّهَا بَرْدًا وَسَلَامًا وَمَا كَانَ لِأَحَدٍ
فِيهَا مَقَرًّا وَلَا مُقَامًا

لَكِنَّكَ تَقَدَّسَتْ أَسْمَاؤُكَ أَفْسَمْتَ أَنْ تَمْلَأَهَا مِنْ
الْكَافِرِينَ

مِنْ الْجَنَّةِ وَالنَّاسِ أَجْمَعِينَ وَأَنْ تُخَلِّدَ فِيهَا
الْمُعَانِدِينَ

وَأَنْتَ جَلَّ ثَنَاؤُكَ قُلْتَ مَبْتَدَأً وَتَطَوَّلْتَ بِالْإِنْعَامِ
مُتَكَرِّمًا

أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا لَا يَسْتَوُونَ

إِلَهِي وَسَيِّدِي فَأَسْأَلُكَ بِالْقُدْرَةِ الَّتِي قَدَّرْتَهَا

وَبِالْقَضِيَّةِ الَّتِي حَتَمْتَهَا وَحَكَمْتَهَا وَغَلَبْتَ مَنْ
عَلَيْهِ أَجْرِيَّتَهَا

أَنْ نَهَبَ لِي فِي هَذِهِ اللَّيْلَةِ وَفِي هَذِهِ السَّاعَةِ كُلِّ
جُرْمٍ أَجْرَمْتُهُ

for all the sins that I have committed,
for all the loathsome acts that I have
kept secret and for all the evils done
by me, secretly or openly, in
concealment or outwardly

and for every evil action that You
have ordered the two noble scribes to
confirm whom You have appointed to
record all my actions

actions and to be witnesses over me
along with the limbs of my body,

whilst You observeth over me besides
them and wast witness to those acts
concealed from them? Which You in
Your mercy have kept secret and
through Your kindness unexposed

And I pray to You to make my share
plentiful in all the good that You dost
bestow; in all the favours that You
dost grant;

and in all the virtues that You dost
allow to be known everywhere; and in
all the sustenance and livelihood that
You dost expand and in respect of all
the sins that You dost forgive and the
wrongs that You dost cover up

O' my Lord! O' Lord, O' Lord!

وَكُلَّ ذَنْبٍ أَذْنَبْتُهُ وَكُلَّ قَبِيحٍ أَسْرَرْتُهُ وَكُلَّ جَهْلٍ
عَمِلْتُهُ كَتَمْتُهُ أَوْ أَعْلَنْتُهُ أَخْفَيْتُهُ أَوْ أَظْهَرْتُهُ

وَكُلَّ سَيِّئَةٍ أَمَرْتُ بِإِثْبَاتِهَا الْكَرَامَ الْكَاتِبِينَ الَّذِينَ
وَكَلَّتْهُمْ بِحِفْظٍ مَا يَكُونُ مِنِّي

وَجَعَلْتَهُمْ شُهُوداً عَلَيَّ مَعَ جَوَارِحِي

وَكُنْتُ أَنْتَ الرَّقِيبَ عَلَيَّ مِنْ وَرَائِهِمُ وَالشَّاهِدَ
لِمَا خَفِيَ عَنْهُمْ وَبِرَحْمَتِكَ أَخْفَيْتُهُ وَبِفَضْلِكَ
سَرَرْتُهُ

وَأَنْ تُوفِّرَ حَظِّي مِنْ كُلِّ خَيْرٍ تُنْزِلُهُ أَوْ إِحْسَانٍ
تُفَضِّلُهُ

أَوْ بِرِ تَسْتُرُهُ أَوْ رِزْقٍ تَبْسُطُهُ أَوْ ذَنْبٍ تَغْفِرُهُ أَوْ خَطِيئَةٍ
تَسْتُرُهُ

يَا رَبِّ يَا رَبِّ يَا رَبِّ

O' my God! My Lord! My King!

O' Master of my freedom! O' You who
holdeth my destiny

and who are aware of my suffering
and poverty, O' You who knoweth my
destitution and starvation

O' my Lord! O' Lord, O' Lord!

I beseech You by Your glory and Your
honour, by Your supremely high
attributes and by Your names

to cause me to utilise my time, day
and night, in Your remembrance, by
engaging myself in serving You (Your
cause)

and to let my deeds be such as to be
acceptable to You, so much so that all
my actions and offerings (prayers)
may be transformed into one
continuous and sustained effort

and my life may take the form of
constant and perpetual service to You

O' my Master! O' You upon Whom I
rely! O' You unto Whom I express my
distress!

O' my Lord! O' Lord, O' Lord!

يَا إِلَهِي وَسَيِّدِي وَمَوْلَايَ

وَمَالِكَ رَقِّي يَا مَنْ بِيَدِهِ نَاصِيَّتِي

يَا عَلِيماً بَضْرِي وَمَسْكَنْتِي يَا خَبيراً بِفَقْرِي
وَفَاقَتِي

يَا رَبَّ يَا رَبَّ يَا رَبَّ

أَسْأَلُكَ بِحَقِّكَ وَقُدْسِكَ وَأَعْظَمِ صِفَاتِكَ
وَأَسْمَائِكَ

أَنْ تَجْعَلَ أَوْقَاتِي فِي اللَّيْلِ وَالنَّهَارِ بِذِكْرِكَ
مَعْمُورَةً وَبِخِدْمَتِكَ مَوْصُولَةً

وَأَعْمَالِي عِنْدَكَ مَقْبُولَةً حَتَّى تَكُونَ أَعْمَالِي
وَأَوْرَادِي كُلُّهَا وَرِثَةً وَاحِدَةً

وَحَالِي فِي خِدْمَتِكَ سَرْمَدًا

يَا سَيِّدِي يَا مَنْ عَلَيْهِ مُعْوَلِي يَا مَنْ إِلَيْهِ شَكْوَتُ
أَحْوَالِي

يَا رَبَّ يَا رَبَّ يَا رَبَّ

Strengthen my limbs for Your service

service and sustain the strength of my
hands to persevere in Your service

and bestow upon me the eagerness to
fear You and constantly to serve You

So that I may lead myself towards
You in the field with the vanguards
who are in the fore rank

and be swift towards You among
those who hasten towards You and
urge eagerly to be near You

and draw myself towards You like
them who sincerely draw themselves
towards You and to fear You like the
fear of those who believe firmly in You
and thus I may join the congregation
of the faithful congregated near You
(for protection)

O' Allah! Whosoever intendeth evil
against me, let ill befall on him and
frustrate him who plots against me

and assign for me a place in Your
presence with the best of Your
bondsmen and nearer abode to You,

for verily that position cannot be
attained except through Your grace

قَوِّ عَلَى خِدْمَتِكَ جَوَارِحِي

وَاشْدُدْ عَلَى الْعَزِيمَةِ جَوَانِحِي

وَهَبْ لِي الْجِدَّ فِي خَشْيَتِكَ وَالِدَّوَامَ فِي الْإِتِّصَالِ
بِخِدْمَتِكَ

حَتَّى أَسْرَحَ إِلَيْكَ فِي مَيَادِينِ السَّابِقِينَ

وَأُسْرِعْ إِلَيْكَ فِي الْمُبَادِرِينَ وَأَشْتَاقَ إِلَى قُرْبِكَ
فِي الْمُشْتَاقِينَ

وَأَذْنُو مِنْكَ دُنُو الْمُخْلِصِينَ وَأَخَافُكَ مَخَافَةَ
الْمُوقِنِينَ وَاجْتَمَعَ فِي جِوَارِكَ مَعَ الْمُؤْمِنِينَ

اللَّهُمَّ وَمَنْ أَرَادَنِي بِسُوءٍ فَأَرِدْهُ وَمَنْ كَادَنِي
فَكِدْهُ

وَاجْعَلْنِي مِنْ أَحْسَنِ عِبِيدِكَ نَصِيباً عِنْدَكَ
وَأَقْرَبِهِمْ مَنْزِلَةً مِنْكَ وَأَخْصِهِمْ زُلْفَةً لَدَيْكَ

فَإِنَّهُ لَا يُنَالُ ذَلِكَ إِلَّا بِفَضْلِكَ

and treat me benevolently, and
through Your greatness extend Your
munificence towards me and through
Your mercy protect me

and cause my tongue to accentuate
Your remembrance and my heart filled
with Your love

and be liberal to me by Your gracious
response and cause my evils to
appear fewer and forgive me my
errors

for verily, You have ordained for Your
bondsmen Your worship and bidden
them to supplicate unto You and have
assured them (of Your) response

So, my Lord! I look earnestly towards
You and towards You, my Lord! I have
stretched forth my hands therefore,

by Your honour, respond to my
supplication and let me attain my
wishes

and, by Your bounty, frustrate not my
hopes and protect me from the evils
of my enemies, from among the jinns
and mankind

O' You! Who readily pleased, forgive
one who owns nothing but
supplication

وَجِدْ لِي بِجُودِكَ وَاعْطِفْ عَلَيَّ بِمَجْدِكَ
وَاحْفَظْنِي بِرَحْمَتِكَ

وَاجْعَلْ لِسَانِي بِذِكْرِكَ لَهْجًا وَقَلْبِي بِحُبِّكَ مُتِمًّا

وَمَنْ عَلَيَّ بِحُسْنِ إِجَابَتِكَ وَأَقْلِنِي عَثْرَتِي وَاعْفِرْ
لِي زَلَّتِي

فَإِنَّكَ قَضَيْتَ عَلَى عِبَادِكَ بِعِبَادَتِكَ وَأَمَرْتَهُمْ
بِدُعَائِكَ وَصَمِنْتَ لَهُمُ الْإِجَابَةَ

فَإِلَيْكَ يَا رَبِّ نَصَبْتُ وَجْهِي وَإِلَيْكَ يَا رَبِّ مَدَدْتُ
يَدِي

فَبِعِزَّتِكَ اسْتَجِبْ لِي دُعَائِي وَبَلِّغْنِي مُنَايَ

وَلَا تَقْطَعْ مِنْ فَضْلِكَ رَجَائِي وَاكْفِنِي شَرَّ الْجِنَّ
وَالْإِنْسِ مِنْ أَعْدَائِي

يَا سَرِيعَ الرِّضَا اغْفِرْ لِمَنْ لَا يَمْلِكُ إِلَّا الدُّعَاءُ

for You do what You will

O' You! Whose Name is the remedy
(for all ills) and Whose remembrance
is a sure cure for all ailments and
obedience to Whom makes one self
sufficient;

have mercy on one whose only asset
is hope and whose only weapon is
lamentation

O' You! Who perfects all bounties and
Who wards off all misfortunes! O'
Light! Who illuminates those who are
in bewilderment!

O' Omniscient! Who knows without
(acquisition of) learning! Bless
Mohammed and the Descendants of
Mohammed and do unto me in
accordance with that which befitteth
You

May the blessings of Allah be
bestowed upon His Apostle and the
blessed guides from his family and His
peace be upon them plentifully

فَإِنَّكَ فَعَّالٌ لِّمَا تَشَاءُ

يَا مَنْ اسْمُهُ دَوَاءٌ وَذِكْرُهُ شِفَاءٌ وَطَاعَتُهُ غِنَى

أَرْحَمَ مَنْ رَأْسُ مَالِهِ الرَّجَاءُ وَسِلَاحُهُ الْبُكَاءُ

يَا سَابِغَ النَّعَمِ يَا دَافِعَ النَّقَمِ يَا نُورَ الْمُسْتَوْحِشِينَ
فِي الظُّلَمِ

يَا عَالِمًا لَا يُعَلِّمُ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
وَأَفْعَلْ بِي مَا أَنْتَ أَهْلُهُ

وَصَلَّى اللَّهُ عَلَى رَسُولِهِ وَالْأَيُّمَةِ الْمَيَّامِينَ مِنْ آلِهِ
وَسَلَّمَ تَسْلِيمًا كَثِيرًا

ZIYARAT WARITHA

This widely recited Ziyarat of Imam Hussein (as) is taken from the Ziyarat that Imam Sadeq (as) taught Safwan bin Mahran, as narrated in Ibn Qawlaway's "Al-Mazar"

Peace be on you, O the inheritor of
Adam, the sincerely attached friend of
Allah

Peace be on you, O the inheritor of
Noah, the prophet of Allah

Peace be on you, O the inheritor of
Abraham, the friend of Allah

Peace be on you, O the inheritor of
Moses, who spoke to Allah

Peace be on you, O the inheritor of
Jesus who received peace, joy, and
mercy from Allah

Peace be on you, O the inheritor of
Muhammad, the dearest beloved of
Allah

Peace be on you, O the inheritor of
the Commander of the Believers
peace be upon him

Peace be on you, O the son of
Muhammad al-Mustafa

Peace be on you, O the son of Ali al-
Murtadha

السلام عَلَيْكَ يَا وَارِثَ آدَمَ صَفْوَةَ اللَّهِ،

السلام عَلَيْكَ يَا وَارِثَ نُوحٍ نَبِيِّ اللَّهِ،

السلام عَلَيْكَ يَا وَارِثَ إِبْرَاهِيمَ خَلِيلِ اللَّهِ،

السلام عَلَيْكَ يَا وَارِثَ مُوسَى كَلِيمِ اللَّهِ،

السلام عَلَيْكَ يَا وَارِثَ عِيسَى رُوحِ اللَّهِ،

السلام عَلَيْكَ يَا وَارِثَ مُحَمَّدٍ حَبِيبِ اللَّهِ،

السلام عَلَيْكَ يَا وَارِثَ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ
السلام،

السلام عَلَيْكَ يَا بَنَ مُحَمَّدٍ الْمُصْطَفَى،

السلام عَلَيْكَ يَا بَنَ عَلِيِّ الْمُرْتَضَى،

Peace be on you, O the son of
Fatimah az-Zahra

Peace be on you, O the son of Khadija
al-Kubra

Peace be upon you O' whose avenging
is in the hands of Allah, and the son
of the one whose avenging is in the
hands of Allah,

(Peace be upon you) O' the one who
was alone, and individual (killed).

I bear witness that verily you
established the prayers,

and gave charity to the needy,

and enjoined the good,

and forbade the evil,

and obeyed Allah and His Messenger

until the inevitable came unto you.

So, may Allah curse those who killed
you,

and may Allah curse those who
oppressed you,

السلامُ عَلَيْكَ يَا بْنَ فَاطِمَةَ الزَّهْرَاءِ،

السلامُ عَلَيْكَ يَا بْنَ خَدِيجَةَ الْكُبْرَى،

السلامُ عَلَيْكَ يَا ثَارَ اللَّهِ وَابْنَ ثَارِهِ

وَالْوَثَرَ الْمُؤْتُورَ،

أَشْهَدُ أَنَّكَ قَدْ أَقَمْتَ الصَّلَاةَ

وَأَتَيْتَ الزَّكَاةَ،

وَأَمَرْتَ بِالْمَعْرُوفِ

وَنَهَيْتَ عَنِ الْمُنْكَرِ،

وَأَطَعْتَ اللَّهَ وَرَسُولَهُ

حَتَّى أَتَاكَ الْيَقِينُ،

فَلَعَنَ اللَّهُ أُمَّةً قَتَلَتْكَ،

وَلَعَنَ اللَّهُ أُمَّةً ظَلَمَتْكَ،

and may Allah curse those who heard
the event and rested satisfied.

O My Master, O Father of Abdullah!

I bear witness that verily you were a
light in the sublime loins

and purified wombs.

The impurities of ignorance did not
even touch you,

nor could its soiled and dirty bearing
ever smear you.

I bear witness that verily, you are
from the mainstays of the religion,

and the supporters of the faithful
ones.

I bear witness that, verily you are the
pious, God-fearing, Imam

the favourite, virtuous,

the guide, the guided

I bear witness that the Imams, from
your progeny,

وَلَعَنَ اللَّهُ أُمَّةً سَمِعَتْ بِذَلِكَ فَرَضِيَتْ بِهِ،

يَا مَوْلَايَ يَا أَبَا عَبْدِ اللَّهِ،

أَشْهَدُ أَنَّكَ كُنْتَ نُورًا فِي الْأَصْلَابِ الشَّامِخَةِ،

وَالْأَرْحَامِ الْمُطَهَّرَةِ،

لَمْ تُجَسَّكَ الْجَاهِلِيَّةُ بِأَنْجَاسِهَا،

وَلَمْ تُلْبِسْكَ مِنْ مُدْلَهِمَاتِ ثِيَابِهَا،

وَأَشْهَدُ أَنَّكَ مِنْ دَعَائِمِ الدِّينِ،

وَأَرْكَانِ الْمُؤْمِنِينَ،

وَأَشْهَدُ أَنَّكَ الْإِمَامُ الْبَرُّ التَّقِيُّ

الرَّضِيُّ الزَّكِيُّ

الْهَادِي الْمَهْدِيُّ

وَأَشْهَدُ أَنَّ الْأَئِمَّةَ مِنْ وَلَدِكَ

are the words of piety,

and the signs of guidance,

and the safe handle of Islam,

and the decisive argument for humankind.

I call Allah to give witness, and also His Angels,

and His Prophets and His Messengers,

that, verily, I believe in (all of) you, and that I am sure of your return,

joined to the divine laws of my belief

and my accomplishments.

And my heart is resigned to yours,

and my conduct is following the example of yours.

Blessings of Allah be on all of you and on your souls,

and on your bodies and on your forms,

كَلِمَةُ التَّقْوَى،

وَأَعْلَامُ الْهُدَى،

وَالْعُرْوَةُ الْوُثْقَى،

وَالْحُجَّةُ عَلَى أَهْلِ الدُّنْيَا،

وَأَشْهَدُ اللَّهَ وَمَلَائِكَتَهُ

وَأَنْبِيََاءَهُ وَرُسُلَهُ

أَنِّي بِكُمْ مُؤْمِنٌ وَبِإِيَابِكُمْ،

مُوقِنٌ بِشَرَائِعِ دِينِي

وَحَوَاتِيمِ عَمَلِي،

وَقَلْبِي لِقَلْبِكُمْ سَلَمٌ

وَأَمْرِي لِأَمْرِكُمْ مَتَّبِعٌ،

صَلَوَاتُ اللَّهِ عَلَيْكُمْ وَعَلَى آرْوَاحِكُمْ

وَعَلَى أَجْسَادِكُمْ وَعَلَى أَجْسَامِكُمْ

and when you are in view and when
you are out of sight,

and on your style and on your
substance.

My father and mother be sacrificed for
you,

O son of the Messenger of Allah!

My father and mother be sacrificed for
you,

O Father of Abdullah!

Verily terrible was the calamity!

And your suffering casts gloom

upon us,

and upon all the people of the
heavens and the earth.

Therefore, curse of Allah be on the
people who saddled up and gave rein
to their horses,
and prepared to kill you.

وَعَلَى شَاهِدِكُمْ وَعَلَى غَائِبِكُمْ

وَعَلَى ظَاهِرِكُمْ وَعَلَى بَاطِنِكُمْ

بَابِي أَنْتَ وَأُمِّي

يَا بْنَ رَسُولِ اللَّهِ،

بَابِي أَنْتَ وَأُمِّي

يَا أَبَا عَبْدِ اللَّهِ،

لَقَدْ عَظُمَتِ الرَّزِيَّةُ

وَجَلَّتِ الْمُصِيبَةُ

بِكَ عَلَيْنَا

وَعَلَى جَمِيعِ أَهْلِ السَّمَاوَاتِ وَالْأَرْضِ،

فَلَعَنَ اللَّهُ أُمَّةً أَسْرَجَتْ وَأَلْجَمَتْ

وَتَهَيَّأَتْ لِقِتَالِكَ،

O my Master, O Father of Abdullah!

I moved towards your sacred shrine

and came to visit you.

I beseech Allah by the status that you
enjoy with Him,

and the position that you enjoy with
Him,

to send blessings on Muhammad and
the Progeny of Muhammad.

And keep me with you in this world
and in the hereafter.

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Sabeel-e-Sakina

يَا مَوْلَايَ يَا أَبَا عَبْدِ اللَّهِ،

قَصَدْتُ حَرَمَكَ،

وَأَتَيْتُ إِلَى مَشْهَدِكَ،

أَسْأَلُ اللَّهَ بِالشَّانِ الَّذِي لَكَ عِنْدَهُ

وَبِالْمَحَلِّ الَّذِي لَكَ لَدَيْهِ

أَنْ يُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ،

وَأَنْ يَجْعَلَ لِي مَعَكُمْ فِي الدُّنْيَا وَالْآخِرَةِ.

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Sabeel-e-Akbar

THE EXCELLENCE OF THE DAY OF FRIDAY

IMPORTANCE OF THE DAY OF FRIDAY

It has been authentically reported from Imam Ali Ridha (AS) that the Holy Prophet (SAW) has said that Friday is the leader of all the days of the week. Allah (SWT) amplifies the rewards for the person performing good deeds that day, forgives his sins, elevates his status, accepts his supplications, averts his affliction and distress and fulfils his wishes.

Source: Mafatihul Jinan

Some Recommended Acts of Worship from Mafatihul Jinan:

1. Performing ghusl between dawn and noon.
2. Cutting nails and trimming moustache/beard.
3. Wear perfume and clean clothes.
4. Give charity as reports say that giving charity on Friday or during its eve equals a thousand such acts on another day.
5. Purchase fresh fruit and meat for the pleasure of the family on Friday.
6. Indulge in learning the rules of religion.
7. Visiting the graves of the dead.
8. Recitation of Dua Nudbah.
9. Recitation of Dua Ahad.
10. Recitation of Dua Faraj.
11. Recitation of Dua for the protection of the 12th Imam (AS)

DUA'A AL-AHAD

The Supplication of Pledge

It is recommended to recite this dua'a for forty morning, as it is narrated that Imam Sadiq (as) said: "He who supplicates to Allah for forty mornings with this (supplication of) pledge will be from the companions of our upriser (Imam Mahdi), and if he dies before his advent, Allah will bring him out from his grave and give him in return of each word he says one thousand good deeds and He will remove one thousand sins from his book of deeds"

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Sabeel-e-Sakina

DUA'A AL-AHAD

The Supplication of Pledge

O Allah! Lord of the ever-persevering light,

Lord of the highest heaven

Lord of the seas, moving up and down, back and forth, in unbroken line

Who sent down the Tawrat, Injil and Zabur,

Lord of restful nights and warm busy days,

Who sent down the meaningful Quran,

Lord of the favourite angels, prophets and messengers.

O Allah! I beseech You, in the name of Your kind "ways and means",

in the name of the light of Your brilliant superior-most being,

and Your ever-existing kingdom.

O Ever-living! O Self-subsisting!

اَللّٰهُمَّ رَبَّ النُّوْرِ الْعَظِيْمِ،

وَرَبَّ الْكُرْسِيِّ الرَّفِيْعِ،

وَرَبَّ الْبَحْرِ الْمَسْجُوْرِ،

وَمُنْزِلَ التَّوْرَةِ وَالْاِنْجِيْلِ وَالزَّبُوْرِ،

وَرَبَّ الظِّلِّ وَالْحَرُوْرِ،

وَمُنْزِلَ الْقُرْاٰنِ الْعَظِيْمِ،

وَرَبَّ الْمَلٰٓئِكَةِ الْمُقَرَّبِيْنَ وَالْاَنْبِيَاۗءِ وَالْمُرْسَلِيْنَ

اَللّٰهُمَّ اِنِّيْ اَسْأَلُكَ بِاسْمِكَ الْكَرِيْمِ،

وَبِنُوْرِ وَجْهِكَ الْمُنِيْرِ

وَمُلْكِكَ الْقَدِيْمِ،

يَا حَيُّ يَا قَيُّوْمُ

I beseech You in the name of Your name, which gives light to the heavens and the earths;

and in the name of Your name, which sets the people (of all times) on the right path, from the beginning to the end.

O Ever-living who was (ever) there before life was created (by Him).

O Ever-living who shall be (for ever) there when life (of all kinds) shall die.

O Ever-living who is ever existing even when no life shall exist; which His-book contains.

O He who brings the dead to life, and puts the living to death.

O Ever-living! There is no god save You.

O Allah convey to our master the leader, the guide, the guided,

the upriser with Your command, blessings of Allah be on him, and on his pure forefathers,

from all the believing men and believing women,

living in the easts and the wests, in the valleys, over the mountains, on the land, over the seas,

أَسْأَلُكَ بِاسْمِكَ الَّذِي أَشْرَقَتْ بِهِ السَّمَاوَاتُ وَالْأَرْضُونَ،

وَبِاسْمِكَ الَّذِي يَصْلَحُ بِهِ الْأَوَّلُونَ وَالْآخِرُونَ،

يَا حَيًّا قَبْلَ كُلِّ حَيٍّ

وَيَا حَيًّا بَعْدَ كُلِّ حَيٍّ

وَيَا حَيًّا حِينَ لَا حَيٍّ

يَا مُخَيِّبَ الْمَوْتَى وَمُمِيتَ الْأَحْيَاءِ،

يَا حَيُّ لَا إِلَهَ إِلَّا أَنْتَ

اللَّهُمَّ بَلِّغْ مَوْلَانَا الْإِمَامَ الْهَادِيَ الْمَهْدِيَّ

الْقَائِمَ بِأَمْرِكَ صَلَوَاتُ اللَّهِ عَلَيْهِ وَعَلَى آبَائِهِ الطَّاهِرِينَ

عَنْ جَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

فِي مَشَارِقِ الْأَرْضِ وَمَغَارِبِهَا، سَهْلِهَا وَجَبَلِهَا وَبَرِّهَا وَبَحْرِهَا،

and as well as from me and my parents,

blessings, which are the weight of Allah's throne
and ink of His words,

and whatever His knowledge enumerates and His
book encompasses.

O Allah! I turn to him again, on the morning of this
day, I always cling to the covenant, the pledge and
the allegiance, I made with him, inclined towards
him, solicitous for his help; neither turning my
eyes, nor ever letting it go waste.

O Allah appoint me amongst his helpers, aides, and
his protectors.

Those who hasten to fulfill his commands and obey
his orders.

Those who defend him and compete with each
other to (fulfill) his intention and seek martyrdom
in his presence.

O Allah! If death comes first in between me and
him, because death is an inevitable certainty for
Your servants,

raise me from my grave, wearing the shroud,

my sword in my hand,

وَعَنِّي وَعَنْ وَالِدَيَّ

مِنَ الصَّلَوَاتِ زِنَةَ عَرْشِ اللَّهِ وَمِدَادَ كَلِمَاتِهِ،

وَمَا أَحْصَاهُ عِلْمُهُ وَأَحَاطَ بِهِ كِتَابُهُ،

اللَّهُمَّ إِنِّي أَجِدُّ لَهُ فِي صَبِيحَةِ يَوْمِي هَذَا وَمَا عَشْتُ مِنْ أَيَّامِي، عَهْدًا وَعَقْدًا
وَبَيْعَةً لَهُ فِي عُنُقِي، لَا أَحُولُ عَنْهَا وَلَا أَزُولُ أَبَدًا

اللَّهُمَّ اجْعَلْنِي مِنْ أَنْصَارِهِ وَأَعْوَانِهِ وَالذَّائِبِينَ عَنْهُ

وَالْمُسَارِعِينَ إِلَيْهِ فِي قَضَاءِ حَوَائِجِهِ ، وَالْمُمْتَثِلِينَ لِأَوَامِرِهِ

وَالْمُحَامِلِينَ عَنْهُ ، وَالسَّابِقِينَ إِلَى إِرَادَتِهِ وَالْمُسْتَشْهَدِينَ بَيْنَ يَدَيْهِ

اللَّهُمَّ إِنَّ حَالَ بَنِي وَبَيْنَهُ الْمَوْتُ الَّذِي جَعَلْتَهُ عَلَى عِبَادِكَ حَتْمًا مَقْضِيًّا

فَاخْرِجْنِي مِنْ قَبْرِي مُؤْتَرًّا كَفَنِي

شَاهِرًا سَيْفِي

fully protected by reason of my obedience to Allah,

answering to the call of the summoning authority,
inviting all people living near and far.

O Allah! Give me the opportunity to look at the
face of the rightly guided guide,

the dawn of a new awaited era;

and make me see clearly the face of the kind and
loving divine administrator.

(Please) hasten his reappearance, make easy his
arrival,

vasten his path, make me tread on his way

establish his authority, stand up for his motive and
creed.

O Allah! Inhibit Your land through him,

bring to life again Your servants due to him.

Verily You said, and Your words are true and
certain: "Corruption and mischief will appear on
land and sea because of the evil which men's
hands have done."

مُجَرِّدًا قَنَاتِي

مُلَبِّيًا دَعْوَةَ الدَّاعِي فِي الْحَاضِرِ وَالْبَادِي

اَللّٰهُمَّ اَرِنِي الطَّلَعَ الرَّشِيْدَةَ،

وَالْغُرَّةَ الْحَمِيْدَةَ،

وَاجْعَلْ نَاضِرِي بِنَظَرَةٍ مِّنِّي اِلَيْهِ،

وَعَجِّلْ فَرَجَهُ وَسَهِّلْ مَخْرَجَهُ،

وَاَوْسِعْ مِنْهَجَهُ وَاَسْلُكْ بِي مَحَجَّتَهُ،

وَأَنْفِذْ أَمْرَهُ وَاشْدُدْ أَزْرَهُ،

وَاعْمُرِ اللّٰهُمَّ بِهِ بِلَادَكَ،

وَأَحْيِ بِهِ عِبَادَكَ،

فَإِنَّكَ قُلْتَ وَقَوْلُكَ الْحَقُّ: { ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي
النَّاسِ }

O Allah, make distinctly visible, for us, Your appointed authority, the son of the daughter of Your prophet,

named Muhammad, after the name of Your messenger,

so that he rests not after getting the better of the forces of evil, until he tears them to pieces,

makes clear the truth, and fulfils his duty in letter and spirit.

O Allah! Make him the ultimate refuge of the oppressed mankind;

the helper of those who dispute not in the truth that there is no helper save You;

and the renewer of all the laws of Your book which have been tampered with

and the rebuilder of the knowledge of Your religion

And the traditions of Your Prophet (peace of Allah be on him and his progeny)

O Allah! Keep him safe from hostility of adversaries.

O Allah! Make happy Your prophet, Muhammad; blessings of Allah be on him and on his children, by making known his beautiful aspect and vision, and let those, who obey his call, also rejoice in him,

فَظْهَرِ اللَّهُمَّ لَنَا وَلِيَّكَ وَابْنَ بِنْتِ نَبِيِّكَ

الْمُسَمَّى بِاسْمِ رَسُولِكَ

حَتَّى لَا يَظْفَرَ بِشَيْءٍ مِنَ الْبَاطِلِ إِلَّا مَرْقَهُ،

وَيُحِقَّ الْحَقَّ وَيُحَقِّقَهُ،

وَاجْعَلْهُ اللَّهُمَّ مَفْرَعًا لِمَظْلُومٍ عِبَادِكَ،

وَنَاصِرًا لِمَنْ لَا يَجِدُ لَهُ نَاصِرًا غَيْرَكَ،

وَمُجَدِّدًا لِمَا عُطِّلَ مِنْ أَحْكَامِ كِتَابِكَ،

وَمُسَيِّدًا لِمَا وَرَدَ مِنْ أَعْلَامِ دِينِكَ

وَسُنَنِ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ،

وَاجْعَلْهُ اللَّهُمَّ مِمَّنْ حَصَّنَتْهُ مِنْ بَأْسِ الْمُعْتَدِينَ

اللَّهُمَّ وَسِّرْ نَبِيَّكَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ بِرُؤْيَيْتِهِ وَمَنْ تَبِعَهُ عَلَى دَعْوَتِهِ،

and bind us to his loyalty as soon as he comes in
this world,

O Allah put an end to the sufferings of this nation
by his presence,

And hasten for us his reappearance

They (the disbelievers) consider it to be distant
while we consider it to be near.

through Your mercy, O the most merciful.

**Then one should gently strike his right thigh with his
palm three times, and in each time say.**

Hasten! Hasten! O my Master, O Master of the era.

وَأَرْحَمِ اسْتِكَانَتْنَا بَعْدَهُ

اللَّهُمَّ اكْشِفْ هَذِهِ الْغُمَّةَ عَنْ هَذِهِ الْأُمَّةِ بِحُضُورِهِ،

وَعَجَّلْ لَنَا ظُهُورَهُ،

إِنَّهُمْ يَرَوْنَهُ بَعِيداً وَنَرَاهُ قَرِيباً،

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Then one should gently strike his right thigh with his palm three times, and in each time say.

العَجَلِ الْعَجَلِ يَا مَوْلَايَ يَا صَاحِبَ الزَّمَانِ

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Sabeer-ul-Sunnat

DUA'A AL-FARAJ

The Supplication of Allegiance

O Allah, irretrievable is our plight,

our helplessness causes pain and trouble,

(now our) urgency has been laid bare
(before You)

(all) hopes have been cut off,

the (plentiful) earth has shrunk (with
very little to spare) for us,

the heavenly blessings have been
withheld.

You alone can help,

we refer our grief and sorrow to You,

we have full faith in You, in the time
of distress, as well as in good fortune.

O Allah, send blessings on Muhammad
and on the children of Muhammad,

the authority, obedience to whom has
been made obligatory,

through which their high status has
been made known.

إِلَهِ عَظُمَ الْبَلَاءُ،

وَبَرَحَ الْخَفَاءُ،

وَانْكَشَفَ الْغِطَاءُ،

وَانْقَطَعَ الرَّجَاءُ،

وَصَاقَتْ الْأَرْضُ،

وَمُنِعَتِ السَّمَاءُ،

وَأَنْتَ الْمُسْتَعَانُ،

وَإِلَيْكَ الْمُشْتَكَى،

وَعَلَيْكَ الْمُعْوَلُ فِي الشَّدَّةِ وَالرَّخَاءِ،

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

أُولِي الْأَمْرِ الَّذِينَ فَرَضْتَ عَلَيْنَا طَاعَتَهُمْ،

وَعَرَفْتَنَا بِذَلِكَ مَنْزِلَتَهُمْ،

Therefore let there be joy after sorrow
for us for their sake, right away,
in the twinkle of an eye, more rapidly

O Muhammad, O Ali,

O Ali, O Muhammad,

Give me enough, because both of you
provide sufficiently,

and help me, because both of you
help and protect.

O our master, O the authority of our
times,

Help! Help! Help!

Come to my help! Come to my help!
Come to my help!

Reach me! Reach me! Reach me! At
once, in this hour

Be quick, be quick, be quick.

O (Allah) the most merciful,

for the sake of Muhammad and his
pure children

فَفَرِّجْ عَنَّا بِحَقِّهِمْ فَرَجًا عَاجِلًا قَرِيبًا ،

كَلَمَحِ الْبَصَرَ أَوْ هُوَ أَقْرَبُ ،

يَا مُحَمَّدُ يَا عَلِيُّ ،

يَا عَلِيُّ يَا مُحَمَّدُ ،

اَكْفِيَانِي فَإِنَّكُمَا كَافِيَانِ ،

وَانْصُرَانِي فَإِنَّكُمَا نَاصِرَانِ ،

يَا مَوْلَانَا يَا صَاحِبَ الزَّمَانِ ،

الْغَوْثَ الْغَوْثَ الْغَوْثَ ،

أَذْرِكْنِي أَذْرِكْنِي أَذْرِكْنِي ،

السَّاعَةَ السَّاعَةَ السَّاعَةَ ،

الْعَجَلَ الْعَجَلَ الْعَجَلَ ،

يَا أَرْحَمَ الرَّاحِمِينَ ،

بِحَقِّ مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ

DUA'A AL HUJJAT

The Supplication for the protection of our 12th Imam (a.s)

O Allah, be, for Your representative,
the Hujjat (proof), son of Al-Hasan,

Your blessings be on him and his
forefathers,

in this hour and in every hour,

a guardian, a protector,

a leader, a helper,

a proof, and an eye

until You make him live on the earth,
in obedience (to You),

and cause him to live in it for a long
time.

اَللّٰهُمَّ كُنْ لِيَّوَلِيَّكَ الْحُجَّةَ بْنِ الْحَسَنِ

صَلَوَاتِكَ عَلَيْهِ وَعَلَىٰ اٰبَائِهِ

فِي هَذِهِ السَّاعَةِ وَفِي كُلِّ سَاعَةٍ

وَلِيًّا وَحَافِظًا

وَقَائِدًا وَنَاصِرًا

وَدَلِيًّا وَعَيْنًا

حَتَّى تُسْكِنَهُ اَرْضَكَ طَوْعًا

وَتُمَتِّعَهُ فِيهَا طَوِيلًا

ZIYARAT OF ASHURA

The is the more widely recited one of two Ziyarats of Imam Hussein (as) to be recited on the day of Ashura. It is narrated from Imam Baqer (as) on the authority of Alqama bin Mohammad Alhathrumi and has great rewards. It is suitable for reciting both from near the shrine of Imam Hussein (as) and from far away. After teaching Alqama the Ziyarat, Imam Baqer (as) told him that if he could recite this Ziyarat every day from his home then he should do so.

Peace be upon you O' Father of
Abdillah;

Peace be upon you O' son of the
Messenger of Allah;

Peace be upon you O' Son of the
Commander of the Faithful

and the son of the leader of the
successors (of the Prophet);

Peace be upon you O' son of Fatimah,
the leader of the women of the entire
universe.

Peace be upon you O' whose avenging
is in the hands of Allah, and the son
of the one whose avenging is in the
hands of Allah,

(Peace be upon you) O' the one who
was alone, and individual (killed).

اَلسَّلَامُ عَلَيْكَ يَا اَبَا عَبْدِاللهِ،

اَلسَّلَامُ عَلَيْكَ يَا بَنَ رَسُولِ اللهِ

اَلسَّلَامُ عَلَيْكَ يَا بَنَ اَمِيرِ الْمُؤْمِنِينَ

وَابْنَ سَيِّدِ الْوَصِيِّينَ،

اَلسَّلَامُ عَلَيْكَ يَا بَنَ فَاطِمَةَ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ،

اَلسَّلَامُ عَلَيْكَ يَا ثَارَ اللهِ وَابْنَ ثَارِهِ

وَالْوَثَرَ الْمُؤْتَوْرَ،

Peace be upon you and also upon
those souls who put themselves at
your service in your camp

I pray that Allah's peace be upon all
of you

so far I am alive, (this is my prayer),
and so long as the night and the day
remain.

O Father of Abdillah!

Surely the tribulations are great

and your tragedy is great and
unbearable for us,

and for all the people of Islam

and unbearable and great is your
tragedy in the heavens

for all of the dwellers of the heavens.

May Allah's curse be upon those
people who laid down the foundations
for the oppression and the wrongs
done upon you, the family of the
Prophet.

May Allah curse those people who
denied you your position (O' family of
the Prophet)

الْسَّلَامُ عَلَيْكَ وَعَلَى الْأَرْوَاحِ الَّتِي حَلَّتْ بِفِنَائِكَ

عَلَيْكُمْ مِنِّي جَمِيعاً سَلَامُ اللَّهِ

أَبَدًا مَا بَقِيَتْ وَبَقِيَ اللَّيْلُ وَالنَّهَارُ،

يَا أَبَا عَبْدِ اللَّهِ

لَقَدْ عَظُمَتِ الرَّزِيَّةُ

وَجَلَّتْ وَعَظُمَتِ الْمُصِيبَةُ بِكَ عَلَيْنَا

وَعَلَى جَمِيعِ أَهْلِ الْإِسْلَامِ

وَجَلَّتْ وَعَظُمَتِ مُصِيبَتُكَ فِي السَّمَاوَاتِ

عَلَى جَمِيعِ أَهْلِ السَّمَاوَاتِ،

فَلَعَنَ اللَّهُ أُمَّةً أَسَّسَتْ أَسَاسَ الظُّلْمِ وَالْجَوْرِ

عَلَيْكُمْ أَهْلَ الْبَيْتِ،

وَلَعَنَ اللَّهُ أُمَّةً دَفَعَتْكُمْ عَنْ مَقَامِكُمْ

and removed you from the rank which Allah himself had granted you.

May the curse of Allah be upon those who killed you,

and may the curse of Allah be upon those people who made it easy for them by preparing the grounds of your killing.

I turn to Allah and I turn towards you, away from them

and their adherents, followers and friends.

O Father of Abdillah!

I am at peace with those who make peace with you

and I am at war with those who go to war against you

until the Day of Judgement.

May the curse of Allah be upon the family of Ziyaad and the family of Marwan

and may the curse of Allah be upon the tribe of Ummayah, one and all, altogether;

May the curse of Allah be Upon the son of Marjaana

وَأَزَالْتَكُمْ عَنْ مَرَاتِبِكُمُ الَّتِي رَتَّبَكُمْ اللَّهُ فِيهَا،

وَلَعَنَ اللَّهُ أُمَّةً قَتَلْتَكُمْ

وَلَعَنَ اللَّهُ الْمُمَهِّدِينَ لَهُمْ بِالْتَّمِكِينَ مِنْ قِتَالِكُمْ،

بَرِئْتُ إِلَى اللَّهِ وَإِلَيْكُمْ مِنْهُمْ

وَمِنْ أَشْيَاعِهِمْ وَاتَّبَاعِهِمْ وَأَوْلِيَائِهِمْ،

يَا أَبَا عَبْدِ اللَّهِ

إِنِّي سَلِمْتُ لِمَنْ سَالَمَكُمْ

وَحَرْبٌ لِمَنْ حَارَبَكُمْ

إِلَى يَوْمِ الْقِيَامَةِ،

وَلَعَنَ اللَّهُ آلَ زِيَادٍ وَآلَ مَرْوَانَ،

وَلَعَنَ اللَّهُ بَنِي أُمَيَّةَ قَاطِبَةً،

وَلَعَنَ اللَّهُ ابْنَ مَرْجَانَةَ،

and may the curse of Allah be upon
'Umar the son of Sa'ad

and may the curse of Allah be upon
Shimr.

And may the curse of Allah be upon
the nation that bridled the horses and
erected the saddles

and went in their way to kill you.

I sacrifice my father and mother for
you.

Profound is my sorrow for you,

and I pray to Allah who has honoured
your status

and has also honoured me through
you

that He grant me the opportunity to
seek your revenge

with the victorious Imam

from the family of Muhammad.

May Allah's blessings be upon him and
his progeny

وَلَعَنَ اللَّهُ عُمَرَ بْنَ سَعْدٍ،

وَلَعَنَ اللَّهُ شِمْرًا،

وَلَعَنَ اللَّهُ أُمَّةً أَسْرَجَتْ وَأَلْجَمَتْ

وَتَنَقَّبَتْ لِقَتَالِكَ،

بِأَبِي أَنْتَ وَأُمِّي

لَقَدْ عَظُمَ مُصَابِي بِكَ

فَأَسْأَلُ اللَّهَ الَّذِي أَكْرَمَ مَقَامَكَ

وَأَكْرَمَنِي بِكَ

أَنْ يَرْزُقَنِي طَلَبَ ثَارِكَ

مَعَ إِمَامٍ مَنصُورٍ

مِنْ أَهْلِ بَيْتِ مُحَمَّدٍ

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ،

O' Allah! Make me worthy of respect
with You through Husain, peace be
upon him,

both in the transient world and also
the next life.

O' Father of Abdillah!

I come nearer and seek greater
intimacy with Allah and with His
Messenger

and with the Commander of the
Faithful and with Fatimah

and with Hasan and with you

through your love and patronage

and through distancing myself from
those who killed you

and those who took up arms against
you

and through distancing myself from
those who laid down the
foundations for the oppression and
the wrongs done upon you,

I take refuge with Allah and His
Apostle

اَللّٰهُمَّ اجْعَلْنِيْ عِنْدَكَ وَجِيْهًا بِالْحُسَيْنِ عَلَيْهِ
السَّلَامُ

فِي الدُّنْيَا وَالْآخِرَةِ،

يَا اَبَا عَبْدِاللهِ

اِنِّيْ اَتَقَرَّبُ اِلَى اللّٰهِ وَاِلَى رَسُوْلِهِ

وَاِلَى اَمِيْرِ الْمُؤْمِنِيْنَ وَاِلَى فَاطِمَةَ

وَاِلَى الْحَسَنِ وَاِلَيْكَ

بِمُؤَالَاتِكَ

وَبِالْبِرَاءَةِ (مِمَّنْ قَاتَلَكَ

وَنَصَبَ لَكَ الْحَرْبَ

وَبِالْبِرَاءَةِ مِمَّنْ اَسَسَ اَسَاسَ الظُّلْمِ وَالْجَوْرِ
عَلَيْكُمْ

وَاَبْرَأُ اِلَى اللّٰهِ وَاِلَى رَسُوْلِهِ)

from the guilt of associating with
those who laid the foundation for
(your suffering)

and those who built upon it

and carried out oppression and cruelty
upon you all

and upon your followers.

I disassociate myself from them
through Allah and through all of you

and I seek nearness to Allah and then
to you

through your love and patronage

and the love of your friends

and disassociation from your enemies

and from those who want to fight
against you

and disassociation from their
adherents and followers.

Surely I am at peace with those who
are at peace with you

and I am at war with those who
waged war against you

مِمَّنْ أَسَسَ أَسَاسَ ذَلِكَ

وَبَنَى عَلَيْهِ بُيَانَهُ

وَجَرَى فِي ظُلْمِهِ وَجُورِهِ عَلَيْكُمْ

وَعَلَى أَشْيَاعِكُمْ،

بَرَأْتُ إِلَى اللَّهِ وَإِلَيْكُمْ مِنْهُمْ

وَأَتَقَرَّبُ إِلَى اللَّهِ ثُمَّ إِلَيْكُمْ

بِمُؤَالَاتِكُمْ

وَمُؤَالَاةٍ وَلِيِّكُمْ

وَبِإِبْرَاءَةٍ مِنْ أَعْدَائِكُمْ

وَالنَّاصِيينَ لَكُمْ الْحَرْبَ

وَبِإِبْرَاءَةٍ مِنْ أَشْيَاعِهِمْ وَاتِّبَاعِهِمْ،

إِنِّي سَلِمٌ لِمَنْ سَلِمَ مَعَكُمْ

وَحَرْبٌ لِمَنْ حَارَبَكُمْ

I make friends with those who stood
by you,

I strive against those who came in
conflict with you,

So then I ask Allah who has honoured
me with the awareness that perceives
you

and your friends,

and has also granted me the
opportunity to disassociate myself
from your enemies

that He places me with you - both in
the transient world and also in the
next life -

and that he make me firm in your
presence with a truthful stance both
in the transient world and also in the
next life.

And I ask Him (Allah) that he enables
me to reach to the honoured station
with you in the presence of Allah

and that He grant me the ability to to
fight for justice and fairplay

with the rightly guided Imam

who surely will come and speak the
truth, (and who is) from your progeny

وَوَلِيٍّ لِّمَنْ وَالَاكُمُ

وَعَدُوٍّ لِّمَنْ عَادَاكُمُ

فَأَسْأَلُ اللَّهَ الَّذِي أَكْرَمَنِي بِمَعْرِفَتِكُمْ

وَمَعْرِفَةِ أَوْلِيَائِكُمْ

وَرَزَقَنِي الْبِرَاءَةَ مِنْ أَعْدَائِكُمْ

أَنْ يَجْعَلَ لِي مَعَكُمْ فِي الدُّنْيَا وَالْآخِرَةِ

وَأَنْ يُثَبِّتَ لِي عِنْدَكُمْ قَدَمَ صِدْقٍ فِي الدُّنْيَا
وَالْآخِرَةِ

وَأَسْأَلُهُ أَنْ يُبَلِّغَنِي الْمَقَامَ الْمَحْمُودَ لَكُمْ عِنْدَ اللَّهِ

وَأَنْ يَرْزُقَنِي طَلَبَ ثَارِي

مَعَ إِمَامٍ هُدًى

ظَاهِرٍ نَاطِقٍ بِالْحَقِّ مِنْكُمْ

And I ask Allah for your sake

and for the status and rank which you
have with Him

that He grant me that thing due to me
showing grief and sorrow at your
sorrows

even more than of that which he gives
in a person's own grief and sorrows,

and what great sorrow and tragedies
you faced!

How great was your tragedy for Islam

and for all the inhabitants of the
Heavens and the Earth!

O' Allah make me at this moment,

one who those whom received Your
prayers, mercy and forgiveness.

O' Allah make me live the life of
Muhammad and the family of
Muhammad

and permit me to die the death of
Muhammad and the family of
Muhammad.

O' Allah! This is the day (the Day of
Ashura) of rejoicing for Bani
Ummayah

وَأَسْأَلُ اللَّهَ بِحَقِّكُمْ

وَبِالشَّانِ الَّذِي لَكُمْ عِنْدَهُ

أَنْ يُعْطِيَني بِمُصَابِي بِكُمْ

أَفْضَلَ مَا يُعْطِي مُصَاباً بِمُصِيبَتِهِ

مُصِيبَةً مَا أَعْظَمَهَا

وَأَعْظَمَ رَزِيَّتَهَا فِي الْإِسْلَامِ

وَفِي جَمِيعِ السَّمَاوَاتِ وَالْأَرْضِ

اللَّهُمَّ اجْعَلْني فِي مَقَامِي هَذَا

مِمَّنْ تَنَالُهُ مِنْكَ صَلَوَاتٌ وَرَحْمَةٌ وَمَغْفِرَةٌ،

اللَّهُمَّ اجْعَلْ مَحْيَايَ مَحْيَا مُحَمَّدٍ وَآلِ مُحَمَّدٍ

وَمَمَاتِي مَمَاتَ مُحَمَّدٍ وَآلِ مُحَمَّدٍ،

اللَّهُمَّ إِنَّ هَذَا يَوْمٌ تَبَرَّكَتَ بِهِ بَنُو أُمِّيَّةَ

and for the son of the liver-eater ,

the cursed, son of the cursed,

as said by You and Your Prophet

Blessing of Allah be upon him and his
progeny

who, in every place and at all
occasions, drew attention of people to
this truism.

Blessing of Allah be upon him and his
progeny

O' Allah! Curse Abu Sufyan

and Muawiyah

and Yazid son of Muawiyah -

upon them may Your curse be for
ever and eternity.

And this is the day when the family of
Ziyaad were happy

and so were the family of Marwan

at their killing of Husain, may the
blessings of Allah be upon him.

وَابْنُ أَكَلَةِ الْأَكْبَادِ

اللَّعِينُ ابْنُ اللَّعِينِ

عَلَى لِسَانِكَ وَلِسَانِ نَبِيِّكَ

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

فِي كُلِّ مَوْطِنٍ وَمَوْقِفٍ وَقَفَ فِيهِ نَبِيُّكَ

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ،

اللَّهُمَّ ائْتِنَا أَبَا سُفْيَانَ

وَمُعَاوِيَةَ

وَيَزِيدَ ابْنَ مُعَاوِيَةَ

عَلَيْهِمْ مِنْكَ اللَّعْنَةُ أَبَدَ الْأَبْدِينَ،

وَهَذَا يَوْمٌ فَرِحَتْ بِهِ آلُ زِيَادٍ

وَآلُ مَرْوَانَ

بِقَتْلِهِمُ الْحُسَيْنَ صَلَوَاتُ اللَّهِ عَلَيْهِ،

O' Allah! Increase upon the Your curse

and (Your) (painful) punishment.

O' Allah! Surely I seek nearness to
you

on this day (the Day of Ashura)

and in this place (which I am in)

and in all days of my life

by disassociating myself from these
people

and sending curses upon them,

and through my love and friendship to
Your Prophet and the family of Your
Prophet,

peace be upon him and upon all of them.

اللَّهُمَّ فَضَاعِفْ عَلَيْهِمُ اللَّعْنَ مِنْكَ

وَالْعَذَابَ (الْأَلِيمَ)

اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ

فِي هَذَا الْيَوْمِ

وَفِي مَوْقِفِي هَذَا

وَأَيَّامِ حَيَاتِي

بِالْبَرَاءَةِ مِنْهُمْ

وَاللَّعْنَةِ عَلَيْهِمْ

وَبِالْمُؤَالَاةِ لِنَبِيِّكَ وَآلِ نَبِيِّكَ

عَلَيْهِ وَعَلَيْهِمُ السَّلَامُ

THEN SAY 100 TIMES

O' Allah! Curse the first tyrant who
oppressed the right of Muhammad
and the family of Muhammad,

and those who, after him, followed in
his footsteps.

O' Allah! Curse the group who fought
against Husain (Peace be upon him)

and those who followed them and
supported them

and assisted them in killing him.

O' Allah curse all of them!

THEN SAY 100 TIMES

Peace be upon you O' Father of
Abdillah

and upon those souls who put
themselves at your service in your
camp

I pray that Allah's peace be upon you

so far I am alive, (this is my prayer),
and so long as the night and the day
remain.

and may Allah not make this (Ziyarat)
my last contact with you.

THEN SAY 100 TIMES

اَللّٰهُمَّ الْعَنْ اَوَّلَ ظَالِمٍ ظَلَمَ حَقَّ مُحَمَّدٍ وَّآلِ
مُحَمَّدٍ

وَاٰخِرَ تَابِعَ لَهُ عَلٰى ذٰلِكَ،

اَللّٰهُمَّ الْعَنْ الْعِصَابَةَ الَّتِي جَاهَدَتْ الْحُسَيْنَ
(عَلَيْهِ السَّلَامُ)

وَشَايَعَتْ وَبَايَعَتْ

وَتَابَعَتْ عَلٰى قَتْلِهِ،

اَللّٰهُمَّ الْعَنْهُمْ جَمِيعًا

THEN SAY 100 TIMES

اَلسَّلَامُ عَلَيْكَ يَا اَبَا عَبْدِاللهِ

وَعَلٰى الْاَرْوَاحِ الَّتِي حَلَّتْ بِفِنَائِكَ

عَلَيْكَ مِنِّي سَلَامُ اللهِ

اَبَدًا مَا بَقِيَتْ وَبَقِيَ اللَّيْلُ وَالنَّهَارُ

وَلَا جَعَلَهُ اللهُ آخِرَ الْعَهْدِ مِنِّي لِزِيَارَتِكُمْ،

Peace be upon Husain,

and upon Ali the Son of Husain,

and upon the children of Husain,

and upon the companions of Husain.

THEN SAY

O' Allah! Particularly curse the first tyrant, a curse from me,

and begin the first curse with him,

and then send the curse on the second and the third and then the fourth (tyrant).

O' Allah curse Yazid, the fifth (Tyrant)

and curse Ubaydulla the son of Ziyaad and Marjaanah

and Umer the son of Sa'ad

and Shimr

and the family of Sufyan

الْسَّلَامُ عَلَى الْحُسَيْنِ

وَعَلَى عَلِيٍّ بْنِ الْحُسَيْنِ

وَعَلَى أَوْلَادِ الْحُسَيْنِ

وعلى اصحاب الحسين

THEN SAY

اللَّهُمَّ خُصَّ أَنْتَ أَوَّلَ ظَالِمٍ بِاللَّعْنِ مِنِّي

وَأَبْدَأَ بِهِ أَوَّلًا

ثُمَّ (الْعَنِ) الثَّانِيَ وَالثَّلَاثَ وَالرَّابِعَ

اللَّهُمَّ الْعَنِ يَزِيدَ خَامِسًا

وَالْعَنِ عُبَيْدَ اللَّهِ بْنِ زِيَادٍ وَابْنَ مَرْجَانَةَ

وَعُمَرَ بْنَ سَعْدٍ

وَشِمْرًا

وَأَلَ أَبِي سُفْيَانَ

and the family of Ziyaad

and the family of Marwan

until the day of Judgement.

THEN PROSTRATE AND SAY:

O' Allah! To You belongs the praise,

the praise of those who are thankful
to you for their tribulations.

All praise belongs to Allah for my
intense grief.

O' Allah grant me the blessing of
intercession of Husain on the Day of
Appearance (before You)

and strengthen me with a truthful
stand in Your presence

along with Husain and the
companions of Husain

those people who sacrificed
everything for Husain peace be upon
him.

وَأَلْ زِيَادِ

وَأَلْ مَرَوَانَ

إِلَى يَوْمِ الْقِيَامَةِ

THEN PROSTRATE AND SAY:

اَللّٰهُمَّ لَكَ الْحَمْدُ

حَمْدَ الشَّاكِرِيْنَ لَكَ عَلَىٰ مُصَابِهِمْ

اَلْحَمْدُ لِلّٰهِ عَلَىٰ عَظِيْمِ رَزِيَّتِيْ

اَللّٰهُمَّ ارْزُقْنِيْ شَفَاعَةَ الْحُسَيْنِ يَوْمَ الْوُرُوْدِ

وَتَبَّتْ لِيْ قَدَمَ صِدْقٍ عِنْدَكَ

مَعَ الْحُسَيْنِ وَاَصْحَابِ الْحُسَيْنِ

اَلَّذِيْنَ بَدَلُوْا مُهْجَهُمْ دُوْنَ الْحُسَيْنِ عَلَيْهِ السَّلَامُ .

IMPORTANT QUESTIONS ANSWERED

SHIA/ SUNNI PRACTICES, UNDERSTANDING WHERE WE DIFFER AND WHY?

For centuries the enemy of Islam have tried to drive a wedge in between the two main faces of the Islamic Nation, the Shia and Sunni school thoughts. The news and TV headlines repeatedly flame up the division using context of civil disturbance in Iraq and are trying to slander leadership in Iran. From within we know that 'Salafees' or wahabis are always on front foot to negate the madhab of Ahlul bayt among our youths using Islamic media & university campus societies. Yet to get true unity we have to understand our philosophies and practices and be able to explain this to our non Shia brothers.

We should equip ourselves with knowledge to dispel misconceptions of those whom the guidance of Ahlul bayt has not reached.

The Holy Prophet Mohamed Mustafa (saw) in a hadith narrated by Ibn Hajjar in Lisan al Mizan states "the parable of Ali is like a tree, in which I am the root, Ali is the branch, Hassan and Hussayn are the fruits and shias are the leaves." How great is the status of a true shia, just like leaves connected to the tree, playing its utmost role in sustaining the tree, the true shia does all that he can for the maqsad (mission) of Ahlul bayt and when winter comes they will wither away and sacrifice themselves for saving the tree.

The followers of the madhab of shia (23% of Muslims) are often confronted about their beliefs and practices. Alhamdulillah most of us can explain our beliefs and philosophies briefly like the concept of Imama (divine

leadership appointed by Allah), the event of ghadeer, the Ahlul bayt, ayat of mawaddah, and mubahila and the reappearance of Imam Mahdi. The understanding of all these need to be fully developed by us so that we can explain our beloved faith. In this brief article an attempt is made to address some misconception relating to our common daily practices.

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WHY DO WE DO THE WADHOO DIFFERENTLY?

“Oh you who believe, when you intend (to perform) your prayers wash your faces and your hands from the elbow and wipe passing wet hands over your head and your feet up to the ankles” (Sura Al Maida Ayat 6). The ahle sunnah who practice washing of their feet during wadhoo, do so linking the latter part of the ayat to the earlier part instead of connecting to the words immediately before “passing of wet hands”.

In ‘Al Shahrastani wudhoo al nabi’ there is hadith from Ibne Abbas narrating from the Holy Prophet that the feet should be wiped. This continued during the khilafat of Abu Bakr and Umar apart from Umar allowing to wipe on socks (Sahi Bukhari vol.1,52 Sahi Muslim vol,204) In the time of Uthman’s khilafat, he introduced the washing of the feet quoting a number of ahadith from himself (Sahi Muslim vol,207-208). Which resulted in ahle sunnah washing their feet, whilst the shia remained following the Sunnah of the Holy Prophet, wiping the head and feet.

THE SHIA HAVE A DIFFERENT ADHAN WHERE DID THIS COME FROM?

Quite often our ahle sunnah brothers confront us with the above question. In response quoting a number of hadith from sunni sources such as Sahi Muslim vol.1:48 in which it is clearly stated that 'haya ala khairil ammal' was dropped by Umar from adhaan as he feared that it would discourage people from going to jihad. Thus before the khilafat of Umar this sentence was an integral part of adhaan as recited by the Holy Prophet and followed by the shia till today.

Furthermore when Umar, the second khalif, was woken up and told 'as-salaatu khairum minan nawm - prayer is better than sleep' he loved it so much so that he introduced it in the Adhaan of the Muslims - 'Sunnah al Tamrithi' vol.1:64. Thus during the Holy Prophet's time this was never part of the Adhaan.

As for the shias introducing 'ashhaduanna aliyun waliyullah' in the adhaan all the shia faqhi (learned scholars) are unanimous that this sentence does not form part of the Adhaan but is recited for thawaab. Furthermore there is a hadith from shia sources that after the event of ghadeer Abudhar Ghafari added this to his adhaan and the Holy Prophet was questioned about it. The Holy Prophet replied that you have just acknowledged Ali as the Wali of Allah in the event of ghadeer and thus this sentence only acknowledges this fact. Hence showing that this sentence was added during the Holy Prophet's time and in his presence. It is also a known fact for a shia that if he leaves out this sentence his adhaan is complete, whilst for the sunni brothers it is unacceptable to leave out the added items or add the sentence left out.

METHOD OF PRAYERS

Whilst most of the methods of salaah are similar for both sunni and shias there are a few differences;

Crossing of the hands

Firstly the Holy Prophet never used to practice this method of standing for prayers hence in the shia faith crossing of hands is not permissible. Also, it was the practice of the Majjusi (fire worshippers of the time) as they considered to be a humbling gesture. The hanafi and shafi sect recommend the crossing of hands but they differ whether it is above or below the belly. However the Hambali and the Maliki sect of the ahle sunna, like the shia follow the method of the Holy Prophet and pray with their hands by their side.

Prostrating on the earth (sajdagah)

Sahih al Bukhari the main book of the ahle Sunni in the “book” on ablution hadith 323, 429 hadith 2890 and also in Sahih Muslims book ‘hadith on masjid’ hadith 810 The Holy Prophet says the earth has been made pure and a place of prostration for me so whenever the time of prayers come for any of you, prostrate wherever you are and on the earth. Abu Saeed Al-Khici, a companion says – “I saw with my own eyes the holy Holy Prophet had on his nose traces of mud. Masjid Nabavi did not have any covering or rugs (though this was available) and Muslims prostrated on earth even if it rained. Once a man was prostrating on his Turban cloth, the Holy Prophet stopped him and told him to prostrate on the earth. It is quoted in the book ‘Masnad’ vol.6:58 where the wife of the Holy Prophet said I never saw Holy Prophet prevent his forehead touching earth.

Furthermore, all Muslims used to prostrate on earth even during the time of the khilafat of the first to fourth khalifa. Also Imam Bukhari narrates, when the Holy Prophet used to pray in his room he used to pray on khumbra which is a solid piece of earth or piece of straw, which is the practice of the shia till today.

The prostration on earth is a gesture of humiliation and insignificance in front of Allah, and in wasailushia states the need to prostrate on earth with exception of emergency.

One may then question, why soil of Kerbala? Some places are shaaairrullah (signs of Allah-mentioned in Quran) like, Hajjre aswad, safa and marwa. Similarly the Holy Prophet's mosque in medina and a place like Karbala that has saved the institution of salaah have great status in the eyes of Allah, thus the shia prefer to use this soil for sajdagah, though any pure soil is acceptable.

Combining of the prayers

The combining of prayers is allowed in all fiqh at certain times e.g. on the day of Arafat and travelling (Maliki, Shafi and Hanafi). The shia fiqh allows this at all times and conditions. It is the fundamental Islamic rule that in dispute refer to Holy Quran and Holy Prophet's sunnah. Sura 17 ayat 78 states – “perform the prayers from midday until darkness of night, verily the recitation of the Quran in early dawn is witnessed.”

Accordingly, although there are 5 daily prayers, the Quran clearly states three main times for prayer, “midday” (shared time of zohar and asr), “darkness of night” (shared time of maghrib and isha) “early dawn” (time for fajar). Some great Sunni scholars come to the same interpretation of this verse. Imam Bukhari in Sahi bukhari hadith 510, 529 “book on times of prayer” states - the messenger of Allah observed zohar and asr prayers,

maghrib and isha prayers together without being in state of fear or on a journey. Sahi Bukhari chapter 6 hadith 50-54 and hadith 38-62 (Ibne Abbas) states “Holy Prophet used to combine the two prayers. He asked the Holy Prophet why do you authorise the combining? He replied he did not want to cause difficulty for his umah (nation). Allah wishes to make his religion easy for the believers”.

The shia view is that there are different times for each of the five prayers but there is no problem in combining two prayers together.

Tarawih prayers

There is a clear rule of sharia as interpreted by the shia jurisprudence that sunnat namaaz may not be recited with jamaat. This has always been so since the Holy Prophet's time. Our Sunni brother pray nawafil sunna of mahe Ramadan with jamaat called the tarawih prayers. According to Sahi Bukhari vol. 1:341 even in Abu Baker's time there was no tarawih prayers.

In one of the nights of Ramadan Omar Ibne Khatab was with Abdullah Ibne Abdal Qari, and they saw many Muslim praying nawafil in masjid nabawi. Umar looked at Abdullah and said if I can get them to pray together it would be better. He then got Ubay Ibne Kaab to lead them all and commanded them to pray their nawafil in janmaat. Then as they were praying together he said this is “ni'mata bidda” a good innovation and change.

The above are some of the principle challenges for a person practicing shia faith. It is hope this will equip us with answers that we can provide our sunni brothers in order to clarify any misconceptions.

METHODS OF OFFERING SPECIAL SALAAT AND THEIR IMPORTANCE

SALAT - AL - AYAT

This prayer is obligatory on every mature person and is prayed at the time of appearance of any 'Signs of Allah' which manifest His power and glory. These include solar and lunar eclipses, earthquakes, violent storms, unusual thunder and lightning etc. For detailed rules please consult your resident Aalim or refer to your Mujtahid's Risalah.

METHOD

These prayers contain two rakats and there are five rukooos in each rakat.

After making an intention of offering the prayers one should pronounce takbir and then recite Surat Al-Fatiha once followed by another sura then go into rukoo. Thereafter stand and recite Surat Al-Fatiha once followed by another sura then go into rukoo. This action should be repeated five times and after standing up from the fifth rukoo perform sujood and then stand for the second rakat. The second rakat should be performed in the same manner ending with tashahhud and salaam.

The salat can also be offered in the following manner. After making an intention to offer the prayers a person should pronounce takbir and proceed with the recitation of Surat Al-Fatiha. They should then divide the verses of the second sura into five parts and recite one verse and thereafter perform rukoo. Then standing from rukoo recite another verse from the sura (without reciting Surat Al-Fatiha) and then perform another rukoo.

Continue repeating this action and finish that sura before the fifth rukoo before proceeding into sujood.

E.g. If reciting Surat Al-Ikhlās as the second sura it can be easily divided into the five parts to be recited before each rukoo.

1st Rukoo – Bismillahir Rahmanir Rahim

2nd Rukoo – Qulhuwallahu Ahad

3rd Rukoo – Allāhus Samad

4th Rukoo – Lam yalid walam yulad

5th Rukoo – Walam yakullahu kufuwan ahad

Continue the second rakat in the same manner as the first ending with tashahhud and salaam.

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SALAT - AL - LAYL

This salat is highly recommended. It can be prayed after midnight till the time of Salat ul-Fajr.

The Holy Quran refers to this salat as "...and pray in the small hours of the morning an additional prayer (of spiritual profit) for thee. Soon will thy Lord raise thee to a station of praise and glory" Holy Quran (17:79)

Imam Ja'far As-Sadiq (AS) enlightens us about some of the benefits of this salat.

- It makes the face good looking and radiant.
- It improves morals and manners.
- It helps emanate a pleasant odour from the body.
- It increases livelihood and clears debts.
- Removes sadness and improves ones eyesight.

METHOD

The salat consists of 3 parts and a total of 11 rakats

1. Niyyat: Salat al-Layl Qurbattan Illallah.
8 rakats (4 salat consisting of 2 rakats each) to be prayed like morning prayers.
2. Niyyat: Salat al-Shafa Qurbattan Illallah
2 rakats like the morning prayers
3. Niyyat: Salat al-Witr Qurbattan Illallah

1st rakat as follows:

Recite Surat al-Fatiha once

Recite Surat al-Ikhlās thrice

Recite Surat al-Nas once

Recite Surat al-Falak once

After completing the Surahs recite Qunut in the following manner. It is highly emphasized to be humble and tearful in Salat ul-Witr. Raise the left hand for asking forgiveness and use the right for holding a tasbeeh.

In the name of Allah the Beneficent, the Merciful

O Allah bless Muhammad and his family

There is no god but Allah

the Forbearing the Noble

There is no god but Allah

the High, the Mighty

Glory be to the Lord of the seven heavens

and the Lord of the seven earths

and what is in them and what is between them

and what is above them and what is under them

Lord of the Mighty throne

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ
لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ
سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ
وَرَبِّ الْأَرْضِينَ السَّبْعِ
وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ
وَمَا فَوْقَهُنَّ وَمَا تَحْتَهُنَّ
وَرَبِّ الْعَرْشِ الْعَظِيمِ

b) Ask for the forgiveness of forty believers, men and women, who have died or are living, by repeating forty times:

O Allah Forgive

اللَّهُمَّ اغْفِرْ لَ

Fill in the names of believers. Apart from relatives and friends, it is recommended to remember the Ulama (Scholars) who have served and propagated Islam. If it is not possible to name forty believers, name as many as possible and then say:

O Allah forgive all believers, male and female

اللَّهُمَّ اغْفِرْ لِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ

c) Recite 70 times this prayer for forgiveness

I seek forgiveness of Allah my Lord and I turn to Him

أَسْتَغْفِرُ اللَّهَ رَبِّي وَأَتُوبُ إِلَيْهِ

d) Repeat seven times:

This is the position of one who seeks refuge in You from the fire

هَذَا مَقَامُ الْعَاذِ بِكَ مِنَ النَّارِ

e) Say three hundred times

(I ask for Your) pardon

الْعَفْوَ

Then complete the salat with rukoo, sujood and salaam

USEFUL RESOURCES

The Council of European Jamaats – Please see the resources section of the site for more links and resources

www.coej.org

The World Federation

www.world-federation.org

Duas:

www.duas.org

Fiqh & Islamic knowledge:

www.najaf.org/english

www.al-islam.org

www.sistani.org

Muslim Youth Helpline

www.myh.org.uk

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