

**'Tajeel (Hastening)  
and  
Safety of 12<sup>th</sup> Imam<sup>ajfj</sup>,  
(Supplications)**

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### Abbreviations:

**saww:** - Sal lal la ho Allay hay Wa Aal lay he Wasallam

**azwj:** - Az Za Wa Jalla

**asws:** - Allay hay Salawat Wass Salam

**AJFJ:** Aja Allah hey wa Fara Jaak

**ra:** - Razi Allah<sup>azwj</sup>

**La:** - Laan Allah<sup>azwj</sup>

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ, وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ, وَسَلَّم تَسْلِيمًا.  
In the Name of Allah<sup>azwj</sup> the Beneficent, the Merciful. The Praise is for Allah<sup>azwj</sup> Lord<sup>azwj</sup> of the Worlds, and Blessing be upon our Chief Muhammad<sup>saww</sup> and his<sup>saww</sup> Purified Progeny<sup>asws</sup>, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ فَرَجَهُمْ وَالْعَنْ أَعْدَاءَهُمْ أَجْمَعِينَ

## ‘Tajeel (Hastening) and Safety of Our 12<sup>th</sup> Imam<sup>ajfj</sup>, (Supplications)’

### Summary:

Day by day, we are coming closer to the time of the reappearance of the 12<sup>th</sup> Imam<sup>ajfj</sup>. Several prophecies, as per Ahadith, pointing to signs near the end of the occultation of the last Imam<sup>ajfj</sup> have already been observed. These signs, along with our responsibilities during the occultation of the 12<sup>th</sup> Imam<sup>ajfj</sup>, have been discussed elsewhere, see:

<http://hubeali.com/articles/Our-Responsibilities-and-Conduct-during-the-Occultation-of-Imam-e-Zaman-ajfj.pdf>

Here, we present those Ahadith in which we are asked to supplicate for the hastening of the reappearance and protection of the 12<sup>th</sup> Imam<sup>ajfj</sup>. By doing so, our prayers are accepted as part of our worship and submission to Allah<sup>azwj</sup> in the service of Ahl Al-Bayt<sup>asws</sup>.

We first look at the reasons behind the delay in the appearance of the Imam<sup>ajfj</sup>,

ابْنُ مَسْرُورٍ، عَنِ ابْنِ عَامِرٍ، عَنْ عَمِّهِ، عَنِ ابْنِ أَبِي عُمَيْرٍ، عَمَّنْ ذَكَرَهُ، عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامُ قُلْتُ لَهُ: مَا بَالُ أَمِيرِ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ لَمْ يُقَاتِلْ فَلَانًا وَ فُلَانًا وَ فُلَانًا؟.

(The books) ‘Ikmal Al Deen Wa Itmam Al Hujjat’ (and) ‘Illal Al Sharaie’ – Ibn Masrour, from Ibn Aamir, from his uncle, from Ibn Abu Umeyr, from the one who mentioned it,

‘From Abu Abdullah<sup>asws</sup> (he the narrator said), ‘I said to him<sup>asws</sup>, ‘What is the matter Amir Al-Momineen<sup>asws</sup> did not fight so and so, and so and so, and so and so?’

قَالَ: لِأَيَّةٍ فِي كِتَابِ اللَّهِ عَزَّ وَ جَلَّ: لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا

He<sup>asws</sup> said: ‘Due to a Verse in the Book of Allah<sup>azwj</sup> Mighty and Majestic: ***If they had been apart, We would have Punished those who committed Kufr from them with a painful Punishment [48:25]***’.

قَالَ: قُلْتُ: وَ مَا يَعْني بِتَزَايُلِهِمْ؟

He (the narrator) said, ‘I said, ‘And what prevented him<sup>asws</sup> removing them?’

قَالَ: وَدَائِعَ مُؤْمِنِينَ فِي أَصْلَابِ قَوْمِ كَافِرِينَ، وَكَذَلِكَ الْقَائِمُ عَلَيْهِ السَّلَامُ لَنْ يَظْهَرَ أَبَدًا حَتَّى تَخْرُجَ وَدَائِعَ اللَّهِ عَزَّ وَجَلَّ، فَإِذَا خَرَجَتْ ظَهَرَ عَلَى مَنْ ظَهَرَ مِنْ أَعْدَاءِ اللَّهِ فَفَقَتَلَهُمْ.

He<sup>asws</sup> said: 'Deposits of Momineen in the lineages of the Kafir people, and similar to that is Al-Qaim<sup>asws</sup>. He<sup>asws</sup> will never appear, ever, until the deposits of Allah<sup>azwj</sup> Mighty and Majestic come out. So when a back throws out from a back of the enemies of Allah<sup>azwj</sup>, he<sup>asws</sup> would kill them'.<sup>1</sup>

## Introduction:

In a length Hadith for the supplications during the nights of month of Ramazan, we recite on the eve of the 23<sup>rd</sup> of the Month of Ramazan:

مُحَمَّدُ بْنُ عِيسَى بِإِسْنَادِهِ عَنِ الصَّالِحِينَ ع قَالَ تُكْرَرُ فِي لَيْلَةِ ثَلَاثٍ وَ عِشْرِينَ مِنْ شَهْرِ رَمَضَانَ هَذَا الدُّعَاءَ سَاجِدًا وَ قَائِمًا وَ قَاعِدًا وَ عَلَى كُلِّ حَالٍ وَ فِي الشَّهْرِ كُلِّهِ وَ كَيْفَ أَمَكَّنَكَ وَ مَتَى حَضَرَكَ مِنْ دَهْرِكَ تَقُولُ بَعْدَ تَحْمِيدِ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ الصَّلَاةِ عَلَى النَّبِيِّ ص .....

Mohammed ibn Isa has narrated through the chain of his narrators who has narrated:

'The virtuous ones<sup>asws</sup> have said the following that you should repeat this prayer during the 23rd night of the Month of Ramazan, while in prostration, standing, sitting and in all conditions and during the whole month if you can or whenever you remember in your lifetime. After you praise Allah<sup>azwj</sup> and ask: O Allah<sup>azwj</sup>, Grant Salawat on Prophet<sup>saww</sup>. You should say:

اللَّهُمَّ كُنْ لَوْلِيِّكَ فُلَانِ بْنِ فُلَانٍ فِي هَذِهِ السَّاعَةِ وَ فِي كُلِّ سَاعَةٍ وَلِيًّا وَ حَافِظًا وَ نَاصِرًا وَ دَلِيلًا وَ قَاعِدًا وَ عَوْنًا وَ عَيْنًا حَتَّى تُسَكِّنَهُ أَرْضَكَ طَوْعًا وَ تُمَتِّعَهُ فِيهَا طَوِيلًا

'O Allah<sup>azwj</sup>, for the person who possesses Your<sup>azwj</sup> Authority, so and so Imam (Al-Hujjah Ibn Al-Hassan<sup>asws</sup>) be in this hour and every hour, a guardian, protector, supporter, guide, leader, and helper (and an eye) until You<sup>azwj</sup> settle him on Your<sup>azwj</sup> earth with obedience and Grant him comfort for a long time. (An extract).<sup>2</sup>

<sup>1</sup> Bihar Al Anwaar – V 29, The book of Fitna (Strife) And Ordeals, Ch 13 H 24

<sup>2</sup> Al-Kafi, Vol. 4, H 6598 الكافي ج : 4 ص : 162

## Supplications for Tajeel (Hastening) of the 12<sup>th</sup> Imam<sup>ajfj</sup>

عَلِيُّ بْنُ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنْ يُونُسَ عَنْ أَبِي بَكْرٍ الْخَضْرَمِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ لَسِيرُهُ عَلَيَّ ع فِي أَهْلِ الْبَصْرَةِ كَانَتْ خَيْرًا لِشِيعَتِهِ مِمَّا طَلَعَتْ عَلَيْهِ الشَّمْسُ إِنَّهُ عَلِمَ أَنَّ لِلْقَوْمِ دَوْلَةً فَلَوْ سَبَّاهُمْ لَسَبَّيْتُ شِيعَتَهُ فُلْتُ فَأَخْبَرَنِي عَنِ الْقَائِمِ ع يَسِيرُ بِسِيرَتِهِ قَالَ لَا إِنَّ عَلِيًّا ص سَارَ فِيهِمْ بِالْمَنْ لِّلْعَلْمِ مِنْ دَوْلَتِهِمْ وَ إِنَّ الْقَائِمَ عَجَّلَ اللَّهُ فَرَجَهُ يَسِيرُ فِيهِمْ بِخِلَافِ تِلْكَ السِّيَرَةِ لِأَنَّهُ لَا دَوْلَةَ لَهُمْ

Ali ibn Ibrahim has narrated from his father from Isma'il ibn Marrar from Yunus from abu Bakr al-Hadrarniy who has said the following:

‘I heard Abu Abdullah<sup>asws</sup> saying, ‘In the ways of the dealings of Ali<sup>asws</sup> with the people of al-Basra, the benefit for the Shi'ah was greater than all things on which the sun shines. He<sup>asws</sup> knew that those people will become dominant. Were he to make them prisoners his followers would have been made prisoners likewise.’ I then asked, ‘Will Al-Qa'im<sup>asws</sup>, عَجَّلَ اللَّهُ فَرَجَهُ ‘May Allah<sup>azwj</sup> Bring forward the Relief’, deal with people like his dealings?’ He<sup>asws</sup> replied, ‘No, Ali<sup>asws</sup> dealt with them with favours due to his<sup>asws</sup> knowledge of their domination. Al-Qa'im<sup>asws</sup> will deal with them differently because they will not have any government for them’.<sup>3</sup>

## Ziyarah of the 10<sup>th</sup> and 11<sup>th</sup> Imams<sup>asws</sup> in Samarah:

We recite the following when performing the Ziyarah of the 10<sup>th</sup> and 11<sup>th</sup> Imams<sup>asws</sup>.

إِذَا أَرَدْتَ زِيَارَةَ قَبْرَيْهِمَا فَاعْتَسِلْ وَ تَنْظِفْ وَ الْبَسْ ثَوْبَيْكَ الطَّاهِرَيْنِ فَإِنْ وَصَلْتَ إِلَى قَبْرَيْهِمَا وَ إِلَّا أَوْمَأْتَ مِنْ عِنْدِ الْبَابِ الَّذِي عَلَى الشَّارِعِ إِنْ شَاءَ اللَّهُ وَ تَقُولُ

When you intend the visitation of both their<sup>asws</sup> graves, then wash and clean up, and wear your clean clothes. When you arrive to their<sup>asws</sup> graves, or gesture from the door which is upon the street, if Allah<sup>azwj</sup> so Desires and say,

السَّلَامُ عَلَيْكُمَا يَا وَلِيِّيَ اللَّهُ السَّلَامُ عَلَيْكُمَا يَا حُجَّتِي اللَّهُ السَّلَامُ عَلَيْكُمَا يَا نُورِي اللَّهُ فِي ظُلُمَاتِ الْأَرْضِ

<sup>3</sup> Al-Kafi, Vol, 5, H 8203

The greetings be upon you<sup>asws</sup> both, O Guardians<sup>asws</sup> of Allah<sup>azwj</sup>! The greetings be upon you<sup>asws</sup> both, O Divine Authorities of Allah<sup>azwj</sup>. The greetings be upon you<sup>asws</sup> both, O Noor of Allah<sup>azwj</sup> in the darkness of the earth!

أَتَيْتُكُمْ عَارِفًا بِحَقِّكُمْ مُعَادِيًا لِأَعْدَائِكُمْ مُوَالِيًا لِأَوْلِيَائِكُمْ مُؤْمِنًا بِمَا آمَنْتُمْ بِهِ كَافِرًا بِمَا كَفَرْتُمْ بِهِ مُحَقِّقًا لِمَا حَقَّقْتُمْ مُبْطِلًا لِمَا أَبْطَلْتُمْ

I have come to you<sup>asws</sup> having recognised your<sup>asws</sup> rights, being inimical to your<sup>asws</sup> enemies and to a friend of your<sup>asws</sup> enemies, a believer in whatever you<sup>asws</sup> believe in, and disbeliever in whatever you<sup>asws</sup> disbelieve in, ratifying to whatever you<sup>asws</sup> had ratified, invalidating to whatever you<sup>asws</sup> had nullified.

أَسْأَلُ اللَّهَ رَبِّي وَ رَبَّكُمْ أَنْ يَجْعَلَ حَظِّي مِنْ زِيَارَتِي إِيَّاكُمْ الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَنْ يَرْزُقَنِي مُرَافَقَتَكُمْ فِي الْجَنَانِ مَعَ آبَائِكُمُ الصَّالِحِينَ

I ask Allah<sup>azwj</sup>, my Lord<sup>azwj</sup> and your<sup>asws</sup> Lord<sup>azwj</sup>, to Make my share from my visitation to you<sup>asws</sup>, the Salawat to be upon Muhammad<sup>saww</sup> and his<sup>saww</sup> Progeny<sup>asws</sup>, and that He<sup>azwj</sup> should Grace me your<sup>asws</sup> friendship in the Gardens along with your<sup>asws</sup> forefathers<sup>asws</sup>, the righteous ones.

وَ أَسْأَلُهُ أَنْ يُعْتِقَ رَقَبَتِي مِنَ النَّارِ وَ أَنْ يَرْزُقَنِي شَفَاعَتَكُمْ وَ مُصَاحَبَتَكُمْ وَ لَا يُفَرِّقَ بَيْنِي وَ بَيْنَكُمْ وَ لَا يَسْلُبَنِي حُبَّكُمْ وَ حُبَّ آبَائِكُمُ الصَّالِحِينَ وَ أَنْ لَا يَجْعَلَهُ آخِرَ الْعَهْدِ مِنْ زِيَارَتِكُمْ وَ أَنْ يَجْعَلَ مَحْشَرِي مَعَكُمْ فِي الْجَنَّةِ بِرَحْمَتِهِ

And I ask Him<sup>azwj</sup> to Free my neck from the Fire, and to Grace me both your<sup>asws</sup> intercessions, and your<sup>asws</sup> accompaniments, and not to Separate between me and you<sup>asws</sup>, nor Strip me of your<sup>asws</sup> love and love of your<sup>asws</sup> forefathers, the righteous ones, and not to Make it the last of the pacts from my visitations to you<sup>asws</sup>, and that to Make my Resurrection to be with you<sup>asws</sup> in the Paradise, by His<sup>azwj</sup> Mercy.

اللَّهُمَّ ارْزُقْنِي حُبَّهُمَا وَ تَوْفِي عَلَى مِلَّتِهِمَا

O Allah<sup>azwj</sup>! Grace me their<sup>asws</sup> love, and Incline me to be upon their Religion. O Allah<sup>azwj</sup>!

اللَّهُمَّ الْعَنْ ظَالِمِي آلِ مُحَمَّدٍ حَقَّهُمْ وَانْتَقِمْ مِنْهُمْ

O Allah<sup>azwj</sup>! Curse those who oppress the Progeny<sup>asws</sup> of Muhammad<sup>saww</sup> of their<sup>asws</sup> rights, and Take revenge from them.

اللَّهُمَّ الْعَنْ الْأَوَّلِينَ مِنْهُمْ وَالْآخِرِينَ وَضَاعِفْ عَلَيْهِمُ الْعَذَابَ الْأَلِيمَ وَبَلِّغْ بِهِمْ وَبِأَشْيَاعِهِمْ وَمُحِبِّيهِمْ وَشِيعَتِهِمْ أَسْفَلَ دَرَكٍ مِنَ الْجَحِيمِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah<sup>azwj</sup>! Curse the former ones from them and the latter ones, and multiply the painful Punishment upon them, and Make them, and their adherents, and ones who love them, and their loyalists reach the lowest lever from the Blazing Fire, You<sup>azwj</sup> are Able upon all things.

اللَّهُمَّ عَجِّلْ فَرَجَ وَلِيِّكَ وَابْنِ وَلِيِّكَ وَاجْعَلْ فَرَجَنَا مَعَ فَرَجِهِ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah<sup>azwj</sup>! Hasten the relief of Your<sup>azwj</sup> Guardian<sup>asws</sup>, and son<sup>asws</sup> of Your<sup>azwj</sup> Guardian<sup>asws</sup>, and Hasten our relief along with his<sup>asws</sup> relief, O most Merciful of the merciful ones!'

وَ تَجْتَهُدُ فِي الدُّعَاءِ لِنَفْسِكَ وَ لِوَالِدَيْكَ وَ صَلِّ عِنْدَهُمَا لِكُلِّ زِيَارَةٍ رَكْعَتَيْنِ رَكْعَتَيْنِ وَ إِنْ لَمْ تَصِلْ إِلَيْهِمَا دَخَلْتَ بَعْضَ الْمَسَاجِدِ وَ صَلَّيْتَ لِكُلِّ إِمَامٍ لَزِيَارَتِهِ رَكْعَتَيْنِ وَ ادْعُ اللَّهَ بِمَا أَحْبَبْتَ إِنَّ اللَّهَ قَرِيبٌ مُجِيبٌ

And strive in the supplication for yourself, and for your parent, and pray Salat in both their<sup>asws</sup> presence, two Cycles, two Cycles for each visitation. And if you cannot arrive to them<sup>asws</sup>, enter one of the Masjid and pray Salat for each Imam<sup>asws</sup>, for his<sup>asws</sup> visitation, two Cycles, and supplicate to Allah<sup>azwj</sup> with what you like, surely Allah<sup>azwj</sup> is Nearby, Answering'.<sup>4</sup>

## Ziyarah of the 9,10 and 11<sup>th</sup> Imams<sup>asws</sup>:

رُوي عَنْ بَعْضِهِمْ ع أَنَّهُ قَالَ: إِذَا أَرَدْتَ زِيَارَةَ أَبِي الْحَسَنِ الثَّالِثِ عَلِيِّ بْنِ مُحَمَّدٍ الْجَوَادِ وَ أَبِي مُحَمَّدٍ الْحَسَنِ الْعَسْكَرِيِّ ع تَقُولُ بَعْدَ الْغُسْلِ إِنْ وَصَلْتَ إِلَى قَبْرَيْهِمَا وَ إِلَّا أَوْمَأْتَ بِالسَّلَامِ مِنْ عِنْدِ الْبَابِ الَّذِي عَلَى الشَّرَاحِ الشُّبَّاكِ تَقُولُ-

It is narrated from one of them<sup>asws</sup>, who said: When you want to perform the Ziyarah of Abil Hassan the Third, 'Ali<sup>asws</sup> ibn Mohammed Al-Jawad<sup>asws</sup> (Imam Hadi<sup>asws</sup>), and Abi Muhammad<sup>asws</sup> Hassan Al-'Askari<sup>asws</sup>, perform a Ghusl. Then either go near their<sup>asws</sup> graves

<sup>4</sup> H 3211, من لا يحضره الفقيه، ج 2، ص: 607

or perform the Ziyarah by pointing towards them<sup>asws</sup> from the door which opens to the street of Shubbak. Recite (the following):

السَّلَامُ عَلَيْكُمَا يَا وَلِيَّيَ اللَّهِ السَّلَامُ عَلَيْكُمَا يَا حُجَّتَيَّ اللَّهُ السَّلَامُ عَلَيْكُمَا يَا نُورَيَ اللَّهِ فِي  
ظُلُمَاتِ الْأَرْضِ السَّلَامُ عَلَيْكُمَا يَا مَنْ بَدَأَ لِلَّهِ فِي شَأْنِكُمَا - السَّلَامُ عَلَيْكُمَا يَا حَبِيْبَيَّ اللَّهُ  
السَّلَامُ عَلَيْكُمَا يَا إِمَامَيَّ الْهُدَى

Salaam to you<sup>asws</sup>, O two Wali(s) of Allah<sup>azwj</sup>. Salaam to you<sup>asws</sup>, O two Decisive Proofs of Allah<sup>azwj</sup>. Salaam to you<sup>asws</sup>, O two Lights of Allah<sup>azwj</sup> in the darkness of the earth. Salaam to you<sup>asws</sup>, O two who are reflection of Allah<sup>azwj</sup>.<sup>5</sup> Salaam to you<sup>asws</sup>, O two loved ones of Allah<sup>azwj</sup>. Salaam to you<sup>asws</sup> O two Imams<sup>asws</sup> of guidance.

أَتَيْتُكُمَا عَارِفًا بِحَقِّكُمَا مُعَادِيًا لِأَعْدَائِكُمَا مُوَالِيًا لِأَوْلِيَائِكُمَا مُؤْمِنًا بِمَا آمَنْتُمَا بِهِ كَافِرًا بِمَا  
كَفَرْتُمَا بِهِ مُحَقِّقًا لِمَا حَقَّقْتُمَا مُبْطِلًا لِمَا أَبْطَلْتُمَا

I have come to you<sup>asws</sup> while I believe in your<sup>asws</sup> rights, I antagonise your enemies, and I befriend your friends. I believe in that which you<sup>asws</sup> believe in and I disbelieve in that which you<sup>asws</sup> disbelieve in. I deem right that which you<sup>asws</sup> deemed right and I deem wrong that which you<sup>asws</sup> deemed wrong.

أَسْأَلُ اللَّهَ رَبِّي وَ رَبَّكُمَا أَنْ يَجْعَلَ حَظِّي مِنْ زِيَارَتِكُمَا الصَّلَاةَ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَنْ يَرْزُقَنِي  
مُرَافَقَتِكُمَا فِي الْجَنَانِ مَعَ آبَائِكُمَا الصَّالِحِينَ

I ask Allah<sup>azwj</sup>, my Lord and your<sup>asws</sup> Lord<sup>azwj</sup>, to send blessing on Muhammad<sup>saww</sup> and his family<sup>asws</sup> as my reward for coming to this Ziyarah and to sustain me with accompanying you<sup>asws</sup> in Paradise along with your righteous forefathers<sup>asws</sup>.

وَ أَسْأَلُهُ أَنْ يُعْتِقَ رَقَبَتِي مِنَ النَّارِ وَ يَرْزُقَنِي شَفَاعَتِكُمَا وَ مُصَاحَبَتِكُمَا وَ يُعَرِّفَ بَيْنِي وَ  
بَيْنِكُمَا وَ لَا يَسْلُبْنِي حُبَّكُمَا وَ حُبَّ آبَائِكُمَا الصَّالِحِينَ وَ أَنْ لَا يَجْعَلَهُ آخِرَ الْعَهْدِ مِنْ  
زِيَارَتِكُمَا وَ يَخْشُرَنِي مَعَكُمْ فِي الْجَنَّةِ بِرَحْمَتِهِ

<sup>5</sup> In the version of the Ziyarah narrated by Shaykh Al-Saduq, this statement does not exist. In the version narrated by Shaykh Al-Mufid, this statement is replaced with Salaam to you, O two Trustees of Allah.



And I ask Allah<sup>azwj</sup> to release me from Hell, to sustain me with intercession and with accompanying you<sup>asws</sup>, and to introduce me to you<sup>asws</sup> (on the Day of Judgment). I ask Him<sup>azwj</sup> not to remove your<sup>asws</sup> love and the love of your<sup>asws</sup> righteous forefathers<sup>asws</sup> from my heart, not to make this the last time I come to your<sup>asws</sup> Ziyarah, and to resurrect me with you<sup>asws</sup> in Paradise with His<sup>azwj</sup> Mercy.

اللَّهُمَّ ارْزُقْنِي حُبَّهُمَا وَ تَوَفَّنِي عَلَى مِلَّتِهِمَا

O Allah<sup>azwj</sup>! Sustain me with their<sup>asws</sup> love and make me die while I believe in their religion.

اللَّهُمَّ الْعَنْ ظَالِمِي آلِ مُحَمَّدٍ حَقَّهُمْ وَ انْتَقِمْ مِنْهُمْ - اللَّهُمَّ الْعَنْ الْأَوَّلِينَ مِنْهُمْ وَ الْآخِرِينَ وَ ضَاعِفْ عَلَيْهِمُ الْعَذَابَ - وَ بَلِّغْ بِهِمْ وَ بِأَشْيَاعِهِمْ وَ اتَّبَاعِهِمْ وَ مُحِبِّيهِمْ وَ مُتَّبِعِيهِمْ - أَسْفَلَ دَرَكٍ مِنَ الْجَحِيمِ - إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah<sup>azwj</sup>! Curse those who oppressed the rights of the family of Muhammad<sup>saww</sup> and take revenge against them. O Allah<sup>azwj</sup>! Curse their first and their last ones and increase Your<sup>azwj</sup> chastisement on them. Degrade them, their followers, their lovers, and those who follow their lovers to the lowest levels of Hell. Verily, You<sup>azwj</sup> have power over all things.

اللَّهُمَّ عَجِّلْ فَرَجَ وِلِيِّكَ وَ ابْنِ وِلِيِّكَ وَ اجْعَلْ فَرَجَنَا مَعَ فَرَجِهِمْ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah<sup>azwj</sup>! Hasten the reappearance of Your<sup>azwj</sup> Wali<sup>ajfi</sup> and the son<sup>asws</sup> of Your Wali<sup>asws</sup> and relieve us with their relief. O the Most Merciful of the merciful ones.

وَ بَجَّهْتُ فِي الدُّعَاءِ لِنَفْسِكَ وَ لِوَالِدَيْكَ وَ تَخَيَّرَ مِنَ الدُّعَاءِ - فَإِنْ وَصَلْتَ إِلَيْهِمَا ص فَصَلَّ عِنْدَ قَبْرِهِمَا رُكْعَتَيْنِ وَ إِذَا دَخَلْتَ الْمَسْجِدَ وَ صَلَّيْتَ دَعَوْتَ اللَّهَ بِمَا أَحْبَبْتَ إِنَّهُ قَرِيبٌ مُجِيبٌ وَ هَذَا الْمَسْجِدُ إِلَى جَانِبِ الدَّارِ وَ فِيهِ كَانَا يُصَلِّيَانِ ع

Then strive in praying for yourself and your parents and choose some supplications to recite.

If you are performing the Ziyarah near their<sup>asws</sup> grave, continue by establishing two Rak'ah next to their graves. However, if you enter the masjid (which is next to the graves) and establish prayers there, pray for that which you want. Verily, He<sup>azwj</sup> (Allah) is Nigh, ready to answer. This masjid, which is next to their house, is where they<sup>asws</sup> used to pray.<sup>6</sup>

<sup>6</sup> Kamil al-Ziyarat, Ch. 103, h, 1, 313: كامل الزيارات، النص، ص:

**Ziyarah in a Touqi Mubarak (a Letter from 12<sup>th</sup> Imam<sup>ajfj</sup>):**

حَدَّثَنَا مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ عِصَامِ الْكَلْبِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ يَعْقُوبَ جِ الْكَلْبِيُّ عَنْ إِسْحَاقَ بْنِ يَعْقُوبَ قَالَ: سَأَلْتُ مُحَمَّدَ بْنَ عُثْمَانَ الْعَمْرِيَّ رَضِيَ اللَّهُ عَنْهُ أَنْ يُوصِلَ لِي كِتَابًا قَدْ سَأَلْتُ فِيهِ عَنْ مَسَائِلَ أَشْكَلْتُ عَلَيَّ فَوَرَدَتْ فِي التَّوْقِيعِ بِحُطِّ مَوْلَانَا صَاحِبِ الزَّمَانِ عَ أَمَّا مَا سَأَلْتُ عَنْهُ أَرْشَدَكَ اللَّهُ وَ تَبَّتْكَ مِنْ أَمْرِ الْمُنْكَرِينَ لِي مِنْ أَهْلِ بَيْتِنَا وَ بَنِي عَمِّمَا فَأَعْلَمُ أَنَّهُ لَيْسَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ وَ بَيْنَ أَحَدٍ قَرَابَةٌ وَ مَنْ أَنْكَرَنِي فَلَيْسَ مِنِّي وَ سَبِيلُهُ سَبِيلُ ابْنِ نُوحٍ عَ أَمَّا سَبِيلُ عَمِّي جَعْفَرٍ وَ وُلْدِهِ فَسَبِيلُ إِخْوَةِ يُوسُفَ عَ أَمَّا الْفُقَاعُ فَشَرُّهُ حَرَامٌ وَ لَا بَأْسَ بِالسَّلْمَابِ وَ أَمَّا أَمْوَالُكُمْ فَلَا نَقْبُلُهَا إِلَّا لِتَطَهَّرُوا فَمَنْ شَاءَ فَلْيَصِلْ وَ مَنْ شَاءَ فَلْيَقْطَعْ فَمَا آتَانِي اللَّهُ خَيْرٌ بِمَا آتَاكُمْ وَ أَمَّا ظُهُورُ الْفَرَجِ فَإِنَّهُ إِلَى اللَّهِ تَعَالَى ذِكْرُهُ وَ كَذَبَ الْوَقَاتُونَ وَ أَمَّا قَوْلُ مَنْ زَعَمَ أَنَّ الْحُسَيْنَ عَ لَمْ يُقْتَلْ فَكُفِّرْ وَ تَكْذِيبٌ وَ ضَلَالٌ وَ أَمَّا الْحَوَادِثُ الْوَأَقِعَةُ فَارْجِعُوا فِيهَا إِلَى رِوَاةٍ حَدِيثِنَا فَإِنَّهُمْ حُجَّتِي عَلَيْكُمْ وَ أَنَا حُجَّةُ اللَّهِ عَلَيْهِمْ-

وَ أَمَّا مُحَمَّدُ بْنُ عُثْمَانَ الْعَمْرِيَّ رَضِيَ اللَّهُ عَنْهُ وَ عَنْ أَبِيهِ مِنْ قَبْلِ فَإِنَّهُ ثَقِي وَ كِتَابُهُ كِتَابِي وَ أَمَّا مُحَمَّدُ بْنُ عَلِيِّ بْنِ مَهْرَبَارِ الْأَهْوَازِيِّ فَسَيُصْلِحُ اللَّهُ لَهُ قَلْبُهُ وَ يُرِيدُ عَنْهُ شُكُّهُ وَ أَمَّا مَا وَصَلْتَنَا بِهِ فَلَا قَبُولَ عِنْدَنَا إِلَّا لِمَا طَابَ وَ طَهَّرَ وَ تَمَّنُ الْمُعْتَبَةِ حَرَامٌ وَ أَمَّا مُحَمَّدُ بْنُ شَادَانَ بْنِ نُعَيْمٍ فَهُوَ رَجُلٌ مِنْ شِيعَتِنَا أَهْلُ الْبَيْتِ وَ أَمَّا أَبُو الْخَطَّابِ مُحَمَّدُ بْنُ أَبِي زَيْنَبِ الْأَجْدَعِ فَمَلْعُونٌ وَ أَصْحَابُهُ مَلْعُونُونَ فَلَا يُجَالِسُ أَهْلَ مَقَالِبِهِمْ فَإِنِّي مِنْهُمْ بَرِيءٌ وَ آبَائِي عَ مِنْهُمْ بَرَاءٌ وَ أَمَّا الْمُتَلَبِّسُونَ بِأَمْوَالِنَا فَمَنْ اسْتَحَلَّ مِنْهَا شَيْئًا فَأَكَلَهُ فَإِنَّمَا يَأْكُلُ النَّيْرَانَ وَ أَمَّا الْحُمُسُ فَقَدْ أُبِيحَ لِ شِيعَتِنَا وَ جُعِلُوا مِنْهُ فِي حِلٍّ إِلَى وَقْتِ ظُهُورِ أَمْرِنَا لِتَطِيبِ وَ لَا دَنْتُهُمْ وَ لَا تَحْبُّتْ وَ أَمَّا نَدَامَةُ قَوْمٍ قَدْ شَكُّوا فِي دِينِ اللَّهِ عَزَّ وَ جَلَّ عَلَى مَا وَصَلُونَا بِهِ فَقَدْ أَقَلْنَا مَنْ اسْتَقَالَ وَ لَا حَاجَةَ فِي صِلَةِ الشَّاكِّينَ وَ أَمَّا عَلَّةُ مَا وَقَعَ مِنْ الْعَيْبَةِ فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْمَلُوا عَنْ أَشْيَاءَ إِنْ تُبَدَّ لَكُمْ تَسْوُؤُكُمْ إِنَّهُ لَمْ يَكُنْ لِأَحَدٍ مِنْ آبَائِي عَ إِلَّا وَ قَدْ وَقَعَتْ فِي عُنُقِهِ بَيْعَةٌ لِطَاغِيَةِ زَمَانِهِ وَ إِنِّي أَخْرَجْتُ حِينَ أَخْرَجْتُ وَ لَا بَيْعَةَ لِأَحَدٍ مِنَ الطَّوَاعِغِ فِي عُنُقِي وَ أَمَّا وَجْهُ الْإِتِّفَاعِ بِي فِي عَيْبَتِي فَكَالْإِتِّفَاعِ بِالشَّمْسِ إِذَا غِيَّبَتْهَا عَنِ الْأَبْصَارِ السَّحَابُ وَ إِنِّي لِأَمَانٌ لِأَهْلِ الْأَرْضِ كَمَا أَنَّ النُّجُومَ أَمَانٌ لِأَهْلِ السَّمَاءِ فَأَعْلِفُوا بِابِ السُّؤَالِ عَمَّا لَا يَعْنِيكُمْ وَ لَا تَتَكَلَّفُوا عِلْمَ مَا قَدْ كُفِينْتُمْ .

Narrated to us Muhammad bin Muhammad bin Isaam Kulaini (r.a.): Narrated to us Muhammad bin Yaqoob Kulaini from Ishaq bin Yaqoob:

"I asked Muhammad bin Uthman Amari<sup>fa</sup> to write to the Imam<sup>ajfj</sup> a letter containing questions that were difficult for me. The Imam<sup>ajfj</sup> sent the following reply:

May Allah<sup>azwj</sup> Guide you, Make you steadfast and Keep you safe. As for what you asked me<sup>ajfj</sup> regarding some of your family and cousins and their denial about me<sup>ajfj</sup>, you should know that there is no proximity and relationship between Allah<sup>azwj</sup> and anyone, and anyone who denies me<sup>ajfj</sup> is not from me<sup>ajfj</sup> and his path is like the path of Prophet Nuh<sup>as</sup>'s son. And as for the path of my Uncle, Ja'far, it is like the path of Prophet Yusuf<sup>as</sup>'s brothers. As for "Fuqaa"

(A drink prepared from barley extract) it is unlawful to drink it. And as for “Shilmaab” (A non-intoxicant drink, its use in the present age is common); it is not doubtful. And as for your property, till you do not purify it, do not use it. Then anyone who wants to send it to me and anyone who does not want to be separated from it, then what Allah<sup>azwj</sup> has Bestowed to us<sup>asws</sup> is better than what Allah<sup>azwj</sup> has Given you.

As for the reappearance and advent, it solely depends on the will of Allah<sup>azwj</sup> and those who fix a time for it are liars. As for the saying of those who think that Imam Hussain<sup>asws</sup> has not been slain is a kind of disbelief, denial, deviation and misguidance. But as for the problems which will occur in the future, you should refer to the narrators of our traditions for their verdicts as they are my<sup>ajfj</sup> proofs to you, and I<sup>ajfj</sup> am Allah<sup>azwj</sup>’s Proof to them.

As for Muhammad bin Uthman Amri, may Allah<sup>azwj</sup> be Pleased with him and his father, he is trustworthy and reliable one of mine and his writing is my<sup>ajfj</sup> writing. As for Muhammad bin Ali bin Mahziyar Ahwazi, then very soon, Allah<sup>azwj</sup> would Reform his heart and Remove his doubt. As for the money that you sent for me<sup>ajfj</sup> is not acceptable to me<sup>ajfj</sup>, except that money which is pure. And the compensation for a singing girl is unlawful.

As for Muhammad bin Shazan bin Naeem, he is from the Shias of us, Ahle Bayt<sup>asws</sup>. As for Abul Khattab Muhammad bin Ali Zainab Ajdaa, then he and all his associates are accursed and you do not cultivate the company of those who harbour their beliefs. And my<sup>ajfj</sup> forefathers<sup>asws</sup> and I<sup>ajfj</sup> are aloof from them. As for those who are in possession of our<sup>asws</sup> funds, in a way that they consider it lawful for themselves and spend it, have in fact devoured (Hell) Fire.

As for Khums, it is lawful for our Shias till the time of reappearance, so far as their children are pure and not involved in sinful activities. As for the funds that are sent to us<sup>asws</sup> and after which they fell into doubts and became regretful of having paid it to us<sup>asws</sup>, then anyone who wants we<sup>asws</sup> would return to him and we<sup>asws</sup> are not needful of the money of those who harbour doubt with regard to Allah<sup>azwj</sup>.

As for the cause of occultation, the Almighty Allah<sup>azwj</sup> has Said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِن تُبَدَّ لَكُمْ تَسْأَلُكُمْ

***“O you who believe! Do not put questions about things which if declared to you may trouble you...”***

Each of my forefathers in his<sup>asws</sup> time was compelled by the oath of allegiance to the tyrant ruler but when I<sup>ajfj</sup> reappear I<sup>ajfj</sup> would not be having the allegiance of any tyrant on my<sup>ajfj</sup> neck. As for how people would benefit from me<sup>ajfj</sup> during my<sup>ajfj</sup> occultation, it is like getting benefits from the sun, which is concealed by the clouds. And I<sup>ajfj</sup> am the security for the people on the face of the earth just as stars are security for the inhabitants of the heavens.

Therefore do not ask what you are not in need of and do not put yourself into undue trouble.

وَ أَكْثِرُوا الدُّعَاءَ بِتَعْجِيلِ الْفَرَجِ فَإِنَّ ذَلِكَ فَرْجُكُمْ

And pray more for an early reappearance as in it lies your success.

وَ السَّلَامُ عَلَيْكَ يَا إِسْحَاقَ بْنَ يَعْقُوبَ وَ عَلَى مَنْ اتَّبَعَ الْهُدَى

Peace be on you, O Ishaq Ibne Yaqoob and peace be on all those who follow the guidance".<sup>7</sup>

Finally, we present a beautiful supplication to be recited during the occultation of the 12<sup>th</sup> Imam<sup>ajfj</sup>, in the Appendix, coming from Sheikh Amri<sup>ra</sup> (probably a Touqi Mubarak : a Letter from the 12<sup>th</sup> Imam<sup>ajfj</sup>), if considered it is not a Hadith – however, it still contains many verses from well established Ahadith:

<sup>7</sup> 483, H. 4, كمال الدين و تمام النعمة، ج2، ص:

## Appendix: A Comprehensive Supplication during Occultation

حَدَّثَنَا أَبُو مُحَمَّدٍ الْحُسَيْنُ بْنُ أَحْمَدَ الْمُكْتَبِ قَالَ حَدَّثَنَا أَبُو عَلِيٍّ بْنُ هَمَّامٍ بِهَذَا الدُّعَاءِ وَ ذَكَرَ أَنَّ الشَّيْخَ الْعُمَرِيَّ قَدَّسَ اللَّهُ رُوحَهُ  
أَمَلَاهُ عَلَيْهِ وَ أَمَرَهُ أَنْ يَدْعُو بِهِ وَ هُوَ الدُّعَاءُ فِي غَيْبَةِ الْقَائِمِ ع

Narrated to us Abu Muhammad Husain bin Ahmad Mukattib: Narrated to us Abu Ali bin Hammam the following supplication and mentioned that:

Shaykh Amri<sup>ra</sup> had dictated it to him and commanded him to recite it and it is the supplication of the occultation of Al-Qaim<sup>ajfi</sup>.

اللَّهُمَّ عَرِّفِي نَفْسَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفِي نَفْسَكَ لَمْ أَعْرِفْ نَبِيَّكَ اللَّهُمَّ عَرِّفِي نَبِيَّكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفِي نَبِيَّكَ لَمْ أَعْرِفْ حُجَّتَكَ  
اللَّهُمَّ عَرِّفِي حُجَّتَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفِي حُجَّتَكَ ضَلَلْتُ عَنْ دِينِي اللَّهُمَّ لَا تُمَتِّنِي مَيْتَةً جَاهِلِيَّةً وَ لَا تُرْعِ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي اللَّهُمَّ  
فَكَمَا هَدَيْتَنِي بِوَلَايَةِ مَنْ فَرَضْتَ طَاعَتَهُ عَلَيَّ مِنْ وُلَاةِ أَمْرِكَ بَعْدَ رَسُولِكَ ص حَتَّى وَالَيْتَ وُلَاةَ أَمْرِكَ أَمِيرَ الْمُؤْمِنِينَ وَ الْحَسَنَ وَ  
الْحُسَيْنَ وَ عَلِيًّا وَ مُحَمَّدًا وَ جَعْفَرًا وَ مُوسَى وَ عَلِيًّا وَ مُحَمَّدًا وَ عَلِيًّا وَ الْحَسَنَ وَ الْحُجَّةَ الْقَائِمَ الْمَهْدِيَّ صَلَوَاتُ اللَّهِ عَلَيْهِمْ أَجْمَعِينَ  
اللَّهُمَّ فَتَبِّئْنِي عَلَى دِينِكَ وَ اسْتَعْمِلْنِي بِطَاعَتِكَ وَ لَيْسَ قَلْبِي لِوَلِيِّ أَمْرِكَ وَ عَافِيَنِي بِمَا امْتَحَنْتَ بِهِ خَلْقَكَ وَ تَبِّئْنِي عَلَى طَاعَةِ وِلِيِّ أَمْرِكَ  
الَّذِي سَرَّهْتَ عَنْ خَلْقِكَ فَيَا ذِي الْكِبَرِ غَابَ عَنْ بَرِيَّتِكَ وَ أَمْرُكَ يَنْتَظِرُ وَ أَنْتَ الْعَالِمُ غَيْرَ مُعَلِّمٍ بِالْوَقْتِ الَّذِي فِيهِ صَلَاحُ أَمْرٍ وَ لَيْتَكَ فِي  
الْإِذْنِ لَهُ بِإِظْهَارِ أَمْرِهِ وَ كَشَفِ سِتْرِهِ فَصَبِّرْنِي عَلَى ذَلِكَ حَتَّى لَا أَحِبَّ تَعْجِيلَ مَا أَخَّرْتَ وَ لَا تَأْخِيرَ مَا عَجَّلْتَ وَ لَا أَكْشِفَ عَمَّا  
سَرَّهْتَ وَ لَا أَجُحِّثَ عَمَّا كَتَمْتَهُ وَ لَا أَنَارِعَكَ فِي تَدْبِيرِكَ وَ لَا أَقُولَ لَمْ وَ كَيْفَ وَ مَا بَالُ وِلِيِّ الْأَمْرِ لَا يَظْهَرُ وَ قَدْ امْتَلَأَتِ الْأَرْضُ مِنَ  
الْجَوْرِ وَ أَفْوَضُ أُمُورِي كُلَّهَا إِلَيْكَ اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُرِيَنِي وِلِيَّ أَمْرِكَ ظَاهِرًا نَافِذًا لِأَمْرِكَ مَعَ عِلْمِي بِأَنَّ لَكَ السُّلْطَانَ وَ الْقُدْرَةَ وَ  
الزُّهْرَانَ وَ الْحُجَّةَ وَ الْمَشِيعَةَ وَ الْإِرَادَةَ وَ الْحَوْلَ وَ الْقُوَّةَ فَافْعَلْ ذَلِكَ بِي وَ بِجَمِيعِ الْمُؤْمِنِينَ حَتَّى نَنْظُرَ إِلَى وِلِيِّكَ صَلَوَاتُ اللَّهِ عَلَيْهِ  
ظَاهِرَ الْمَقَالَةِ وَاضِحَ الدَّلَالَةِ هَادِيًا مِنَ الضَّلَالَةِ شَافِيًا مِنَ الْجَهَالَةِ أُبْرُزُ يَا رَبِّ مَشَاهِدَهُ وَ تَبَّتْ قَوَاعِدُهُ وَ اجْعَلْنَا مِمَّنْ تَقَرُّ عَيْنُهُ بِرُؤْيِيهِ  
وَ أَقْمَنَا بِخِدْمَتِهِ وَ تَوْفُقْنَا عَلَى مِلَّتِهِ وَ احْشُرْنَا فِي زُمْرَتِهِ اللَّهُمَّ أَعِزَّهُ مِنْ شَرِّ جَمِيعِ مَا خَلَقْتَ وَ بَرَأْتَ وَ ذَرَأْتَ وَ أَنْشَأْتَ وَ صَوَّرْتَ وَ  
اخْفَظَّهُ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ مِنْ قُدْرَتِهِ وَ مِنْ تَحْتِهِ بِحِفْظِكَ الَّذِي لَا يَضِيغُ مِنْ حِفْظَتِهِ بِهِ وَ اخْفَظْ  
فِيهِ رَسُولَكَ وَ وَصِيَّ رَسُولِكَ اللَّهُمَّ وَ مَدِّ فِي عُمُرِهِ وَ زِدْ فِي أَحْلِهِ وَ أَعِزَّهُ عَلَى مَا أَوْلَيْتَهُ وَ اسْتَرْعَيْتَهُ وَ زِدْ فِي كَرَامَتِكَ لَهُ فَإِنَّهُ الْهَادِي  
وَ الْمُهْتَدِي وَ الْقَائِمُ الْمَهْدِيُّ الطَّاهِرُ التَّقِيُّ الرَّكِيُّ الرَّضِيُّ الْمَرْضِيُّ الصَّابِرُ الْمُجْتَهِدُ الشَّاكِرُ اللَّهُمَّ وَ لَا تَسْلُبْنَا الْيَقِينَ لِطَوْلِ  
الْأَمْرِ فِي غَيْبَتِهِ وَ انْقِطَاعِ خَبَرِهِ عَنَّا وَ لَا تُنْسِنَا ذِكْرَهُ وَ انْظَارَهُ وَ الْإِيمَانَ وَ قُوَّةَ الْيَقِينِ فِي ظُهُورِهِ وَ الدُّعَاءَ لَهُ وَ الصَّلَاةَ عَلَيْهِ حَتَّى لَا  
يُعْنِطْنَا طَوْلُ غَيْبَتِهِ مِنْ ظُهُورِهِ وَ قِيَامِهِ وَ يَكُونَ يَقِينُنَا فِي ذَلِكَ كَيْفِينُنَا فِي قِيَامِ رَسُولِكَ ص وَ مَا جَاءَ بِهِ مِنْ وَحْيِكَ وَ تَنْزِيلِكَ وَ قَوْلِ  
قُلُوبِنَا عَلَى الْإِيمَانِ بِهِ حَتَّى تَسْأَلَكَ بِنَا عَلَى يَدِهِ مِنْهَاجَ الْهُدَى وَ الْحُجَّةَ الْعُظْمَى وَ الطَّرِيقَةَ الْوَسْطَى وَ قَوْلَنَا عَلَى طَاعَتِهِ وَ تَبِّئْنَا عَلَى  
مُتَابَعَتِهِ وَ اجْعَلْنَا فِي حِرْزِهِ وَ أَعْوَانِهِ وَ أَنْصَارِهِ وَ الرَّاغِبِينَ بِفِعْلِهِ وَ لَا تَسْلُبْنَا ذَلِكَ فِي حَيَاتِنَا وَ لَا عِنْدَ وِفَاتِنَا حَتَّى تَتَوَفَّانَا وَ نُحْنُ عَلَى  
ذَلِكَ غَيْرَ شَاكِيْنَ وَ لَا نَاكِيْتِينَ وَ لَا مُرْتَابِينَ وَ لَا مُكْذِبِينَ اللَّهُمَّ عَجِّلْ فَرَجَهُ وَ أَيْدِهِ بِالنَّصْرِ وَ انصُرْ نَاصِرِيهِ وَ اخْذُلْ خَادِلِيهِ وَ دَمِّرْ  
عَلَى مَنْ نَصَبَ لَهُ وَ كَذَّبَ بِهِ وَ أَظْهَرَ بِهِ الْحَقَّ وَ أَمَّتْ بِهِ الْبَاطِلَ وَ اسْتَنْفِذْ بِهِ عِبَادَكَ الْمُؤْمِنِينَ مِنَ الدُّلِّ وَ انْعَشْ بِهِ الْبِلَادَ وَ اقْتُلْ  
بِهِ جَبَابِرَةَ الْكُفْرِ وَ اقْصِمْ بِهِ رُؤُوسَ الضَّلَالَةِ وَ ذَلِّلْ بِهِ الْجَبَّارِينَ وَ الْكَافِرِينَ وَ أْبِرْ بِهِ الْمُنَافِقِينَ وَ النَّاكِيْتِينَ وَ جَمِيعَ الْمُخَالِفِينَ وَ  
الْمُلْحِدِينَ فِي مَشَارِقِ الْأَرْضِ وَ مَعَارِبِهَا وَ بَرِّهَا وَ بَحْرِهَا وَ سَهْلِهَا وَ جَبَلِهَا حَتَّى لَا تَدْعَ مِنْهُمْ دِيَارًا وَ لَا تُبْقِيَ لَهُمْ آثَارًا وَ تُطَهِّرْ

مِنْهُمْ بِأَلَدِكَ وَ اشْفِ مِنْهُمْ صُدُورَ عِبَادِكَ وَ جَدِّدْ بِهِ مَا امْتَحَى مِنْ دِينِكَ وَ أَصْلِحْ بِهِ مَا بُدِّلَ مِنْ حُكْمِكَ وَ غَيِّرْ مِنْ سُنَّتِكَ حَتَّى يَعُودَ دِينُكَ بِهِ وَ عَلَى يَدَيْهِ غَضًّا جَدِيدًا صَحِيحًا لَا عِوَجَ فِيهِ وَ لَا بَدْعَةَ مَعَهُ حَتَّى تُطْفِئَ بِعَدْلِهِ نِيرَانَ الْكَافِرِينَ فَإِنَّهُ عَبْدُكَ الَّذِي اسْتَخْلَصْتَهُ لِنَفْسِكَ وَ ارْتَضَيْتَهُ لِنُصْرَةِ نَبِيِّكَ وَ اصْطَفَيْتَهُ بِعِلْمِكَ وَ عَصَمْتَهُ مِنَ الذُّنُوبِ وَ بَرَأْتَهُ مِنَ الْغُيُوبِ وَ أَطْلَعْتَهُ عَلَى الْغُيُوبِ وَ أَنْعَمْتَ عَلَيْهِ وَ طَهَّرْتَهُ مِنَ الرَّجْسِ وَ نَقَيْتَهُ مِنَ الدَّنَسِ اللَّهُمَّ فَصَلِّ عَلَيْهِ وَ عَلَى آبَائِهِ الْأَيِّمَةِ الطَّاهِرِينَ وَ عَلَى شَيْعَتِهِمُ الْمُتَّحِبِينَ وَ بَلِّغُهُمْ مِنْ آمَالِهِمْ أَفْضَلَ مَا يَأْمُلُونَ وَ اجْعَلْ ذَلِكَ مِنَّا خَالِصًا مِنْ كُلِّ شَكِّ وَ شُبْهَةٍ وَ رِيَاءٍ وَ سُمْعَةٍ حَتَّى لَا نُرِيدَ بِهِ غَيْرَكَ وَ لَا نَطْلُبَ بِهِ إِلَّا وَحْدَكَ اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ فَقَدْ نَبِينَا وَ عَيَّبْنَا وَ لَبَّيْنَا وَ شِدَّةَ الرِّمَانِ عَلَيْنَا وَ وُقُوعَ الْفِتَنِ بِنَا وَ تَظَاهَرَ الْأَعْدَاءِ عَلَيْنَا وَ كَثُرَةَ عَدُوِّنَا وَ قَلَّةَ عَدَدِنَا اللَّهُمَّ فَافْرُجْ ذَلِكَ بِفَتْحِ مَنِّكَ تُعَجِّلْهُ وَ نَصْرِ مَنِّكَ تُعِزَّهُ وَ إِمَامِ عَدْلِ تُظَهِّرْهُ إِلَهَ الْحَقِّ رَبِّ الْعَالَمِينَ اللَّهُمَّ إِنَّا نَسْأَلُكَ أَنْ تَأْذَنَ لِيُؤَيِّدَكَ فِي إِظْهَارِ عَدْلِكَ فِي عِبَادِكَ وَ قَتْلِ أَعْدَائِكَ فِي بِلَادِكَ حَتَّى لَا تَدَعَ لِلْحُورِ يَا رَبِّ دِعَامَةً إِلَّا فَصَمْتَهَا وَ لَا بِنِيَّةٍ إِلَّا أَفْنَيْتَهَا وَ لَا قُوَّةَ إِلَّا أَوْهَنْتَهَا وَ لَا رُكْنًا إِلَّا هَدَدْتَهُ وَ لَا حَدًّا إِلَّا فَالْتَهُ وَ لَا سِلَاحًا إِلَّا أَكَلْتَهُ وَ لَا رَايَةَ إِلَّا نَكَّسْتَهَا وَ لَا شُحَاعًا إِلَّا قَتَلْتَهُ وَ لَا حَيْشًا إِلَّا خَدَلْتَهُ وَ ارْمِهِمْ يَا رَبِّ بِحَرْكِ الدَّمَاعِ وَ اضْرِبْهُمْ بِسَيْفِكَ الْقَاطِعِ وَ بِبَأْسِكَ الَّذِي لَا تَرُدُّهُ عَنِ الْقَوْمِ الْمُخْرَمِينَ وَ عَذَّبَ أَعْدَاءَكَ وَ أَعْدَاءَ دِينِكَ وَ أَعْدَاءَ رَسُولِكَ بِيَدِ وَلِيِّكَ وَ أَيَّدِي عِبَادِكَ الْمُؤْمِنِينَ اللَّهُمَّ اكْفِ وَلِيِّكَ وَ حُحَّتَكَ فِي أَرْضِكَ هَوْلَ عَدُوِّهِ وَ كَيْدَ مَنْ كَادَهُ وَ امْكُرْ بِمَنْ مَكَرَ بِهِ وَ اجْعَلْ دَائِرَةَ السُّوءِ عَلَى مَنْ أَرَادَ بِهِ سُوءًا وَ أَقْطَعْ عَنْهُ مَا دَتَّهُمْ وَ أَرْعَبْ لَهُ قُلُوبَهُمْ وَ زَلْزَلْ لَهُ أَقْدَامَهُمْ وَ خُدْهُمْ جَهْرَةً وَ بَعْتَةً وَ شَدِّدْ عَلَيْهِمْ عِقَابَكَ وَ أَخْرِهِمْ فِي عِبَادِكَ وَ الْعَنْهُمْ فِي بِلَادِكَ وَ أَسْكِنْهُمْ أَسْفَلَ نَارِكَ وَ أَحْطِ بِهِمْ أَشَدَّ عَذَابِكَ وَ أَصْلِبْهُمْ نَارًا وَ احْشُ قُبُورَ مَوْتَاهُمْ نَارًا وَ أَصْلِبْهُمْ حَرَّ نَارِكَ فَإِنَّهُمْ أَضَاعُوا الصَّلَاةَ وَ اتَّبَعُوا الشَّهَوَاتِ وَ أَذَلُّوا عِبَادَكَ اللَّهُمَّ وَ أَحْيِ بَوْلِيكَ الْقُرْآنَ وَ أَرِنَا نُورَهُ سَرْمَدًا لَا ظُلْمَةَ فِيهِ وَ أَحْيِ بِهِ الْقُلُوبَ الْمَيِّتَةَ وَ اشْفِ بِهِ الصُّدُورَ الْوُغْرَةَ وَ اجْمَعْ بِهِ الْأَهْوَاءَ الْمُخْتَلِفَةَ عَلَى الْحَقِّ وَ أَقِمْ بِهِ الْحُدُودَ الْمُعْطَلَةَ وَ الْأَحْكَامَ الْمُهْمَلَةَ حَتَّى لَا يَبْتغِي حَقًّا إِلَّا ظَهَرَ وَ لَا عَدْلًا إِلَّا زَهَرَ وَ اجْعَلْنَا يَا رَبِّ مِنْ أَعْوَانِهِ وَ مُقْوِي سُلْطَانِهِ وَ الْمُؤَيِّدِينَ لِأَمْرِهِ وَ الرَّاظِينَ بِفِعْلِهِ وَ الْمُسْلِمِينَ لِأَحْكَامِهِ وَ مَنْ لَا حَاجَةَ لَهُ بِهِ إِلَى التَّقِيَّةِ مِنْ خَلْقِكَ أَنْتَ يَا رَبِّ الَّذِي تَكْشِفُ السُّوءَ وَ تُجِيبُ الْمُضْطَرَّ إِذَا دَعَاكَ وَ تُنَجِّي مِنَ الْكَرْبِ الْعَظِيمِ فَاكْشِفْ يَا رَبِّ الضَّرَّ عَنِّي وَ لِيُؤَيِّدَكَ وَ اجْعَلْهُ خَلِيفَةً فِي أَرْضِكَ كَمَا صَمِنْتَ لَهُ اللَّهُمَّ وَ لَا تَجْعَلْنِي مِنْ خَصَمَاءِ آلِ مُحَمَّدٍ وَ لَا تَجْعَلْنِي مِنْ أَعْدَاءِ آلِ مُحَمَّدٍ وَ لَا تَجْعَلْنِي مِنْ أَهْلِ الْحَنْقِ وَ الْعَيْظِ عَلَى آلِ مُحَمَّدٍ فَإِنِّي أَعُوذُ بِكَ مِنْ ذَلِكَ فَأَعِدْنِي وَ اسْتَجِبْ بِكَ فَأَجْرِنِي اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْنِي بِهَمِّ فَائِزًا عِنْدَكَ فِي الدُّنْيَا وَ الْآخِرَةِ وَ مِنَ الْمُفْرَرِينَ.

‘O Allah<sup>azwj</sup> Introduce Yourself<sup>azwj</sup> to me. For if You<sup>azwj</sup> don’t Introduce Yourself<sup>azwj</sup> to me I will not recognize Your<sup>azwj</sup> Prophet. O Allah<sup>azwj</sup> Introduce Your<sup>azwj</sup> Messenger to me for if You don’t introduce Your<sup>azwj</sup> Messenger to me I will not recognize Your<sup>azwj</sup> Proof. O Allah<sup>azwj</sup> Introduce Your Proof to me for if You<sup>azwj</sup> don’t Introduce Your<sup>azwj</sup> Proof to me I will deviate in my religion. O Allah<sup>azwj</sup> don’t Let me die the death of ignorance and do not Turn my heart after guidance.

O Allah<sup>azwj</sup> when You<sup>azwj</sup> have Guided me to the guardianship of the one<sup>asws</sup> whose obedience is incumbent on me who is the master of Your<sup>azwj</sup> affair after Your<sup>azwj</sup> Messenger<sup>saww</sup>. Peace be on him<sup>saww</sup> and his<sup>saww</sup> progeny<sup>asws</sup>. So I became attached to the master of Your<sup>azwj</sup> affair, Amir-ul-Momineen<sup>asws</sup>, Hassan<sup>asws</sup>, Hussain<sup>asws</sup>, Ali<sup>asws</sup>, Muhammad<sup>asws</sup>, Ja’far<sup>asws</sup>, Musa<sup>asws</sup>, Ali<sup>asws</sup>, Muhammad<sup>asws</sup>, Ali<sup>asws</sup>, Hassan<sup>asws</sup> and Hujjat Al-Qaim Mahdi<sup>ajfi</sup>, Your bliss be on them<sup>asws</sup> all.

O Allah<sup>azwj</sup>, Keep me steadfast on Your<sup>azwj</sup> religion, Keep me prepared for Your<sup>azwj</sup> obedience all the time and Keep my heart soft for the master of Your<sup>azwj</sup> affair. Save me from those trials in which You<sup>azwj</sup> involve Your<sup>azwj</sup> creatures. And Keep me steadfast on the obedience of Your<sup>azwj</sup> Wali<sup>ajfj</sup> whom You<sup>azwj</sup> have Concealed from the view of Your<sup>azwj</sup> creatures. Who is waiting for Your<sup>azwj</sup> Command and You<sup>azwj</sup> are the Learned without being taught, about the time when the circumstances of Your<sup>azwj</sup> Wali will be reformed and when he<sup>ajfj</sup> will reappear and the veil of occultation shall be Opened.

So, Give me patience so that I don't make haste in what You<sup>azwj</sup> have Delayed or that I be inclined to the delay of that which You<sup>azwj</sup> Want to hasten. And that I do not ask of the exposition of what You<sup>azwj</sup> have Concealed. And search for that which You<sup>azwj</sup> have Concealed. Or that I should be dissatisfied with what You<sup>azwj</sup> have Decreed. And I should not say why and how the hidden Imam<sup>ajfj</sup> is not reappearing while the world is fraught with injustice and oppression.

I have entrusted all my affairs to You<sup>azwj</sup>. O Allah<sup>azwj</sup>, I ask You<sup>azwj</sup> to Let me see the incomparable elegance of Your<sup>azwj</sup> Wali when his<sup>ajfj</sup> rules shall be enforced. I know that the Proof, Argument, Evidence, Exigency, Intention and Strength is all for You<sup>azwj</sup> only. So, Do this favour on me and on the believers so that we see Your<sup>azwj</sup> Wali Amr.

Your<sup>azwj</sup> bliss be on him<sup>saww</sup> and his<sup>saww</sup> (pure) progeny<sup>asws</sup>. In this way, his<sup>ajfj</sup> command becomes apparent and his<sup>ajfj</sup> guidance should become clear. He<sup>ajfj</sup> is one who brings out from misguidance to guidance and one<sup>ajfj</sup> who cures from the malady of ignorance. O Lord<sup>azwj</sup>, Reveal his<sup>ajfj</sup> countenance, Make his<sup>ajfj</sup> pillars firm and Include us among those who witness his<sup>ajfj</sup> incomparable elegance. And give us the good sense (Taufeeq) to serve him<sup>ajfj</sup>.

And that we may die on his<sup>ajfj</sup> faith and are raised in his<sup>ajfj</sup> army. O Allah<sup>azwj</sup>, Protect the hidden Imam<sup>ajfj</sup> whom You<sup>azwj</sup> have Created away from every kind of mischief, whom You<sup>azwj</sup> Brought from nonentity to being, whom You<sup>azwj</sup> Created, Raised up and Gave a form. And Protect the Imam<sup>ajfj</sup> from the evil that comes to him<sup>ajfj</sup> from the front and from behind. From right and the left. From above and from below. Keep him<sup>ajfj</sup> in Your<sup>azwj</sup> Protection. In a protection after which none can harm him<sup>ajfj</sup>. And through him<sup>ajfj</sup> protect the (message of the) Prophet<sup>saww</sup> and the (traditions of the) successor of the Prophet<sup>asws</sup>.

O Allah<sup>azwj</sup>, Give the Imam<sup>ajfj</sup> of the Age a long life. Increase his<sup>ajfj</sup> lifespan. Help him<sup>ajfj</sup> in the Wilayat and ruler-ship that You<sup>azwj</sup> will Grant to him<sup>ajfj</sup>. He<sup>ajfj</sup> is the guided one, one<sup>ajfj</sup> who will establish the truth, the pure, pious, sincere, content, pleasing, patient, one<sup>ajfj</sup> who makes effort in the way of Allah<sup>azwj</sup> and the thankful one<sup>ajfj</sup>. O Allah<sup>azwj</sup>, do not Destroy our certainty due to the prolongation of his<sup>ajfj</sup> occultation and due to lack of news about him<sup>ajfj</sup>.

Give us perfect faith in his<sup>ajfj</sup> remembrance, in his<sup>ajfj</sup> awaiting and in him<sup>ajfj</sup>. Do not Make us careless of our duty of praying for him<sup>ajfj</sup> and for invoking divine blessings on him<sup>ajfj</sup>. Do not Make us fall in despair for his<sup>ajfj</sup> reappearance and we should have firm certainty in his<sup>ajfj</sup>

advent like we are certain of the advent of Your Messenger<sup>sawww</sup>. And like we have faith in all that was revealed on the Prophet<sup>as</sup>. Make our faith in these beliefs strong. Till You<sup>azwj</sup> Make me walk the path of guidance by the Great Proof<sup>ajfi</sup> and the middle path.

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

O Allah<sup>azwj</sup>, Hasten his<sup>ajfi</sup> reappearance and help him<sup>ajfi</sup> and help those who help him<sup>ajfi</sup>. Abandon those who desert him<sup>ajfi</sup> and Destroy those who are inimical to him<sup>ajfi</sup> and those who deny him<sup>ajfi</sup>. Through him<sup>ajfi</sup> Make the true religion apparent. Through him<sup>ajfi</sup> Destroy falsehood. Through him<sup>ajfi</sup> Save the believers from degradation. Inhabit the cities through his<sup>ajfi</sup> blessings. Eliminate the oppressors of disbelief through him<sup>ajfi</sup>. Destroy the strength of the leaders of the misguided ones and humiliate the tyrants and disbelievers through him<sup>ajfi</sup>.

Through him<sup>ajfi</sup> destroy all the hypocrites, oath-breakers, irreligious ones living in the east and the west of the earth, on land and on water, in plains or hills so that neither their cities should remain nor their traces. And that Your<sup>azwj</sup> cities may be purified from them. And cure the hearts of Your<sup>azwj</sup> servants from their (inciting), and through the Imam<sup>ajfi</sup> of the Age revive all that has been destroyed from Your<sup>azwj</sup> religion, all the laws that have been changed and all Your<sup>azwj</sup> (Prescribed) practices that have been altered.

Through the Imam<sup>ajfi</sup> Reform all these things so that Your<sup>azwj</sup> religion gets a new lease of life and becomes perfect. The divine laws should become worthy of being followed without any hesitation and innovation. Due to his<sup>ajfi</sup> just rule the fire of disbelief should be extinguished because he<sup>ajfi</sup> is the one<sup>ajfi</sup> whom You<sup>azwj</sup> have Kept especially for (revival of) Your<sup>azwj</sup> (religion). Whom You<sup>azwj</sup> Chose for helping Your Prophet<sup>sawww</sup>. You<sup>azwj</sup> Chose him<sup>ajfi</sup> for Your<sup>azwj</sup> Knowledge and Protected him<sup>ajfi</sup> from sins and Gave him<sup>ajfi</sup> immunity from all defects. And You<sup>azwj</sup> Informed him<sup>ajfi</sup> of the secrets of the Unseen and Sent Your<sup>azwj</sup> Bounties upon him<sup>ajfi</sup>.

You<sup>azwj</sup> Kept him<sup>ajfi</sup> away from every impurity and Kept clean from every ignorance and disobedience. O Allah<sup>azwj</sup>, Bless them<sup>asws</sup> and their purified forefathers<sup>asws</sup>. And on their<sup>asws</sup> prominent Shias; and Fulfil his<sup>ajfi</sup> hope. And Keep this supplication of ours pure from every doubt and show-off. So that we do not intend to please anyone else but You<sup>azwj</sup>. O Allah<sup>azwj</sup>, we beseech in Your<sup>azwj</sup> Court that our Prophet<sup>sawww</sup> is also not among us. And our leader<sup>ajfi</sup> is also hidden from us.

We are surrounded by hardships and trials of the world. The enemies have got an upper hand over us. Your<sup>azwj</sup> opponents are more and our numbers are few. So, Allah<sup>azwj</sup>, Save us



from these calamities at the earliest and Give us victory through the just Imam<sup>ajfj</sup>. O the true deity, Accept our plea. O Allah<sup>azwj</sup>, we Beseech You<sup>azwj</sup> to Permit Your<sup>azwj</sup> Wali to exercise Your<sup>azwj</sup> Justice among Your<sup>azwj</sup> servants and that he<sup>ajfj</sup> may slay Your<sup>azwj</sup> enemies till there does not remain any caller to oppression.

O Lord<sup>azwj</sup>, Demolish the pillars of oppression and Destroy the foundations of tyranny. Demolish their pillars and blunt their sword. Make their weapons useless. Lower their flags and Eliminate their fighters. Put discord into their forces. O Lord<sup>azwj</sup>, Send down hard stones upon them and Hit them with Your<sup>azwj</sup> Sharp Sword. Do not turn away the severity of Your<sup>azwj</sup> Chastisement from the criminals. Send down chastisement on the enemies of Your<sup>azwj</sup> Wali<sup>asws</sup> and the enemies of Your<sup>azwj</sup> Messenger<sup>sawww</sup> through the hands of Your Wali<sup>ajfj</sup> and the hands of Your<sup>azwj</sup> servants.

O Lord<sup>azwj</sup>, Suffice for Your<sup>azwj</sup> Hujjat and Your<sup>azwj</sup> Wali in the earth from the fear of their enemies. And Nullify the plots that they devise against him<sup>ajfj</sup>. Imprison in the circle of evil one who intends bad for the Qaim<sup>ajfj</sup>. Remove the mischief of the world through his<sup>ajfj</sup> blessed existence and Put awe into the hearts of his<sup>ajfj</sup> enemies. Make the steps of his<sup>ajfj</sup> enemies waver. Leave his<sup>ajfj</sup> enemies confused and Send down severe chastisement on them. Degrade them among Your<sup>azwj</sup> servants. Make them accursed in Your<sup>azwj</sup> cities. And Put them in the lowest level of Hell. And Send Your<sup>azwj</sup> worst punishment for them. Fasten them with fire and Fill the graves of their dead with fire. And Tie them with the fire of Hell. They are the same who considered Prayer unimportant, who followed their lustful desires and humiliated Your<sup>azwj</sup> servants..+

O Allah<sup>azwj</sup>, Revive the Quran through Your<sup>azwj</sup> Wali. Show us its effulgence which is permanent and in which there is no darkness. Revive the dead hearts through him<sup>ajfj</sup>. Cure the hearts which are full of malice. And through him<sup>ajfj</sup> Bring out the truth different (and Remove) selfish desires. Through him<sup>ajfj</sup> Revive the laws that have been made obsolete so that the truth becomes triumphant and justice is established. O Lord<sup>azwj</sup>, Include us among his<sup>ajfj</sup> helpers. That we may strengthen his<sup>ajfj</sup> rule and be among those who follow his<sup>ajfj</sup> commands and are satisfied with each of his<sup>ajfj</sup> actions. Make us of those who submit to his<sup>ajfj</sup> commands. Make us such that people do not have to resort to dissimulation from us. O Lord<sup>azwj</sup>, You<sup>azwj</sup> are the only One<sup>azwj</sup> who Saves from every harm. You<sup>azwj</sup> Answer the prayer of the helpless. You<sup>azwj</sup> Save from great sorrow and pain. Thus, O Lord<sup>azwj</sup>, Remove every harm from Your<sup>azwj</sup> Wali. Appoint him<sup>ajfj</sup> as Your<sup>azwj</sup> Caliph on the earth as You<sup>azwj</sup> have Decided about him<sup>ajfj</sup>.

O Lord<sup>azwj</sup>, Do not Make me of those who dispute with the Aale Muhammad<sup>asws</sup> and don't Make me among their<sup>asws</sup> enemies. Don't Make me one who is displeased and angry with Aale Muhammad<sup>asws</sup>. Thus, I seek Your<sup>azwj</sup> Refuge from this; so please Give me refuge. And I beseech You<sup>azwj</sup> to Grant me. O Allah<sup>azwj</sup>, Bless Muhammad<sup>sawww</sup> and the (pure) progeny of

Muhammad<sup>asws</sup> and Make me successful with them<sup>asws</sup> in the world and in the hereafter and Make me from those who are close to You<sup>azwj</sup>.<sup>8</sup>

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<sup>8</sup> H. 43, كمال الدين و تمام النعمة، ج2، ص: 512