

The Ghous, Qutab, Abdal

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ وَآلِهِ الْطَّاهِرِينَ، وَسَلَّمَ تَسْلِيمًا.

In the Name of Allah^{-azwj} the Beneficent, the Merciful. The Praise is for Allah^{-azwj} Lord^{-azwj} of the Worlds, and Blessing be upon our Chief Muhammad^{-saww} and his^{-saww} Purified Progeny^{-asws}, and greetings with abundant greetings.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَلِّمْ فَرِجُلَيْمَ وَأَلْقِنْ أَعْذَافَهُمْ أَجْعَلْنِ

The Ghous, Qutab, Abdal

Summary:

Sufi Muslims used some of the terms for their saints, i.e., Ghous, Qutb, Abdal, which, as per Ahadith, can only be used for Allah^{-azwj} and His^{-azwj} Divine representatives^{-asws}, as we will learn in the Ahadith of Ahl Al-Bayt^{-asws}.

Allah^{-azwj} has Sent Prophets^{-as} with Divine Knowledge and, as a proof of their Prophethood when demanded by people, Enabled them^{-as} to exhibit miracles, a feat impossible for other human beings. However, neither the Prophets^{-as} nor their^{-as} successors^{-as} encouraged their followers to acquire mystical powers. Instead, they taught people to live a humble and simple life in accordance with the Commands of Allah^{-azwj} as explained and practised by them^{-asws}. That is not to strive for fame and followers but to live a relatively unknown life while earning a living and worshiping Allah^{-azwj} as per the traditions of Holy Prophet^{-saww} and Ahl Al-Bayt^{-asws}.

Imam Al-Sadiq^{-asws} says in a lengthy Hadith:

And know that he cannot arrive to Allah^{-azwj} except by the knowledge and its seeking, and that he would not benefit by his intellect if he does not attain that with his knowledge from Ahadith (an extract).¹

From the First to the Last Prophet^{-saww}, all knowledge was preserved and was transferred to the next Prophet^{-as} and/or his^{-as} successor. For example, when the last days of Prophet Adam^{-as} approached, Allah^{-azwj} Asked him^{-as} to pass on his^{-as} knowledge to his successor, e.g.

وَعَنْ عَلَيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ الْحَسَنِ بْنِ الْمَحْبُوبِ عَنْ مُحَمَّدِ بْنِ الْفَضْلِ عَنْ أَبِي حِمْزَةَ عَنْ أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ وَذَكْرِ حَدِيثِنَا طَوِيلًا يَقُولُ فِيهِ: فَلَمَّا انْقَضَتْ نَبَّةُ آدَمَ وَاسْتَكْمَلَ أَيَّامُهُ أَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ أَنْ: يَا آدَمُ، قَدْ قَضَيْتِ نِبْوَتَكَ وَاسْتَكْمَلَتِ أَيَّامُكَ، فَاجْعَلِ الْعِلْمَ الَّذِي عَنْدَكَ وَالْإِيمَانَ وَالْأَسْمَاءِ الْأَكْبَرِ وَمِيرَاثَ الْعِلْمِ وَآثَارَ عِلْمِ النَّبِيَّةِ فِي الْعَقْبِ مِنْ ذَرِّيَّتِكَ عِنْدَ هَبَةِ اللَّهِ

And from Ali Bin Ibrahim, from his father, from Al-Hassan Bin Mahboub, from Muhammad Bin Al Fazl, from Abu Hamza,

From Abu Ja'far^{-asws}, may the greeting be upon him^{-asws}, and he^{-asws} discussed a lengthy Hadeeth saying in it: 'When the Prophet-hood of Adam^{-as} expired and his^{-as} days were

¹ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 35

complete, Allah^{-azwj} Mighty and Majestic Revealed to him^{-as}: “O Adam^{-as}! Your^{-azwj} Prophet-hood has terminated and your^{-as} days are complete, so the knowledge which is in your^{-as} possession, and the Eman, and the Greatest Name, and inheritance knowledge, and traces (Ahadith) of knowledge of the Prophet-hood, make it to be in the posterity of your^{-as} offspring, in the possession of Hibtullah^{-as}!

فَإِنِّي لَنْ أَقْطِعَ الْعِلْمَ وَالْإِيمَانَ وَآثَارَ عِلْمِ النَّبِيِّ مِنْ ذَرِّتِكَ إِلَى يَوْمِ الْقِيَامَةِ، وَلَنْ أَدْعُ الْأَرْضَ إِلَّا وَفِيهَا عِلْمٌ يَعْرَفُ بِهِ دِينِي وَتَعْرِفُ بِهِ طَاعَتِي وَيَكُونُ نَجَّاهُ مَنْ يُولَدُ فِيمَا بَيْنَكَ وَبَيْنَ نُوحَ.

“I^{-azwj} will never Cut off the knowledge, and the Eman, and traces of the knowledge of Prophet-hood from the posterity of your^{-as} offspring up to the Day of Qiyamah, and will never Leave the earth except that therein would be a knowledgeable one My^{-azwj} religion can be recognised with, and obedience to Me^{-azwj} is recognised through him^{-as}, and salvation would be for the one who is born in what is between you^{-as} and Noah^{-as}!”

وَبَشَّرَ آدَمَ بِنَوْحٍ عَلَيْهِ السَّلَامُ.

And Adam^{-as} gave the glad tidings of Noah^{-as}, may the greeting be upon him^{-as}.²

See Appendix I, the same Command (to transfer his^{-as} knowledge to his^{-as} successor) was for Prophet Nuh^{-as} when the end of his term approached.

Allah^{-azwj} Wishes to have His^{-azwj} Knowledgeable representative on earth, so that His^{-azwj} Religion is transmitted, without any alteration, to people, generation after generation, through a Prophet^{-as} or his^{-as} successor^{-as}.

However, the *Sufi* doctrine has sought to promote mystical practices rather than to learn and disseminate the knowledge of Prophets^{-as}. Examples of earlier *Sufis* include Al-Hassan Al-Basri and Sufyan Al-Sowry, who guided people toward mystical rituals rather than the conventional practices of Rasool Allah^{-saww}, which encouraged learning from the Quran and Ahadith.

Rasool Allah^{-saww} and his^{-saww} successors, the twelve Imams^{-asws}, after him^{-asws} emphasised the importance of knowledge and discouraged mystical practices of the *Sufis*, e.g.,

يَعْ، الْخَرَاجُ وَالْجَرَائِحُ رُوِيَ عَنْ رَمِيْنَةَ أَنَّ عَلَيْهَا مَرَّ بِرَجْلِ يَنْبِطُ هُوَ فَقَالَ يَا شَابُ لَوْ قَرَأْتُ الْقُرْآنَ لَكَ حَيْرًا لَكَ فَقَالَ إِنِّي لَا أَخْسِنُهُ وَلَوْدَدْتُ أَنْ أَخْسِنَ مِنْهُ شَيْئًا فَقَالَ اذْنُ مِنِّي فَدَنَّا مِنْهُ فَكَلَّمَ فِي أَذْنِهِ بِشَيْءٍ وَخَفَّيْ فَصَوَرَ اللَّهُ الْقُرْآنَ كُلَّهُ فِي قَلْبِهِ فَحَفَظَ كُلَّهُ.

(The book) ‘Al Kharaj Wa Al Jaraih’ – It is reported from Rumeylah,

‘(Amir Al-Momineen) Ali^{-asws} passed by a man stomping the ground (saying) ‘هُوَ هُوُ’ (He^{-azwj}! He^{-azwj}!) (acting on a *Sufi* ritual). Imam^{-asws} said: ‘O youth! If you were to read the Quran, it would be better for you’. He said, ‘I am not good at it, and I would love to be good at something

² Jawaahir Al Saniya Fi Ahadeeth Al Qudsiya - CH 1 – H 3

from it'. He^{-asws} said: 'Come near me^{-asws}'. He went near him^{-asws}. He^{-asws} spoke in his ears with something in a low voice, and Allah^{-azwj} Transferred the Quran, all of it into his heart. He memorised all of it'.³

The Mystical effects, i.e., Fainting, are from Iblis^{-la}:

الأَمَالِيُّ لِلصَّدُوقِ ابْنِ إِدْرِيسٍ عَنْ أَبِيهِ عَنِ الْأَشْعَرِيِّ عَنْ ابْنِ عَبْدِ الْجَبَارِ عَنْ أَبِيهِ عَمْرَانَ الْأَزْمَنِيِّ عَنْ عَبْدِ اللَّهِ بْنِ الْحَكَمَ عَنْ جَابِرٍ عَنْ أَبِيهِ جَعْفَرٍ الْبَاقِرِ عَنْ قَالَ فُلِتْ لَهُ إِنَّ قَوْمًا إِذَا ذُكِرُوا بِشَيْءٍ مِّنَ الْقُرْآنِ أَوْ حَدَّثُوا بِهِ صَعَقَ أَحَدُهُمْ حَتَّى يُرِيَ اللَّهَ لَوْ قُطِعَتْ يَدَاهُ وَرِجْلَاهُ لَمْ يَشْعُرْ بِذَلِكَ

(The book) 'Al Amaali' of Al Sadouq – Ibn Idrees, from his father, from Al Ashary, from Ibn Abdul Jabbar, from Abu Imran Al Armany, from Abdullah Bin Al Hakam, from Jabir,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'There is a group, whenever something from the Quran is mentioned to them, or they are narrated to with it, one of them is shocked until he views even if his hands and his leg were to be cut off, he would not be aware of that'.

فَقَالَ سُبْحَانَ اللَّهِ ذَكَرَ مِنَ الشَّيْطَانِ مَا يَحْتَدِي أَمْرُوا إِنَّمَا هُوَ الْلَّيْلُ وَالرِّفَقَةُ وَالدَّمْعَةُ وَالْوَجْلُ.

The Imam^{-asws} said: 'Glory be to Allah^{-azwj}, that is from the Satan^{-la}! They have not been Commanded with this. But rather, it is the gentleness, and the kindness, and the tears and the fearfulness (they have been Commanded).⁴

Without Knowledge there is no Intellect (Aql):

Imam Al-Sadiq^{-asws} says in a lengthy Hadith:

فَلَمْ يَجِدْ عَقْلُهُ يَدْلِلُهُ عَلَى ذَلِكَ وَعِلْمٌ أَنَّهُ لَا يُوصَلُ إِلَيْهِ إِلَّا بِالْعِلْمِ وَطَلَبِهِ وَأَنَّهُ لَا يَتَقْتَعُ بِعُقْلِهِ إِنْ لَمْ يُصِبْ ذَلِكَ بِعِلْمِهِ فَوَجْبٌ عَلَى الْعَاقِلِ طَلَبُ الْعِلْمِ وَالْأَدَبِ الَّذِي لَا قِوَامَ لَهُ إِلَّا بِهِ

So, he would not find (except) for his intellect to indicate him upon that, and know that he cannot arrive to Him^{-azwj} except by the knowledge and its seeking, and that he would not benefit by his intellect if he does not attain that with his knowledge. Thus, it is Obligatory upon the intellectual that he seeks the knowledge and the discipline, for which there is no foundation for him except by it.⁵

Seeking knowledge from its rightful ones^{-asws} is mandatory:

عَلَيُّ نُّعْمَدُ وَعَيْرَهُ عَنْ سَهْلِ بْنِ زِيَادٍ وَمُحَمَّدُ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى جَمِيعًا عَنِ ابْنِ مُحَمَّدٍ بْنِ هِشَامٍ بْنِ سَلَامٍ عَنْ أَبِيهِ حَمْزَةَ عَنْ أَبِيهِ إِسْحَاقَ الشَّيْعِيِّ عَمَّنْ حَدَّثَهُ قَالَ تَبَعَّثُ أَمِيرُ الْمُؤْمِنِينَ يَقُولُ أَنَّهَا النَّاسُ اعْلَمُوا أَنَّ كَمَالَ الدِّينِ طَلَبُ الْعِلْمِ وَالْعَمَلُ بِهِ أَلَا وَإِنَّ طَلَبُ الْعِلْمِ أَوْجَبُ

³ Bihar Al Anwaar – V 40, The book of History – Amir Al Momineen^{-asws}, Ch 116 H 1

⁴ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 26 H 7

⁵ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 35

عَلَيْكُمْ مِنْ طَلَبِ الْمَالِ إِنَّ الْمَالَ مَقْسُومٌ مَضْمُونٌ لَكُمْ قَدْ قَسَمَهُ عَادِلٌ بَيْنَكُمْ وَضَمِنَهُ وَسَيَقِي لَكُمْ وَالْعِلْمُ مَحْزُونٌ عِنْدَ أَهْلِهِ وَقَدْ أُمْرِمُ بِطَلَبِهِ مِنْ أَهْلِهِ
فَاطِلُوبُهُ

Ali Bin Muhammad, and someone else, from Sahl Bin Ziyad and Muhammad Bin Yahya, from Ahmad Bin Muhammad Bin Isa, altogether from Ibn Mahboub, from Hisham Bin Salim, from Abu Hamza, from Abu Is'haq Al Sabi'e, from the one who narrated it, said,

'I heard Amir Al-Momineen^{-asws} saying: 'O you people! Know that the perfection of the Religion is the seeking of the knowledge and acting by it. Indeed! And the seeking of the knowledge is more Obligatory upon you than the seeking of the wealth. The wealth is (already) apportioned, guaranteed for you all (already distributed). A just One^{-azwj} has Apportioned it between you all and He^{-azwj} and my^{-asws} sword Guarantee it for you all; however, the knowledge is treasure stored with its rightful one^{-asws}, and you have been Commanded with seeking it from its rightful ones^{-asws}, therefore seek it'.⁶

Who are *Awliya Allah*?

Sometimes, *Sufi* saints are referred to as '*Awliya Allah*' by some people. This topic is discussed, in more detail elsewhere, but since it is directly relevant to our topic, we will briefly discuss it here.

Awliya Allah: The Friends of Allah-azwj | Hubeali

In the Holy Quran, *Wali* (ولی)⁷, plural *Awliya* (أَوْلَيَاءُ اللَّهِ), has been mentioned at multiple places, meaning guardian from or friend of Allah^{-azwj} in a good sense or to its opposite meanings as adherents of Shatan (Iblis) who promotes or follows the evil emanating from devils (Iblis and his children).

As for *Awliya Allah* 'أَوْلَيَاءُ اللَّهِ', they are not among the celebrated saints from Muslims as per the beliefs of Sufi Muslims but these are the Walis Appointed by Allah^{-azwj}, among the successor of the Holy Prophet^{-saww!} Allah^{-azwj} is *Wali* – The Guardian, the Prophet^{-saww} is *Wali* and those with Divine Authority (the Imam^{-asws}) are the *Awliya* (the plural of *wali*). In matters of social responsibilities, the head of the family (i.e., father) is also referred to as *wali*. Therefore, submitting to the *Awliya* (as nominated by Allah^{-azwj} and introduced to people by a Prophet^{-as} or a Divine Imam^{-asws}) is the key to success in both worlds.

Those who transgress and commit *Kufr* (disbelief), their *awliya* are devils, who have misguided them, and consequently they follow them (*awliya*) in disobedience to Allah^{-azwj}. For example, Allah^{-azwj} Says (2:257):

اللَّهُ وَلِيُّ الَّذِينَ ءاَمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُوا أَوْلَيَاؤُهُمُ الظَّغَوْثُ يُخْرِجُهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ أُولَئِكَ أَضَلُّبُكُمْ أَنَّا نَرِيْدُ فِيهَا حَلَلَوْنَ

⁶ Al Kafi V 1 – The Book Of Intellect and Ignorance CH 1 H 4

⁷ [Wali - Wikipedia](#)

Allah is the Guardian of those who believe. He Extracts them from the (multitude of) darkness into the Light; and (as for) those who are committing Kufr, their (awliya) guardians are the Al-Taghut (devils) who extract them from the Light into the (multitude of) darkness; these are the inmates of the Fire; they would be in it eternally [2:257]

In a lengthy Hadith, the holy Imam^{-asws} says:

فَمَنْ قَالَ أَلَا تَسْمَعُ لِقَوْلِ اللَّهِ عَزَّ وَجَلَّ اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ يَعْنِي مِنْ ظُلُمَاتِ الدُّنْوِيِّ إِلَى نُورِ التَّوْبَةِ وَالْمُغْفِرَةِ لِوَلَائِهِمْ كُلُّ إِمَامٍ عَادِلٍ مِنَ اللَّهِ

Then he^{-asws} said: 'Have you not listened to the Words of Allah^{-azwj} Mighty and Majestic **Allah is the Guardian of those who believe. He Extracts them from the darkness's into the Light [2:257]**? It Means, from the darkness of the sins to the light of the repentance and the Forgiveness, due to their Wilayah for every Just Imam^{-asws} from Allah^{-azwj}.

وَقَالَ وَالَّذِينَ كَفَرُوا أُولَئِكُمُ الظَّاغُونُ يُخْرِجُهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ إِنَّمَا عَنِّي بِهِنَّا أَكْفَمْ كَافُوا عَلَى نُورِ الإِسْلَامِ فَلَمَّا أَنْ تَوَلَّوْا كُلُّ إِمَامٍ جَائِرٍ لَيْسَ مِنَ اللَّهِ عَزَّ وَجَلَّ خَرَجُوا بِوَلَائِهِمْ إِنَّهُ مِنْ نُورِ الإِسْلَامِ إِلَى ظُلُمَاتِ الْكُفُرِ فَأَوْجَبَ اللَّهُ لَهُمُ النَّارَ مَعَ الْكُفَّارِ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

And He^{-azwj} Said **and (as for) those who are committing Kufr, their (awliya) guardians are the tyrants (devils) who extract them from the Light into the (multitude of) darkness [2:257]**. But rather it means that they were upon the light of Al-Islam. So, when they took as guardians every tyrannical imam (leader) who wasn't from Allah^{-azwj} Mighty and Majestic, they exited from the light of Al-Islam due to their befriending them (awliya), to the darkness of disbelief. Thus, Allah^{-azwj} Obligated the Fire for them along with the disbelievers **these are the inmates of the Fire; they would be in it eternally [2:257]**'.⁸(an extract).

Similarly, in another Hadith:

ابن شهر آشوب: عن الباقي (عليه السلام)، في قوله تعالى: وَالَّذِينَ كَفَرُوا بِوَلَائِهِ عَلَيْهِ بُوَالِيٌّ طَالِبٌ (عليه السلام) أُولَئِكُمُ الظَّاغُونُ نَزَّلَتْ فِي أَعْدَائِهِ وَمَنْ تَبَعَّهُمْ، أَخْرَجُوا النَّاسَ مِنَ النُّورِ - وَالنُّورُ: وِلَايَةُ عَلِيٍّ - فَصَارُوا إِلَى ظُلْمَةِ وِلَايَةِ أَعْدَائِهِ.

Ibn Shehr Ashoub,

(It has been narrated) from Al-Baqir^{-asws}, regarding the Words of the High [2:257] **and (as for) those who are committing Kufr** - in the Wilayah of Ali^{-asws} Bin Abu Talib^{-asws}, **their guardians are the tyrants who extract them from the Light into the (multitude of) darkness [2:257]** – 'it was Revealed regarding his^{-asws} enemies and the ones who followed them. They extracted the people from the Light – and the Light is the Wilayah of Ali^{-asws} – so took them into the darkness – wilayah of his^{-asws} enemies'.⁹

⁸ Al-Kafi V 1 – The Book of Divine Authority CH 86 H 3

⁹ المناقب 3: .81

Al-Ghous:

The word '*Ghous*' means the reliever, the helper, which has come for Allah^{-azwj} and His^{-azwj} Awliya, e.g.,

سُبْحَانَكَ يَا لَا إِلَهَ إِلَّا أَنْتَ الْغَوْثُ الْغَوْثُ صَلَّى عَلَى مُحَمَّدٍ وَآلِهِ وَخَلِصْنَا مِنَ النَّارِ يَا رَبِّ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ يَا أَرْحَمَ الرَّاحِمِينَ.

'Glory be to You^{-azwj}! O there is no god except You^{-azwj}! 'الْغَوْثُ الْغَوْثُ' The Help! The Help! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Save us from the Hellfire, O Lord^{-azwj}! O with the Majesty and the Benevolence! O most Merciful of the merciful ones!'¹⁰

A Supplication to Al-Hujjat Al-Qaim^{-asws}, as taught by Imam Ali Al-Reza^{-asws}

رَكِعَتِينَ تَقْرَأُ فِي كُلِّ رَكْعَةٍ فَالْحَكَمَ إِلَيْ إِيَّاكَ تَعْبُدُ وَإِيَّاكَ تَسْتَعِينُ ثُمَّ تَقُولُ مِائَةً مَرَّةً إِيَّاكَ تَعْبُدُ وَإِيَّاكَ تَسْتَعِينُ ثُمَّ تُتْمِ قِرَاءَةَ الْفَاتِحَةِ وَتَقْرَأُ بَعْدَهَا الْإِحْلَاصَ مَرَّةً وَاحِدَةً وَتَدْعُ عَقِيبَهَا

Two Cycles – You should recite in each Cycle, Opening of the Book (Surah Al Fatiha) up to (*It is*) **You we worship and You do we seek Assistance (from)** [1:5]. Then you should be saying one hundred times, (*It is*) **You we worship and You do we seek Assistance (from)** [1:5]. Then complete the recitation of (Surah) Al-Fatiha, and after it you should recited (Surah Al Ikhlas – 112) one time, and supplicate after these two.

فَتَقُولُ اللَّهُمَّ عَظُمَ الْبَلَاءُ وَرَحِيمُ الْخَفَاءُ وَانْكَشَفَ الْعِطَاءُ وَضَاقَتِ الْأَرْضُ إِمَّا وَسَعَتِ السَّمَاءُ وَإِلَيْكَ يَا رَبِّ الْمُسْتَكْوِي وَعَلَيْكَ الْمُعَوَّلُ فِي الشَّدَّةِ وَالرَّحَاءِ

You should be saying, 'O Allah^{-azwj}! The affliction is mighty, and the concealment is relaxed, and the covering is removed, and the earth is constrained, and the sky is preventing, and to You^{-azwj} O Lord^{-azwj} is the complaint, and upon You^{-azwj} is the dependence during the difficulties and the ease.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ الَّذِينَ أَمْرَتَنَا بِطَاعَتِهِمْ وَعَجِّلِ اللَّهُمَّ فَرَجِّعُهُمْ بِقَائِمِهِمْ وَأَظْهِرْهُمْ إِعْزَازًا

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, those we are Commanded with obedience to them^{-asws}, and hasten, O Allah^{-azwj}, their^{-asws} relief by their^{-asws} Qaim^{-asws}, and manifestation of his^{-asws} strength.

يَا مُحَمَّدُ يَا عَلِيُّ يَا مُحَمَّدُ اكْفِيَانِي فَإِنَّكُمَا كَافِيَانِي يَا مُحَمَّدُ يَا عَلِيُّ يَا مُحَمَّدُ انْصُرَانِي فَإِنَّكُمَا نَاصِرَانِي يَا مُحَمَّدُ يَا عَلِيُّ يَا مُحَمَّدُ احْفَظْنِي فَإِنَّكُمَا حَافِظَانِي

'O Muhammad^{-saww}! O Ali^{-asws}! O Ali^{-asws}! O Muhammad^{-saww}! Suffice me, for you^{-asws} two are sufficient for me. O Muhammad^{-saww}! O Ali^{-asws}! O Ali^{-asws}! O Muhammad^{-saww}! Help me for you⁻

¹⁰ Bihar Al-Anwaar V 91 – The Book of Zikr (Chapters on supplication) – Ch 52 H 3 b

asws two are my helpers. O Muhammad^{-asws}! O Ali^{-asws}! O Ali^{-asws}! O Muhammad^{-asws}! Protect me for you^{-asws} two are my protectors.

يَا مَوْلَايَ يَا صَاحِبَ الزَّمَانِ ثَلَاثَ مَرَاتٍ الْعَوْثَ الْعَوْثَ أَذْرِكْنِي أَذْرِكْنِي الْأَمَانُ الْأَمَانُ الْأَمَانُ.

O my Master^{-asws}! O Master^{-asws} of the time! – three times. The help! The help!
The help! Save me! Save me! Save me! The security! The security! The security!¹¹

Also, in the Salat prescribed by Imam Al-Reza^{-asws}, one recites, as part of a supplication towards the end:

وَأَظْهِرْ إِعْزَارَهُ يَا مُحَمَّدُ يَا عَلَيُّ - يَا عَلَيُّ يَا مُحَمَّدُ أَكْفَيَا يِنْكُمَا كَافِيَا يَا مُحَمَّدُ انْصُرَا يِنْكُمَا نَاصِرَا
 يَا مُحَمَّدُ يَا عَلَيُّ يَا مُحَمَّدُ احْفَظَا يِنْكُمَا حَافِظَا يَا مَوْلَايَ يَا صَاحِبَ الزَّمَانِ ثَلَاثَ مَرَاتٍ الْعَوْثَ الْعَوْثَ أَذْرِكْنِي أَذْرِكْنِي
 الْأَمَانُ الْأَمَانُ¹²

And manifestation of his strength . O Muhammad^{-asws}! O Ali^{-asws}! O Ali^{-asws}! O Muhammad^{-asws}! Suffice me, for you^{-asws} two are sufficient for me. O Muhammad^{-asws}! O Ali^{-asws}! O Ali^{-asws}! O Muhammad^{-asws}! Help me for you^{-asws} two are my helpers. O Muhammad^{-asws}! O Ali^{-asws}! O Ali^{-asws}! O Muhammad^{-asws}! Protect me for you^{-asws} two are my protectors.

O my Master^{-asws}! O Master^{-asws} of the time! – three times. The relief! The relief! The relief!
Help me! Help me! Help me! The security! The security! The security!¹³ (an extract)

Al-Abdal

The Abdal (Arabic: أَبْدَال) simply means the replacement, and we find this word in the Ahadith, but *Sufis* refer Al-Abdal to their saints who possess mystical powers obtained through meditation (*Chilla*) and *Sufi* worship rituals.¹⁴

الإِحْجَاجُ رُوِيَ عَنْ الْخَالِدِ بْنِ الْمُهَيَّمِ الْفَارِسِيِّ قَالَ: فُلِتْ لِأَبِي الْحَسِنِ الرِّضاَعْ إِنَّ النَّاسَ يَرْعَمُونَ أَنَّ فِي الْأَرْضِ أَبْدَالًا فَمَنْ هُنْلَاءُ الْأَبْدَالُ قَالَ صَدَقُوا
 الْأَبْدَالُ الْأَوْصِيَاءُ جَعَلُهُمُ اللَّهُ عَزَّ وَ جَلَّ فِي الْأَرْضِ بَدَلَ الْأَبْيَاءَ إِذْ رَفَعَ الْأَبْيَاءَ وَ خَنْثَمُهُمْ مُحَمَّدٌ ص.

(The book) 'Al Ihtijaj' – It is reported from Al Khalid Bin Al Haysam Al Farsi who said,

'I said to Abu Al-Hassan Al-Reza^{-asws}, 'The people are claiming that in the earth there are 'Al-Abdal' (replaced ones^{-asws}), so who are these replaced ones?' He^{-asws} said: 'They speak the

¹¹ المزار الكبير (ابن المشهدى)، ص: 590

¹² (1) - تقدم ما يدل على ذلك في الحديث 1 و 4 من الباب 44 من هذه الأبواب، و تقدم ما يدل على صلوات آخر مثل صلاة الوالدين و الولد في الحديث 7 من الباب 28 من أبواب الاحتضار، و صلاة تحيية المسجد في الباب 42 من أبواب أحكام المساجد، و صلاة أربع ركعات بعد صلاة العيد في الباب 6 من أبواب صلاة العيد، و صلاة ركعتين في مسجد الرسول في الحديث 10 من الباب 7 من أبواب صلاة العيد.

¹³ وسائل الشيعة، ج 8، ص: 185

¹⁴ <https://en.wikipedia.org/wiki/Abdal>

truth. ‘الْأَبْدَالُ’ The replaced ones are the successors^{asws}. Allah^{azwj} Mighty and Majestic Made them^{asws} are replacements for the Prophets^{as} in the earth when the Prophets^{as} are raised (pass away), and Muhammad^{saww} is their^{as} last one'.¹⁵

الْمَرْوِيُّ مِنْ أُمَّةٍ دَأْوَةٍ عَنِ الصَّادِقِ عِنِ النِّصْفِ مِنْ رَجَبٍ حَيْثُ قَالَ: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَارْحُمْ مُحَمَّدًا وَآلَ مُحَمَّدٍ وَبَارِكْ عَلَى مُحَمَّدٍ وَآلَ مُحَمَّدٍ كَمَا صَلَّيْتَ وَرَحْمَتَ وَبَارِكْتَ عَلَى إِبْرَاهِيمَ وَآلَ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ حَمِيدٌ

The report from Umm Dawood,

‘From Al-Sadiq^{asws} regarding the middle of Rajab where he^{asws} said: ‘O Allah^{azwj}! Send Salawat upon Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}, and Mercy Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}, and Bless upon Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}, just as You^{azwj} had Mercied and Blessed upon Ibrahim^{as} and progeny of Ibrahim^{as}, You^{azwj} are Praiseworthy, Glorified!

اللَّهُمَّ صَلِّ عَلَى الْأُوْصِيَاءِ وَالسُّعَدَاءِ وَالشُّهَدَاءِ وَأَئِمَّةِ الْهُدَىِ اللَّهُمَّ صَلِّ عَلَى الْأَبْدَالِ وَالْأَوْتَادِ وَالسُّيَّاحِ وَالْعَبَادِ وَالْمُخْلِصِينَ وَالرُّقَادِ وَأَهْلِ الْجَدَدِ وَالْإِجْتِهَادِ.

O Allah^{azwj}! Send Salawat upon the successors^{as}, and the fortunate ones, and the martyrs, and the Imams^{asws} of guidance. O Allah^{azwj}! Send Salawat upon ‘الْأَبْدَالُ’ the Replaced ones^{asws} (an Imam^{asws} replacing an Imam^{asws}) and the pegs, and the travellers, and the worshippers, and the sincere ones, and the ascetics, and the people of struggle and the striving'.¹⁶

اللَّهُمَّ صَلِّ عَلَى الْأَبْدَالِ وَالْأَوْتَادِ وَالسُّيَّاحِ وَالْعَبَادِ وَالْمُخْلِصِينَ وَالرُّقَادِ وَأَهْلِ الْجَدَدِ وَالْإِجْتِهَادِ وَبَلِّغْ رُوحَهُ وَجَسَدَهُ مِنِّي حَيَّةً وَسَلَامًا وَرِزْدَهُ فَضْلًا وَشَرْفًا وَإِكْرَامًا حَتَّى تُبَلِّغَهُ أَهْلُ الشَّرْفِ مِنْ النَّبِيِّينَ وَالْمُرْسَلِينَ وَالْأَفَاضِلِ الْمُفَرَّقِينَ

O Allah^{azwj}! Send Salawaat upon ‘الْأَبْدَالُ’ ‘Abdal’ (the pious Imams^{asws}), the ‘Awtad’ (the spiritual pillars), the ‘Siyah’ (the ascetics), the ‘Ubbad’ (the devout worshippers), the ‘Mukhlisin’ (the sincere ones), the ‘Zuhhad’ (the ascetics), and the people of diligence and striving, and specifically Send Salawaat on Muhammad^{saww} with Your^{azwj} most excellent Salawaat and Your^{azwj} most abundant bounties. Convey to his^{saww} soul and body my greetings and salutation, and Increase him^{saww} in virtue, and honour, and dignity until You^{azwj} Raise him^{saww} to the highest ranks of the distinguished among the Prophets^{as} and Messengers^{as}, and the most favoured ones drawn close to You^{azwj}!¹⁷

Those who replace Ahl Al-Bayt^{asws} with others (man-made imams):

In a lengthy Hadith, one supplicates to Allah^{azwj}:

¹⁵ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 15 H 11

¹⁶ Bihar Al Anwaar – V 27, The book of Imamate, P 5 Ch 16 H 1

¹⁷ بحار الأنوار (ط - بيروت)، ج 94، ص: 45

اللَّهُمَّ مُدَّ لِآلِ مُحَمَّدٍ وَأَشْيَاعِهِمْ فِي الْأَجَالِ وَخُصُّهُمْ بِصَالِحِ الْأَعْمَالِ وَلَا تُجْعِلُنَا مِنْ يُسْتَبَدُّ بِهِمُ الْأَبْدَالُ يَا ذَا الْجُودِ وَالْفَعَالِ

O Allah^{-azwj}! Extend for Progeny^{-asws} of Muhammad^{-saww} and their^{-asws} Shias in the life-terms, and Specialise them with the righteous deeds and do not Make us from the ones who 'الْأَبْدَالُ' replace them^{-asws} with others (man-made imams), O Possessor of the Generosity and the excellent Actions! (an extract)¹⁸

Al-Qutb

The term qutb[a] (Arabic: قطب) means 'axis', 'pivot', or 'pole'; word 'Al-Qutb' is also found in Ahadith. However, from the *Sufi* school of thought, it refers to a perfect human being, Al-Insān al-Kāmil or Mard e Kamil ('The perfect human'), who is infallible (Masoom) and has a divine connection with Allah^{-azwj}. The *Sufis* believe that are five *qutbs* per era, and they are infallible and trusted spiritual leaders. Also, as per *Sufi* beliefs, they are only revealed to a select group of mystics because there is a 'human need for direct knowledge of God', which they provide to their followers.¹⁹

As per well-established twelve Imami beliefs, the one with the above qualities can only be a Prophet^{-as} and/or his^{-as} successor^{-as}, those are Rasool Allah^{-saww} and Ahl Al-Bayt^{-asws}, see for example:

– شی، تفسیر العیاشی عن مساعدة بن صدقة قال قال أبو عبد الله ع إن الله جعل ولايتنا أهل البيت قطب القرآن و قطب جميع الكتب عليها يسندون
محكم القرآن و بما يوهب الكتب و يسندون الإيمان و قد أمر رسول الله ص أن يقتدى بالقرآن و آل محمد و ذلك حيث قال في آخر خطبة خطبها

Tafseer Al Ayyashi – from Mas'ada Bin Sadaqa who said,

'Abu Abdullah^{-asws} said: 'Allah^{-azwj} has Made our^{-asws} Wilayah as an (Qutb) axis of the Quran, and axis of entirety of the Books. The Decisive (Verses) of the Quran rotate upon it, and the Books (knowledge) is Bestowed due to it and the Eman becomes clear, and Rasool-Allah^{-saww} had instructed to be led by the Quran and Progeny^{-asws} of Muhammad^{-saww}, and that was whereby he^{-saww} said in the last sermon he^{-saww} had addressed: -

إِنِّي تَارِكٌ فِيْكُمُ الْقَلَمَنِ التَّلَلَ الْأَكْبَرُ وَالنَّلَلَ الْأَصْغَرُ فَأَمَّا الْأَكْبَرُ فِيْكَتَابُ رَبِّيْ وَأَمَّا الْأَصْغَرُ فَعَرْبَيْ أَهْلُ بَيْتِيْ فَاحْفَظُوهُ فِيهِمَا فَلَنْ تَضْلُلُوا مَا تَمَسَّكُمْ بِهِمَا.

'I^{-saww} am leaving behind among you all the two weighty things – the bigger weighty thing and the smaller weighty thing. As for the bigger, it is the Book of my^{-saww} Lord^{-azwj}, and as for the smaller, it is my^{-saww} family, People^{-asws} of my^{-saww} Household, therefore preserve my^{-saww} (Sunnah) regarding these two, so you will never stray for as long as you adhere to these'.²⁰

¹⁸ بحار الأنوار (ط - بيروت)، ج 99، ص: 313

¹⁹ <https://en.wikipedia.org/wiki/Qutb>

²⁰ Bihar Al-Anwaar V 89 – The Book of Quran – Ch 1 H 29

Qalander:

The term 'Qalander' (قلندر) refers to a noble figure who lived in Southeast Asia. They are also known as *Qalander Faqir*. Historical accounts show the existence of a few *Qalandars* in the Terai region of Nepal. The word 'Qalandar' (قلندر) is not found in Ahadith, however, Qalandar in *Sufism* is used as a title for some *Sufis* who are considered especially spiritual. Some people for whom the title is used are Lal Shahbaz Qalandar, Bu Ali Shah Qalandar, Syed Shah Abdul Latif Kazmi Al-Mashhadi Qalandar, Shams Ali Qalandar, Rabia Basri, and Qalandar Baba Auliya.²¹

Appendix I:

و عن محمد بن أبي عبد الله عن محمد بن الحسين عن محمد بن سنان عن إسماعيل بن جابر و عبد الكريم بن عمرو و عبد الحميد بن أبي الدليم عن أبي عبد الله عليه السلام قال: عاش نوح ألفين و خمسة و ستمائة سنة ثم أتاه جبرائيل عليه السلام فقال: يا نوح، قد قضيت بنيتك و استكملت أيامك، فانظر الاسم الأكابر و ميراث العلم و آثار علم النبوة التي معك فادفعها إلى ابنك سام،

And from Muhammad Bin Abu Abdullah, from Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Ismail Bin Jabir and Abdul Kareem Bin Amro, and Abdul Hameed Bin Abu Al Daylam, from;

Abu Abdulah^{-asws} said: 'Noah^{-as} lived for two thousand and five hundred years. Then Jibreel^{-as} came to him^{-as} and said: 'O Noah^{-as}! Your^{-as} Prophet-hood has expired and your^{-as} days are completed, so look at the Greatest Name, and inheritance of the knowledge, and traces of the knowledge of Prophet-hood which is with you^{-as}, and hand it to your^{-as} son Saam^{-as}!

فإني لا أترك الأرض إلا و فيها عالم تعرف به طاعتي، و يعرف به هواي، و يكون نجاة فيما بين مقبض النبي الآخر، و لم أترك الناس بغير حجّة لي و داع إلى و هاد إلى سبيلي و عارف بأمرى،

I^{-azwj} (Allah^{-azwj}) do not Leave the earth except, and there is a knowledgeable one in it, so obedience to Me^{-azwj} can be recognised through him^{-as}, and My^{-azwj} Decree can be recognised through him^{-as}, and he would be (a source of) salvation in what is between the Recall of the next Prophet^{-as}, and I^{-azwj} do not Leave the people without a Divine Authority of Mine and caller to Me^{-azwj}, and a guide to My^{-azwj} way, and a recogniser of My^{-azwj} Commands!

فإني قد قضيت أن أجعل لكل قوم هادياً أهدي به السعادة، و يكون حجّة لي على الأشقياء.

I^{-azwj} have Decreed that I^{-azwj} shall Make a guide to be for every people (so that) the fortunate ones can be guided by his, and he would be an Argument for Me^{-azwj} against the wretched ones!²²

²¹ [https://en.wikipedia.org/wiki/Qalandar_\(caste\)](https://en.wikipedia.org/wiki/Qalandar_(caste))

²² Jawaahir Al Saniya Fi Ahadeeth Al Qudsiya - CH 2 – H 6

Appendix II:

كِتَابُ الْإِمَامَةِ لِلْطَّرِيرِ، أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ هَارُونَ بْنُ مُوسَى التَّلْكُبَرِيُّ قَالَ حَدَّثَنِي أَبُو الْحَسِينِ بْنُ أَبِي الْبَعْلِ الْكَاتِبُ قَالَ: تَقَلَّدْتُ عَمَلًا مِنْ أَبِي مَنْصُورِ
بْنِ الصَّالِحَيْانَ وَ جَرَى بَيْنِي وَ بَيْنَهُ مَا أَوْجَبَ اسْتِئْرَارِي فَطَّلَبَنِي وَ أَخْفَيَنِي فَمَكَثْتُ مُسْتَنِدًا حَافِظًا

'Kitab Al Imamah' of Al Tabari – Abu Ja'far Muhammad Bin Haroun Bin Musa Al Tal'akbury who said, 'It is narrated to me by Abu Al Husayn Bin Al Bagl Al Katib who said,

'I was collared with a matter from Abu Mansour Bin Al-Sallaheen, and there flowed between me and him what obligated my concealment. He searched for me, and it was frightening. So, I waited in concealment, fearful.

لَمْ يَقْصُدْ مَقَابِرَ قُرَيْشٍ لَيْلَةَ الْجُمُعَةِ وَ اعْتَدَدْتُ الْمَبِيتَ هُنَاكَ لِلْدُعَاءِ وَ الْمَسَأَةِ وَ كَانَتْ لَيْلَةَ رِيحٍ وَ مَطَرٍ فَسَأَلْتُ أَبْنَ جَعْفَرٍ الْقِيمَ أَنْ يُعْلِقَ الْأَبْوَابَ وَ
أَنْ يَجْتَهِدَ فِي خَلْوَةِ الْمَوْضِعِ لِأَخْلُو بِمَا أَرِيدُهُ مِنَ الدُّعَاءِ وَ الْمَسَأَةِ وَ آمَنَ مِنْ دُخُولِ إِنْسَانٍ بِمَا لَمْ يَمْنَهُ وَ حَفِظَ مِنْ لِقَائِي لَهُ

Then I went to the graveyard of Quraysh on the night of Friday and deliberated to spend the night over there for the supplication and the requesting (to Allah^{-azwj}), and it was a night of wind and rain. I asked Ibn Ja'far the custodian to lock the doors and to try to be in a secluded place for being alone with what I had intended from the supplication and the requesting, and be safe from any person entering from what I did not feel safe of and feared from my meeting him.

فَقَعَلَ وَ فَقَلَ الْأَبْوَابَ وَ انْتَصَفَ الْأَيْلُ وَ وَرَدَ مِنَ الرِّيحِ وَ الْمَطَرِ مَا قَطَعَ النَّاسَ عَنِ الْمَوْضِعِ وَ مَكَثْتُ أَذْعُو وَ أَزُورُ وَ أَصْلِي فَبَيْنَمَا أَنَا كَذَلِكَ إِذْ سَمِعْتُ
وَطَاءً عَنْ مُولَانَا مُوسَى عَ وَ إِذَا رَجَلٌ يَرْوِزُ

He did so and locked the doors, and the midnight came and there arrived from the wind and rain what cut the people away from the place, and I remained supplicating and performing Ziyaarat, and praying Salat. While I was like that when I heard footsteps by our Master Musa^{-asws}, and there was a man visiting (performing Ziyaarat).

فَسَلَّمَ عَلَى آدَمَ وَ أَوْلَى الْعِزْمِ عَلَمَ الْأَيْمَةَ وَاجِدًا وَاجِدًا إِلَى أَنِ اتَّهَمَى إِلَى صَاحِبِ الزَّمَانِ عَ فَأَمْ بَدْرُكُهُ فَعَجِبْتُ مِنْ ذَلِكَ وَ قُلْتُ لَعَلَّهُ نَسِيَ أَوْ لَمْ يَعْرِفْ
أَوْ هَذَا مَدْهُبٌ لِهَذَا الرَّجُلِ

He greeted unto Adam^{-as}, and the Determined ones (from the Prophets^{-as}), then the Imams^{-asws} one by one, until he ended to Master of the Time^{-ajfi}. He did not mention him^{-ajfi}. I was surprised from that and said, 'Perhaps he forgot or did not recognise, or this is a doctrine of this man'.

فَلَمَّا فَرَغَ مِنْ زِيَارَتِهِ صَلَّى رَجُعَتِينَ وَ أَقْبَلَ إِلَى عِنْدِ مُولَانَا أَبِي جَعْفَرٍ عَ فَزَارَ مِثْلَ الزِّيَارَةِ وَ ذَلِكَ السَّلَامُ وَ صَلَّى رَجُعَتِينَ وَ أَنَا حَافِظٌ مِنْهُ إِذْ لَمْ أَعْرِفْهُ وَ رَأَيْتُهُ
شَابًاً ثَانِيًّا مِنَ الرِّجَالِ عَلَيْهِ تِبَاضٌ وَ عِمَامَةٌ مُخَلَّقٌ بِهَا بِدُوَابَةٍ وَ دُودِيٍّ عَلَى كَيْفِيَةِ مُسْتَبْلٍ

When he was free from his Ziyaarat, he prayed two Cycles Salat and faced towards our Master Abu Ja'far^{-asws}. He performed Ziyaarat, a similar Ziyaarat, and that greetings, and he prayed two Cycles Salat, and I was fearful from him when I did not recognise him and I saw him being a complete youth from the men. Upon him were white clothes and a turban, he had wrapped under the child with it its end turning upon his shoulder, hanging.

فَقَالَ لِي يَا بَا الْحُسْنَيْنِ بْنَ أَبِي الْبَعْلِ أَيْنَ أَنْتَ عَنْ دُعَاءِ الْفَرْجِ

He said to me, 'O Abu Al-Husayn Bin Abu Al-Baag! Where are you from the supplication of relief (Dua Al Faraj)?'

فَقُلْتُ وَمَا هُوَ يَا سَيِّدِي

I said, 'And what is it, O my chief?'

فَقَالَ ثُصَلَى رَجُلَيْنِ وَتَقُولُ يَا مَنْ أَطْهَرَ الْجَمِيلَ وَسَرَّ الْقَبِيحَ يَا مَنْ لَمْ يُؤَاخِذْ بِالْجُنُوبَةِ وَلَمْ يَهْتَكِ السِّرْتَ بِالْعَظِيمِ الْمُنْ يَا كَرِيمَ الصَّفْحَ يَا حَسَنَ التَّجَاهُورِ يَا وَاسِعَ الْمَغْفِرَةِ يَا بَاسِطَ الْيَدَيْنِ بِالرَّجْمَةِ يَا مُنْتَهَى كُلِّ تَجْوِيْيَ يَا عَوْنَ كُلِّ مُسْتَعِنِ يَا مُبَتَدِيَا بِالْتَّعْمَقَ قَبْلَ اسْتِحْقَاقِهَا

He said, 'You should pray two Cycles Salat and say, "Say: 'O One Who Reveals the beautiful! O One Who Conceals the ugliness! O One Who does not Seize for the crimes! O One Who does not Violate the privacy! O Mighty of the Conferment! O Benevolent of the Pardon! O Excellent of the Overlooking! O Capacious of the Forgiveness! O Extended of the Hands with the Mercy! O Ultimate of every whisper! O Peak of every complaint! O Assistance of every seeker of assistance! O Initiator with the bounty before it is deserved!'

يَا رَبَّاهُ عَشْرَ مَرَاتٍ يَا سَيِّدَاهُ عَشْرَ مَرَاتٍ يَا مَوْلَيَاهُ عَشْرَ مَرَاتٍ يَا غَایَتَاهُ عَشْرَ مَرَاتٍ يَا مُنْتَهَى رَغْبَتَاهُ عَشْرَ مَرَاتٍ أَسْأَلُكَ يَحْقِّ هَذِهِ الْأَسْنَاءَ وَ يَحْقِّ مُحَمَّدٍ وَ أَلِهِ الْطَّاهِرَيْنَ عَلَيْهِمَا السَّلَامُ وَ إِلَّا مَا كَشَفْتَ كَرِيْبِيَ وَ تَعَزَّزَتْ هَبَيِ وَ فَرَجَتْ عَيْنِي وَ أَصْلَحْتَ حَالِي

O Lord^{-azwj}! (ten times) O Chief (ten times) O Master (ten times) O Peak (ten times) O Ultimate of desires! (ten times). I ask You^{-azwj} by these Names, and the by the right of Muhammad^{-saww} and his^{-saww} Progeny^{-asws} the Pure! Please Remove my distress and Wipe out my worries, and Relieve from me and Rectify my situation!'

وَ تَدْعُو بَعْدَ ذَلِكَ بِمَا شِئْتَ وَ تَسْأَلُ حَاجَتَكَ ثُمَّ تَضَعُ خَدَكَ الْأَيْمَنَ عَلَى الْأَرْضِ وَ تَقُولُ مِائَةً مَرَّةً فِي سُجُودِكَ يَا مُحَمَّدَ يَا عَلِيًّا يَا مُحَمَّدُ الْأَفْيَانِيِ فَإِنَّكُمْ كَافِيَيْ وَ انْصَرَانِي فَإِنَّكُمْ نَاصِرَانِي

And you should supplicate after that with whatever you desire to and ask your need. Then place your right cheek upon the ground and say one hundred times in your Sajdah, 'O Muhammad^{-saww}, O Ali^{-asws}, O Ali^{-asws}, O Muhammad^{-saww}! Suffice me, for you^{-asws} two are sufficient for me, and help me, for you^{-asws} are my helpers!'

وَ تَضَعُ خَدَكَ الْأَيْسَرَ عَلَى الْأَرْضِ وَ تَقُولُ مِائَةً مَرَّةً أَدْرِكْنِي وَ تُكَرِّرُهَا كَثِيرًا وَ تَقُولُ الْغَوْثَ الْغَوْثَ حَتَّى يَنْقَطِعَ نَفْسُكَ وَ تَرْقَعَ رَأْسُكَ فَإِنَّ اللَّهَ يَكْرِمُهُ يَعْصِي حَاجَتَكَ إِنْ شَاءَ اللَّهُ تَعَالَى

And place your left cheek upon the ground and say one hundred times, 'Help me!', and repeat it many times, and say, ' 'الْغَوْثَ الْغَوْثَ' 'The help! The help!', until your breath is cut, and raise your head, for Allah^{-azwj} will Fulfil your need by His^{-azwj} Benevolence, if Allah^{-azwj} the Exalted so Desires!'

فَلَمَّا شُغِلْتُ بِالصَّلَاةِ وَ الدُّعَاءِ حَرَجْتُ فَلَمَّا فَرَجْتُ حَرَجْتُ لِابْنِ جَعْفَرٍ لِأَسْأَلَهُ عَنِ الرَّجْلِ وَ كَيْفَ دَخَلَ فَرَأَيْتُ الْأَبْوَابَ عَلَى حَالِهَا مُعَلَّمَةً فَعَجِبْتُ مِنْ ذَلِكَ وَ قُلْتُ لَعَلَّهُ يَأْتِي مَاهِنَا وَ لَمْ أَعْلَمُ

When I was pre-occupied with the Salat and the supplication, he went out. When I was free, I went out to Ibn Ja'far to ask him about the man and how he could have entered I saw the doors being upon their state, closed, locked. I was surprised from that and said, 'Perhaps there is a door over here and I don't know'.

فَأَنْبَهْتُ ابْنَ جَعْفَرٍ الْعَيْمَ فَخَرَجَ إِلَى عِنْدِي مِنْ بَيْتِ الرَّبِّ فَسَأَلْتُهُ عَنِ الرَّجُلِ وَ دُخُولِهِ فَقَالَ الْأَبْوَابُ مُفْقَلَةٌ كَمَا تَرَى مَا فَتَحْنَاهَا فَحَدَّثْتُهُ بِالْحَدِيثِ

I woke up Ibn Ja'far the custodian. He came out to me from the oil room. I asked him about the man and his entry. He said, 'The doors are closed like what you see. I have not opened these!'

فَقَالَ هَذَا مَوْلَانَا صَاحِبُ الرَّمَانِ صَ وَ قَدْ شَاهَدْتُهُ دَعَاتٍ فِي مِثْلِ هَذِهِ اللَّيْلَةِ عِنْدَ حُلُومِهِ مِنَ النَّاسِ

I narrated to him with the narration. He said, 'This is our Master, Master of the Time^{-ajfi}, and I have witnessed him at times in a night similar to this at his^{-ajfi} seclusion from the people'.

فَتَأْسَفْتُ عَلَى مَا فَاتَنِي مِنْهُ وَ خَرَجْتُ عِنْدَ قُرْبِ الْفَجْرِ وَ قَصَدْتُ الْكَرْنَخَ إِلَى الْمَوْضِعِ الَّذِي كُنْتُ مُسْتَبْرِأً فِيهِ فَمَا أَضْحَى النَّهَارُ إِلَّا وَ أَضْحَابُ ابْنِ الصَّالِحَيْنِ يَتَسْمِسُونَ لَقَائِي وَ يَسْأَلُونَ عَنِي أَصْدِقَائِي وَ مَعَهُمْ أَمَانٌ مِنَ الْوَزِيرِ وَ رُغْمَةً بِنَطْهَةٍ فِيهَا كُلُّ حِيلٍ

I regretted upon what had been missed by me from him^{-ajfi}, and I went out close to the dawn and aimed to go to Al-Karkh to the very place which I had concealed in. The day had not brightened except and companions of Al-Saliheen were seeking to meet me, and they were asking my friends about me, and with them was (a deed of) amnesty from the minister and a note wherein was all beautiful (good).

فَخَضَرْتُ مَعَ ثَقَةٍ مِنْ أَصْدِقَائِي عِنْدَهُ فَقَامَ وَ التَّرَمَّنَ وَ عَامِلَيْنِ إِمَامَ أَعْهَدْتُهُ مِنْهُ وَ قَالَ انْتَهَتِ يَكِ الْحَالُ إِلَى أَنْ تَشْكُونَ إِلَى صَاحِبِ الرَّمَانِ صَلَواتُ اللَّهِ عَلَيْهِ

I presented with a trusted one of my friends in his (minister's) presence. He stood up and hugged me and treated me in a manner I had not thought of from him, and he said, 'The situation ended with you to the extent that you complained of me to Master of the Time^{-ajfi}? May the Salawaat of Allah^{-azwj} be upon him^{-ajfi}'.

فَقُلْتُ قَدْ كَانَ مِنِي دُعَاءً وَ مَسَأَلَةً

I said, 'It has happened from me, a supplication and a request'.

فَقَالَ وَيْحَكَ رَأَيْتُ الْبَارِحةَ مَوْلَايَ صَاحِبِ الرَّمَانِ فِي النَّوْمِ يَعْنِي لَيْلَةَ الْجُمُعَةِ وَ هُوَ يَأْمُرُنِي بِكُلِّ حِيلٍ وَ يَجْمُعُ عَلَيَّ فِي ذَلِكَ جَمْعَةً خَفْتُهَا

He said, 'Woe be to you! Yesterday I saw my Master, Master of the Time^{-ajfi} in the sleep, meaning on the night of Friday, and he^{-ajfi} ordered me with every beautiful (thing to do), and he^{-ajfi} was dry upon me in that with a dryness I feared'.

فَقُلْتُ لَا إِلَهَ إِلَّا اللَّهُ أَشْهُدُ أَنَّمَا الْحَقُّ وَ مُسْتَهْمَى الْحَقِّ رَأَيْتُ الْبَارِحةَ مَوْلَانَا فِي الْيَنْتَهَةِ وَ قَالَ لِي كَذَّا وَ كَذَّا وَ شَرَحْتُ مَا رَأَيْتُهُ فِي الْمَشَهِدِ

I said, 'There is no god except Allah^{-azwj}! I testify they^{-asws} are the truth and the peak of truth! Last night I saw our Master in the wakefulness, and he^{-ajfj} said such and such to me!' – and I explained what I had seen in the Shrine.

فَعَجِبَ مِنْ ذَلِكَ وَجَرِثَ مِنْهُ أُمُورٌ عِظَامٌ حِسَانٌ فِي هَذَا الْمَعْنَى وَبَلَغْتُ مِنْهُ عَالِيَّةً مَا لَمْ أَطْلُهُ بِرَحْكَةٍ مَوْلَانَا صَاحِبُ الزَّمَانِ صَلَوَاتُ اللَّهِ عَلَيْهِ.

He was astonished from that and matters of might favours flowed from him in this meaning, and I reached from him the peak of what I had not thought of, due to the Blessing of our Master, Master of the Time^{-ajfj}, may the Salawaat of Allah^{-azwj} be upon him^{-ajfj}'.²³

²³ Bihar Al-Anwaar V 92 – The Book of Zikr (Chapters on supplication) – Ch 106 H 33