

Prayers (Dua), Mannat and Nazar

We have made an attempt to briefly compile masomeen^{sws}' traditions related to this enormously vast subject. A large number of supplications, not included here, may be found in various books dedicated to this subject. For example, Imam Zainul Abadeen's^{sws} recommended prayers are included in 'Sahifa's Sajjadia/Kamila'. Supplications for carrying out specific practices, e.g., before/after fasting, Hajj, may be found in the articles where these topics are discussed. Hence, this article presents general supplications, with some background and examples of 'Mannat and Nazar', which we usually recite and undertake to commit in our daily lives.

We have been asked to pray to Allah^{azwj} and His Divine representatives (Masomeen^{sws}) for all our needs in this world as well as in the hereafter. It, however, makes no difference if one directs his prayers to Allah^{azwj} through intercession of Masomeen^{sws} or directly to Masomeen^{sws}, as we will present traditions later on, but certainly, prayers, without intercession of Masomeen^{sws}, are not answered by Allah^{azwj}. We have added a brief explanation on the latter aspects in the Appendix I. We present below, Verses from the Holy Quran and traditions of Masomeen^{sws} on various topics under 'Dua, Nazar and Mannat'.

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ عَنْ عِبَادَتِي
سَيَدْخُلُونَ جَهَنَّمَ دَاخِرِينَ (40:60)

*Your Lord has said: 'Pray to Me; I shall respond to you. The ones who are too proud to worship Me will enter Hell abjectly!'*¹

قُلْ إِنْ رَبِّي يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ وَيَقْدِرُ لَهُ وَمَا أَنْفَقْتُمْ مِنْ
شَيْءٍ فَهُوَ يُخْلِفُهُ وَهُوَ خَيْرُ الرَّازِقِينَ (34:39)

*Say: 'My Lord extends sustenance to anyone He wishes among His servants and He budgets it out. He will compensate you for anything you have spent since He is the best Provider.'*²

علي بن إبراهيم، عن أبيه، عن عثمان بن عيسى، عن حدثه، عن أبي عبد الله (عليه السلام) قال: قلت: آيتان في كتاب الله عز وجل أطلبهما فلا أجدهما قال: وما هما؟ قلت: قول الله عز وجل: " ادعوني أستجب لكم (2) " فندعوه ولا نرى إجابة، قال: أفترى الله عز وجل أخلف وعده؟ قلت: لا، قال: فم ذلك؟ قلت: لا أدري، قال: لكني أخبرك، من أطاع الله عز وجل فيما أمره ثم دعاه من جهة الدعاء أجابه، قلت وما جهة الدعاء قال: تبدأ فتحمد الله وتذكر نعمه عندك ثم تشكره ثم تصلي على النبي (صلى الله عليه وآله) ثم تذكر ذنوبك فتقر بها ثم تستعيز منها (3) فهذا جهة الدعاء ثم قال: وما الآية الأخرى؟ قلت: قول الله عز وجل: " وما أنفقتم من شيء فهو يخلفه وهو خير الرازقين (4) " وإني أنفق ولا أرى خلفاً، قال: أفترى الله عز وجل أخلف وعده؟ قلت: لا، قال: فم ذلك؟ قلت لا أدري، قال: لو أن أحدكم اكتسب المال من حله وأنفقه في حله (5) لم ينفق درهمًا إلا أخلف عليه

¹ Al Ghafar , (40), verse 60.

² Al Sabah, (34), verse 39.

A companion of Imam Jafar-e-Sadiq^{sws} visited Imam^{sws} and said, there are two verses in Quran, which I have tried to understand without any success. Imam^{sws} asked which are those verses? He replied, one of these 'Pray to Me and I shall respond to you' (60:40). We pray but our prayers are not answered. Imam^{sws} asked, Do you think, 'Allah^{azwj} does not keep His promises? The narrator replied, no, Mola^{sws}. Then why it is like this? He replied 'I do not understand it'? Imam^{sws} said, let me explain it to you. Prayers of the one are always accepted; who obeys Allah^{azwj} and makes prayers appropriately. The narrator asked; please inform me how to made prayers properly? Imam^{sws} replied, start your supplications with praising Allah^{azwj}, thanking Him^{azwj} for what Allah^{azwj} has blessed you with, and then sending 'Salawat' on Nabi^{saww}, then (humiliate yourself) by remembering your sins, and then pray to Allah^{azwj}, this is the proper way of praying.

Imam^{sws} then asked which is the second Verse? He replied, 'He will compensate you for anything you have spent since He is the best Provider (34:39)' but I spend without getting it back. Imam^{sws} said, Do you mean Allah^{azwj} will not honour His^{azwj} words? He replied, No, He will. My Mola^{sws}, then asked him why don't you get back what you spend? He replied, I do not know. Imam^{sws} replied whoever would earn through legitimate means, among you, and then would spend to please Allah^{azwj}, Allah^{azwj} will reward him enormously even if he spends one 'Dirham' in His^{azwj} Cause.³

محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن ابن فضال، عن ابن بكير، عن محمد بن مسلم قال: قال أبو عبد الله (عليه السلام): إن في كتاب أمير المؤمنين (صلوات الله عليه): إن المدحة قبل المسألة فإذا دعوت الله عز وجل فمجده، قلت: كيف أمجده؟ قال: تقول: " يا من هو أقرب إلي من حبل الوريد، يا فعلا لما يريد، يا من يحول بين المرء وقلبه، يا من هو بالمنظر الأعلى يا من هو ليس كمثله شيء " .

- It is narrated from Imam Abu Abdullah^{sws} that it is written in the book of Amir-ul-Momaneen^{sws} that one should praise Allah^{azwj} prior to making a prayer. When you want to make a prayer, then praise Allah^{azwj} by saying, Ya Allah^{azwj}, You^{azwj} are closer to me than my jugular vein, You^{azwj} are the One who brings to reality every one's desires, You^{azwj} are the One who lives between human and his heart, You^{azwj} are the One whose attributes are higher than the heights we can ever imagine, You^{azwj} are the One whose resemblance cannot be found in anything else.⁴

عدة من أصحابنا، عن أحمد بن محمد، عن عثمان بن عيسى، عن إسحاق بن عمار قال: قلت لأبي عبد الله (عليه السلام) أكون أدعو فأشتهي البكاء ولا يجينني وربما ذكرت بعض من مات من أهلي فأرق وأبكي فهل يجوز ذلك؟ فقال: نعم فتذكرهم فإذا رقت فابك وادع ربك تبارك وتعالى.

- Ahmed bin Mohammed narrates from his companions, who heard from Usman bin Isa, who from Ishaq bin Amar, who asked from Imam Jafar-e-Sadiq^{sws} that some times I have a desire to shed tears prior to making a prayer but I cannot. So, as a solution, I try to remember one of my deceased relatives in order to soften my heart and this brings tears in my eyes. Is it appropriate prior to approaching Allah^{azwj}? Imam^{sws} replied, Yes, one should always remember to first make his

³ Usool-e-Kafi, vol. 5, ch.16, tradition 8.

⁴ Usool-e-Kafi, vol. 5, ch.16, tradition 2.

heart soft and better wait until he starts crying and only then its appropriate to pray to Allah^{azwj}.⁵

علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، عن أبي عبد الله (عليه السلام) قال: سمعته يقول: ادع ولا تقل: قد فرغ من الامر فإن الدعاء هو العبادة إن الله عز وجل يقول: " **إن الذين يستكبرون عن عبادتي سيدخلون جهنم داخرين** " وقال: " ادعوني أستجب لكم

- Ali bin Ibrahim says, he heard from his sister who from Hamad bin Isa, who says that Imam Abi Abdullah^{sws} said: 'It is better for you to keep on praying and do not say 'if it's written, it will occur', including whatever has happened or to occur in the future'. Prayer in itself is an act of worship, as Allah^{azwj} Says those who refrain from my worship due to their arrogance, will soon be thrown, with humiliation, into hell fire. You keep on praying to Me and I will accept your prayers.⁶

قال: قال رسول الله (صلى الله عليه وآله): الدعاء سلاح المؤمن وعمود الدين ونور السموات والأرض

- Rasool Allah^{saww} said, Prayer is a momin's useful tool, it forms the foundation of religion and it is the 'Noor' of the earth and the heavens.⁷

علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم قال: قال أبو عبد الله (عليه السلام): هل تعرفون طول البلاء من قصره؟ قلنا: لا، قال: إذا بهم أحد [كم] الدعاء عند البلاء فاعلموا أن البلاء قصير

- Ali bin Ibrahim narrates from Imam Jafar-e-Sadiq^{sws} that Imam^{sws} asked: Do you know how an intense hardship is removed from you? Then explained himself, when Allah^{azwj} sends a message to your heart to pray! (At that instant) Believe, you have been saved from immense distress.⁸

عدة من أصحابنا، عن سهل بن زياد، عن جعفر بن محمد الأشعري، عن ابن القداح، عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): لا تجعلوني كقبح الراكب فإن الراكب يملأ قده فيشربه إذا شاء، اجعلوني في أول الدعاء وفي آخره وفي وسطه

- It is narrated form Imam Abu-Abdullah^{sws} that Rasool Allah^{saww} said? Do not treat me like traveller's water-vessel, as he would drink out of it whenever feeling thirsty. Implying, remember me in the beginning, middle and end of your prayers.⁹

أبو علي الأشعري، عن محمد بن حسان، عن أبي عمران الأزدي، عن عبد الله ابن الحكم، عن معاوية بن عمار، عن أبي عبد الله (عليه السلام) قال: قال: يا رب صل على محمد وآل محمد مائة مرة قضيت له مائة حاجة ثلاثون للدنيا [والباقي للأخرة].

⁵ Usool-e-Kafi, vol. 5, ch.15, tradition 7.

⁶ Usool-e-Kafi, vol. 5, Kitab AlDuwa, Ch.1, tradition 5.

⁷ Usool-e-Kafi, vol. 5, Kitab AlDuwa, Ch.2, tradition 1.

⁸ Usool-e-Kafi, vol. 5, Kitab AlDuwa, Ch.6, tradition 1.

⁹ Usool-e-Kafi, vol. 5, ch.20, tradition 5.

- It is narrated from Imam Jafar-e-Sadiq^{sws} that Allah^{azwj} will fulfil 100 requirements of a momin, 30 in this world and the rest in the hereafter, who would say, ‘ Ya Rab-e-Salay Alla Mohammed (diun) wa Allay Mohammed’.¹⁰

Make Prayers Before engulfing into Difficulties:

محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن هشام ابن سالم، عن أبي عبد الله (عليه السلام) قال: من تقدم في الدعاء استجيب له إذا نزل به البلاء، وقالت الملائكة: صوت معروف ولم يحجب عن السماء ومن لم يتقدم في الدعاء لم يستجب له إذا نزل به البلاء، وقالت الملائكة: إن ذا الصوت لا نعرفه

- Imam Jafar-e-Sadiq^{sws} said, his prayers are answered who prays prior to facing difficulties. Even if he prays after being struck with hardships, the angles say, yes, we are familiar with his voice, he is the one who regularly prays. But when a person, who does not regularly pray, is affected by difficulties and prays upon facing them, angles do not respond to his prayers and say we are not familiar with his voice.¹¹

It is Important to Mention what One Needs in Prayers:

علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن أبي عبد الله الفراء، عن أبي عبد الله (عليه السلام) قال: إن الله تبارك وتعالى يعلم ما يريد العبد إذا دعاه ولكنه يحب أن تبت إليه الحوائج فإذا دعوت فسم حاجتك، وفي حديث آخر قال: إن الله عز وجل يعلم حاجتك وما تريد ولكن يحب أن تبت إليه الحوائج

- Imam Jafar-e-Sadiq^{sws} said: Allah^{azwj} likes his servant to iterate what his needs are, although Allah^{azwj} is fully aware of his requirements. Thus keep on mentioning your necessities in your prayers.¹²

علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام) قال: إن الله عز وجل يقول: من شغل بذكري عن مسألتي أعطيته أفضل ما اعطي من سألني

- Imam Jafar-e-Sadiq^{sws} said, Allah^{azwj} Says in ‘Hadith-e-Kudsi’, I would give him more who does not mention Me his needs due to extensive indulgence in my remembrance as compared with those who ask for their needs from Me^{azwj}.¹³

عدة من أصحابنا، عن أحمد بن محمد، عن محمد بن إسماعيل، عن منصور بن يونس، عن هارون بن خارجة، عن أبي عبد الله (عليه السلام) قال: إن العبد ليكون له الحاجة إلى الله عز وجل فيبدأ بالثناء على الله والصلاة على محمد وآل محمد حتى ينسى حاجته فيقضيها الله له من غير أن يسأله إياها

- Imam Abu Abdullah^{sws} said: Who intends to request Allah^{azwj} and starts supplications but then forgets mentioning his needs while praising Allah^{azwj} and sending Salawat upon Mohammed^{saww} and Alay Mohammed^{sws}. Allah^{azwj} will fulfil his requirements even if he does not pray for those.¹⁴

¹⁰ Usool-e-Kafi, vol. 5, ch.20, tradition 9.

¹¹ Usool-e-Kafi, vol. 5, Kitab AlDuwa, Ch.7, tradition 1.

¹² Usool-e-Kafi, vol. 5, Kitab AlDuwa, Ch.11, tradition 1.

¹³ Usool-e-Kafi, vol. 5, ch.24, tradition 1.

¹⁴ Usool-e-Kafi, vol. 5, ch.24, tradition 2.

Praying Together:

علي بن إبراهيم، عن أبيه، عن علي بن معبد، عن عبيد الله بن عبد الله الواسطي، عن درست بن أبي منصور، عن أبي خالد قال: قال أبو عبد الله (عليه السلام): ما من رهط أربعين رجلا اجتمعوا فدعوا الله عز وجل في أمر إلا استجاب الله لهم، فإن لم يكونوا أربعين فأربعة يدعون الله عز وجل عشر مرات إلا استجاب الله لهم، فإن لم يكونوا أربعة فواحد يدعو الله أربعين مرة فيستجيب الله العزيز الجبار له

- It is narrated from Imam Jafar-e-Sadiq^{sws} that Allah^{azwj} will accept a 'Dua' when it is sent to Him collectively by 40 momaneen, if there are not 40 but 4 then they should repeat the prayer for 10 times. Allah^{azwj} would accept it even if one person would repeat it 40 times.¹⁵

عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن محمد بن علي، عن يونس ابن يعقوب، عن عبد الاعلى، عن أبي عبد الله (عليه السلام) قال: ما اجتمع أربعة رهط قط على أمر واحد فدعوا [الله] إلا تفرقوا عن إجابة

- Also Imam Jafar-e-Sadiq^{azwj} said, if 4 people, pray to Allah^{azwj}, after agreeing on a matter, their prayer is accepted, even before they disperse.¹⁶

عنه، عن الحجال، عن ثعلبة، عن علي بن عقبة، عن رجل، عن أبي عبد الله (عليه السلام) قال: كان أبي (عليه السلام) إذا حزنه (1) أمر جمع النساء والصبيان ثم دعا وأمنوا.

- Imam Abu Abdullah^{sws} said, whenever my father would be troubled by something, Imam^{sws} would gather women and boys, from family, around him and pray to Allah^{azwj} and they all say Amen.¹⁷

For Acceptance of Prayers Include other Momaneen:

عدة من أصحابنا، عن سهل بن زياد، عن جعفر بن محمد الاشعري، عن ابن القداح، عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): إذا دعا أحدكم فليعم، فإنه أوجب للدعاء.

- Imam Abu Abdullah^{sws} said, Rasool Allah^{saww} has recommended including other 'Momaneen' in one's prayers in order to remove 'hijaab' (obstructions) in the way of his prayers to be accepted.¹⁸

علي بن محمد، عن ابن جمهور، عن أبيه، عن رجالة قال: قال أبو عبد الله (عليه السلام): من كانت له إلى الله عز وجل حاجة فليبدأ بالصلاة على محمد وآله، ثم يسأل حاجته، ثم يختم بالصلاة على محمد وآل محمد، فإن الله عز وجل أكرم من أن يقبل الطرفين ويدع الوسط إذ [] كانت الصلاة على محمد وآل محمد لا تحجب عنه

- Imam Jafar-e-Sadiq^{sws} said: Whoever wants his prayers to be heard, he should send Salawat on Mohammed^{saww} and Allay Mohammed^{sws}, then ask for what he

¹⁵ Usool-e-Kafi, vol. 5, Kitab AlDuwa, Ch.17, tradition 1.

¹⁶ Usool-e-Kafi, vol. 5, Kitab AlDuwa, Ch.17, tradition 2.

¹⁷ Usool-e-Kafi, vol. 5, ch.17, tradition 3.

¹⁸ Usool-e-Kafi, vol. 5, ch.18, tradition 1.

needs, and then recite Salawat. It is beyond Allah^{azwj}'s mercy to accept the initial and final part of the prayers and leave out the middle portion. In fact there is nothing in the way of Salawat to reach Allah^{azwj}.¹⁹

علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن الحسين بن المختار، عن أبي عبد الله (عليه السلام) قال: قال أبو عبد الله (عليه السلام): *الذاكر لله عز وجل في الغافلين كالمقاتل في المحاربيين*

- Imam Jafar-e-Sadiq^{sws} said, He is like the warrior against the enemies of Islam who does 'Zikr Allah' in the company of 'non-religious' folks.²⁰

Momin's Prayers are accepted but are Rewarded after Specific Delay:

علي بن إبراهيم، عن أبيه، عن ابن أبي عمير، عن إسحاق بن أبي هلال المدائني، عن حديد، عن أبي عبد الله (عليه السلام) قال: *إن العبد ليدعو فيقول الله عز وجل للملكين: قد استجبت له ولكن احبسوه بحاجته، فإني أحب أن أسمع صوته وإن العبد ليدعو فيقول الله تبارك وتعالى: عجلوا له حاجته فإني أبغض صوته*

- Imam Jafar-e-Sadiq^{sws} said, when a momin prays to Allah^{azwj}, Allah^{azwj} accepts his prayers but Tells His angles to delay in giving him what I have rewarded to him, as I like to hear his supplications. But when a person, who is disliked by Allah^{azwj} asks for something from Him^{azwj}, Allah^{azwj} tells to His angels, 'Give him what he wants! I^{azwj} do not like his voice (I^{azwj} want him to go away).²¹

الحسين بن محمد، عن أحمد بن إسحاق، عن سعدان بن مسلم، عن إسحاق ابن عمار، عن أبي عبد الله (عليه السلام) قال: *إن المؤمن ليدعو الله عز وجل في حاجته فيقول الله عز وجل أخرجوا إجابته، شوقاً إلى صوته ودعائه، فإذا كان يوم القيامة قال الله عز وجل: عبدي! دعوتني فأخرت إجابتك وثوابك كذا وكذا ودعوتني في كذا وكذا فأخرت إجابتك وثوابك كذاو كذا، قال: فيتمنى المؤمن أنه لم يستجب له دعوة في الدنيا حسن الثواب*

- In another tradition, Imam Jafar-e-Sadiq^{sws} said: When a monin prays to Allah^{azwj}, Allah^{azwj} asks His angles to delay in rewarding his requests and says I^{azwj} am fond of his voice and look forward to his supplications. On the Day of Judgement, Allah^{azwj} will say to this Momin, I had delayed in giving you what you asked for in your prayers, but now I will reward you many many times more. Upon looking at the reward Momin will says I prefer it here as compared with, if my prayers were heard in the previous world.²²

ابن أبي عمير، عن هشام بن سالم، عن أبي عبد الله (عليه السلام) قال: *كان بين قول الله عز وجل: " قد اجيب دعوتكما (5) " وبين أخذ فرعون أربعين عاما*

- Imam Jafar-e-Sadiq^{sws} said, the prayers of Musa^{as} and Haroon^{as} were heard but the implementation was not done until after 40 years when Allah^{azwj}'s wrath was sent to Faros.²³

¹⁹ Usool-e-Kafi, vol. 5, ch.20, tradition 16.

²⁰ Usool-e-Kafi, vol. 5, ch.26, tradition 1.

²¹ Usool-e-Kafi, vol. 5, ch.19, tradition 3.

²² Usool-e-Kafi, vol. 5, ch.19, tradition 9.

²³ Usool-e-Kafi, vol. 5, ch.19, tradition 5.

ابن أبي عمير، عن إبراهيم، بن عبد الحميد، عن أبي بصير قال: سمعت أبا عبد الله (عليه السلام) يقول: إن المؤمن ليدعو فيؤخر إجابته إلى يوم الجمعة

- Imam Abu Abdullah^{sws} said, Momin should offer supplications, but there will be delay in the acceptance, until the next Friday.²⁴

علي بن محمد، عن أحمد بن الحسين، عن علي بن الريان، عن عبيد الله بن عبد الله الدهقان قال: دخلت على أبي الحسن الرضا (عليه السلام) فقال لي: ما معنى قوله: " وذكر اسم ربه فصلي (4) " قلت: كلما ذكر اسم ربه قام فصلي، فقال لي: لقد كلف الله عز وجل هذا شططا (1) فقلت: جعلت فداك فكيف هو؟ فقال: كلما ذكر اسم ربه صلى على محمد وآله

- Ali bin Mohammed narrates through a chain of narrators that Imam Ali bin Musa^{sws} was asked about the following Verse:

وَذَكَرَ اسْمَ رَبِّهِ فَصَلَّى (87:15)

And he mentioned his Lord's name and offered his prayers (87-15).

Imam^{sws} asked Abdullah how would you explain the meanings of this Verse? Abdullah said, upon reading this Verse one should stand up and offer Salat. Imam^{sws} said, Allah^{azwj} will not put his servants in hardship. Abdullah responded, may I be your ransom, please tell me what are its meanings, Imam^{sws} replied, its meanings are that one should send Salawat on Mohammed^{saww} and Alay Mohammed^{sws}, upon reciting Allah^{sws}'s 'Ism' (Name).²⁵

Remembering Allah^{azwj} and Masomeen^{sws} in a Gathering is Compulsary:

حميد بن زياد، عن الحسن بن محمد بن سماعة، عن وهيب بن حفص، عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: ما اجتمع في مجلس قوم لم يذكروا الله عز وجل ولم يذكرونا إلا كان ذلك المجلس حسرة عليهم يوم القيامة، ثم قال: [قال] أبو جعفر (عليه السلام): إن ذكرنا من ذكر الله وذكر عدونا من ذكر الشيطان

- Imam Abu Abdullah^{sws} said, those will regret in the hereafter who neither mention Allah^{azwj} nor us^{sws} in their gatherings. In another tradition, Imam Mohammed Baqir^{sws} said our 'Zikr' is Allah^{azwj}'s 'Zikr' and our enemies 'Zikr' is the 'Zikr' of Iblis^{la}.²⁶

أبو علي الأشعري، عن محمد بن عبد الجبار، عن صفوان بن يحيى، عن حسين بن زيد، عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): ما من قوم اجتمعوا في مجلس فلم يذكروا اسم الله عز وجل ولم يصلوا على نبيهم إلا كان ذلك المجلس حسرة ووبالا عليهم

²⁴ Usool-e-Kafi, vol. 5, ch.19, tradition 6.

²⁵ Usool-e-Kafi, vol. 5, ch.20, tradition 18.

²⁶ Usool-e-Kafi, vol. 5, ch.21, tradition 2.

- Imam Abu Abdullah^{sws} said, they will surely be hit by the loss and the un-fulfilment who get together but neither mention the ‘Ism’ (name) of Allah^{azwj} nor send Salawat on Mohammed^{saww} and Alay Mohammed^{sws}.²⁷

عدة من أصحابنا، عن سهل بن زياد، عن ابن محبوب، عن ابن رناب عن الحلبي، عن أبي عبد الله (عليه السلام) قال: لا بأس بذكر الله وأنت تبول فإن ذكر الله عز وجل حسن على كل حال فلا تسأم من ذكر الله

- Imam Abu Abdullah^{sws} said, one should remember Allah^{azwj} under all circumstances, and should not refrain from remembering Him^{azwj} even while urinating. Thus remember Him without any interruptions.²⁸

محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن ابن محبوب، عن عبد الله بن سنان، عن أبي حمزة، عن أبي جعفر (عليه السلام) قال: مكتوب في التوراة التي لم تغير أن موسى سأل ربه فقال: إلهي إنه يأتي علي مجالس اعزك واجلك أن أذكرك فيها، فقال: يا موسى إن ذكري حسن على كل حال

- It is narrated from Imam Mohammed Baqir^{sws} that it is written in the unaltered Torah that Hazrat Musa^{as} said, O Lord, sometimes I am at those places where I find it inappropriate to mention You, ‘Izza wa Jallah’ (Your greatness and authority). Allah^{azwj} replied, O Musa, Mentioning me is better under all conditions.²⁹

عنه، عن ابن فضال، عن غالب بن عثمان، عن بشير الدهان، عن أبي عبد الله (عليه السلام) قال: قال الله عز وجل: يا ابن آدم اذكرني في ملاء أذكرك في ملاء خير من ملئك

- Imam Abu Abdullah^{sws} said: Allah^{azwj} said in a ‘Hadith-e-Kudsi’ O son of Adam! You remember me in your gatherings and I will remember you in the company of my best angels.³⁰

حميد بن زياد، عن ابن سماعة، عن وهيب بن حفص، عن أبي بصير، عن أبي عبد الله (عليه السلام) قال: شيعتنا الذين إذا خلوا ذكروا الله كثيرا

- Imam Jafar-e-Sadiq^{sws} said: Our Shias are those who remember Allah^{azwj} in their solitude.³¹

محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن علي بن الحكم، عن سيف بن عميرة، عن بكر بن أبي بكر، عن زرارة بن أعين، عن أبي عبد الله (عليه السلام) قال: تسبيح فاطمة الزهراء (عليها السلام) من الذكر الكثير الذي قال الله عز وجل: " اذكروا الله ذكرا كثيرا "

- Imam Abu Abdullah^{sws} said: the ‘Tasbeeh-e-Fatimah’ is that ‘Zikr-e-Kaseer’ (extensive remembrance of Allah^{azwj}) for which Allah^{azwj} Says: ‘Remember Me extensively’.³²

²⁷ Usool-e-Kafi, vol. 5, ch.21, tradition 5.

²⁸ Usool-e-Kafi, vol. 5, ch.21, tradition 6.

²⁹ Usool-e-Kafi, vol. 5, ch.21, tradition 8.

³⁰ Usool-e-Kafi, vol. 5, ch.21, tradition 12.

³¹ Usool-e-Kafi, vol. 5, ch.22, tradition 2.

³² Usool-e-Kafi, vol. 5, ch.22, tradition 4.

محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن إسماعيل، عن محمد ابن الفضيل، عن أبي الصباح الكناني، عن أبي عبد الله (عليه السلام) قال: يموت المؤمن بكل ميتة إلا الصاعقة، لا تأخذه وهو يذكر الله عز وجل

- Imam Jafar-e-Sadiq^{sws} said, a momin will die from many causes but will not become victim of lightening, provided he does ‘Zikr Allah^{azwj}’³³

Prayers for the Day and Night:

عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن منصور بن العباس، عن سعيد بن جناح قال: حدثني أبو مسعود، عن أبي عبد الله (عليه السلام) قال: من قال أربع مرات إذا أصبح: الحمد لله رب العالمين، فقد أدى شكر يومه ومن قالها إذا أمسى فقد أدى شكر ليلته

- Imam Jafar-e-Sadiq^{sws} said: Whoever says in the morning 4 times ‘Al Hamdo lillah hay Rabil Alameen’ he has thanked (Shukar) for the bounties of the day and if he would repeat it in the evening, he has thanked for the blessings of the night.³⁴

Astagfar (Asking for Forgiveness):

علي بن إبراهيم، عن أبيه، عن النوفلي، عن السكوني، عن أبي عبد الله (عليه السلام) قال: قال رسول (صلى الله عليه وآله): خير الدعاء الاستغفار

- It is referred to Imam Jafar-e-Sadiq^{sws} that Rasool Allah^{saww} said, Istagfar (Seeking forgiveness) is the best prayer.³⁵

١- محمد بن يحيى عن أحمد بن محمد بن عيسى عن عبد الصمد عن الحسين بن حماد عن أبي جعفر ع قال من قال في دبر صلاة الفريضة قبل أن يثني عليه أستغفر الله الذي لا إله إلا هو الحي القيوم ذو الجلال والإكرام و أتوب إليه ثلاث مرات غفر الله عز وجل له ذنوبه ولو كانت مثل زبد البحر

- Imam Mohammed Baqir^{sws} said whoever would recite the following ‘kalamat’ (words) three time prior to shifting his posture after compulsory prayers, Allah^{azwj} will forgive all his sins, even if were like the froth of a river:

‘Astagfar-llah lazi la Ay Laha Illa howal Hayyul Qaiyum Zuljalalay wal Ikram wa Tubo Illay’.³⁶

Praying for a Momin who is Away:

³³ Usool-e-Kafi, vol. 5, ch.23, tradition 1.

³⁴ Usool-e-Kafi, vol. 5, ch.27, tradition 5.

³⁵ Usool-e-Kafi, vol. 5, ch.28, tradition 1.

³⁶ Usool-e-Kafi, vol. 5, ch.47, tradition 1.

١- علي بن إبراهيم عن أبيه عن ابن أبي عمير عن أبي المغراء عن الفضيل بن يسار عن أبي جعفر ع قال أوشك دعوة وأسرع إجابة دعاء المرء لأخيه بظهر الغيب

- Imam Mohammed Baqir^{sws} said, the prayer, which is quickly accepted is the one recited for a Momin brother who is away, as it is free from any element of flattery.³⁷

٣- عنه عن أحمد بن محمد عن علي بن الحكم عن سيف بن عميرة عن عمرو بن شمر عن جابر عن أبي جعفر ع في قوله تبارك وتعالى ويستجيب الذين آمنوا وعملوا الصالحات ويزيدهم من فضله قال هو المؤمن يدعو لأخيه بظهر الغيب فيقول له الملك آمين ويقول الله العزيز الجبار ولك مثل ما سألت وقد أعطيت ما سألت بحبك إياه

وَيَسْتَجِيبُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَيَزِيدُهُمْ مِنْ فَضْلِهِ وَالْكَافِرُونَ لَهُمْ عَذَابٌ شَدِيدٌ (26)

He accepts their prayers who embraced (true) beliefs and perform honourable deeds, and adds even more for them out of His bounty, while disbelievers will have severe torment (42-26).

Imam Mohammed Baqir^{sws} explained the above Verse 'He accepts their prayers who embraced true belief and perform honourable deeds, Allah^{azwj} adds even more to their 'Rizk' out of His bounty'. Imam^{sws} said, it is about that Momin who would pray for his brother, in his absence, an angel would say 'Amen' and Allah^{azwj} Says I will give twice as much as you have asked for your brother, I will fulfil your requests because you love your brother-in-Aman.³⁸

Those Whose Prayers are Answered:

٢- الحسين بن محمد الأشعري عن معلى بن محمد عن الحسن بن علي الوشاء عن عبد الله بن سنان عن أبي عبد الله ع قال كان أبي ع يقول خمس دعوات لا يحجب عن الرب تبارك وتعالى دعوة الإمام المقسط ودعوة المظلوم يقول الله عز وجل لأنتقمن لك ولو بعد حين ودعوة الولد الصالح لوالديه ودعوة الوالد الصالح لولده ودعوة المؤمن لأخيه بظهر الغيب فيقول ولك مثله

- Imam Jafar-e-Sadiq^{sws} says, my Father^{sws} used to say that the prayers of the following five are never rejected by Allah^{azwj}, 1) Imam-e-Adal, 2) Oppressed, as Allah^{azwj} says I will take your revenge even if after some delay, 3) the prayer of pious children in the favour of their parents, 4) prayer of the devout parents in the favour of their children, 5) prayer of a momin for his brother, in his absence, and Allah^{azwj} Says take the same what you like for him.³⁹

³⁷ Usool-e-Kafi, vol. 5, ch.30, tradition 1.

³⁸ Usool-e-Kafi, vol. 5, ch.30, tradition 3.

³⁹ Usool-e-Kafi, vol. 5, ch.31, tradition 2.

Those Whose Prayers are Not Answered:

٢- أبو علي الأشعري عن محمد بن عبد الجبار عن ابن فضال عن عبد الله بن إبراهيم عن جعفر بن إبراهيم عن أبي عبد الله ع قال أربعة لا تستجاب لهم دعوة رجل جالس في بيته يقول اللهم ارزقني فيقال له ألم آمرك بالطلب ورجل كانت له امرأة فدعا عليها فيقال له ألم أجعل أمرها إليك ورجل كان له مال فأفسده فيقول اللهم ارزقني فيقال له ألم آمرك بالاعتصام ألم آمرك بالإصلاح ثم قال والذين إذا أنفقوا لم يسرفوا ولم يقتروا وكان بين ذلك قواما ورجل كان له مال فأدانه بغير بينة فيقال له ألم آمرك بالشهادة

محمد بن يحيى عن أحمد بن محمد عن علي بن الحكم عن عمران بن أبي عاصم عن أبي عبد الله ع مثله

- Imam Abu Abdullah^{azwj} said the prayers of these four are not answered: 1) the one who sits at home and expect Allah^{azwj} will give him sustenance, Allah^{azwj} says, 'didn't I ask you to go out in the search of sustenance', 2) the one who would ask for the destruction of his wife, Allah^{azwj} says Didnt I give you the right to divorce her, 3) the one who would spend his resources in inappropriate way and ask Allah^{azwj} for sustenance, he would be told by Allah^{azwj}, didn't I asked you to observe moderation and correct your ways, 4) the one who has given out loan without a witness, he will be told by Allah^{azwj} didn't I asked you to arrange for a witness.⁴⁰

Praying for the Destruction Ahlul Bait^{sws}'s Enemies:

٣- محمد بن يحيى عن أحمد بن محمد بن عيسى عن علي بن الحكم عن مالك بن عطية عن يونس بن عمار قال قلت لأبي عبد الله ع إن لي جاراً من قريش من آل محرز قد نوه باسمي وشهرني كلما مررت به قال هذا الرافضي يحمل الأموال إلى جعفر بن محمد قال فقال لي فادع الله عليه إذا كنت في صلاة الليل و أنت ساجد في السجدة الأخيرة من الركعتين الأوليين فاحمد الله عز وجل ومجده وقل اللهم إن فلان بن فلان قد شهرني ونوه بي و غاظني و عرضني للمكاره اللهم اضربه بسهم عاجل تشغله به عني اللهم وقرب أجله واقطع أثره وعجل ذلك يا رب الساعة الساعة قال فلما قدمنا الكوفة قدمنا ليلاً فسألت أهلنا عنه قلت ما فعل فلان فقالوا هو مريض فما انقضى آخر كلامي حتى سمعت الصياح من منزله وقالوا قد مات

- Younis bin Amar says, 'I told Imam Jafar-e-Sadiq^{sws}, during Hajj time, about my neighbour who was from Qurash family 'Alay Mohraz' who always tries to talk ill about me, would like to tease me and whenever I pass near him, he would say, this man is 'Rafazi' who informs Jafar bin Mohammed^{sws} about his all affairs. Imam^{sws} replied ask for Allah^{azwj}'s wrath on that man, Imam^{sws} taught me, 'when

⁴⁰ Usool-e-Kafi, vol. 5, ch.32, tradition 2.

you are in the last prostration ‘Sajjadah’, after reciting first two parts ‘Rakat’, then say the following after praising Allah^{azwj}:

Ya Allah^{azwj}, that son of such has made me infamous and has troubled me and has annoyed me and has tried to embroiled me into troubles. Ya Allah^{azwj}, inflict him with your wrath so that his attentions are turned away from me, bring death closer to him, and take away his influence and authority and please do it to him in haste.

When I came back to my home in Kufa, I asked about him from my family, they told me he is very ill, while they have not finished telling me, we heard loud screams and crying sounds from his house and some told me he has passed away.⁴¹

Mubahila Against Enemies of Ahlul Bait sws:

١- علي بن إبراهيم عن أبيه عن ابن أبي عمير عن محمد بن حكيم عن أبي مسروق عن أبي عبد الله ع قال قلت إنا نكلم الناس فنحتج عليهم بقول الله عز وجل أطيعوا الله وأطيعوا الرسول وأولي الأمر منكم فيقولون نزلت في أمراء السرايا فنحتج عليهم بقوله عز وجل إنما وليكم الله ورسوله إلى آخر الآية فيقولون نزلت في المؤمنين ونحتج عليهم بقول الله عز وجل لا أسئلكم عليه أجرا إلا المودة في القربى فيقولون نزلت في قربي المسلمين قال فلم أدع شيئا مما حضرني ذكره من هذه وشبهه إلا ذكرته فقال لي إذا كان ذلك فادعهم إلى المباهلة قلت وكيف أصنع قال أصلح نفسك ثلاثا وأظنه قال وصم و اغتسل و ابرز أنت وهو إلى الجبان فشبك أصابعك من يدك اليمنى في أصابعه ثم أنصفه و ابدأ بنفسك و قل اللهم رب السموات السبع و رب الأرضين السبع عالم الغيب و الشهادة الرحمن الرحيم إن كان أبو مسروق جحد حقا و ادعى باطلا فأنزل عليه حسبانا من السماء أو عذابا أليما ثم رد الدعوة عليه فقل و إن كان فلان جحد حقا و ادعى باطلا فأنزل عليه حسبانا من السماء أو عذابا أليما ثم قال لي فإنك لا تلبث أن ترى ذلك فيه فوالله ما وجدت خلقا يجيبني إليه

Abu Masruk said to Imam Jafar-e-Sadiq^{sws} that we present Quranic Verses to our opponents (in beliefs) to prove they are on the unjust path. When we present **الَّذِينَ آمَنُوا** يَا أَيُّهَا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ (4:59)

They say that the ‘Ulil al-Amr’ are the high rank rulers, we present another Verse as proof,

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَهُمْ رَاكِعُونَ
(5:55)

They say that this Verse is for ordinary momaneen, we present the Verse of Mowaddah:

⁴¹ Usool-e-Kafi, vol. 5, ch.33, tradition 3.

قَنْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ (42:23)

They say that ‘Filqurab’ means the near relatives of momaneen. I knew other Verses of Quran and presented to them but they came up with similar unrealistic justifications.

Imam^{sws} said, You should asked them for going for ‘Mubahila⁴²’ upon encountering this situation. I asked how could I do ‘Mubahila’? Imam^{sws} replied, you should, first, spend three days to cleanse your soul through ‘Ibadah’, keep fast and invite your opponent to a higher elevation (i.e., hill), upon reaching there you should put his right hand fingers into your right hand and try to be fair with him and reciting first as: Ya Allah^{azwj} Who is the Lord of the Earth and Heavens, the One who knows about the present and what to come, The most kind and the most Merciful, if this person has denied the ‘Just’ and supported the ‘unjust’, then please send down Your wrath on him from the skies, what he deserves or hit him with painful tragedy. And then ask your opponent to repeat the same words that if this person has denied the right and favoured the unjust then send down Your^{azwj} wrath onto him and strike him with calamities. Thus you will see him in immense troubles without any prior signs of them. The narrator says, by my Lord, no one accepted my Mubahila offer when I proposed it to others.⁴³

In another Imam Mohammed Baqir^{sws} says the time for Mubahila is between the Fajr till the sunrise (a tradition of Mohammed Baqir^{sws} also presents the same tradition).⁴⁴

For Protection from Troubles:

٤٤- عنه عن إسماعيل بن مهران عن حماد بن عثمان قال سمعت أبا عبد الله ع يقول من قال ما شاء الله كان لا حول ولا قوة إلا بالله العلي العظيم مائة مرة حين يصلي الفجر لم ير يومه ذلك شيئاً يكرهه

- It is narrated by Ismail bin Mahran, who reports from Hamad bin Usman that he heard from Imam Jafar-e-Sadiq^{sws} that who would recite 100 times after offering morning prayers, ‘Mashallah Kana wala Lahol wa lahol wala Quwata il billah hay Aliyal Azeem’, he will not be hit by any disaster for that day.⁴⁵

٢- عدة من أصحابنا عن أحمد بن محمد عن ابن فضال عن أبي جميلة عن جابر عن أبي جعفر ع قال إن إبليس عليه لعائن الله يبث جنود الليل من حيث تغيب الشمس وتطلع فأكثرُوا ذكر الله عز وجل في هاتين الساعتين وعودوا بالله من شر إبليس وعودوا صغاركم في تلك الساعتين فإنهما ساعتان غفلة

- It is narrated from Imam Mohammed Baqir^{sws} that at the time of sunset and sunrise, Iblis^{l.a.} sends down his army. Thus ask for Allah^{azwj}’s help and refuge to protect your young ones, as they are vulnerable during those two occasions.⁴⁶

⁴² Sending Allah^{azwj}’s curse on the lair, as per the Verse of Mubahila

قَمَنْ حَاجَكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ آبَاءَنَا وَأَبْنَاكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ وَأَنْفُسَنَا وَأَنْفُسَكُمْ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ (3 61)

⁴³ Usool-e-Kafi, vol. 5, ch.34, tradition 1.

⁴⁴ Usool-e-Kafi, vol. 5, ch.34, tradition 2.

⁴⁵ Usool-e-Kafi, vol. 5, ch.48, tradition 24.

⁴⁶ Usool-e-Kafi, vol. 5, ch.48, tradition 2.

٢٥- عنه عن إسماعيل بن مهران عن علي بن أبي حمزة عن أبي بصير عن أبي عبد الله ع قال من قال في دبر صلاة الفجر ودبر صلاة المغرب سبع مرات بسم الله الرحمن الرحيم لا حول ولا قوة إلا بالله العلي العظيم دفع الله عز وجل عنه سبعين نوعاً من أنواع البلاء أهونها الريح والبرص والجنون وإن كان شقياً محي من الشقاء وكتب في السعدا

- Imam Jafar-e-Sadiq^{sws} said: whoever would recite 7 times, after offering Maghrib prayers, 'Bismillah Irrahmannirrah Heem Lahol wa lahol wala Quwata il billah hay Aliyal Azeem' Allah^{azwj} will keep away from him/her critical illness, minimum of these are fits, smallpox. If a malicious person would recite it then Allah^{azwj} will erase his name from the list of nasty people and would consider him among those who are obedient to Him^{azwj}.⁴⁷

٢٩- عنه عن محمد بن عبد الحميد عن سعد بن زيد قال قال أبو الحسن ع إذا صليت المغرب فلا تبسط رجليك ولا تكلم أحداً حتى تقول مائة مرة بسم الله الرحمن الرحيم لا حول ولا قوة إلا بالله العلي العظيم ومائة مرة في الغداة فمن قالها دفع الله عنه مائة نوع من أنواع البلاء أدنى نوع منها البرص والجدام والشيطان والسلطان

- Imam Ali Raza^{sws} said: Allah^{azwj} will protect him/her from 100 troubles, including illness, i.e., plague, Parkinson, smallpox, deception of Iblis and brutality of ruler. One should recite, after offering Magrib prayers, without shifting posture and talking to anyone 'Bismillah Irrahmannirrah Heem Lahol wa lahol wala Quwata il billah hay Aliyal Azeem'.⁴⁸

The Best Wasifa to Recite:

٣٤- عنه عن ابن محبوب عن العلاء بن رزين عن محمد بن مسلم قال سألت أبا جعفر ع عن التسبيح فقال ما علمت شيئاً موطئاً غير تسبيح فاطمة ع وعشر مرات بعد الفجر تقول لا إله إلا الله وحده لا شريك له له الملك وله الحمد يحيي ويميت وهو على كل شيء قدير ويسبح ما شاء تطوعاً

- Ibn Mahboob heard from Ibn Zaid that he asked from Imam Mohammed Baqir^{sws} about Tasbeeh. Imam^{sws} replied I do not consider anything better than the 'Tasbeeh-e-Fatimah^{sws}'. Recite after Fajr 10 times 'la Ilaha Ilillah wahadahu la Shareek lahu, Lahu AlMulK wala, Alhamdu hu Yuhyi wa Yumeetu wa huwa Ala Kul Shain Qadeer'. Apart from these, you may recite what you like to please Allah^{azwj}.⁴⁹

Prayers before going to Sleep and after Waking Up:

⁴⁷ Usool-e-Kafi, vol. 5, ch.48, tradition 25.

⁴⁸ Usool-e-Kafi, vol. 5, ch.48, tradition 29.

⁴⁹ Usool-e-Kafi, vol. 5, ch.48, tradition 34.

٢- محمد بن يحيى عن أحمد بن محمد رفعه إلى أبي عبد الله ع قال إذا أوى أحدكم إلى فراشه فليقل اللهم إني احتبست نفسي عندك فاحتبسها في محل رضوانك ومغفرتك وإن رددتها إلى بدني فارددها مؤمنة عارفة بحق أوليائك حتى تتوفاها على ذلك

- Imam Jafar-e-Sadiq^{sws} said, One should recite, prior to going to sleep, ‘Ya Allah^{azwj}, I submit my soul in your custody, please keep it at the place which is liked and blessed by You^{azwj} and return it to me in the state that it would embrace Aman, recognise the Rights of Your Divine Masomeen^{sws} and if You^{azwj} wish do not return it to me (in case of death) then recognise me with these beliefs.⁵⁰

٥- عدة من أصحابنا عن أحمد بن محمد عن أبيه عن عبد الله بن ميمون عن أبي عبد الله ع قال كان أمير المؤمنين ص يقول اللهم إني أعود بك من الاحتلام ومن سوء الأحلام وأن يلعب بي الشيطان في اليقظة و المنام

- Imam Abu Jafar^{sws} said that Imam Ali^{sws} has recommend to pray to Allah^{azwj} (prior to going to sleep): ‘I want Your^{azwj} protection from experiencing ‘Junab’ during my sleep, from bad dreams and from the deceit of Iblis^{la} either during or after sleep.⁵¹

٧- عنه عن أحمد بن محمد عن الحسين بن سعيد عن فضالة بن أيوب عن داود بن فرقد عن أخيه أن شهاب بن عبد ربه سأله أن يسأل أبا عبد الله ع وقال قل له إن امرأة تفزعني في المنام بالليل فقال قل له اجعل مسباحا وكبر الله أربعاً و ثلاثين تكبيرة و سبح الله ثلاثا و ثلاثين تسبيحة و احمد الله ثلاثا و ثلاثين و قل لا إله إلا الله وحده لا شريك له له الملك وله الحمد يحيي ويميت ويحيي بيده الخير و له اختلاف الليل و النهار وهو على كل شيء قدير عشر مرات

- A person came to Imam Jafar-e-Sadiq^{sws} and said, a woman scares me in my dreams. Imam^{sws} replied, take a Tasbeeh, read Allah ho Akbr (34), Alhamdulillah (33) and Subhan Allah (33) and then say La-e-la-ha illila wahdahu la Shareek lahu, laho alMulak wala, Alhamdu yahiya wa yumeet wa yumeet, wa yahiya be yadehi alkhar walahu, Aktilaaf al laal wal Nihar howa Alah Kul Shain Qadeer (10 times).⁵²

Prayers for Waking-Up for an Appointment:

⁵⁰ Usool-e-Kafi, vol. 5, ch.49, tradition 2.

⁵¹ Usool-e-Kafi, vol. 5, ch.49, tradition 5.

⁵² Usool-e-Kafi, vol. 5, ch.49, tradition 7.

١٧- أحمد بن محمد الكوفي عن حمدان القلنسي عن محمد بن الوليد عن أبان عن عامر بن عبد الله بن جذاعة عن أبي عبد الله ع قال ما من أحد يقرأ آخر الكهف عند النوم إلا تيقظ في الساعة التي يريد

- Imam Jafar-e-Sadiq^{sws} said One should read the last Verses of ‘Al-Kahf’⁵³ if he/she wants to wake-up at a desired time.⁵⁴

١٨- علي بن إبراهيم عن أبيه عن النوفلي عن السكوني عن أبي عبد الله ع قال قال النبي ص من أراد شيئاً من قيام الليل و أخذ مضجعه فليقل بسم الله اللهم لا تؤمني مكرك و لا تنسني ذكرك و لا تجعلني من الغافلين أقوم ساعة كذا و كذا إلا وكل الله عز و جل به ملكا ينبهه تلك الساعة

- It is referred to Imam Abu Abdullah^{sws} that Rasool Allah^{saww} said, whoever wants to leave his bed for prayers for some time at night, he should recite Bismillah, ya Allah^{azwj} safeguard me from becoming fearless, do not let me forget in remembering You^{azwj} and please do not include me among ignorant and wake me up at ‘such and such Saa’ [time].⁵⁵

Prayers Before leaving Home:

٨- علي بن إبراهيم عن أبيه عن ابن أبي عمير عن الحسن بن عطية عن عمر بن يزيد قال قال أبو عبد الله ع من قرأ قل هو الله أحد حين يخرج من منزله عشر مرات لم يزل في حفظ الله عز و جل و كلاءته حتى يرجع إلى منزله

Imam Abu Abdullah^{sws} said whoever would recite Verses of Sura-e-‘Qul ho waAllah ho ahad’⁵⁶ 10 times at the time of leaving home will remain in the protection of Allah^{azwj} until safely returning back.⁵⁷

Prayers Before Setting off for Journey:

١١- عدة من أصحابنا عن سهل بن زياد عن موسى بن القاسم عن صباح الحذاء عن أبي الحسن ع قال يا صباح لو كان الرجل منكم إذا أراد سفراً قام على باب داره تلقاء وجهه الذي يتوجه له فقرأ الحمد أمامه و عن يمينه و عن شماله و المعوذتين أمامه و عن يمينه و عن شماله و قل هو الله أحد أمامه و عن يمينه و عن شماله و آية الكرسي أمامه و عن يمينه و عن شماله ثم قال اللهم احفظني و احفظ ما معي و سلمني و سلم ما معي و بلغني و بلغ ما معي ببلاغك الحسن الجميل لحفظه الله و حفظ ما معه و سلمه و سلم ما معه و بلغه و بلغ ما معه أما رأيت الرجل يحفظ و لا يحفظ ما معه و يبلغ و لا يبلغ ما معه و يسلم و لا يسلم ما معه

⁵³ Verese no. 18.

⁵⁴ Usool-e-Kafi, vol. 5, ch.49, tradition 17.

⁵⁵ Usool-e-Kafi, vol. 5, ch.49, tradition 18.

⁵⁶ Verse 112

⁵⁷ Usool-e-Kafi, vol. 5, ch.50, tradition 8.

Imam Raza^{SWS} said to Sabah, O Sabah when you intend to set-off for a journey, stand on your door and recite Sura-e-Alhamd⁵⁸ in front of you, on your right-hand side and then on your left-hand side. Repeat the same with Aiatul Kursi⁵⁹ (first toward front then toward right and then towards left) and then should say Ya Allah^{azwj} protect me including what accompanies me and keep me in peace and what is in my company and make me reach my destination along with it.

Allah^{azwj} will take care of you and your belongings and will help you in reaching at your destination, without any harm or damage. Do you know about someone who managed to save himself during a journey but his accompanying stuff/person were destroyed or he had reached his destination but without his belongs and his companions?⁶⁰

Prayers Before and After Offering Prayers:

١- محمد بن يحيى عن أحمد بن محمد بن عيسى عن علي بن النعمان عن بعض أصحابه عن أبي عبد الله ع قال كان أمير المؤمنين ع يقول من قال هذا القول كان مع محمد و آل محمد إذا قام قبل أن يستفتح الصلاة اللهم إني أتوجه إليك بمحمد و آل محمد و أقدمهم بين يدي صلاتي و أتقرب بهم إليك فاجعلني بهم وحيماً في الدنيا و الآخرة و من المقربين مننت علي بمعرفتهم فاختم لي بطاعتهم و معرفتهم و ولايتهم فإنها السعادة و اختم لي بها فإنك على كل شيء قدير ثم تصلي فإذا انصرفت قلت اللهم اجعلني مع محمد و آل محمد في كل عافية و بلاء و اجعلني مع محمد و آل محمد في كل مثوى و منقلب اللهم اجعل محياي محياهم و مماتي مماتهم و اجعلني معهم في المواطن كلها و لا تفرق بيني و بينهم إنك على كل شيء قدير

It is narrated from Imam Jafar-e-Sadiq^{SWS} that Amir-ul-Momaneen^{SWS} said he would be with Mohammed^{saww} and Alay Mohammed^{SWS} on the day of Judgement, who recites the following, upon standing up for Salat and saying this first:

Ya Allah^{azwj}, I turn to You^{azwj} through the intercession of Mohammed^{saww} and Alay Mohammed^{SWS}, I give them^{SWS} preference over my salat and I want your nearness through their^{SWS} intercession. Thus, for their^{SWS} sake, bless me with respect in this world as well as in the hereafter. Bring me closer to You^{azwj} and award me their^{SWS} 'Marafat' (recognition) by extending Your^{azwj} Kindness. And end my life in their^{SWS} submission, recognition and mastership. Indeed, this is great achievement for me, You^{azwj} are worthy of blessing it all. And then offer your salat.

Upon completing your salat, one should say, Ya Allah^{azwj}, keep me with Mohammed^{saww} and Alay Mohammed^{SWS} in peace as well as in difficulties and I may be with them^{SWS} at every place and at every destination. Ya Allah^{azwj}, may my life and death be in their^{SWS} way and I shall be with them^{SWS} at all places during the final day of Judgement and I shall

⁵⁸ Verse 1.

⁵⁹ 2:255

⁶⁰ Usool-e-Kafi, vol. 5, ch.50, tradition 11.

never depart from them^{sws} at any place. Verily You^{azwj} have every thing under your control.⁶¹

Additional Prayers are included in Appendix III

⁶¹ Usool-e-Kafi, vol. 5, ch.51, tradition 1.

On Nazar/Mannat (Spiritual Vow and Offerings)

The meanings of NAZAR in Arabic are to ‘Vow or undertake/promise’, thereby making a non-obligatory act obligatory on oneself, through commitment. Nazar has usually no limits or procedures, of course within Islamic domain, and it depends on an individual’s wish to commit to an act of worship after his prayers have been answered, i.e., to thank Allah^{azwj} through holding a majlis/milad and offering food to momaneen, or recitation of prayers, supplications, or performing Sunna salat, keeping fasts. We present few examples below from the Holy Quran and then present some practices under Nazr.

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ
فَارْهَبُونِ (2:40)

*Children of Israel, remember My favour which I have shown you, and fulfil My agreement! I shall fulfil your covenant. I am the One you should reverse!*⁶²

It is in Tafseer Safi and Tafseer Ayashi that Imam Jafar-e-Sadiq^{sws} was asked about the meanings of this Verse and Imam^{sws} replied, ‘It means, if you submit to the Wilayat of Ali^{sws}, which has been made compulsory by Your Lord^{azwj} on to you then Allah^{azwj} will enter you into Paradise.’⁶³

وَمِنْهُمْ مَنْ عَاهَدَ اللَّهَ لَئِن آتَانَا مِنْ فَضْلِهِ لَنَصَّدَّقَنَّ وَلَنَكُونَنَّ مِنَ الصَّالِحِينَ (9:75)

Some of them have pledged to God: If He gives us some of His bounty, we will act charitably and be loyal’.

The above Verse is also says the importance of Nazar and keeping up promises.

Mannat to Donate ‘Child’

إِذْ قَالَتِ امْرَأَةُ عِمْرَانَ رَبِّ إِنِّي نَذَرْتُ لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي إِنَّكَ أَنْتَ السَّمِيعُ
الْعَلِيمُ (35)

Thus a woman (from the House) of Imran said: ‘My Lord, I have freely consecrated whatever is in my womb to You. Accept it from me; You are Alert, Aware! (3:35).

When the child was born, it was a girl (Maryam^{sa}) and the families were bewildered as to how to send a girl to the Shrine. However, they fulfilled the ‘Vow’, as per promise, to the

⁶² Al Baqra, (2), verse 40.

⁶³ Tafseer by Syed Imdad Hussain, pp. 9

Allah^{azwj}, through sending her to Shrine. Hazrat Maryam^{sa}, mother of Prophet Isa^{as}, dedicated her life to the serving in the Holy Shrine, under the guardianship of prophet Zakariyya^{as}.

Nazar Presented to Allah^{azwj}

وَإِذْ أَخْبَرْنَا نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرَ قَالَ
لَأَفْتُنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ (27) لَنْ بَسَطْتِ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطِ يَدَيْ
إِلَيْكَ لِأَقْتُلَنَّكَ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ (28) إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ
أَصْحَابِ النَّارِ وَذَلِكَ جَزَاءُ الظَّالِمِينَ (29) فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ
الْخَاسِرِينَ (30)

Recite information to them about the Truth concerning Adam's two sons. When they both presented an offering, it was accepted from one of them and not accepted from the other. He said: 'I will kill you!' (The former) said: 'God only accepts (things) from the heedful. Even if you stretch forth your hand towards me in order to kill me, I'll never stretch out my hand towards you to kill you. I fear God, Lord of the Universe! I want you to atone for my sin as well as for your own sin; you will become an inmate of the Fire. That is the wrongdoers' reward. His own self urged him on to kill his brother, so he killed him, and one morning he turned out to be a loser. (5:27-30).

In the explanation of the above Verses, Imam Jafar-e-Sadiq^{sws} says that Allah^{azwj} asked Hazrat Adam^{as} as to nominate Habel^{as} as his successor and teach him the 'Asm-e-Azim' (sacred name). Qabeel was older than Habel^{as} and upon hearing this news he got very upset and said I am more deserving for inheriting the 'Charisma and Preaching' powers of my father. Allah^{azwj} asked Hazrat Adam^{as} to tell them to prepare their 'Offerings'. The sign of acceptance of an 'Offering' those day was considered to be its consumption by the fire. In order to be successful, Qabeel made a house for fire and started worshipping it. After his 'Offering' was not accepted he killed his brother, as suggested by Iblis.⁶⁴

Vow to Fast:

فَكُلِّي وَاشْرَبِي وَفَرِّي عَيْنًا فَإِمَّا تَرَيَنَّ مِنَ الْبَشَرِ أَحَدًا فَقُولِي **إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنْ**
أَكْلَمَ الْيَوْمَ إِنْسِيًّا (26)

Eat and drink, and refresh yourself. Should you see even a single human being, then say: 'I have vowed to keep a fast to the Mercy-giving whereby I'll never speak to any person today'!(19:26)

In the first twelve verses of Sura Dahr the Holy Qur'an tells us the story of 'NAZAR' by the Ahlul Bayt^{sws}:

⁶⁴ Al-Safi, pp. 133, and Ikmal-u-Deen, pp. 144, Syed Imdad Hussain.

يُؤْفُونَ بِالَّذِينَ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا (76:7)
وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا (76:8)
إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا (76:9)

They always keep their Vow and fear a day whose evil tends to spread around. They offer food to the needy, the orphan and the captive out of love for Him. We are only feeding you for God's sake. We want no reward from you nor any thanks (76:7-9)

The above Verses are about Ahlul Bait^{sws}, who always and under all circumstances keep their words (yufoona bin-nazri).

The Hadeeth literature indicates that the Ahlul Bait^{sws} showed the importance of Nazar by their acts several times. The Nazar narration is recorded in many Tafseer books about the revelation of these verses of sura Dahr (76) and is given in Appendix II. Also included in Appendix III other supplications, e.g., paying debt, recovery from illness, safeguard from spell and troubles caused by the influential and Iblis's army (among human and jinee).

We have also included in Appendix IV, few selected Duwa and Nazar, Niaz, which are commonly observed by Shias.

Appendix I

We will present only Shia point of view here. Some Sunnis also believe in the concept of 'Wasila' (Intercession), but their extreme sects, i.e., Deobandi/Wahabis consider it haram and Shirk. The latter group views are based on self derived meanings of Quranic Verse, while ignoring those where Allah^{azwj} explicitly gives the Right of 'Intercession/Wasila/Shifaah to His 'Selected' one in His creation.

For example they take Verse 2:254, while ignoring the following Verse 2:255, in which Allah^{azwj} allows for the Shifaah of His 'Selected' one.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ
وَالْكَافِرُونَ هُمُ الظَّالِمُونَ (2:254)

You who believe, spend some of what We have provided you with before a day comes along in which there will be no bartering friendship, nor any intercession! Disbelievers are such evildoers.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ
مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ
عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ
(2:255)

God! There is no deity except Him, the Living, the Eternal! Slumber does not overtake Him, nor does sleep. What the Heavens hold and what the Earth holds [belongs] to Him. Who is there to intercede with Him except by His permission? He knows what lies before them and what's behind them, while they embrace nothing of His knowledge except whatever He may wish. His Seat extends far over Heaven and Earth; preserving them both does not overburden Him. He's the Sublime, the Almighty.

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُدَبِّرُ
الْأُمْرَ مَا مِنْ شَفِيعٍ إِلَّا مِنْ بَعْدِ إِذْنِهِ ذَلِكَمُ اللَّهُ رَبُّكُمْ فَاعْبُدُوهُ أَفَلَا تَذَكَّرُونَ (10:3)

Your Lord is God [Alone], Who created Heaven and Earth in six days. Then he ascended the Throne to regulate the matter. There is no intercessor until He give permission [for it]. Such is God, your Lord, so worship Him. Will you not reflect?

يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا (20:109)

On that day intercession will only benefit someone whom the Mercy-giving has permitted to enjoy it, and whose statement has pleased Him.

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَىٰ وَهُمْ مِنْ خَشْيَتِهِ مُشْفِقُونَ
(21:28)

He knows what lies in front of them and what is behind them; while they do not intercede except for someone who has been approved. They are apprehensive and hence in awe of Him.

[100] Qur'an 19:87

لَا يَمْلِكُونَ الشَّفَاعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا (19:87)

They will possess no power of intercession except for someone who has already accepted a pledge from the Mercy-giving.

[101] Qur'an 34:23

وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهُ إِلَّا لِمَنْ أَذِنَ لَهُ حَتَّىٰ إِذَا فُزِعَ عَنْ قُلُوبِهِمْ قَالُوا مَاذَا قَالَ رَبُّكُمْ قَالُوا
الْحَقُّ وَهُوَ الْعَلِيُّ الْكَبِيرُ (34:23)

Intercession does not benefit anyone so far as He is concerned except for someone He grants it to, until when [panic] is driven from their hearts, they say: What did you Lord say? They will say: 'The Truth'. He is the Sublime, the Great!

Seeking Others Help in Quran:

وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ
وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا (4:64)

We have not sent any messenger unless he was to be obeyed in accordance with God's permission. If they had come to you and sought forgiveness from God whenever they harmed themselves, and the Messenger had prayed for forgiveness for them, they would have found that God is Ever-Turning, Merciful.

قَالُوا يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ (12:97) قَالَ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ
هُوَ الْعَفُورُ الرَّحِيمُ (12:98)

[The brothers of Yousif] said: 'Our father, seek us forgiveness for our offences! We have been mistaken.' He said: 'I shall seek forgiveness for you from my Lord; He is the Forgiving, the Merciful.

وَدَخَلَ الْمَدِينَةَ عَلَىٰ حِينِ غَفْلَةٍ مِنْ أَهْلِهَا فَوَجَدَ فِيهَا رَجُلَيْنِ يَقْتَتِلَانِ هَذَا مِنْ شِيعَتِهِ وَهَذَا مِنْ
عَدُوِّهِ فَاسْتَعَاثَ الَّذِي مِنْ شِيعَتِهِ عَلَى الَّذِي مِنْ عَدُوِّهِ فَوَكَرَهُ مُوسَىٰ فَقَضَىٰ عَلَيْهِ قَالَ هَذَا
مِنْ عَمَلِ الشَّيْطَانِ إِنَّهُ عَدُوٌّ مُضِلٌّ مُبِينٌ (28:15)

He entered the city at a time when its people were lax, and found two men fighting there, one from his own sect and the other from his enemy's. The one who was from his own

faction appealed for his assistance against the one who was from his enemy's. Moses punched him and he finished him off! He said: 'This is some of Satan's work; he is such an enemy, a plain misleader.'

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ (2:45)

Seek help through patience and prayer, since it is tough except for submissive.

Concluding Remarks:

We have presented Quranic reference, without going further into details, since this article has been written for twelve Immami Shias, we can derive without hesitation, that help and prayers can be directed to Allah^{azwj}'s 'Selected' or Divine Prophets as, masomeen^{sws} and Imams^{sws}. However, one Verse which we recite regularly and is frequently quoted by our opponents, needs to be briefly discussed, otherwise the essence of this article will be incomplete.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (1)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2) الرَّحْمَنِ الرَّحِيمِ (3) مَالِكِ يَوْمِ الدِّينِ (4) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
نَسْتَعِينُ (5) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (6) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ (7)

The verse number five, إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Which is usually translated as:

You do we worship and You do we call on for help.

The word 'Abd' is also used in different meanings in Quran, i.e.,

وَتِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ أَنْ عَبَّدتَّ بَنِي إِسْرَائِيلَ (26:22)

Is this some favour you have shown me that you have enslaved the Children of Israel?

So, there are two types of 'Abd' one as per former Verse 'Servant' of Allah^{azwj} and also referring to the 'Slave', as per the later verse from Quran (26:22).

Or in another Verse:

وَأَنْكِحُوا الْأَيَامَى مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ
فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ (32)

Marry off any single persons among you, as well as your Slaves and Slave-girls. If they are poor, God will enrich them from His bounty. God is Boundless, Aware.

Here the word 'Abd' has been referred to as 'Slave' or 'Dependent'.

So the meanings of the إِيَّاكَ نَعْبُدُ would be 'We obey You as our Creator'.

Therefore, taking ‘Abd’ for reliance can be used for other than Allah^{azwj} but Worship is only for Him^{azwj}.

We present a tradition of Imam Raza^{sws} here, which explains the above presentation of the interpretation of the Verse⁶⁵:

‘People are our ‘Abd’ for obeying our commands, and are dependent in taking Deen from us, Thus, it is the responsibility of the present to transfer it to those who are absent.

Seeking Help:

Now, we turn to its second part **وَإِيَّاكَ نَسْتَعِينُ**, related to ‘Help’ where Allha^{azwj} Says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْلُوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا أُمِينَ
الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِنْ رَبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ شَنَا
نُ قَوْمٍ أَنْ صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَنْ تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَى وَلَا تَعَاوَنُوا
عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (4:2)

Help each other for virtue and heedfulness, and do not assist each other of vice and aggression. Heed God; God is Strict with Punishment!

إِنَّ الَّذِينَ آمَنُوا وَهَاجَرُوا وَجَاهَدُوا بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فِي سَبِيلِ اللَّهِ وَالَّذِينَ آوَوْا وَنَصَرُوا
أُولَئِكَ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ وَالَّذِينَ آمَنُوا وَلَمْ يُهَاجِرُوا مَا لَكُمْ مِنْ وَلَايَتِهِمْ مِنْ شَيْءٍ حَتَّى
يُهَاجِرُوا وَإِنْ اسْتَنْصَرُوكُمْ فِي الدِّينِ فَعَلَيْكُمْ النَّصْرُ إِلَّا عَلَى قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِيثَاقٌ وَاللَّهُ
بِمَا تَعْمَلُونَ بَصِيرٌ (8:72)

You must help them except against any folk with whom you have made a treaty. God is observant of anything you do.!

Similarly, we say ‘Ya Sahib al-Zaman Adriki’, and ‘Ya Syedati waya Molati Ya Fatima Akhyasni’ and we recite ‘Nad-e-Ali:

وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي مِنْ لَدُنْكَ سُلْطَانًا
نَصِيرًا (17:80)

And [Rasool pray to Me] ‘My Lord, let me enter through a proper entrance and leave by an honest exit! And give me from You, the strongest helper.

Allah^{azwj} nominated Imam Ali^{sws} to help His Prophet, as a result of this prayer.⁶⁶

So, Ali^{sws}’s help will, in fact, be Allah^{azwj}’s help:

⁶⁵ Bihar-ul-Anwar, vol. 7, pp. 342

⁶⁶ Tafseer-ul-Burhan, vol. 1, pp. 617 (Haqiaq-ul-Wasaiat, pp. 411).

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ
وَنَكْفُرُ بِبَعْضٍ وَيُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا (4:150)
أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا (4:151)

Those who disbelieve in God and His messengers [Wali], and want to distinguish between God and His messengers [Wali], and say: ‘We believe in some and disbelieve in others’; wanted to adopt a course in between (4:150), are really disbelievers. We have reserved humiliating torment for disbelievers (4:151).

It is in one of Imam-e-Zaman ^{sws ajfj}’s ‘Toqiaat’ (letters)⁶⁷:

‘Ya Allah^{azwj}, there is no difference between You and Mohammed^{saww} and Alay Mohammed^{sws} that they are Your Abd and creation.

So we recite:

**Nad-e-Ali un mazharul ajaebay
Tajidho ona laka fin nawaebay
Kulo humim wa gamim sayunjalee
Bay walayatika ya Ali ya Ali ya Ali adrikni fi sabeelillah**

**Call upon Ali, Call upon Ali, Cry out for Ali
Who is the Divine source of wonders!
You shall surely find him helping in your all troubles!
His strength and power will eliminate your all grief and anxiety!
Call upon Ali, Ya Ali! Ya Ali! Ya Ali!**

⁶⁷ Ilmul Yaqeen and Mafati-ul-Jinan, vol. 1, pp. 617 (Haqiaq-ul-Wasaiat, pp. 416)

Appendix II

Once the Imam Hassan^{sws} and Imam Hussain^{sws}, who were at that time 5 and 4 years old, fell ill. Upon noticing their absence from the mosque, Prophet^{saww} went to the house of Bibi Fatima Zahra^{sws} to inquire about their^{sws} well being. When Prophet^{saww} found that they were not in good health, Rasool Allah^{saww} suggested that both parents may take a spiritual vow (Nazar) for the children's fast recovery. So both Imam Ali^{sws} and Fatima Zahra^{sws} prayed to Allah^{azwj} for the recovery of Hasan^{sws} and Hussain^{sws} and took a vow to fast for three consecutive days when the children became well again. Imam Hassan^{sws} and Hussain^{sws} did recover from the illness soon after. Both parents^{sws} set about fulfilling their spiritual vow and fasted. When the Imam Hassan^{sws} and Hussain^{sws} noticed their parents were going to fast they also decided to fast with their parents and so did the house-maid, Fizza.

On that day there were no food supplies in Bibi Pak^{sws}'s house, even little to break fast. Imam Ali^{sws} tried to bring in some food but in the end Imam^{sws} was able to get three kg's of wool to be spun in exchange of three kg's of barley. Bibi Fatima Zahra^{sws} spun the wool all day but until the end of the day, Bibi^{sws}. She spun only 1/3 of it and therefore got only one kilo of barley, which was later ground into flour and five loaves of bread were prepared. While they were all ready to break their^{sws} fast, someone knocked at the door and said: "O people of the house of the Prophet, I am a poor man and I have nothing to eat, would you please feed me." Upon listening to his request, Imam Ali^{sws} decided to contribute his portion (one loaf), Bibi also added her portion to the contribution and so did Imam Hassan and Hussain^{sws}. Bibi Fizza^{izat} took four pieces of bread and also added her bread and gave those to the poor man. They^{sws} all broke their fast with water and went back to sleep after prayers. The next day, Bibi Fatima Zahra^{sws} spun another kilo of wool. So she separated one kilo of barley, ground it into flour and prepared five loaves of bread. As they^{sws} were ready to break their^{sws} fast, once again, a voice called out from the door: "O people of the house of The Prophet, I am an orphan, I am hungry, would you please feed me?" Upon listening to this, Imam Ali^{sws}, Bibi Fatima Zahra^{sws}, Imam Hassan^{sws} and Hussain^{sws} and Bibi Fizza^{sws} all gave away their loaves of bread to the caller. They^{sws} all, once again, broke their fast by water and got-up next morning and started fast with water. On the third day, Bibi Fatima Zahra^{sws} spun the rest of the wool, took the remaining barley, ground it into flour and prepared five loaves. As they^{sws} were ready to break the fast, a voice called from the door saying: "O people of the house of the Prophet, I am a prisoner, I am hungry, could you please feed me?" Hearing this, once again, Imam Ali^{sws} and the rest of the family, including Bibi Fizza^{sws} donated their^{sws} bread to the prisoner at the door. Every time the person at the door would want to express his gratitude for the kindness, Bibi Fizza would say, as per the following Verses in Quran:

وَيُطْعَمُونَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا (76:8) إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ
مِنْكُمْ جَزَاءً وَلَا شُكْرًا (76:9)

We are only feeding you for ‘Wajjullah’s sake.’⁶⁸ We want no reward form you nor any thanks (76:9).

When Prophet Mohammed^{saww} came to see Imam Hassan^{sws} and Hussain^{sws} and found out they were extremely weak after spending three-days without food. . Bibi Fatima Zahra^{sws} told him^{saww} what had been going on in the family. At that time the archangel Gabriel came down with a gift of Allah^{azwj}. That gift was the verses, including the above as well as the following:

وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا (76:12)

And reward them, because they were patient, with garden and silk. (76:12)

The lesson for us is, if we ever face difficulties, i.e., illness, out of work, we should offer a Nazar. In other words, take a spiritual vow that when the problem is over we will would offer fasts, or special prayers or invite friends and relatives for food that has been dedicated to the Ahlul Bayt^{sws} in Allah^{azwj}'s name.

⁶⁸ Mola Ali and Masomeen^{sws} are Wajjullah (Allah^{azwj}'s face, meaning the reflection of Allah^{azwj})

Appendix III

For Sustenance

- It is narrated from Imam Jafar-e-Sadiq^{SWS} that Jibraial^{AS} came to Hazrat Yousef^{AS} and said, ‘O Yousef! Say it after every salat, ‘My Lord, let me out of prison and provide me sustenance from where I can or cannot imagine.’⁶⁹
- Mohammed bin Yahiya narrates through a chain of narrators, that I requested from Imam Abu Abdullah^{SWS} to teach me a prayer for ‘Rizk’ (sustenance). Imam^{SWS} said, I do not find any prayers better for ‘Rizk’ than the following: ‘Ya Allah bless me with sustenance which is legitimate and transparent and enhance its collection and usage for this as well as for the hereafter. Without any argument with or favours of others, thus whatever is acquired should be due to Your^{azwj} blessings. Whatever I ask for is from Your Generosity and Blessings and through Your ‘Yaddullah’ (your hands-Which is Amir-ul-Momaneen^{SWS} and Aiyama Masomeen^{SWS}).’⁷⁰
- Ali bin Ibrahim narrates from Imam Mohammed Baqir^{SWS} that Imam^{SWS} said to recite the following, during the mandatory prayers, in the prostration: ‘The One who is the best among all who can grant, the One who is the Best giver among all who can reward, please give me and my family from Your enormous resources the sustenance, which is the best for our needs.’⁷¹

الكافي ٢ ٥٥٢ باب الدعاء للرزق ص : ٥٥٠

٩- عدة من أصحابنا عن أحمد بن محمد بن خالد عن أحمد بن محمد بن أبي نصر قال قلت للرضا ع جعلت فداك ادع الله عز وجل أن يرزقني الطال فقال أ تدري ما الطال قلت الذي عندنا الكسب الطيب فقال كان علي بن الحسين ع يقول الطال هو قوت المصطفين ثم قال قل أسألك من رزقك الواسع

الكافي ٢ ٥٥٢ باب الدعاء للرزق ص : ٥٥٠

١٠- عنه عن بعض أصحابه عن مفضل بن مزيد عن أبي عبد الله ع قال قل اللهم أوسع علي في رزقي و امدد لي في عمري و اجعل لي ممن ينتصر به لدينك و لا تستبدل بي غيري

⁶⁹ Usool-e-Kafi, tradition 7, vol. 5, pp. 190.

⁷⁰ Usool-e-Kafi, tradition 1, vol. 5, pp. 192.

⁷¹ Usool-e-Kafi, tradition 4, vol. 5, pp. 193.

الكافي ٢ ٥٥٢ باب الدعاء للرزق ص : ٥٥٠

١١- عنه عن أبي إبراهيم ع دعاء في الرزق يا الله يا الله يا الله أسألك بحق من حقه عليك عظيم أن تصلي علي محمد و آل محمد و أن ترزقني العمل بما علمتني من معرفة حقلك و أن تبسط علي ما حظرت من رزقك

١٣- أبو بصير عن أبي عبد الله ع قال كان علي بن الحسين ع يدعو بهذا الدعاء اللهم إني أسألك حسن المعيشة معيشة أتقوى بها على جميع حوائجي و أتوصل بها في الحياة إلى آخرتي من غير أن تترفني فيها فأطغي أو تقتر بها علي فأشقى أوسع علي من حلال رزقك و أفض علي من سيب فضلك نعمة منك سابعة و عطاء غير ممنون ثم لا تشغلني عن شكر نعمتك بإكثار منها تلهيني بهجته و تفتني زهراته زهوته و لا بإقتال علي منها يقصر بعلمي كده ويملاً صدري همه أعطني من ذلك يا إلهي غنى عن شرار خلقك و بلاغا أنال به رضوانك و أعود بك يا إلهي من شر الدنيا و شر ما فيها لا تجعل الدنيا علي سجناء و لا فراقها علي حزنا أخرجني من فتنها مرضيا عني مقبولا فيها عملي إلى دار الحيوان و مساكن الأختيار و أبدلني بالدنيا الفانية نعيم الدار الباقية اللهم إني أعود بك من أزلها و زلزالها و سطوات شياطينها و سلاطينها و نكالها و من بغى من بغى علي فيها اللهم من كادني فكده و من أرادني فأرده و فل عني حد من نصب لي حده و أطف عني نار من شب لي وقوده و اكفني مكر المكرة و افقأ عني عيون الكفرة و اكفني هم من أدخل علي همه و ادفع عني شر الحسدة و اعصمني من ذلك بالسكينة و ألبسني درعك الحصينة و اخبأني في سترك الواقى و أصلح لي حالي و صدق قلبي بفعالي و بارك لي في أهلي و مالي

- Abu Baseer narrates from Imam Jafar-e-Sadiq^{SWS} that Imam^{SWS} said Imam Zainul Abedeen^{SWS} used to pray like this: ‘Ya Allah^{azwj} I pray to You for better sustenance so that I could meet all my needs of this world and to earn hereafter through it. Please neither bless me with abundance, which would make me arrogant, nor so little to be disgraced. Please extend my ‘Halal’ sustenance and reward me with pleasant bounties, through such means of Yours so that I am not obliged by others but not in excess that turns me careless in thanking You^{azwj} and its comfort elude me from my responsibilities (to You) and attachment to it leads me to troubles. But not so little as to make my worship practices spiritless through worries in securing basics and my chest is filled with grief. Ya Allah^{azwj} make me fearless from the mischiefs’ of others and guide me such a way that I only seek Your Path. Lord! I ask for Your^{azwj} forgiveness from punishment in this world and hereafter, please neither make me crave for this world nor be blinded by its attractions. Relieve me from its troubles so that You^{azwj} are pleased with my deeds and I find nearness to You^{azwj} in the hereafter and replace the bounties of this transient world with those of the hereafter.

Ya Allah^{azwj} I seek refuge from the hardship of this world and attacks of ‘Shiateen’ and their traps and their incitement and all those who try to forcibly take away my rights. My Lord! turn their devious traps against them who try to cheat me, punish those who stage war against me and make their weapons blunt who try to strike me. And extinct their resources who intend to destroy my livelihood and liberate me from the deceit of thugs, and divert the attention of non-believers from me and protect me from all those who want to make my life difficult and keep away from me the troubles of resentful, and protect my peace of mind and safeguard me in your strong fort of blessings and ever lasting curtain of protection and improve my conduct through sincerity in my words and actions. Shower Your^{azwj} special blessings on my family and my belongings.⁷²

Prayers for Debt Recovery and Paying it off:

١- عدة من أصحابنا عن أحمد بن محمد وسهل بن زياد جميعا عن ابن محبوب عن جميل بن دراج عن وليد بن صبيح قال شكوت إلى أبي عبد الله ع دينا لي على أناس فقال قل اللهم لحظة من لحظاتك تيسر على غرمائي بها القضاء وتيسر لي بها الاقتضاء إنك على كل شيء قدير

- The narrator asked from Imam Jafar-e-Sadiq^{sws} regarding collection of debt which people do not pay him back. Imam^{sws} replied, pray like this: Ya Allah^{azwj} I ask for a blessing among many blessings from You^{azwj} on me ‘to make it easier for my debtor to pay-off my loan and make it easier for me to collect it. You have absolute authority on all matters.⁷³

الكافي ج : ٢ : ص : ٥٥٥

٢- الحسين بن محمد الأشعري عن معلى بن محمد عن الحسن بن علي الوشاء عن حماد بن عثمان عن أبي عبد الله ع قال أتى النبي ص رجل فقال يا نبي الله الغالب علي الدين وسوسة الصدر فقال له النبي ص قل توكلت على الحي الذي لا يموت والحمد لله الذي لم يتخذ صاحبة ولا ولدا ولم يكن له شريك في الملك ولم يكن له ولي من الدن وكبره تكبيرا قال فصبر الرجل ما شاء الله ثم مر على النبي ص فهتف به فقال ما صنعت فقال أدمنت ما قلت لي يا رسول الله ففضى الله ديني وأذهب وسوسة صدري

- Imam Abu Abdullah^{sws} said that a person came to Rasool Allah^{saw} and asked for advice, he reported he had a huge debt and was haunted by thoughts of death and misfortune, Rasool Allah^{saww} asked him to recite .. (see above for recitation).

⁷² Usool-e-Kafi, tradition 13, vol. 5, pp. 197.

⁷³ Usool-e-Kafi, tradition 1, vol. 5, pp. 198.

Then he remained patient for some time, as per Allah^{azwj} wish, and once he was passing by, Rasool Allah^{saww} saw him and asked him about his well-being. He replied, he kept on reiterating the prayer until he managed to clear his debt. The recurring thoughts about his death have also been ceased.⁷⁴

٣- محمد بن يحيى عن أحمد بن محمد عن محمد بن سنان عن ابن مسكان عن أبي حمزة الثمالي عن أبي عبد الله ع قال جاء رجل إلى النبي ص فقال يا رسول الله قد لقيت شدة من وسوسة الصدر وأنا رجل مدين معيل فقال له كرر هذه الكلمات توكلت على الحي الذي لا يموت والحمد لله الذي لم يتخذ صاحبة ولا ولدا ولم يكن له شريك في الملك ولم يكن له ولي من الدن وكبره تكبيرا فلم يلبث أن جاءه فقال أذهب الله عني وسوسة صدري وقضى عني ديني ووسع علي رزقي

- A person came to Rasool Allah^{saww} and said I am troubled by satanic illusions; I am in the red with heavy family responsibilities and short of resources. Rasool Allah^{saww} asked him to keep on reiterate the above prayer. He returned back to Rasool Allah^{saww} after some time and said, Allah^{azwj} has relieved me from my debts and increased my sustenance.⁷⁵

⁷⁴ Usool-e-Kafi, tradition 2, vol. 5, pp. 198.

⁷⁵ Usool-e-Kafi, tradition 3, vol. 5, pp. 198.

Prayers for Curing Depression:

١- محمد بن يحيى عن أحمد بن محمد بن محمد بن إسماعيل بن بزيع عن أبي إسماعيل السراج عن ابن مسكان عن أبي حمزة قال قال محمد بن علي ع يا أبا حمزة ما لك إذا أتى بك أمر تخافه أن لا تتوجه إلى بعض زوايا بيتك يعني القبلة فتصلي ركعتين ثم تقول يا أبصر الناظرين ويا أسمع السامعين ويا أسرع الحاسبين ويا أرحم الراحمين سبعين مرة كلما دعوت بهذه الكلمات مرة سألت حاجة

- Imam Mohammed Baqir^{SWS} told Abu Hamza Shamali that if you are so much disturbed and under state of fear that you cannot even focus your thoughts toward Qaabah then recite the following prayers after offering two-Rakat salat: The One Who listens the most, the One Who observes the most, the One Who would soon quiz all affairs, the One Who is the most kind. Repeat these verses 70 times and after completing it, make a single wish.⁷⁶

٣- علي بن إبراهيم عن أبيه عن ابن أبي عمير عن هشام بن سالم عن أبي عبد الله ع قال إذا نزلت برجل نازلة أو شديدة أو كربه أمر فليكشف عن ركبتيه و ذراعيه و ليصقهما بالأرض و ليترق جوجوه بالأرض ثم ليدع بحاجته و هو ساجد

- Ali bin Ibrahim narrates through a chain of narrators that Imam Abu Abdullah^{SWS} said if someone has been under extreme hardship or being struck by hardship or is worried about facing troubles, the should turn-up his sleeve and raise his shirt from his thighs and put his both chest and thighs on the ground and then pray to Allah^{azwj} in the state of prostration.⁷⁷

٤- علي بن إبراهيم عن أبيه عن ابن محبوب عن الحسن بن عمار الدهان عن مسمع عن أبي عبد الله ع قال لما طرح إخوة يوسف يوسف في الجب أتاه جبرئيل ع فدخل عليه فقال يا غلام ما تصنع هاهنا فقال إن إخوتي ألقوني في الجب قال فتحب أن تخرج منه قال ذلك إلى الله عز وجل إن شاء أخرجني قال فقال له إن الله تعالى يقول لك ادعني بهذا الدعاء حتى أخرجك من الجب فقال له و ما الدعاء فقال قل اللهم إني أسألك بأن لك الحمد لا إله إلا أنت المنان بديع السماوات و الأرض ذو الجلال و الإكرام أن تصلي على محمد و آل محمد و أن تجعل لي مما أنا فيه فرجا و مخرجا قال ثم كان من قصته ما ذكر الله في كتابه

⁷⁶ Usool-e-Kafi, tradition 1, vol. 5, pp. 200.

⁷⁷ Usool-e-Kafi, tradition 3, vol. 5, pp. 200.

- Imam Abu Abdullah^{sws} said, Gabriel^{as} came to Hazrat Yusuf^{as} when his brothers threw him in a well and asked him what had happened to him? Hazrat Yusuf^{as} replied, my brothers have thrown me into this well. Hazrat Gabriel^{as} then asked: Do you want to come out? Hazrat Yusuf^{as} replied, Allah^{azwj} will provide means for that if He wishes. Hazrat Gabriel^{as} said Allah^{azwj} wants you to recite the following supplications and then He will help you to climb out of the well. Hazrat Yusuf^{as} asked about the supplications and Gabriel^{as} revealed the prayers: Ya Allah^{azwj}! I believe that all praises are for you and there is no one worthy of worship except You^{azwj}. You^{azwj} are very generous, the creator of skies and earth, the most High and the most resourceful. I beg You^{azwj} to send Salawat on Mohammed^{saww} and his pure progeny^{sws} and (through it) help me out of my present difficulties and provide me means to overcome my troubles. Imam^{sws} also said this incident is described in Quran.⁷⁸

٦- علي بن إبراهيم عن أبيه عن بعض أصحابه عن إسماعيل بن جابر عن أبي عبد الله ع في المهم قال
تغتسل و تصلي ركعتين و تقول يا فارح المهم و يا كاشف الغم يا رحمان الدنيا و الآخرة و رحيمهما فرج
همي و اكشف غمي يا الله الواحد الأحد الصمد الذي لم يلد و لم يولد و لم يكن له كفوا أحد اعصمني و
طهرني و اذهب ببليتي و اقرأ آية الكرسي و المعوذتين

- Imam Jafar-e-Sadiq^{sws} said: ‘When you are troubled by a grief, take a bath and offer two-rakat prayers and make the following prayer: The One Who eradicates grieves, removes hardships, Who provides blessing on earth and in the skies, relieve me from my grievances, My Lord^{azwj}, Who is unique and One and such a One which cannot be divided, the One who is not born from anyone and no one is born from Him. Please save me and forgive my sins and remove my hardships. Then recite ‘Aiat-ul-Kursi’, ‘Qul Aauozo BaRaba alFalak and Qul Aauozo BaRaba alNas’.⁷⁹

٩- عدة من أصحابنا عن سهل بن زياد عن علي بن أسباط عن إسماعيل الكافي ج : ٢ ص : ٥٥٩ بن يسار
عن بعض من رواه قال قال إذا أحزنك أمر فقل في آخر سجودك يا جبرئيل يا محمد يا جبرئيل يا محمد
تكرر ذلك اكفياني ما أنا فيه فإنكما كافيان و احفظاني بإذن الله فإنكما حافظان

- It is narrated by some companions, that masoom^{sws} said when one of you is under immense grief, in the final prostration (Sajjadah) say repeatedly ‘Ya Gabriel Ya Mohammed (several times), help me in my current situation, I find you both sufficient for helping me out, please both of you help me, you both may protect me, you both provide help with Allah^{azwj}’s permission.⁸⁰

⁷⁸ Usool-e-Kafi, tradition 4, vol. 5, pp. 200.

⁷⁹ Usool-e-Kafi, tradition 6, vol. 5, pp. 201.

⁸⁰ Usool-e-Kafi, tradition 9, vol. 5, pp. 204.

١٠- علي بن إبراهيم عن أبيه عن ابن أبي عمير عن محمد بن أعين عن بشر بن مسلمة عن أبي عبد الله
ع قال كان علي بن الحسين ع يقول ما أبالي إذا قلت هذه الكلمات لو اجتمع علي الإنس و الجن بسم الله
وبالله و من الله و إلى الله و في سبيل الله و على ملة رسول الله ص اللهم إليك أسلمت نفسي و إليك
وجهت وجهي و إليك ألتجأت ظهري و إليك فوضت أمري اللهم احفظني بحفظ الإيمان من بين يدي و من
خلفي و عن يميني و عن شمالي و من فوقي و من تحتي و من قبلي و ادفع عني بحولك و قوتك فإنه لا حول
ولا قوة إلا بك
محمد بن يحيى عن أحمد بن محمد بن عيسى عن ابن أبي عمير مثله

- It is narrated from Imam Abu Abdullah^{sws} that Imam Zain-ul-Abadeen^{sws} said, I do not fear at all, after reciting Bismallah wa Billah wa minallah wa ila Allah wa fi Sabeal Allah wa Alla milat rasool Allah. Ya Allah^{azwj} I have submitted my soul to You, and I have focused all my attention to You, I cry out for Your help, I have entrusted my affairs to You, Ya Allah^{azwj} protect my ‘Aman’ from front, behind, from right and from left with your ‘Madad’ and ‘Quwat’ (through your means and strength). Keep my enemies away from me, no one else can protect me and give me strength but You^{azwj}.⁸¹

Prayers for Protection against Ruler/Government:

١١- عنه عن أبيه عن ابن أبي عمير عن بعض أصحابنا قال قال أبو عبد الله ع قال لي رجل أي شيء
قلت حين دخلت على أبي جعفر بالربذة قال قلت اللهم إنك تكفي من كل شيء و لا يكفي منك شيء
فاكفني بما شئت و كيف شئت و من حيث شئت و أنى شئت

- Upon asked about what did you recited when you visited Abu Jafar (Mansur Abbasi la) in Rabzah. Imam^{sws} replied I prayed like this: Ya Allah^{azwj}! You^{azwj} fulfil all desires, there is no one else but You who could do this, thus give me what I need, the way, You^{azwj} like, as much as You^{azwj} like and give it to me when and where You^{azwj} find it appropriate.⁸²

⁸¹ Usool-e-Kafi, tradition 10, vol. 5, pp. 204.

⁸² Usool-e-Kafi, tradition 11, vol. 5, pp. 204.

١٣- عنه عن أحمد بن محمد عن عمر بن عبد العزيز عن أحمد بن أبي داود عن عبد الله بن عبد الرحمن عن أبي جعفر ع قال قال لي أ لا أعلمك دعاء تدعوه به إنا أهل البيت إذا كربنا أمر و تخوفنا من السلطان أمر لا قبل لنا به ندعوه به قلت بلى بأبي أنت و أمي يا ابن رسول الله قال قل يا كائنا قبل كل شيء و يا مكون كل شيء و يا باقى بعد كل شيء صل على محمد و آل محمد و افعلى بى كذا و كذا

- Imam^{sws} told to one of his companions, Shall I tell you a prayer which you may recite for your needs to Allah^{azwj}. We Ahlul Bait^{sws} recite it under crucial circumstances and particularly when a cruel ruler has evil intentions against us^{sws}. I replied, please, teach me this prayer, may my parents be scarified for your cause. Imam^{sws} said recite it as: The One^{azwj} who was before the existence of anything else, the One^{azwj} who has created everything else, the One^{azwj} who will remain after which everything else will be destroyed. Please send 'Salawat' on Mohammed^{saww} and Alay Mohammed^{sws} and fulfil my such and such requests.⁸³

١٧- أبو علي الأشعري عن محمد بن عبد الجبار عن صفوان عن العلاء بن رزين عن محمد بن مسلم عن أبي جعفر ع قال كان دعاء النبي ص ليلة الأحزاب يا صريح المكروبين و يا مجيب دعوة المضطرين و يا كاشف غمي اكشف عني غمي و همي و كربى فإنك تعلم حالى و حال أصحابى و اكفنى هول عدوى

- Imam Mohammed Baqir^{sws} said that Rasool Allah^{saww} recited the following supplications during the battle of 'Khandak', The One^{azwj} Who listens to the cries of the troubled, The One^{azwj} Who eliminates the frustration and grief, restlessness and worries, The One Who knows very well my affairs and of my companions, eradicate the strength of my enemies and help me against them.⁸⁴

Prayers for Painful neck:

١٨- عدة من أصحابنا عن سهل بن زياد عن علي بن أسباط عن إبراهيم بن أبي إسرائيل عن الرضا ع قال خرج بجارية لنا خانازير في عنقها فأتاني آت فقال يا علي قل لها فلتقل يا رءوف يا رحيم يا رب يا سيدي تكررته قال فقالت فاذهب الله عز وجل عنها قال وقال هذا الدعاء الذي دعا به جعفر بن سليمان

- A slave girl was brought to Imam Ali Raza^{sws} who had an acute disease in her neck called 'Khanazir', Imam^{sws} told her to reiterate the following supplications: The Most merciful, the Most rewarding, my Master, my Lord, she prayed like this

⁸³ Usool-e-Kafi, tradition 13, vol. 5, pp. 205.

⁸⁴ Usool-e-Kafi, tradition 17, vol. 5, pp. 207.

and got cured from her illness. Imam^{sws} said this is the prayer, which was taught to Jafar bin Salayman to be released from prison.⁸⁵

٢- عدة من أصحابنا عن أحمد بن محمد عن بعض أصحابه عن إبراهيم بن حنان عن علي بن سورة عن سماعة قال قال لي أبو الحسن ع إذا كان لك يا سماعة إلى الله عز وجل حاجة فقل اللهم إني أسألك بحق محمد وعلي فإن لهما عندك شأن من الشأن وقدر من القدر فبحق ذلك الشأن وبحق ذلك القدر أن تصلي علي محمد وآل محمد وأن تفعل بي كذا وكذا فإنه إذا كان يوم القيامة لم يبق ملك مقرب ولا نبي مرسل ولا مؤمن ممتحن إلا وهو يحتاج إليهما في ذلك اليوم

- Sama narrates from Imam Ali Raza^{sws} that Imam^{sws} said, O Sama when you are desperate of something then pray to Allah^{azwj}, Ya Allah^{azwj}! I pray to You^{azwj} through intercession of Mohammed^{saww} and Ali^{sws}, You^{azwj} view both of them extremely highly and have very high respect for them. I pray to You^{azwj}, with reference to this respect and regard for them^{sws}, to send ‘Salawat’ on Mohammed^{saww} and Alay Mohammed^{sws} and reward me with such and such. Indeed, there is no angel of proximity, no elevated prophet and no Momin whose heart has been tested by You^{azwj}, but all need their^{sws} intercession.⁸⁶

باب الدعاء للعلل و الأمراض

Supplications for Illness Cure and Relief from Pain

١- محمد بن يحيى عن أحمد بن محمد بن عيسى عن عبد الرحمن بن أبي نجران و ابن فضال عن بعض أصحابنا عن أبي عبد الله ع قال كان يقول عند العلة اللهم إنك غيرت أقواما فقلت قل ادعوا الذين زعمتم من دونه فلا يملكون كشف الضر عنكم ولا تحويلا فيا من لا يملك كشف ضري ولا تحويله عني أحد غيره صل على محمد وآل محمد و اكشف ضري و حوله إلى من يدعو معك إلها آخر لا إله غيرك

- Imam Abu Abdullah^{sws} said, when suffering from illness, recite: Ya Allah^{azwj}! You have rebuked those who have acted upon the Fatawa of their scholars. You have admonished those people who have directed their requests to other than Allah^{azwj}, who are unable to fulfil their needs. Thus, I turn to the One^{azwj} who has absolute powers to relieve me from troubles and replace my difficulties with comfort, no one else but You^{azwj} could help me. Please send Salawat on Mohammed^{saww} and Alay Mohammed^{sws} and eliminate pain from me and turn it towards those who, in addition to You^{azwj}, blindly follow others, (I insist) there is no god But Allah^{azwj}.⁸⁷

⁸⁵ Usool-e-Kafi, tradition 18, vol. 5, pp. 208.

⁸⁶ Usool-e-Kafi, tradition 21, vol. 5, pp. 209.

⁸⁷ Usool-e-Kafi, tradition 1, vol. 5, pp. 212.

٢- أحمد بن محمد عن عبد العزيز بن المهدي عن يونس بن عبد الرحمن عن داود بن زربي قال مرضت بالمدينة مرضاً شديداً فبلغ ذلك أبا عبد الله ع فكتب إليّ قد بلغني علته فاشترى صاعاً من بر ثم استلق على قفاك و انثره على صدرك كيفما انتثر و قل اللهم إني أسألك باسمك الذي إذا سألك به المضطر كشفت ما به من ضر و مكنت له في الأرض و جعلته خليفتك على خلقك أن تصلي عليّ محمد و آل محمد و أن تعافيني من علتي ثم استوجالسا و اجمع البر من حولك و قل مثل ذلك و اقسمه مدا مدا لكل مسكين و قل مثل ذلك قال داود ففعلت ذلك فكانما نشطت من عقال و قد فعله غير واحد فانتفع به

- The narrator says, I became very ill in Medina and when Imam Jafar-e-Sadiq^{SWS} heard this news, Imam^{SWS} wrote to me and instructed: buy one ‘Salay’ (app. 3kg) wheat grains and lie down straight on your back and drop wheat grains onto your chest, few at a time, and recite: Ya Allah^{azwj} I pray to You^{azwj} through Your^{azwj} that ‘Issam’ (Name), which when a sufferer recites, You^{azwj} remove his pain, You^{azwj} have given the whole World to possession of that name (Issam) and made him^{SWS} Your^{azwj} Divine Ruler. Please Send Salawat on Mohammed^{saww} and Alay Mohammed^{SWS} and bless me with full recovery from this illness, after this sit up and collect all those wheat grains besides you (which you have dropped) and repeat these words of prayer, and then give away ¼ of wheat grains to each poor folks (¼ portion to 4 poor people) while reiterating these prayers. He says, I acted upon these instructions and felt like I have been released from a prison/congestion. I recited this supplication few times and always benefited from it.⁸⁸

٣- علي بن إبراهيم عن أبيه عن ابن أبي عمير عن الحسين بن نعيم عن أبي عبد الله ع قال اشتكى بعض ولده فقال يا بني قل اللهم اشفني بشفائك و داوني بدوائك و عافني من بلائك فإني عبدك و ابن عبدك

- One Imam Jafar-e-Sadiq^{SWS}'s son became ill and Imam^{SWS} asked him to recite the following supplication: Ya Allah^{azwj}! I pray to You^{azwj} to heal me and award me health and relieve me from this trouble. I am Your^{azwj} devotee and son of Your^{azwj} devotee.⁸⁹

⁸⁸ Usool-e-Kafi, tradition 2, vol. 5, pp. 212.

⁸⁹ Usool-e-Kafi, tradition 3, vol. 5, pp. 213.

٤- محمد بن يحيى عن أحمد بن محمد عن علي بن الحكم عن مالك بن عطية عن يونس بن عمار قال قلت لأبي عبد الله ع جعلت فداك هذا الذي قد ظهر بوجهي يزعم الناس أن الله عز وجل لم يبتل به عبدا له فيه حاجة فقال لي لا لقد كان مؤمن آل فرعون مكنع الأصابع فكان يقول هكذا ويمد يده ويقول يا قوم اتبعوا المرسلين قال ثم قال إذا كان الثلث الأخير من الليل في أوله فتوضأ وقم إلى صلاتك التي تصلحها فإذا كنت في السجدة الأخيرة من الركعتين الأوليين فقل و أنت ساجدا يا علي يا عظيم يا رحمان يا رحيم يا سامع الدعوات ويا معطي الخيرات صل على محمد وآل محمد وأعطني من خير الدنيا والآخرة ما أنت أهله و اصرف عني من شر الدنيا والآخرة ما أنت أهله و أذهب عني هذا الوجع و سمه فإنه قد غاظني و أجزني و ألع في الدعاء قال فما وصلت إلى الكوفة حتى أذهب الله به عني كله

- Mohammed bin Yahiya narrates from Imam Jafar-e-Sadiq^{SWS}, through a chain of narrators, that a companion asked Imam^{SWS}, by saying, may I be sacrificed for your cause, people say, after looking at my facial spots (due to Barse) that Allah^{azwj} does not make righteous people suffer from this type of diseases. Imam^{SWS} replied, this is not true. Momaneen from children of Faros lost their fingers due to leprosy, Mola^{SWS} turned his fingers to demonstrate how their fingers were deformed but they still said O people! follow the nation on true path. Imam^{SWS} then said you should recite the following supplications in the last part of night after performing ablution, and reciting two-rakat salat: The One^{azwj} Who is the most high and the most elevated, the One^{azwj} Who is the most kind and the most rewarding, the One^{azwj} Who listens to prayers, the One^{azwj} Who provides means for good deeds, send Salawat on Mohammed^{saww} and Alay Mohammed^{SWS} and give me the best reward in this world and in the hereafter, which You have in Your authority. And cure this disease, which has immensely troubled and grieved me. You should pray while crying and humiliating yourself in front of Your Lord^{azwj}. The narrator says I did not even reached Kufa but my facial spots have disappeared (blessings after reciting these prayers).⁹⁰

٥- علي بن إبراهيم عن أبيه و عدة من أصحابنا عن أحمد بن محمد عن محمد بن إسماعيل جميعا عن حنان بن سدير عن أبيه عن أبي جعفر ع قال إذا رأيت الرجل مر به البلاء فقل الحمد لله الذي عافاني مما ابتلاك به و فضلني عليك و على كثير ممن خلق و لا تسمعه

- Imam Mohammed Baqir^{SWS} said when you come across someone with an illness then very quietly pray to Allah^{azwj}, so that no one else could listen it: All praise is to Allah^{azwj} who has saved me from this disease which has affected others and has favoured me as compared with him and many others.⁹¹

⁹⁰ Usool-e-Kafi, tradition 4, vol. 5, pp. 213.

⁹¹ Usool-e-Kafi, tradition 5, vol. 5, pp. 214.

٦- محمد بن يحيى عن بعض أصحابه عن محمد بن عيسى عن داود بن زربي عن أبي عبد الله ع قال
تضع يدك على الموضع الذي فيه الوجع وتقول ثلاث مرات الله الله ربي حقا لا أشرك به شيئا اللهم أنت
لها ولكل عزيمة ففرجها عني

- Imam Abu Abdullah^{SWS} said: place your hand where you have pain and recite three times, Allah^{azwj} Allah^{azwj} My Just Lord, I have no Lord but You^{azwj}, Ya Allah^{azwj} You are the only One who could relieve me from this pain and all other troubles, please completely remove this pain from me.⁹²

٧- عنه عن محمد بن عيسى عن داود عن مفضل عن أبي عبد الله ع للأوجاع أقول بسم الله وبالله كم من
نعمة لله في عرق ساكن وغير ساكن على عبد شاكر وغير شاكر وتأخذ لحيك بيدك اليمنى بعد صلاة
مفروضة وتقول اللهم فرج عني كربتي وعجل عافيتي واكشف ضري ثلاث مرات واحرص أن يكون
ذلك مع دموع وبكاء

- Imam Jafar-e-Sadiq^{SWS} said when you feel pain somewhere then say: Bismillah...Allah^{azwj} has many many blessings which are hidden, in still and/or moving in veins for which some are grateful while others are ungrateful. Then take your beard in your hand and after reciting the compulsory prayers say, Ya Allah^{azwj} I pray to You^{azwj} to give me relief from my pain (three times)-try to say these words with eyes full of tears and with sobs.⁹³

٨- علي بن إبراهيم عن أبيه عن ابن أبي عمير عن إبراهيم بن عبد الحميد عن رجل قال دخلت على
أبي عبد الله ع فشكوت إليه وجعا بي فقال قل بسم الله ثم امسح يدك عليه وقل أعوذ بعزة الله وأعوذ
بقدرته الله وأعوذ بجلال الله وأعوذ بعظمة الله وأعوذ بجمع الله وأعوذ برسول الله وأعوذ بأسماء الله
من شر ما أحذر ومن شر ما أخاف على نفسي تقولها سبع مرات قال ففعلت فأذهب الله عز وجل بها
الوجع عني

- It is reported through a chain of narrators, that a companion visited Imam^{SWS} and complaint about his pain to Imam Jafar-e-Sadiq^{SWS} Imam^{SWS} replied, recite Bismillah and touch with your hand where you feel pain and say, I ask refuge from Allah^{azwj}'s Esteem, Powers, Judgement, from Allah^{azwj} and His Prophet^{saww} and 'IssmAllah^{SWS}, I seek protection from all those which frighten me and scare

⁹² Usool-e-Kafi, tradition 6, vol. 5, pp. 214.

⁹³ Usool-e-Kafi, tradition 7, vol. 5, pp. 214.

me and also from my desires (reiterate 7 times). I prayed like this and Allah^{azwj} comforted me from pain.⁹⁴

١١- علي بن إبراهيم عن أبيه عن عمرو بن عثمان عن علي بن عيسى عن عمه قال قلت له علمني دعاء
أدعوه به لو جمع أصابني قال قل و أنت ساجد يا الله يا رحمان يا رحيم يا رب الأرباب و إله الألهة و يا
ملك الملوك و يا سيد السادة اشفني بشفائك من كل داء و سقم فإني عبدك أتقلب في قبضتك

- Imam Abu Abdullah^{SWS} prescribed the above prayer for relief from pain, to be recited in prostration saying Ya Allah Ya Rahman Ya Raheem Ya Rab ul Arbaab wa Ilahal Aaliha-te wa Ya Malik al Mulook e Wa Ya Syed-as_saadate Ishfimi Bi Shifaa-ika min kul daa-in wa sukmin fa innee abduka atakallabu fi qabzatika.

Prayers for Visiting Patients:

١٢- محمد بن يحيى عن أحمد بن محمد بن عيسى عن ابن أبي نجران عن حماد بن عيسى عن حريز عن
زرارة عن أحدهما ع قال إذا دخلت على مريض فقل أعيدك بالله العظيم رب العرش العظيم من شر كل
عرق نفار و من شر حر النار سبع مرات

- Zara narrates from Imam Mohammed Baqir^{SWS} that when you visit a patient then recite: I give you in the protection of The Greatest Rub, Who is the creator of 'Arsh-e-Azim' (great skies), from every harm embroiled in the veins and the damage of the shooting temperature (repeat it 7 times).⁹⁵

١٣- عنه عن أحمد بن محمد بن عيسى عن أحمد بن محمد بن أبي نصر عن أبان بن عثمان عن الثمالي
عن أبي جعفر ع قال إذا اشتكى الإنسان فليقل بسم الله و بالله و محمد رسول الله ص أعوذ بعزة الله و
أعوذ بقدرة الله على ما يشاء من شر ما أجد

- Narrated from Imam Mohammed Baqir^{SWS}, a sick person may pray like this, Bismillah wa Billah wa Muhammad^{saws} Rasool Allah Aoozu bi Izzat Allah wa Aoozu bi Qudrat Allah Ala Ma Yashaa min Shar-e ma ajidu.....⁹⁶

⁹⁴ Usool-e-Kafi, tradition 8, vol. 5, pp. 215.

⁹⁵ Usool-e-Kafi, tradition 12, vol. 5, pp. 216.

⁹⁶ Usool-e-Kafi, tradition 13, vol. 5, pp. 216.

١٤- محمد بن يحيى عن أحمد بن محمد بن عيسى عن الحسن بن علي عن هشام الجواليقي عن أبي عبد الله ع يا منزل الشفاء ومذهب الداء أنزل على ما بي من داء شفاء

- Imam Jafar-e-Sadiq^{sws} said that a sufferer may pray, The One^{azwj} Who gives relief, Removes troubles, (please) cure my illness.⁹⁷

١٥- محمد بن يحيى عن موسى بن الحسن بن محمد بن عيسى عن أبي إسحاق صاحب الشعير عن حسين الخراساني وكان خبازا قال شكوت إلى أبي عبد الله ع وجعا بي فقال إذا صليت فضع يدك موضع سجودك ثم قل بسم الله محمد رسول الله ص اشفني يا شافي لا شفاء إلا شفاؤك شفاء لا يغادر سقما شفاء من كل داء وسقم

- The Narrator says, I complained about my illness to Imam Abu Abdullah^{sws} and Imam^{sws} instructed me to place my hand at the place of prostration and recite: Bismillah Muhammad^{saww} Rasool Allah Ishfini Ya Shaafi la shifaa illaa shifaa-uka shifaa-an la yugadiru sukman shifa-an min kul daain wa sukmin⁹⁸

١٦- علي بن إبراهيم عن أبيه عن بعض أصحابه عن أبي حمزة عن أبي جعفر ع قال مرض علي ص فأتاه رسول الله ص فقال له قل اللهم إنني أسألك تعجيل عافيتك وصبرا على بليتك وخروجا إلى رحمتك

- Imam Jafar-e-Sadiq^{sws} said when Imam Ali^{sws} became ill, Rasool Allah^{saww} came and prayed like this, Ya Allah^{azwj} I beg to you for an expeditious recovery, I remain patient on your tests and I await your blessings.⁹⁹

١٧- علي بن إبراهيم عن هارون بن مسلم عن مسعدة بن صدقة عن أبي عبد الله ع أن النبي ص كان ينشر بهذا الدعاء تضع يدك على موضع الوجع وتقول أيها الوجع اسكن بسكينة الله وقر بوقار الله و انحجز بحاجز الله و اهدأ بهداء الله أعيدك أيها الإنسان بما أعاد الله عز و جل به عرشه وملائكته يوم الرجفة والزلازل تقول ذلك سبع مرات ولا أقل من الثلاث

- It is referred to Imam Jafar-e-Sadiq^{sws} that Rasool Allah^{saww} has prescribed the following prayers for pain relief: Place your hand where you feel the pain and recite: Pain stop hurting me by the wish of Allah^{azwj} and calm down owing to the greatness of Allah^{azwj}, and recede away by the command of Allah^{azwj}, I come in

⁹⁷ Usool-e-Kafi, tradition 14, vol. 5, pp. 216.

⁹⁸ Usool-e-Kafi, tradition 15, vol. 5, pp. 217.

⁹⁹ Usool-e-Kafi, tradition 16, vol. 5, pp. 217.

the protection of Allah^{azwj} Who has sheltered skies and angels from the tremor of the final day and its disasters, repeat these words 7 time but not less than 3 times.¹⁰⁰

Prayers for Healing Knee Pain

١٩- أحمد بن محمد عن العوفي عن علي بن الحسين عن محمد بن عبد الله بن زرارة عن محمد بن الفضيل عن أبي حمزة قال عرض بي وجع في ركبتي فشكوت ذلك إلى أبي جعفر ع فقال إذا أنت صليت فقل يا أجود من أعطى ويا خير من سئل ويا أرحم من استرحم أرحم ضعفي وقله حيلتي وعافني من وجعي قال ففعلته فعوفيت

- Abu Hamza says he had a knee pain and I told about it to Imam Jafar-e-Sadiq^{sws}, Imam^{sws} asked me to pray after Salat: The most Rewarding, the most Generous for all in need, the most Blessing, have a mercy on my infirmness and relieve me from the pain. I prayed like this and recovered from pain.¹⁰¹

باب الحرز والعوذة

(For Protection and Wearing Prayer Tablets)

١- حميد بن زياد عن الحسن بن محمد عن غير واحد عن أبان عن ابن المنذر قال ذكرت عند أبي عبد الله ع الوحشة فقال أ لا أخبركم بشيء إذا قلموه لم تستوحشوا بليل ولا نهار بسم الله وبالله وتوكلت على الله وأنه من يتوكل على الله فهو حسبه إن الله بالغ أمره قد جعل الله لكل شيء قدرا اللهم اجعلني في كنفك وفي جوارك واجعلني في أمانك وفي منعك فقال بلغنا أن رجلا قالها ثلاثين سنة وتركها ليلة فليسعه عقرب

- Ibn Manzir asked from Imam Abu Abdullah^{sws} about extreme pressure on his heat (non-medical and unexplainable depression). Imam^{sws} replied I would tell you a prayer, which will protect you during the day and the night from such troubles: Bismillah¹⁰²

¹⁰⁰ Usool-e-Kafi, tradition 17, vol. 5, pp. 217.

¹⁰¹ Usool-e-Kafi, tradition 19, vol. 5, pp. 218.

¹⁰² Usool-e-Kafi, tradition 1, vol. 5, pp. 218.

٢- علي بن إبراهيم عن أبيه عن محسن بن أحمد عن يونس بن يعقوب عن أبي بصير عن أبي عبد الله ع قال قل أعوذ بعزة الله و أعوذ بقدرة الله و أعوذ بجلال الله و أعوذ بعظمة الله و أعوذ بعفو الله و أعوذ بمغفرة الله و أعوذ برحمة الله و أعوذ بسلطان الله الذي هو على كل شيء قدير و أعوذ بكرم الله و أعوذ بجمع الله من شر كل جبار عنيد و كل شيطان مرید و شر كل قريب أو بعيد أو ضعيف أو شديد و من شر السامة و الهامة و العامة و من شر كل دابة صغيرة أو كبيرة ليل أو نهار و من شر فساق العرب و العجم و من شر فسقة الجن و الإنس

- Abu Basir has also reported the above prayer from Imam Abi Abdullah^{SWS} for protection against 'Iblis', jinee and poisonous insects: Qul....¹⁰³

٣- علي بن إبراهيم عن أبيه عن بعض أصحابه عن القداح عن أبي عبد الله ع قال قال أمير المؤمنين ع رقى النبي ص حسنا و حسينا فقال أعيدكما بكلمات الله التامات و أسمائه الحسنی کلها عامة من شر السامة و الهامة و من شر كل عين لامة و من شر حاسد إذا حسد ثم التفت النبي ص إلينا فقال هكذا كان يعوذ إبراهيم إسماعيل و إسحاق ع

- Imam Abu Abdullah^{SWS} heard from Amir-ul-momaneen^{SWS} that Rasool Allah^{azwj} wrote a prayer tablet (Taveais) for Imam Hassan^{SWS} and Imam Hussain^{SWS}: Aiiza.....¹⁰⁴

Protection Against Poisonous Insects

٦- علي بن إبراهيم عن أبيه عن ابن أبي عمير عن إسحاق بن عمار قال قلت لأبي عبد الله ع جعلت فداك إنني أخاف العقارب فقال انظر إلى بنات نعش الكواكب الثلاثة الوسطى منها بجنبه كوكب صغير قريب منه تسميه العرب السها و نحن نسميه أسلم أحد النظر إليه كل ليلة و قل ثلاث مرات اللهم رب أسلم صل على محمد و آل محمد و عجل فرجهم و سلمنا قال إسحاق فما تركته منذ دهري إلا مرة واحدة فضربتني العقرب

- Imam Jafar-e-Sadiq^{SWS} prescribed the above prayer for protection against poisonous insects (Scorpio): Jailto.....¹⁰⁵

¹⁰³ Usool-e-Kafi, tradition 2, vol. 5, pp. 219.

¹⁰⁴ Usool-e-Kafi, tradition 3, vol. 5, pp. 219.

¹⁰⁵ Usool-e-Kafi, tradition 6, vol. 5, pp. 221.

٧- أحمد بن محمد عن علي بن الحسن عن العباس بن عامر عن أبي جميلة عن سعد الإسكاف قال سمعته يقول من قال هذه الكلمات فأنا ضامن له ألا يصيبه عقرب ولا هام حتى يصبح أعوذ بكلمات الله التامات التي لا يجاوزهن بر ولا فاجر من شر ما ذرأ ومن شر ما برأ ومن شر كل دابة هو آخذ بناصيتهما إن ربي على صراط مستقيم

- Imam Jafar-e-Sadiq^{SWS} provided guarantee against scorpio-bit for the one who would recite the above prayer: Min.....¹⁰⁶

Protection from Dangerous Beasts

١١- عدة من أصحابنا عن أحمد بن محمد بن خالد عن محمد بن علي عن علي بن محمد عن عبد الله بن يحيى الكاهلي قال قال أبو عبد الله ع إذا لقيت السبع فاقرأ في وجهه آية الكرسي وقل له عزمت عليك بعزيمة الله وعزيمة محمد ص وعزيمة سليمان بن داود ع وعزيمة أمير المؤمنين علي بن أبي طالب ع والأئمة الطاهرين من بعده فإنه ينصرف عنك إن شاء الله قال فخرجت فإذا السبع قد اعترض فعزمت عليه وقلت له إنا نتحيت عن طريقنا ولم تؤذنا قال فنظرت إليه قد طأطأ برأسه وأدخل ذنبه بين رجليه وانصرف

- Imam Jafar-e-Sadiq^{SWS} said if you come across a beast, recite ‘Aitul-Kursi’ and say: I ask you for the sake of Allah^{azwj}’s highness and for Mohammed^{saww}, Salman bin Dawood^{as} and Amir-ul-momaneen^{SWS} and masoom Imams^{SWS} to turn away. InshaAllah, the beast will go away. The narrator says, once I went out and saw a beast blocking my way, I recite these words and told him not to harm and trouble us. The beast lowered his head and put his tail in his feet and went away.¹⁰⁷

Protection for Family and Belongings

١٢- عنه عن جعفر بن محمد عن يونس عن بعض أصحابنا عن أبي الجارود عن أبي عبد الله ع قال من قال في دبر الفريضة أستودع الله العظيم الجليل نفسي وأهلي وولدي ومن يعينني أمره وأستودع الله المرهوب المخوف المتضعع لعظمته كل شيء نفسي وأهلي ومالي وولدي ومن يعينني أمره حف بجناح من أجنحة جبرئيل ع وحفظ في نفسه وأهله وماله

¹⁰⁶ Usool-e-Kafi, tradition 7, vol. 5, pp. 221.

¹⁰⁷ Usool-e-Kafi, tradition 11, vol. 5, pp. 224.

- Imam Jafar-e-Sadiq^{sws} his 'Nafs', family and belongings will be protected whoever would recite the above prayer, after reading the compulsory salat: AstudellAllah....¹⁰⁸

Prayers for a Person Spend a Night Alone at home

١٣- عنه رفعه قال من بات في دار وبيت وحده فليقرأ آية الكرسي وليقل اللهم أنس وحشتي و آمن روعتي و أعني على وحدتي

- Imam^{sws} said: It is better for a person, who has to spend night alone at some place, to recite Aiat-ul-Kursi¹⁰⁹, and say Ya Allah^{azwj} help me in my solitude, and turn my nervousness into peace of mind.¹¹⁰

١٤- أبو علي الأشعري عن محمد بن سالم عن أحمد بن النضر عن عمرو بن شمر عن يزيد بن مرة عن بكير قال سمعت أمير المؤمنين ع يقول قال لي رسول الله ص يا علي أ لا أعلمك كلمات إذا وقعت في ورطة أو بلية فقل بسم الله الرحمن الرحيم و لا حول و لا قوة إلا بالله العلي العظيم فإن الله عز و جل يصرف بها عنك ما يشاء من أنواع البلاء

- Amir-ul-momaneen^{sws} said that Rasool Allah^{saww} told me to recite the above 'Duwa' upon encountering unbearable troubles and difficulties 'Bismillah.....Allah^{azwj} will protect you from all kind of troubles.¹¹¹

Prayers for all Need of the World and Hereafter

٢- أبو علي الأشعري عن محمد بن عبد الجبار عن صفوان بن يحيى عن أبي سليمان الجصاص عن إبراهيم بن ميمون قال سمعت أبا عبد الله ع يقول اللهم أعني على هول يوم القيامة و أخرجني من الدنيا سالماً و زوجني من الحور العين و اكفني مؤنتي و مؤنة عيالي و مؤنة الناس و أدخلني برحمتك في عبادك الصالحين

The narrator says I have heard Imam Jafar-e-Sadiq^{sws} that Imam^{sws} used to pray (see above): Ya Allah.....¹¹²

¹⁰⁸ Usool-e-Kafi, tradition 12, vol. 5, pp. 224.

¹⁰⁹ 2:255-256

¹¹⁰ Usool-e-Kafi, tradition 12, vol. 5, pp. 224

¹¹¹ Usool-e-Kafi, tradition 14, vol. 5, pp. 225

¹¹² Usool-e-Kafi, tradition 2, vol. 5, pp. 231

٧- عنه عن ابن محبوب عن الفضل بن يونس عن أبي الحسن ع قال قال لي أكثر من أن تقول اللهم لا تجعلني من المعارين ولا تخرجني من التقصير قال قلت أما المعارين فقد عرفت فما معنى لا تخرجني من التقصير قال كل عمل تعلمه تريد به وجه الله عز وجل فكن فيه مقصراً عند نفسك فإن الناس كلهم في أعمالهم في ما بينهم وبين الله عز وجل مقصرون

- Imam Musa-e-Kazim^{SWS} used to pray, Ya Allah^{azwj} please do not count me in those to whom You^{azwj} have given non-permanent ‘Aman’ (they will loose Aman after initially, adhering to it) and do not expel me from ‘Altaqseer’, The narrator asked, I understand the meanings of ‘Muareen (non-permanent)’ but could not gather the meanings of ‘La Takhargini min al-taqseer’, Imam^{SWS} replied every deed, one does for Allah^{azwj}, should be considered of lesser value rather than satisfactory, as most of the good deeds executed by most people have flaws (as one should not be content with ones deeds and should try to improve).¹¹³

٩- عنه عن يحيى بن المبارك عن إبراهيم بن أبي البلاد عن عمه عن الرضا ع قال يا من دلني على نفسه وذل قلبي بتصدقته أسألك الأمن و الإيمان في الدنيا و الآخرة

- Imam Ali Raz^{SWS} said, pray as: I beg from You^{azwj} peace and comfort in this world and in the hereafter, You are the One^{azwj} Who has guided me and made my heart soft for submission.¹¹⁴

١٠- علي بن إبراهيم عن أبيه عن ابن أبي عمير عن محمد بن أبي حمزة عن أبيه قال رأيت علي بن الحسين ع في فناء الكعبة في الليل وهو يصلي فأطال القيام حتى جعل مرة يتوكأ على رجله اليمنى ومرة على رجله اليسرى ثم سمعته يقول بصوت كأنه باك يا سيدي تعذبني وحبك في قلبي أما وعزتك لئن فعلت لتجمعن بيني وبين قوم طال ما عاديتهم فيك

- The narrator says, I saw Imam Ali bin al-Hussain^{SWS} praying salat in front of Kabah at night, Imam^{SWS} would stand for a very long time as I saw shifting him weight from one foot to the other and I could hear sobs during Imam^{SWS}'s supplications: My Rab, My Moula, Will you punish me while my heart is filled with Your^{azwj} love, I vow by Your greatness, if you did that then I will be put together with those against whom I held animosity out of Your^{azwj} love.¹¹⁵

Prayers Using Intercession of 5 Masomeen^{SWS}

¹¹³ Usool-e-Kafi, tradition 7, vol. 5, pp. 232

¹¹⁴ Usool-e-Kafi, tradition 9, vol. 5, pp. 234

¹¹⁵ Usool-e-Kafi, tradition 10, vol. 5, pp. 234

١١- محمد بن يحيى عن أحمد بن محمد عن عمر بن عبد العزيز عن بعض أصحابنا عن داود الرقي قال
 إني كنت أسمع أبا عبد الله ع أكثر ما يلح به في الدعاء على الله بحق الخمسة يعني رسول الله ص و
 أمير المؤمنين وفاطمة و الحسن و الحسين ص

- Daood rakki says that he had heard Imam Ali Raza^{sws} often reciting: Ya Allah^{azwj} attend to my needs for the sake of the Five^{sws}, meaning Rasool Allah^{saww}, Amir-ul-momaneen^{sws}, Fatima^{sws} and Hassan^{sws} and Hussain^{sws}.¹¹⁶

١٤- عدة من أصحابنا عن سهل بن زياد و علي بن إبراهيم عن أبيه عن ابن محبوب عن أبي حمزة عن
 علي بن الحسين ع قال كان أمير المؤمنين ص يقول اللهم من علي بالتوكل عليك و التفويض إليك و الرضا
 بقدرك و التسليم لأمرك حتى لا أحب تعجيل ما أخرت و لا تأخير ما عجلت يا رب العالمين

- It is narrated from Imam Ali bin Hussain^{sws} that Amir-ul-momaneen^{sws} said: My Lord, reward me for my 'Towakal' (total reliance) on You^{azwjs} and enable me, through Your^{azwj} powers, that my intentions should follow Your^{azwj} commands. And I become so much of Your^{azwj} devotee that I should not try to expedite in what You^{azwj} have delayed for another time and I should not try to stall those endeavours for which You have asked to make hast. Accept my prayers, the Sustenance-Provider of all Worlds.¹¹⁷

A Brief and Comprehensive Prayer

٢٧- أبو علي الأشعري عن محمد بن عبد الجبار عن صفوان بن يحيى عن العلاء بن رزين عن محمد بن
 مسلم عن أبي جعفر ع قال قل اللهم أوسع علي في رزقي و امدد لي في عمري و اغفر لي ذنبي و
 اجعلني ممن تنتصر به لدينك و لا تستبدل بي غيري

- Imam Mohammed Baqir^{sws} said recite: Ya Allah^{azwj} increase my Sustenance, extend my life, forgive my sins, and choose me to help Your Deen and do not give my position to anyone other than me.¹¹⁸

٢٨- محمد بن يحيى عن أحمد بن محمد عن محمد بن سنان عن يعقوب بن شعيب عن أبي عبد الله ع أنه
 كان يقول يا من يشكر اليسير و يعفو عن الكثير و هو الغفور الرحيم اغفر لي الذنوب التي ذهبت لذتها و
 بقيت تبعثها

- Hazrat Imam Jafar-e-Sadiq^{sws} said pray: I pray to You^{azwj} who becomes obliged with the small good-deeds of His creation, and generously forgives many sins and

¹¹⁶ Usool-e-Kafi, tradition 11, vol. 5, pp. 234

¹¹⁷ Usool-e-Kafi, tradition 14, vol. 5, pp. 235

¹¹⁸ Usool-e-Kafi, tradition 27, vol. 5, pp. 248

is the Most kind and forgiving, please forgive my sins which have left no trace of pleasure behind but their consequences are hounding me.¹¹⁹

Momin Should learn Quran in his Life-time

٣- علي بن إبراهيم عن أبيه عن أحمد بن محمد عن سليم الفراء عن رجل عن أبي عبد الله ع قال ينبغي للمؤمن أن لا يموت حتى يتعلم القرآن أو يكون في تعليمه

- Imam Abu Jafar^{SWS} said it is essential for a Momin to learn Quran or teach Quran in his lifetime.¹²⁰

Prayers for Shab-e-Qadar

٩- عدة من أصحابنا عن أحمد بن محمد عن محمد بن عيسى عن ياسين الضرير عن حريز عن زرارة عن أبي جعفر ع قال قال تأخذ المصحف في الثلث الثاني من شهر رمضان فتشره و تضعه بين يديك و تقول اللهم إني أسألك بكتابك المنزل و ما فيه و فيه اسمك الأعظم الأكبر و أسماؤك الحسنی و ما يخاف و يرجى أن تجعلني من عنقائك من النار و تدعو بما بدا لك من حاجة

- Imam^{SWS} said open Quran on Shab-e-Qadar, bring it in front of your face and recite.....¹²¹

¹¹⁹ Usool-e-Kafi, tradition 28, vol. 5, pp. 248

¹²⁰ Usool-e-Kafi, tradition 28, vol. 5, pp. 275

¹²¹ Usool-e-Kafi, tradition 28, vol. 5, pp. 306

Prayers for Specific Needs ‘Hajaat’

- Imam Jafar-e-Sadiq^{sws} said, a prayer would be heard if one recites the following 3 times, after offer compulsory prayers: ‘You are the One, who would fulfil as per Your desires and would stop the wills of anyone other than You’.¹²²
- Abu Jafar Shami heard from a Syrain man Halqam: ‘I went to Imam Musa-e-Kazim^{sws} and said, Mola^{sws} may I be your ransom, please enlighten me with a prayer from which I may benefit in both Worlds.’ Imam^{sws} replied, Recite after Fajr prayers and until the time of Sunrise:’ Subhan Allah alazeem wa bahamday astaghfir Allah wa asala min fazalay’.

Halqam says, I was very poor and subjected to severe living condition but I got inheritance from a distant relative who was not even known to me before. Now, I am considered as a well-off person within my relatives and this is all due to the recitation of the prayers which I have been taught by my Mola Abd Salay^{sws}.¹²³

Prayers for Sore Eyes

- Imam Jafar-e-Sadiq^{sws} responded to the request of a companion, who moaned about his sore eyes. Imam^{sws} said: ‘I will teach you a prayer which would give you benefit in this as well as in the hereafter, and will relieve you from the pain of your sore eyes. Recite the following after offering the Fajr and Maghrib prayers:

‘Ya Allah^{azwj}, I beg You through the intercession of Mohameed^{saww} and Alay Mohammed^{sws}, enlighten my eyes with ‘Noor’ (light) and brighten-up my heart with ‘Deen’ and firm-up my beliefs and give sincerity in my actions and protect my ‘Nafs’ (from indulgence in sins), and increase my sustenance. And bless me with the ability to thank you as long as I live.¹²⁴

¹²² Usool-e-Kafi, tradition, 9, vol. 5, pp. 190.

¹²³ Usool-e-Kafi, tradition, 9, vol. 5, pp. 190.

¹²⁴ Usool-e-Kafi, tradition, 12, vol. 5, pp. 191.

Appendix IV

Mola Abul Fazal Al-Abbas^{sws}'s Hazari

First one should perform gusal¹²⁵ and put on clean and tahir (Pak) clothes and start preparing sweet with ablution/Wazu (i.e., halwa either made up of Semolina or chana lentils, also cook some other food, i.e., qorma or qoftay or qeema together with some parathey (fried-chapati) but there is no fix number of Chapati or dishes but the main element is respect (as much as one can observe, i.e, to remain with Wazu all the time, bare footed, listening to Aza/Nohay). Also most of time, some relative and guests are invited to assist one in preparing Hazari and/or to come later on when its ready. After Hazari is ready, one should offer 'khas niaz' by taking small portions of what has been prepared, on a separate clean table, the amount which you would be able to eat. (e.g., Take out some halwa in a bowl and qorma in a plate and 2 or 5 parathey, place a glass of water and a glass of any fruit juice and light an agarbate 'incense stick' and then cover all portion under a clean sheet. After this hold a short Majlis with matam, recite Mola Ghazi Abbas^{sws}'s masaib, Bibi Sakina^{sws}'s noha. Then stand up (if not already) and recite Salawat for 5 times and sura Fateha once sura Ikhlas 3 times and sura Qadar once and 5 times Salawat. It is recommend to keep hands open while reciting the Salawat (i.e. when making a prayer). Followed by Ziyarat-e-masomeen^{sws}, Mola Ghazi Abbas^{sws}, Bibi Sakina^{sws}. After this remove cloth from the 'Khas Niaz' portion, many momaneen have seen the acceptance sign on Halwa (depending on one's intensions), usually right hand thumb sign, but there are also sometimes other signs as well. If one does not get the 'acceptance sign' or cannot notice it, then may try Hazari again some other time and hopefully will notice 'acceptance sign', inshaAllah, through blessings of Mola Ghazi Abbas^{sws}.

Precautions: All family including children are better to join in during the recitation but 'na-Mehram' male/female should not mix, and preferably khas niaz should be eaten by children and momaneen. The other larger portions may be shared by everyone. It is also customary to eat Hazari within home and not to take away. Extreme care should be taken in preparation, every utensils you use in preparation should be pak including pots, pans, plates and of course the place where you will be cooking.

We hope, we have included all details, please let us know, via email if you find any ambiguity. Please remember us in your prayers.

¹²⁵ Take a bath

How to Perform Wirrd¹²⁶-e-Ali^{sws}

Before we describe the procedure, it is imperative to mention that, like any other Niaz/ Hazri, the person who is the host should not only have himself/herself gusal, wazu and put on pak clothes but should also ask others to do the same. In addition, one should try to make home as clean and ‘Tahir’¹²⁷. As our intentions are to invite Masomeen^{sws} in our ‘Mehphil’ (gathering).

It is important to note, as ‘Wirrd-e-Ali^{sws}’ includes ‘Munajats’¹²⁸, written and adopted by Momaneen over many years, hence there is no fix number about how many times you should read them, it all depends upon the devotion of the host as well as upon the number of people involved in the ‘Wirrd. However, as a general guide, one can read 1/3/5/7 times or as many times one would like as long as its spiritually fulfilling. It is also recommended to recite ‘Salawat’ as frequently as possible, especially, in between Munajaats’.

Method

- | | |
|-----------------------------------|----------------------------------------|
| 1-Hadees-e-Kisa | (1 time) |
| 2-Salawat | (100 times-one tasbeeh) ¹²⁹ |
| 3-Sura-e-Yaseen | (7/11/41/72) ¹³⁰ times |
| 4-Nad-e-Ali ^{sws} saghir | (3 times) |

Followed by reading the following in WIRRD¹³¹

- 5- Jungle pahar kehte hai Nad-e-Ali Ali
Mushkil ko sab ki hal karo mushkil kusha Ali
- 6- Ali ka naam sun kar hum aay hain door say
jhooli ko sub ki bhar do Mohammed-kay noor say
- 7- Shah-e-mardaan shair-e-yazdaan qoowat-e-Parwardigar
Lafata illa Ali la saif illa zulfiqar
- 8- Har balla rud bashad eein dua haftad bar
- 9- Ya qaharul aaduway wa ya wali yul wali
Ya muzharal aajaibay ya Murtaza Ali
- 10- Ya Ali adrikni wala tuhlikni fi sabeelilah
- 11- Ali galib- Aala kulay galib 11 times
- 12- Any Munajat Mola Ali^{sws} (from any munajat book);
- 13- Recite one tasbeeh of following line;
Ay malik-e- Kaaba nusrat-e-gaibee ko muhaeya kar
one tasbeeh
- 14- Munajat-e-Imam-e-Zamana^{sws};
Ya sahibuzaman adrikni
Ya sahibuzaman aagisni
- 15- Mushkil kushae kijeeyay Ya sahibuzaman

¹²⁶ Means iterative recitation of supplications together

¹²⁷ Remove all that is unclean in Islamic Law and make it pure (i.e., washing).

¹²⁸ Qasida/ Poem in praise

¹²⁹ One tasbeeh read by all people present in Wirad e.g., if 5 people are present then 5 Tasbeehs.

¹³⁰ Can choose any number from this.

¹³¹ All people read together 1/3/5/7 time, as many times one would wish.

- 16- Jo mangtee hoon dijiyay Ya sahibuzaman
Munajat-e-Bibi Fatima ^{sws};
Churwa do hamay gum say yahee waqate karam hay
- 17- Ya Fatima Zehra tumhain bachon ki qasam hay
Ya janab-e-Sayeda Zehra tumhara naam
Sadqa Hassan Hussain ka bigray bana do kaam
- 18- Munajat-e-Mola Gazi Abbas ^{sws};
Mushkil kusha kay furzand Husnain kay bradar
Mushkil ko maree hul kur Abbas shair Gazi
- 19- Abbas katay haathoon ka ajaz dikha do
Din maray palut do maree taqdeer bana do
- 20- hul kijiyay mushkil maree aab dair situm hay
Abbas Ali tum ko Sakina ki qasam hay
- 21- Imdad kijiyay Abid-e-dilgeer ki qasam
Abbas aap ko saray Shabeer ki qasam
- 22- Ya Ali mushkil kusha mushkil mare aasan kur
Bay surro saman hoon behtar mara saman kur
- 23- Mushhoor do jahan may ho hajat rawa Ali
Mushkil ko sub kee hul karo mushkil kusha Ali
- 24- Sadqay tumharay khoob ki imdad ya Ali
Payee murad dil bhi huwa shad ya Ali
- 25- Anjaam ho khair muradain milain dilee
Sadqa Hassan Hussain ka ya Muratza Ali
- 26- Ya Mustafa Mohammed Ya Murtaza Ali
Hajat rawa Mohammed mushkil kusha Ali
- 27- Munajat-e-Bibi Zainab ^{sws};
Ya hazrat-e-Zainab bintay Ali
Hul karo hur mushkil mare
- 28- Ya Rub dua qabool ho Zainab ka wasta
Kurbo balla ki saabra muztur ka wasta
- 29- one tasbeeh of Imam Musa kazim ^{sws};
Ya sayedi ya molaee ya Musa ibne Jafar
Babul hawajj adrikni adrikni fi sabeelillah one tasbeeh
- 30- Ya Allah ^{azwj}, Ya Mohammed ^{saww}, Ya Ali ^{sws}, ya Fatima ^{sws},
ya Hassan ^{sws}, ya Hussain ^{sws}, ya sahibuzaman ^{sws} adrikni 5 times
- 31- Ya Haq Ya Subhan
Humain mushkil tujhey aasan
(as many times as one would like)
- 32- Niaz and Ziarat, followed by serving Niaz

We hope, we have included all details, please let us know, via email if something is ambiguous. Please remember us in your prayers.

Dastar khan Imam Hassan^{sww}

Like any other Niaz one should perform Gusal and Wazu and put on Pak and clean clothes. Pak every utensil to be used in the preparation, there are various methods of performing Dastar khan we'll present the 'One', which is most widely used.

Food Preparation

- 1- Cook some mince meat or you can cook some bhuna lamb or chicken karahi.
- 2- Prepare 7 parathey (fried chapatti)
- 3- Green sweet/methaee
- 4- Green fruits or 7 kinds of fruit (washed ,peeled and cut in edible pieces)
- 5- Glass of water
- 6- Glass of fruit juice
- 7- A green clothe to cover on the top.

Method

Wash and dry seven plates and place in each plate some qeema/lamb/chicken,one paratha,some mithaee,and seven fruits ,place glass of water and fruit juice and cover all seven plates with green cloth.

Now recite Mojaza Imam Hassan^{sww} and after that offer Niaz in a usual way, stand up (if not already) and recite Salawat for 5 times and sura Fateha once sura

Ikhlal 3 times and sura Qadar once and 5 times Salawat. It is recommend to keep hands open while reciting the Salawat (i.e. when making a prayer). Followed by

Ziyarat-e-Masomeen^{sww}, (Imam Hassan-Hussain^{sww}, Mola Ghazi Abbas^{sww}, Bibi Zainab-o-Kalsoom^{sww}, Bibi Sugra^{sww}, Kubra^{sww} and Sakina^{sww}) . After this remove cloth from the

'Khas Niaz' portion, which should only be eaten by pak and 'Tahir' people and any one can pick up the plate as a 'Manat' (wish) for their 'Duwa' with the intention that will offer 'Dastar khan-e-Imam Hassan^{sww}) on fulfilment of the 'Manat'.

We hope, we have included all details, please let us know, via email if something is ambiguous. Please remember us in your prayers.

Mojiza Mola Ali^{sws}

This Event is of an Arab wood -cutter who lived a very simple life with his family in a hut. Daily he used to go to the forest with an axe, which was very far off from his place. He used to cut wood and sell in the bazar and with the small earning he used to feed his family.

Once he could not cut the wood sufficiently in time because of his blunt edged axe. Finally when he did cut the required quantity, it was late. He was very much perplexed for he knew that by the time he reaches the market, no one would be there to buy his wood. And if the wood was not sold, he would have no money to feed the family.

He could think of no way in feeding the hungry children for the next 24 hours. While he was pondering over the matter, he heard the trotting of a horse on which a masked rider was approaching towards him. After the salutations the rider enquired of the wood cutter as to what he was doing there since it was getting dark to which the wood cutter explained his situation.

On hearing the woodcutter's misery, the masked rider gave him five coins and instructed him to buy therewith sugar, grapes, flower-petals and agarbatti for NAZAR OF HAZRAT ALI^{sws}. He assured that INSHALLAH on his executing the instructions, he would be relieved of the misery and afflictions.

No sooner the wood cutter accepted the coins, the masked rider vanished mysteriously and the wood cutter was further astonished that instead of being himself in the forest, he was at home with his family. He could not believe what had happened but when he opened his palm he found the five coins. He mentioned the whole incident to his wife and then went out to buy the necessary things for NAZAR. The couple then with all sincerity offered NAZAR OF HAZRAT ALI^{sws}. The wood cutter then left to the bazar. He could witness the benefits derived on offering NAZAR because he received a little more than usual for the wood.

Next day he left for the woods a little early. He came across a dry tree which he selected for cutting. He was in high spirit that day. He was fully confident that ALI^{sws}-would henceforth help him and ALLAH^{azwj} shall remove from him his poverty and misery. So he picked up the axe and taking the name of ALI^{sws}-he used all his strength and stuck the tree .On a second strike, the tree fell off on the ground. By the grace of ALLAH^{azwj} , he happened to see a treasure – trove at the bottom of the tree. With great hesitancy, he picked up just two silver coins and the rest he buried at the same spot. He left for the bazar without the wood and bought the provision for the returned home to narrate the whole incident to his wife. Both of them decided that due to the favours of ALLAH^{azwj} , it would be more befitting that henceforth they should remain more busy in the remembrance of ALLAH^{azwj} and NAZAR ceremony should be carried out regularly. Thereafter, the couple devoted much more time in prayers. They also decided to move from the village to the forest. In the forest they built small houses for poor families as well as for themselves. They also made arrangements for a SABEEL and a rest house for the travellers and passers- by .

On one occasion , the King with his army was in that part of the jungle for hunting. Finding some hutments in the forest he sent his aides to bring water for him. The

attendant came to the huts and found the SABEEL with cold neat water within a beautiful garden .The wood cutter provided them with a drinking cup and a leather bottle for water. On their return to the King with the water they related to him what they had seen. They said that there was a resting place there with gardens and even a small mosque. After quenching his thirst, the King enquired as to where they found the beautiful drinking cup from ? Then he ordered that the wood cutter be presented before him. The men informed the King that the wood cutter was performing prayers and that it was getting quite late and that the man could be presented later before the King at the Palace, So they all returned back to the Kingdom.

On reaching the Palace , the King narrated to the Queen about the jungle hutments. On hearing the episode, the Queen desired to interview the couple to question them of certain things. The next day the family of the wood cutter was presented before the King. The family was given state – guests status and was requested to stay in the Kingdom for a few days.

During the stay in the Palace, once the wood cutter's wife was with the Queen. The Queen before going to Hammam , requested the wood cutter's wife to keep a watch over her precious necklace .No sooner the Queen entered the hammam , the necklace on the dressing table disappeared before the eyes of the wood cutter's wife. When the Queen returned after a bath , not finding the necklace enquired of her , who explained as to how the necklace has disappeared before her eyes mysteriously. The Queen informed the King, who on suspicion, imprisoned the family for stealing the necklace.

Thus , the wood cutter's family was in prison for quite some time. During the prison - term , the wood cutter once had a vision of a masked man enquiring of him whether he was regularly remembering ALLAH^{azjw} and performing NAZAR OF HAZRAT ALI^{sws} The wood cutter replied that they had forgotten about it . He reminded them that unless they do so, he would remain afflicted with the miseries. The wood cutter said that he did not have any money on him. The masked man said that there was some coins underneath the pillow. Saying this the masked man disappeared. On awakening, the wood cutter remembered the vision and when he saw underneath, the pillow, he found two coins lying there. He saw a woman passing by , whom he called and requested to bring for him a few things for NAZAR , but she refused saying she was busy with her son's wedding arrangements .After sometime an old woman passed by, whom he pleaded. Although she was on her way to call a Hakim for her son , who was sick she agreed to fetch the things and she also listened the prayers for HAZRAT ALI^{sws} . After which she left with a portion of NAZAR sweets and some water. When she reached home, she was surprised that her son was not dead and had survived whereas the other woman who had refused to fetch NAZAR sweets was, in distress.

In a separate incident, the Queen was sitting at the dressing table and suddenly she found the necklace appearing on the dressing table mysteriously .For a moment she could not believe her eyes but when she touched and saw, she remembered that the wood cutter's wife must have spoken the truth about the disappearance of the necklace in the same manner. She reported the matter to the King who immediately had the couple before them and asked them to forgive him. They explained to him that it was because they had forgotten to remember ALLAH^{azwj} regularly and to perform NAZAR for SAWAB OF

HAZRAT ALI^{sws} that they were engulfed with misery. On hearing this, the King also vowed that he shall also regularly perform NAZAR on Thursday nights for HAZRAT ALI^{sws}

ALLAH HUMMA SALLE ALA MUHAMMADIN VA – AALE MUHAMMAD

(SALAWAT – eleven times)

ALLAHO AKBER -three times

AYATUL QURSE^{132 133} – three times

SURAH ALAM NASHRAH¹³⁴ (94)– three times

BISMILLAH HIR RAHMANIR RAHIM

ALLAM NASHRAH LAKA SADRAK. VA VAZA'ANAA ANKA VIZRAK .ALLAZI ANQAZA ZAHRAK. VA-RAFA'ANAA LAK ZIKRAK . FA- INNA MA'AL USRI YUSRAA. INNA MA'AL USRI YUSRAA. FA-IZAH FA-RAGHTA FANSAB. VA-ILA RABBI -KA FARGHAB.

SURAH NAAS¹³⁵ –(114) three times

BISMILA HIR RAHMA NIR RAHIM

QUL A'OOZO BE-RABBIN NAAS. MALEKIN NAAS. ILAHIN-NAAS. MIN-SHARRIL VASVAASIL KHAN- NAAS. ALLAZI YUVASVISU FEE SUDOORIN-NAAS. MINAL JINNATE VAN -NAAS.

SURAH FALAQ¹³⁶-(113) three times

132 بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
اللّٰهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ (255) لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرِّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ (256) اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

134 بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ (1) وَوَضَعْنَا عَنكَ وِزْرَكَ (2) الَّذِي أَنْقَضَ ظَهْرَكَ (3) وَرَفَعْنَا لَكَ ذِكْرَكَ (4) فَإِنَّ مَعَ الْعُسْرِ يُسْرًا (5) إِنَّ مَعَ الْعُسْرِ يُسْرًا (6) فَإِذَا فَرَغْتَ فَانصَبْ (7) وَإِلَىٰ رَبِّكَ فَارْغَبْ (8)

135 بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ (1) مَلِكِ النَّاسِ (2) إِلَهِ النَّاسِ (3) مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ (4) الَّذِي يُّوسُّوسُ فِي صُدُورِ النَّاسِ (5) مِنَ الْجِنَّةِ وَالنَّاسِ (6)

136 بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ (1) مِنْ شَرِّ مَا خَلَقَ (2) وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ (3) وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ (4) وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ (5)

BISMILA HIR RAHMA NIR RAHIM

QUL A'OOZO BE-RABBIL FALAQ. MIN- SHARRI MAA-KHALAQ. VA-MIN-SHARRIN GHASEQIN IZA VAQAB. VA-MIN-SHARRE NAF-FAASAATAY FIL UQAD. VA-MIN- SHARRE HAASAY-DEEN IZA HASAD.

SURAH KA FERON ¹³⁷-(109) three times

BISMILA HIR RAHMA NIR RAHIM

QUL-YAAA-AYYOHAL KA FERON. LA AA'ABADOO MAA TA'A-BADDOON. WA LAA ANTOOM AA- BE- DOONA MAA AA'-BUD. WA LA ANA A'ABIDUM-MAAA'BADT-TUM. WA LAA ANTUM A'ABIDOONA MAAA AA'-BUD. LAKUM DEENU- KUM WALI- YA -DEEN.

SURAH AL- HAMD ¹³⁸-(1) three times

BISMILA HIR RAHMA NIR RAHIM

AL-HAMDO LILLAHE RABBIL AALAMEEN. AR-RAHMA NIR RAHIM. MAALEKI YAWMID-DEEN. IYYAACA NA'ABODO VA- IYYAACA NAS-TA'EEN. EHDENAS- SIRATAL- MUSTAQEEM . SIRATAL LAZINA AN-AMTAA ALAIHIM GHAIIRIL MAGHZOOBE ALAIHIM VA-LAZ-ZAAL-LEEN.

SURA IKHLAAS-¹³⁹ (112)three times

BISMILA HIR RAHMA NIR RAHIM

QUL HOVAL -LAHO AHAD. ALLA-HUS-SAMAD. LAM YALID VA- LAM-YULAD VA -LAM YAKUL -LAHOO KUFUVAN AHAD.

SALAWAT – eleven times

يسم الله الرحمن الرحيم ¹³⁷

قُلْ يَا أَيُّهَا الْكَافِرُونَ (1) لَا أَعْبُدُ مَا تَعْبُدُونَ (2) وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ (3) وَلَا أَنَا عَابِدٌ مَا عَبَدْتُمْ (4) وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ (5) لَكُمْ دِينُكُمْ وَلِيَ دِينِ (6)

يسم الله الرحمن الرحيم ¹³⁸ (1)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2) الرَّحْمَنُ الرَّحِيمُ (3) مَالِكِ يَوْمِ الدِّينِ (4) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (5) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (6) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (7)

يسم الله الرحمن الرحيم ¹³⁹

قُلْ هُوَ اللَّهُ أَحَدٌ (1) اللَّهُ الصَّمَدُ (2) لَمْ يَلِدْ وَلَمْ يُولَدْ (3) وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (4)

MOJIZA BIBI SAYEDA ZAHRA^{sws}

This Event is of an Arab Goldsmith widow who had a young child. As usual one day in the morning she went to the well near her house to fetch water with her child. She left the child near the well to play while she proceeded to the well to draw water. Having filled her vessel, she looked for her child, who having noticed a potter's kiln nearby which was aglow, was attracted by it and had wandered off towards it, and not finding the child she presumed that the child must have toddled off home. But when she did not find the child at home, she was worried and again came to the well to look for him all -around. Not finding him there she became more worried and started weeping, moaning and yet roamed around all over searching for him until evening time.

By this time , everyone in the vicinity was informed of her son's disappearance without any clue and shortly by evening time there was a rumour that the child being attracted by the potter's kiln – fire had gone there and had fallen in the kiln and died. When she heard this news ,she was very much shocked .Due to the shock and worry she fell unconscious in her house after weeping for a long time.

While she was in the state of unconsciousness, she had a vision. She saw a highly dignified masked lady approaching her to console her (Recite Salawat at this point) .She told her to be calm and patient and that her son would return to her safe and sound provided she takes a vow that if her son returns safely to her she would call some one to tell her the Mojiza of JANAB SAYYEDA^{sws} The widow was very much impressed and felt joy to the assurance that her son would come back to her alive jumping from the kiln. In her unconsciousness she vowed to act as instructed.

Thereafter when she opened her eyes, she was astonished to see her son coming towards her smiling, with the blessings and as promised by JANABE SAYYEDA^{sws} the child was completely safe and sound. (SALAWAT)

The widow was over-joyed. She immediately prostrated to thank ALLAH^{azwj} for the favour, picked up her child and rushed to the shop to buy some sweets to fulfil the promise she had made. After spending the two coins for the sweets, she went to her neighbours to request them to narrate the Mojiza of JANABE SAYEDA^{sws} All the seven houses of neighbours she visited with the request, everyone had some or the other excuse. Some saying they do not remember the Event others saying they were not interested in such imaginary tales.

She was very much disappointed on the reaction of her neighbours inspite of the fact that all were aware and saw that her loving child had returned to her safe and sound. Not knowing what to do next, since she herself did not know the MOJIZA of JANABE SAYEDA^{sws} which she very much wanted to hear and remember it, she unconsciously in the state of worries was walking towards the outskirts of town to the forest. All of a sudden, the same dignified masked lady whom she had seen in her vision met her in the desert and again consoled her saying: Do not grieve Khatoon. Spread your sheet and sit down attentively and remember it. (SALAWAT)

There lived in Medina a Jew. Arrangements for the wedding of the Jew's daughter were ready and he wished that JANABAY SAYEDA^{sws} should honour by her presence, the wedding ceremony. So he approached our Beloved HOLY PROPHET^{sawww} (SALAWAT) and requested that permission be granted to JANABE SAYEDA^{sws} to attend the wedding of his daughter. Our Beloved HOLY PROPHET^{sawww} (SALAWAT) directed the jew to speak to the Commander of the Faithfuls HAZRAT ALI^{sws}-who had the authority over the matter. The jew then approached AMEERUL MOMINEEN HAZRAT ALI^{sws} with the same request. HAZRAT ALI^{sws} directed him to JANABE SAYEDA^{sws}-saying that it is up to her if she is willing to attend. So the jew came to the house and announced his presence to JANABE SAYEDA^{sws}-JANABE SAYEDA^{sws}-informed him that if JANABE AMEER^{sws} –permits , she will attend the wedding. The jew informed JANABE SAYEDA^{sws} that he had already approached ALLAH'S RASOOL^{sawww} (SALAWAT) and HAZRAT ALI^{sws}- the LION of ALLAH^{azwj} and they had directed him to her. On hearing this JANABE SAYEDA^{sws} was pondering over the matter and at that time our Beloved HOLY PROPHET^{sawww} (SALAWAT) came to her house. JANABE SAYEDA^{sws} enquired of our Beloved HOLY PROPHET^{sawww} (SALAWAT) : Baba jan, the jew wishes me to attend the wedding of his daughter. What do you advise ? She was replied : O my child , you are at the liberty either to accept or refuse. JANABE SAYEDA^{sws}said: My presence their would be in the eyes of the womenfolk there an insult because their women would be attired in fine clothes and bedecked with jewellery whereas my clothes are old, darned and patched all over. On hearing this, our Beloved HOLY PROPHET^{sawww} (SALAWAT) said : YOU ATTEND DRESSED WITH WHAT YOU HAVE ACCORDING TO THE WILL OF ALLAH^{azwj} . JANABE SAYEDA^{sws} got ready and while she was about to leave her room, fairies from Jannat descended with clothes and jewellery. She was properly attired with befitting clothes and jewellery and fairies proceeded with her in a procession. Some fairies walking on her right, the other on the left side, some in the front and a few at her back. No sooner JANABE SAYEDA^{sws} reached the jew's house, the house of jew was dazzling with the NOOR of JANABE SAYEDA^{sws} and the women folk who had gathered near the Bride were awestruck. All over near around was filled with fragrance. Most of the women present there including the Bride fell in a state of unconsciousness with the scene. After sometime all recovered but the Bride. Everything was tried to revive the Bride back to consciousness but failed. When the Bride was closely examined, it became evident that her soul had departed from her. The wedding place had turned in to 'Matam Kada '

JANABE SAYEDA^{sws}for a moment was grieved to know this but then immediately assured one and all that she would regain consciousness soon and they should remain

calm. JANABE SAYEDA^{sws} established two Raka'at prayers and thereafter beseeched the ALMIGHTY ALLAH^{azwj} saying O, MY LORD, I am the daughter of Thy Messenger , You have named BATUL SIDIQA .For the sake of your Messenger , do fulfil my assurance given to these people. O my True Lord , I am the daughter of your Beloved Messenger . My prestige is in your hands. Everyone would unknowingly accuse me to be the cause of the Bride's death and that the wedding place would turn in lamentations.

Shortly her supplication was accepted while she was still on her prayer- mat. The Bride became conscious and no sooner she opened her eyes, she started reciting the Kalama -e - Shahadat (SALAWAT)

The Bride then got up and acknowledging thus: “There is NO DEITY except ALLAH^{azwj} and MOHAMMAD^{saww} is his Messenger and you are the daughter of our Beloved PROPHET^{saww} (SALAWAT) and further said : “ I REQUEST YOU TO PURIFY ME AND TEACH ME THE RELIGION. With such sincerity of heart she embraced Islam.

On witnessing this scene and the MOJIZA OF JANABE SAYEDA^{sws} about 500 jews, men , women and children embraced Islam that day. Thereafter, everyone there gave due respects to JANABE SAYEDA^{sws} and after the wedding ceremony, newly converted gave her a befitting farewell with a hand-maid, as a present to JANABE SAYEDA^{sws} (SALAWAT)

JANABE SAYEDA^{sws} returned to her House and informed her Baba Jan of the incident , who on hearing fell in prostration to thank the ALMIGHTY ALLAH^{azwj} for the exaltation accorded to his AHLE BAYT^{sws} (SALWAT)

(HAVING NARRATED THE ABOVE MOJIZA, THEN SHE NARRATED THE SECOND EVENT.)

The King with the Minister and his attendants were out in the forest hunting. The Princess as well as the daughter of the Minister also had accompanied them. In the forest, the tents were erected and necessary arrangements were made for the hunting. Some of the attendants were busy preparing light lunch while the Royal members were relaxing in the tents after the strenuous journey.

Suddenly, there was a windstorm; the clouds became dark due to dust. Soon the windstorm turned into a very severe tempest, whereby the trees were uprooted. The tents flew off and even the men were carried off and were thrown at far off places. After sometime, the conditions became normal and all those who were scattered all over started gathering at one place. Whereas all people somehow were back at the spot with injuries and scratches, there was no sign of the two girls. The King was very much worried, but the immediate need was to return back to the Kingdom, which he did after deputing some of the men to search for the girls.

Incidentally, another King with his entourage for hunting wild beasts reached in the same forest. They were exhausted with their water provision on the way. So the King ordered his men to look for water somewhere nearby. Some men were deputed for this job by the Minister, where as the Minister, himself, also left to the nearby hills, to see if he could come across a spring there. When he reached the top of the hill, he was surprised to find two girls there sitting talking to each other. These girls, when they were blown off on the hills because of tempest, they cried a lot for being separated from their parents and after crying a long time had become unconscious. In the state of unconsciousness, they saw a vision of a dignified masked lady who approached them and suggested that they take a vow that when they reach home safely to their parents, they shall arrange and listen the Event of JANABE SAYEDA^{sws} Both the girls had seen the same vision and had received identical instructions and both had agreed and vowed. When these girls woke up, each narrated the same vision which compelled them to believe to be a true vision to be strictly acted upon and furthermore were much hopeful that they shall be rescued soon. At this state while they were discussing about the vision, a royal dignitary approached them.

The Minister who had come there in search of water was surprised to find these two girls at such an isolated place and so he enquired of them respectfully about their identity and the reason of their being on the hills. The Minister hearing their tale rushed back to report to the King, who ordered them to have the girls in his presence. When the girls were brought before him, he ordered the entourage to proceed back to the Kingdom with the girls.

Shortly afterwards, the girl's parents were made aware of these girls being in the other Kingdom .He, as such, sent his Minister to fetch them. When the Minister arrived with the King's request, the other King suggested that the Princess and the Minister's daughter be wedded to the Prince and the Minister's son. The first King did not like the idea but somehow agreed. On such an agreement being reached between them, the girls were permitted to return to their city and as the wedding date was fixed after a short time, all got busy in making the wedding arrangements. On the appointed date, the marriages were solemnised and the girls left to their in-laws houses. The vow which was taken by the girls was thus completely forgotten by them.

It so happened that during the journey, one of the vessels of the Bride-princess was not seen. They therefore halted on the way and searched. Not finding it, they presumed that the costly vessel was left behind. So the King ordered one of his trusted attendants to go back to the Girl's parents and collect the vessel. The attendant rushed to the Palace for the vessel, but was surprised to find that there was neither the Kingdom, nor the Royal family any longer there. Everything had disappeared and found the vessel on the ground but the moment he tried to pick it up, a cobra came out from the vessel. He tried to scare away the cobra and release the vessel somehow, but he failed. When the attendant reported the matter to the King on his return, the King became furious and thought ill of the girls. He questioned them about it and accused them of sorcery. He called the attendant to arrest them and said that he would behead them no sooner they reach the palace. The girls, on hearing the news that they shall be beheaded next day started weeping and moaning. They were shocked for such an evil after their royal wedding. With grief and crying and moaning extensively, they as such again fell unconscious.

The girls, once again saw the vision in which the same dignified masked lady appeared to them and reminded them of their vow which they did not fulfil on their safe return to their parents. She suggested that even now if they would fulfil their promises in the prison before being beheaded, they could avert their death. The girls in their unconsciousness pleaded that they had no money to buy sweets and offer NAZAR. The masked lady informed the princess that a few coins were tied in her head covering which she should use.

On awakening, the princess tried to remember the vision which she had seen, while the other girl was searching for the princess head-covering and found a few coins tied there. They somehow managed to collect sugar, fruit, flowers and agarbatti with the coins and sat down for the narration of the Event of JANABE SAYEDA^{sws}

Next day the girls were presented before the King along with the Executioner. The girls pleaded to the King to have the matter once again verified about their Kingdom. The King agreed to this and sent his Minister to enquire. The Minister when he went back to the Haunted Palace, found everything in the manner they had left behind and the King also handed over the left-over vessel of the Princess to the Minister. When he returned back to his Kingdom and informed about it to his King of the good news, the King was surprised and enquired of the girls. The girls explained to him about the promise which they had not kept and about their carrying out the promised prayer in the prison. The King was very much pleased and freed the girls and he himself vowed that he also shall thereafter observe NAZAR regularly for the blessings.

After narrating both the MOJIZAS, the masked lady disappeared. The widow when she returned back to her house, found that all her neighbour women who had refused to participate were inflicted with various afflictions.

May the ALMIGHTY ALLAH^{azwj}, for the sake of JANABE SAYEDA^{sws} fulfil your wishes also as he fulfilled the widow's wishes, Amen.

ZIARAT JANABE SAYEDA^{sws}

ASSALAMO ALAIKE YA SAYEDATAY NISAA'IL AALAMEEN.

ASSALAMO ALAIKE YA WAALEDATEL HOJJE ALAN- NAASE AJAM' EEN

ASSALAMO ALAIKE AYYOTOHAL MAZLOOMATUL MAMNUATO HAQQOHA

DUA

ALLA – HUMMA SALLE ALA AAMATEKA VAB- NATE NABIYYEKA VA
ZAVAJATE

VASEEYE NABIYYEKAA SALAATAN TUZLE- FOHA FAVKA ZULFAA
IBAADAKAL