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ترغیب مطالعہ پروگرام

گوهرِ حکمت

(تینوں شمارہ)

اماں زمانہ فجر کشف اور رحم (حصہ اول)

اللهم عجل لولي الفرج



یا صاحب الزمان ادرکنی

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ الْحَمْدُ لِلَّهِ الَّذِي بَارَأَ الْإِنْسَانَ مِنْ صَلْصَالٍ فَخْرٍ وَأَعَدَّ لِلْكَافِرِينَ الْعَذَابَ وَالْحَمْدُ لِلَّهِ الَّذِي هَدَى النَّبِيَّ الْكَافِرَ إِلَى صِرَاطٍ مُسْتَقِيمٍ وَالْحَمْدُ لِلَّهِ الَّذِي هَدَى النَّبِيَّ الْكَافِرَ إِلَى صِرَاطٍ مُسْتَقِيمٍ



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Imam of time (Imam-e-Zamana)
(ATFS) & Us

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مرحومہ یاسین علی	مرحوم نذر حیدر ابن وصی حیدر
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مرحوم باقر علی ڈوسانی (لاکڑا والا)

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کل مرحوم مومنین اور مومنات

مرحوم احمد حسین روشن علی دیو جانی

مرحومہ سکینہ بانو زوجہ حسین علی وکیل

مرحومہ مونا فاطمہ بنت حسین علی وکیل

مرحومہ ناصرہ زوجہ محسن علی وکیل

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مرحوم سیدہ کمکشاں پروین بنت سید وصی حیدر رضوی

سوجی خاندان کے تمام مرحومین

مرحوم سید عہد ار رضا رضوی ابن سید محمد مرقفی رضوی

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حاجی حسین لاکھانی اور اُنکے خاندان کے تمام مرحومین

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مرحومہ ناصرہ بانو بنت حیدر علی زوجہ صادق حسین بیچوانی

حاجی رضاعی بادامی کے خاندان کے تمام مرحومین

Index

Foreword.....	7
Preface	9
Visiting & Conversing with Imam al-Zaman (ATFS) in a Dream	12
Chapter One: On the Mention of Some Supplications & Ziyarats	30
Regarding the Ziyarat of Hujjat (ATFS)	50
Supplication of the Covenant (Du'a al-'Ahd al-Saghir)	58
Prayer (Salaat) of the Master of the Age (ATFS)	60
Chapter Two.....	62
First Hadith	67
Second Hadith	68
Third Hadith.....	68
Fourth Hadith	69
Fifth Hadith.....	69
Sixth Hadith	70
Seventh Hadith	70
Eighth Hadith.....	70
Ninth Hadith	71
Tenth Hadith	71
Eleventh Hadith	72
Twelfth Hadith	72
Chapter Three	73

Foreword

Peace be upon you and may God's mercy and blessings be upon you.

Love of books and reading plays a crucial role in the development of nations. The manner in which this hobby has made its place in the nations of the world, our nation still has to work hard. However, it is also very important to state that various institutions have started working in this regard. This series of motivational studies under the name of "Gohar e Hikmat" which is being published since 2011, is one such humble effort so that Interest in study can be developed in the nation.

Green Island Youth Forum wishes to do its best to promote the love of learning among children and youth. Continuing this series, this time also the material has been taken from the author of the well-known book "Mantah al-Amal thaqqat al-Muhaddiseen Sheikh Abbas Qummi" for this booklet, Sheikh Ghalib Al-Silawi. In this book, the author has written the biography of Imam Hussain (AS) under different titles. In view of the smoothness of the language for the Urdu scholarly class, many corrections have also been made in the Urdu translation at many places in comparison with the original text.

In order to maintain the element of reflection in the study, some questions are given in the form of short booklets so that the focus remains on getting the answers to these questions during the study.

Considering the interest of young people, boys and girls up to the age of 12 years have been declared eligible to join this program and at the same time men and women of all ages are eligible to participate in this program.

I am very grateful to the respected Qibla brothers Maulana Syed Hashim Abbas Zaidi and Maulana Qamar Ali Lilani who not only handled this project completely but with great elegance and finesse.

I pray to God Almighty to increase their ability to perform and include us all among the followers of the Imam (ATFS).

Wassalam (Peace be upon you)

Maulana Ghulam Raza Roohani



Preface

All praise is due to Allah, the Lord of all the worlds, and peace and blessings be upon the leader of all prophets and messengers, our master and Prophet Hazrat Abul Qasim Muhammad ibn Abdullah (peace be upon him), and upon his pure and immaculate Ahlul Bayt (peace be upon them).

It is clearer than the sun that the injunctions of Islam are not confined to any specific era; rather, these injunctions are universal and all-encompassing for every age, possessing the attribute of permanence and continuity. Thus, what Prophet Muhammad (peace be upon him) declared as permissible remains permissible until the Day of Judgment, and what he (SAWW) declared as forbidden remains forbidden until the Day of Judgment.

It is also an entirely evident matter that during the era of occultation, when the Awaited Imam (may Allah hasten his reappearance) is in concealment, it is by no means permissible to suspend Islam or abandon its Sharia and injunctions under the pretext of waiting. Rather, just as in all other eras, it is obligatory and essential in this period to implement the injunctions of Islam in all aspects of life and to fulfill individual, collective, political, jihad-related, and other responsibilities.

As Sheikh Muzaffar (may his soul be sanctified) states: It should be clearly understood that waiting for the reformer and savior (Imam Mahdi, may Allah hasten his reappearance) does not, by any means, imply that Muslims should sit idly with their hands folded, neglecting their religious duties, support for the faith, jihad, adherence to the injunctions of Sharia, or the practice of enjoining good and forbidding evil. Rather, Muslims are

obligated in every era to act upon these injunctions. It is incumbent upon them to correctly understand the divine commands and implement them, and to the best of their ability, carry out the duty of enjoining good and forbidding evil. This is because every individual is a guardian and will be questioned about their responsibilities toward those under their care.¹

Similarly, Sheikh Lutfullah Safi Golpaygani (may his shadow be prolonged) states: It should also be clear that waiting does not mean giving a free hand to the disbelievers and wrongdoers, allowing them to dominate affairs, collaborating with them, or abandoning the practice of enjoining good and forbidding evil and other reformative measures. How can it be permissible to leave them to their ways when one has the power to repel their evil? Such inaction is a sin according to reason, tradition, and the consensus of Muslims.²

No scholar has ever stated that religious obligations are lifted during the era of occultation, nor is there any evidence in the narrations to support such a claim. On the contrary, the verses of the Quran and the narrations emphasize that in this period, the implementation of religious injunctions is stressed even more, and there is greater encouragement to diligently fulfill religious duties.

In fact, the reality is that the occultation of Imam (peace be upon him) and the phase of waiting entail certain specific responsibilities and duties, which, in addition to the general Islamic obligations, are further imposed upon the believers.

This book, *Wazifat al-Anam fi Zaman Ghaibat al-Imam* (The Duties of People in the Era of the Imam's (AS) Occultation), is dedicated to clarifying these responsibilities, duties, and tasks. It explains the obligations incumbent upon Muslims during the era of occultation in matters of faith,

¹ عقائد الإمامية: ص ٨٥

² منتخب الاثر: ص ٣٩٩- حاشية ٥٠٠

individual life, societal affairs, politics, and jihad. It also outlines how we, as those who await, should maintain our connection with Imam Hujjat ibn al-Hasan al-Mahdi (may Allah hasten his reappearance).

This book is authored by one of our esteemed and distinguished scholars, the great scholar Ayatollah Mirza Muhammad Taqi al-Musawi al-Isfahani (may his soul be sanctified), who is also the author of the book *Mikyal al-Makarem fi Fawa'id al-Dua lil-Qa'im*. He originally wrote this book in Persian, which was later translated into Arabic by Sayyid Abu Ahmad Kazemi. Approximately fourteen years ago, the 'Imam al-Mahdi (peace be upon him) Institute' in Qum published this book after its review and refinement under the supervision of Sayyid Muhammad Baqir Muwahid al-Abtahi.

Now, as we republish this book in a new form and an elegant format, we pray to Allah, the Exalted, to grant the best reward to those who previously participated in this service. We also pray that He makes this book beneficial and useful for the believers, the warriors of the path of truth, and those who pave the way for the reappearance of the Imam of the Age (may Allah hasten his reappearance).

And our final prayer is:

All praise is due to Allah, the Lord of all the worlds.

Jamiat al-Ma'arif al-Islamiyyah al-Thaqafiyyah

Visiting & Conversing with Imam al-Zaman (Imam of time) (ATFS) in a Dream

In a blessed, radiant, and luminous night a night illuminated neither by stars nor by the moon I was honored, in the realm of a dream, with the privilege of meeting my Master, the Master of the Age and Time (may Allah hasten his reappearance). I humbly asked him (the meaning of my words was):

What should I do to draw closer to you (ATFS)?

He (ATFS) graciously replied (the meaning of his words was):

Align your actions with the actions of your Imam (ATFS).

At that moment, I understood that whenever I intend to perform any action, I should first consider:

Would my Imam (ATFS) perform this action?

If yes, then I should carry out that action, and if not, I should abandon it.

Then, I submitted (with these exact words):

This is indeed my ardent desire, but how can I attain the ability to achieve this?

He (ATFS) responded (in clear words):

Through sincerity in your actions.

Thereafter, I awoke from the dream and began to reflect deeply on these brief yet profound and meaningful words. Through rational reasoning and intellectual analysis, I came to realize that it is incumbent upon a lover of the Ahlul Bayt (peace be upon them) to follow their Imam (ATFS) in their actions and to firmly believe that their actions are, in truth, a continuation and extension of the actions of those noble beings about whom Allah, the Exalted, has said:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

Indeed, Allah intends to keep all impurity away from you, O Ahlul Bayt (AS), and to purify you with a thorough purification.

How could it be otherwise, when they (the Ahlul Bayt, peace be upon them) are nourished by the city of knowledge of the Messenger of Allah (peace be upon him) and are connected to the revelation that is entirely truth, as it is said: He does not speak out of his own desire. They are satiated by the pure and transparent spring of the knowledge of their forefather (peace be upon him), and they are his heirs, his successors on earth after him, and the trustees of Allah's servants, one after another.

There is not the slightest doubt that this is the true spirit and essence of Shi'ism, and this is the luminous path whose foundation was laid by the Prophet himself (peace be upon him). As he (SAWW) stated:

إِنِّي تَارِكٌ فِيكُمْ الثَّقَلَيْنِ كِتَابَ اللَّهِ وَعِتْرَتِي أَهْلَ بَيْتِي، مَا إِن تَسَكَّتُمْ بِهِمَا لَنْ تَضِلُّوا بَعْدِي أَبَدًا

I am leaving among you two weighty things (thaqalain): the Book of Allah and my Ahlul Bayt (AS). As long as you hold fast to both of them, you will never go astray

Likewise, the second response alludes to the command of Allah, the Exalted:

قُلِ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي^١

Say: I worship only Allah, keeping my religion pure for Him.

It is further stated:

فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا^١

Whoever hopes to meet his Lord should perform righteous deeds and not associate anyone in the worship of his Lord

Thus, is our responsibility anything other than reaching Allah through the best means, holding fast to His strongest rope that is, the Book of Allah and the Ahlul Bayt (AS) of the Messenger of Allah (peace be upon him) and adopting the most exalted actions in our deeds?

And that action is as stated:

فَاتَّخِذُوا إِلَيَّ مَعَكُمْ مِنَ الْمُنْتَظِرِينَ^٢

So wait, and I too am among those who wait with you

At the same time, we seek refuge in Allah from trials, as He has said:

وَاتَّقُوا فِتْنَةً لَا تُصِيبَنَّ الَّذِينَ ظَلَمُوا مِنْكُمْ خَاصَّةً^٣

And fear a trial that will not strike only those among you who are unjust, but will encompass all

And our final prayer is:

All praise is due to Allah, the Lord of all the worlds, and blessings be upon Muhammad (peace be upon him) and his pure and immaculate Ahlul Bayt (AS), and may Allah's curse be upon all their enemies.

Sayyid Muhammad Baqir ibn al-Murtada al-Muwahid al-Abtahi

^١ اعراف: ٤١

^٢ كهف: ١١٠

^٣ انفال: ٢٥

All praise is due to Allah, the Lord of all the worlds, and blessings and peace be upon the Seal of the Messengers (peace be upon him) and his infallible progeny, especially the Imam of our time, the Seal of the Successors (peace be upon him). May Allah's curse be upon all their enemies forever and ever.

Thereafter, the one immersed in aspirations and longings, Muhammad Taqi ibn Abdul Razzaq al-Musawi al-Isfahani may Allah forgive them both says to his faithful brothers:

I have compiled in this concise book certain actions titled

وْظِيْفَةُ الْمُؤْمِنِيْنَ فِي زَمَانِ غَيْبَةِ صَاحِبِ الزَّمَانِ صَلَوَاتُ اللَّهِ عَلَيْهِ

The Responsibilities of the Believers in the Era of the Occultation of
Imam Hujjat ibn al-Hasan (peace be upon him)

These are fifty-four matters (chapters) that it is appropriate for the believers to adhere to and act upon.

First Matter: Being sorrowful for the separation of the Imam (ATFS) and the injustices inflicted upon him (ATFS). It is narrated in Al-Kafi from Imam Sadiq (peace be upon him) that he (AS) said:

نَفْسُ الْمُتَهَمِّمِ لَنَا، الْمُغْتَمِّ لُظْلِمَاتِنَا تَسْبِيحٌ

Whoever feels sorrow for us and is grieved by the oppression against us,
their very breath is like the glorification (tasbih) of Allah

Second Matter: Eagerly awaiting the glorious reappearance of the radiant presence, the Master of the Age and Time (may our souls be sacrificed for him), and his sacred relief.

It is authentically narrated in the book Kamal al-Din from Imam Muhammad Taqi (peace be upon him) that he (AS) said:

إِنَّ الْقَائِمَ مِنْهُوَ الْمَهْدِيُّ الَّذِي يَجِبُ أَنْ يُنْتَظَرَ فِي غَيْبَتِهِ، وَيُطَاعَ فِي ظُهُورِهِ، وَهُوَ الثَّالِثُ مِنْ وَلَدِي...

إِلَى آخِرِ الْحَدِيثِ^١

Indeed, the Qa'im from among us, the Ahlul Bayt (AS), is the Mahdi (ATFS), whose waiting during his occultation is obligatory, and obedience to him after his blessed reappearance is mandatory. He is the third from my progeny... (until the end of the narration)

It is narrated from Amir al-Mu'minin (peace be upon him) that he (AS) said:

أَفْضَلُ الْعِبَادَةِ الصَّبْرُ وَالتَّيَّاسُّ إِلَى الْفَرَجِ^٢

The most superior act of worship is to exercise patience and await the blessed Reliever

In another narration from Imam Sadiq (peace be upon him), it is reported that he (AS) said:

مَنْ مَاتَ مِنْكُمْ وَهُوَ مُتَّظِرٌ لِهَذَا الْأَمْرِ كَيْسَ هُوَ مَعَ الْقَائِمِ فِي فُسْطَاطِهِ^٣

Whoever among you passes away from this world while awaiting this great matter (i.e., the reappearance of the Imam ATFS) is like the one who is with the Qa'im (peace be upon him) in his blessed tent

^١ كمال الدين: ٢/ ٣٤٤ ح ١، وعنه في البحار: ٥١/ ١٥٦ ح

^٢ مستدرک نهج البلاغة ص ١٤٥

^٣ البحار: ٥٢/ ١٢٦ ح ١٨

The author (this servant/writer) has elaborately discussed this topic along with other duties in his book Mikyal al-Makarem with great detail and exposition¹.

Third Matter: Weeping over the separation of the Imam (ATFS) and the afflictions that have befallen him (ATFS).

It is narrated in Kamal al-Din from Imam Sadiq (peace be upon him) that he (AS) said:

وَاللّٰهُ لَيَغَيِّرَنَّ اِمَامَكُمْ سَنِينَ مِنْ دَهْرِكُمْ، وَلَيُتَحَصَّنَنَّ حَتّٰى يُقَالَ: مَاتَ اَوْ هَلَكَ، بِأَيِّ وَادٍ سَلَكَ،
وَلَيَتَذَمَّنَنَّ عَلَيْهِ عَيُّونُ الْمُؤْمِنِينَ^٢

By Allah! Your Imam (ATFS) will remain absent for years of your lives, and you will surely be tested until people say, 'He has passed away or been killed; in which valley has he gone?' And the eyes of the believers will surely shed tears in his separation.

It is narrated from Imam Reza (peace be upon him) that he (AS) said:

مَنْ تَذَكَّرَ مُصَابِنَا، وَبَكَى لِمَا ارْتُكِبَ مِنَّا، كَانَ مَعَنَا فِي دَرَجَتِنَا يَوْمَ الْقِيَامَةِ^٣

Whoever remembers our afflictions and weeps over the injustices done to us will be with us at our rank on the Day of Judgment.

Fourth Matter: Adopting submission, contentment, and obedience, and refraining from haste in the matter of the Imam's (ATFS) sacred reappearance.

^١مكيال الكارم: ٢/ ١٣١

^٢كمال الدين: ٢/ ٣٥٣ ح ٣٥

^٣آبالي الصدوق: ٦٨/ ١ المجلس ٤٧ ح ٣٣ وعنه في البحار: ٣٣/ ٤٨ ح ١

This means abandoning questions such as “Why did this happen, and for what reason?” regarding the Imam’s blessed reappearance. Instead, one should have complete certainty in the validity of whatever is issued from the Ahlul Bayt (peace be upon them) and consider it the epitome of wisdom.

Thus, it is narrated in the esteemed book Kamal al-Din from Imam Muhammad Taqi (peace be upon him) that he (AS) said:

إِنَّ الْإِمَامَ بَعْدِي ابْنِي عَلِيٍّ، أَمْرُهُ أَمْرِي، وَقَوْلُهُ قَوْلِي، وَطَاعَتُهُ طَاعَتِي، وَالْإِمَامُ بَعْدَهُ ابْنُهُ الْحَسَنُ
أَمْرُهُ أَمْرَائِيهِ، وَقَوْلُهُ قَوْلُ أَبِيهِ، وَطَاعَتُهُ طَاعَةُ أَبِيهِ، ثُمَّ سَكَتَ، فَقُلْتُ لَهُ: يَا ابْنَ رَسُولِ اللَّهِ، فَبَيْنَ
الْإِمَامِ بَعْدِ الْحَسَنِ؟ فَبَكَى (٤) بُكَاءً شَدِيدًا، ثُمَّ قَالَ: إِنَّ مِنْ بَعْدِ الْحَسَنِ ابْنَهُ الْقَائِمَ بِالْحَقِّ
الْمُنْتَظَرُ. فَقُلْتُ لَهُ: يَا ابْنَ رَسُولِ اللَّهِ، لِمَ سَجَى الْمُنْتَظَرُ؟ قَالَ: لِأَنَّهُ يُقَوْمُ بَعْدَ مَوْتِ ذِكْرِهِ وَازْتِدَادِ أَكْثَرِ
الْقَائِدِينَ بِإِمَامَتِهِ، فَقُلْتُ لَهُ: وَلِمَ سَجَى الْمُنْتَظَرُ؟ قَالَ: لِأَنَّهُ لُهُ غَيْبَةٌ يَكْثُرُ أَيَّامُهَا، وَيَطُولُ أَمَدُهَا،
فَيَنْتَظَرُ خُرُوجَهُ الْمُخْلِصُونَ، وَيُنْكِرُهُ الْمُرْتَابُونَ، وَيَسْتَهْزِئُ بِذِكْرِهِ الْجَاهِلُونَ، وَيُكَذِّبُ بِهَا
الْوَقَاتُونَ، وَيَهْدِكُ فِيهَا الْمُسْتَعْجِلُونَ، وَيَنْجُو فِيهَا الْمُسْلِمُونَ^١

Indeed, after me, the Imam is my son Ali (peace be upon him). His command is my command, his words are my words, and obedience to him is obedience to me. After him, the Imam is his son Hasan (peace be upon him). His command is his father’s command, his words are his father’s words, and obedience to him is obedience to his father.

Then he (AS) fell silent. I asked, “O son of the Messenger of Allah, who is the Imam after Hasan (AS)?” He began to weep intensely and then said, After Hasan, his son, the Qa’im with the Truth, the Awaited Imam, will be the Imam. I asked, O son of the Messenger of Allah, why is he called

^١ كمال الدين: ٢/ ٤٨٣ ح ٣ كفاية الأثر: ٢٤٩ وعنه في البحار: ٥١/ ٥٤٧ ح ٥

the Qa'im (may Allah hasten his reappearance)?" He replied, "Because he will rise at a time when his mention will have been erased, and the majority of those who affirmed his Imamate will have turned apostate. I then asked, And why is he called the Awaited? He (AS) replied, "Because he will have a prolonged occultation with many days, during which the sincere ones will await his emergence, the doubters will deny him, the rejectors will mock his mention, those who set a time for his reappearance will belie the occultation, and those who show haste will perish, while only those who submit will attain salvation.

Fifth Matter: Reaching the Imam's (ATFS) exalted rank through one's wealth, i.e., presenting (financial) gifts in his service.

It is authentically narrated in the book Al-Kafi from Imam Sadiq (peace be upon him) that he (AS) said:

مَا مِنْ شَيْءٍ أَحَبَّ إِلَى اللَّهِ مِنْ إِخْرَاجِ الدِّرَاهِمِ إِلَى الْإِمَامِ، وَإِنَّ اللَّهَ لَيَجْعَلُ لَهُ الدِّرَاهِمَ فِي الْجَنَّةِ مِثْلَ
جَبَلِ أُحُدٍ

Allah, the Exalted, does not love anything as much as He loves the offering of dirhams in the service of the Imam (AS). And indeed, Allah, the Exalted, grants in Paradise, for that dirham, a reward equivalent to the mountain of Uhud.

Then he (AS) said:

إِنَّ اللَّهَ تَعَالَى يَقُولُ فِي كِتَابِهِ: (مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً) ¹

Indeed, Allah, the Exalted, states in His Book: 'Who is it that will lend Allah a goodly loan so that He may multiply it for him manifold?

¹ سورة البقرة: ٢/٢٣٦

He (AS) further said:

هُوَ اللَّهُ فِي صَلَهِ الْإِمَامِ خَاصَّةً^١

By Allah! This verse specifically pertains to offering wealth in the service of the Imam (ATFS).

Now, while the Imam (peace be upon him) is in occultation, a believer should spend the wealth designated as a gift or offering for him in ways that align with his pleasure, such as spending it on his righteous and loyal friends. It is narrated in Bihar al-Anwar, with reference to Kamil al-Ziyarat, from Imam Musa ibn Ja'far (peace be upon him) that he (AS) said:

مَنْ لَمْ يَقْدِرْ أَنْ يَزُورَنَا فَلْيُزِرْ صَالِحِي مَوَالِينَا يُكْتَبَ لَهُ ثَوَابُ زِيَارَتِنَا، وَمَنْ لَمْ يَقْدِرْ عَلَى صَلَاتِنَا

فَلْيَصِلْ صَالِحِي مَوَالِينَا يُكْتَبَ لَهُ ثَوَابُ صَلَاتِنَا^٢

Whoever is unable to visit us should visit our righteous devotees, and the reward of visiting us will be recorded for him. And whoever is unable to send a gift to us should send a gift to our righteous devotees, and the reward of sending a gift to us will be recorded for him.

Sixth Matter: Giving charity on behalf of the Imam (may Allah hasten his reappearance) with the intention of his safety. This matter is explained in detail in the book Al-Najm al-Thaqib^٣.

Seventh Matter: Gaining knowledge of the Imam's (ATFS) praiseworthy attributes, maintaining a firm resolve to support him (ATFS) under all circumstances, and feeling heartfelt grief and weeping over his sorrowful

^١ الكافي: ١/٣٥١ ح ٢

^٢ البحار: ١٠٢/١ ح ٢٩٥ عن كامل الزيارة: ٣١٩

^٣ النجم الثاقب: ٣٢٢

separation. This matter is also mentioned in detail in the book Al-Najm al-Thaqib¹.

Eighth Matter: Asking Allah, the Exalted, for recognition (ma'rifat) of the Imam (ATFS). Thus, it is narrated in Al-Kafi, Kamal al-Din, and other books from Imam Sadiq (peace be upon him) that one should recite the following supplication:

اللَّهُمَّ عَرِّفْنِي نَفْسَكَ، فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي نَفْسَكَ لَمْ أَعْرِفْ بَيْتَكَ. اللَّهُمَّ عَرِّفْنِي رَسُولَكَ، فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي رَسُولَكَ لَمْ أَعْرِفْ حُجَّتَكَ. اللَّهُمَّ عَرِّفْنِي حُجَّتَكَ، فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي حُجَّتَكَ ضَلَلْتُ عَنْ دِينِي.^٢

O Allah! Grant me recognition of Yourself, for if You do not grant me recognition of Yourself, I will not recognize Your Prophet (peace be upon him). O Allah! Grant me recognition of Your Messenger, for if You do not grant me recognition of Your Messenger (peace be upon him), I will not recognize Your Proof (Hujjat ATFS). O Allah! Grant me recognition of Your Proof, for if You do not grant me recognition of Your Proof, I will go astray in my religion.

Ninth Matter: Regularly reciting the supplication narrated from Imam Sadiq (peace be upon him) as mentioned in Kamal al-Din, which is:

يَا اللَّهُ يَا رَحْمَنُ يَا رَحِيمُ يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ.^٣

O Allah! O Most Merciful! O Most Compassionate! O Turner of Hearts!
Keep my heart steadfast upon Your religion.

^١ النجم الثاقب: ٢٢٢

^٢ الكافي: ١/ ٥٢٢ ح ٥، كمال الدين: ٢/ ٣٢٢ ح ٢٢٢ وعنه في البحار ٥٢/ ١٣٦ ح ٤٠

^٣ كمال الدين: ٢/ ٥٢ ح ٣٩

Tenth Matter: Offering sacrifices on behalf of the Imam (peace be upon him) according to one's capacity. This matter is also mentioned in Al-Najm al-Thaqib¹.

Eleventh Matter: Refraining from mentioning the Imam's (ATFS) blessed name, which resembles the noble name of the Messenger of Allah (peace be upon him), and instead referring to him with titles such as Al-Qa'im, Al-Muntazar, Al-Hujjah, Al-Mahdi, Al-Imam, Al-Gha'ib, and the like. Numerous narrations state that it is forbidden to mention his (ATFS) specific name during the era of occultation².

Twelfth Matter: Standing up out of respect whenever the Imam's (ATFS) blessed name is mentioned, particularly upon hearing the title Al-Qa'im. This matter is also mentioned in Al-Najm al-Thaqib³.

Thirteenth Matter: Keeping weapons ready for jihad in the service of the Imam (peace be upon him). It is narrated in Bihar al-Anwar with reference to Ghaybat al-Nu'mani from Imam Sadiq (peace be upon him) that he (AS) said:

لِيُعِدَّنَ أَحَدُكُمْ لِحُرُوجِ الْقَائِمِ وَلَوْ سَهْمًا، فَإِنَّ اللَّهَ تَعَالَى إِذَا عَلِمَ ذَلِكَ مِنْ نَبِيِّهِ رَجُوتُ لَأَنْ يُنْسِيَ فِي عُمْرِهِ
حَتَّى يَذَرَ كَهْ^٤

Each of you must prepare for the reappearance of the Qa'im (ATFS), even if it be with a single arrow. Indeed, when Allah, the Exalted, sees this intention in his resolve, I hope He will prolong his life so that he may witness the Imam's (ATFS) reappearance.

^١ النجم الثاقب: ٢٢٢

^٢ الكافي: ١/ ٣٣٢

^٣ النجم الثاقب: ٢٢٢

^٤ البحار: ٥٢/ ٣٦٦ ج ١٢، عن غيبة النعماني: ١٠٣ ج ١٠

Fourteenth Matter: Seeking intercession in the court of Allah through the Imam in important matters and sending letters of supplication ('ariza) to his service. The texts of these letters are mentioned in Bihar al-Anwar¹.

Fifteenth Matter: Swearing by the Imam (ATFS) in supplications to Allah and making him (ATFS) an intercessor for the fulfillment of needs. As mentioned in Kamal al-Din².

Sixteenth Matter: Remaining steadfast on the religion of truth and not following false claims. The reason for this is that the sacred reappearance will not occur before the emergence of the Sufyani and the heavenly cry. Numerous narrations state:

أُسْكُنْ مَا سَكَنَتِ السَّمَاءُ مِنَ النَّدَاءِ، وَالْأَرْضُ مِنَ الْخُسْفِ بِالْجَيْشِ³

Remain calm until the call comes from the sky and the earth swallows the army of Bayda

It is also narrated in Bihar al-Anwar with reference to Ghaybat al-Tusi from Imam Reza (peace be upon him) that he (AS) said:

يُنَادُونَ فِي رَجَبٍ ثَلَاثَةَ أَصْوَاتٍ مِنَ السَّمَاءِ، صَوْتًا مِنْهَا: أَلَا لَعْنَةُ اللَّهِ عَلَى الْقَوْمِ الظَّالِمِينَ، وَالصَّوْتُ الثَّانِي: أَرَفَتِ الْأَرْضُ يَا مَعْشَرَ الْمُؤْمِنِينَ. وَالصَّوْتُ الثَّالِثُ: يُرِيدُونَ بِدَنَابَارٍ نَارًا نَحْوَعَيْنِ الشَّهْسِ— هَذَا أَمِيرُ الْمُؤْمِنِينَ قَدْ كَثُرَ فِي هَلَاكِ الظَّالِمِينَ⁴

In the month of Rajab, three voices will come from the sky. One of them will be: 'Beware! The curse of Allah is upon the oppressive nation.' The

¹ البحار: ۹۳/۲۹

² كمال الدين: ۴۹۳، ج ۱۸

³ آمالي الطوسي، ومعاني الاخبار: ۲۶۶، وان دونوں کتابوں سے بحار الانوار میں نقل ہوا ہے: ۵۲/۱۸۹ ج ۱۶، ۱۷

⁴ غيبة الطوسي: ۲۶۸، وعنه في البحار: ۵۲/۲۸۹ ج ۲۸

second voice will be: 'The Day of Judgment has drawn near, O group of believers!' And the third voice will be: 'A prominent body will be shown near the sun.' This is Amir al-Mu'minin (peace be upon him), who has returned to destroy the oppressors.

In another narration, it is stated: Indeed, Jibreel (peace be upon him) will proclaim on the twenty-third night of Ramadan a call that all creation will hear:

أَنَّ الْحَقَّ مَعَ عَلِيٍّ وَشِيعَتِهِ

Indeed, the truth is with Ali (peace be upon him) and his Shi'a

At the end of that day, Iblis will proclaim:

أَنَّ الْحَقَّ مَعَ عُثْمَانَ وَشِيعَتِهِ

Indeed, the truth is with Uthman and his followers

and at that time, the followers of falsehood will fall into doubt¹.

In another narration, Jibreel (peace be upon him) will proclaim from the sky, and all the inhabitants of the earth will hear:

أَلَا إِنَّ حُجَّةَ اللَّهِ قَدْ ظَهَرَ عِنْدَ بَيْتِ اللَّهِ فَاتَّبِعُوهُ²

Beware! Indeed, the Proof of Allah (Hujjat) has appeared near the House of Allah, so follow him (ATFS)

It is narrated in Kamal al-Din from Imam Sadiq (peace be upon him):

¹ الإرشاد: ٢/ ٣٤١

² كمال الدين: ٢/ ٣٤٢، ح ٥

أَوَّلُ مَنْ يُبَايِعُ الْقَائِمَ (ع) جِبْرِيلُ يُنْزِلُ فِي صُورَةِ طَيْرٍ أَبْيَضٍ فَيُبَايِعُهُ، ثُمَّ يَضَعُ رِجْلًا عَلَى بَيْتِ اللَّهِ
الْحَرَامِ وَرِجْلًا عَلَى بَيْتِ الْقُدْسِ، ثُمَّ يُنَادِي بِصَوْتٍ طَلِقٍ تَسْمَعُهُ الْخَلْقُ: (أَيُّ أَمْرٍ اللَّهُ فَلَا
تَسْتَعْجِلُوهُ)

The first to pledge allegiance to the Qa'im (peace be upon him) will be Jibreel (AS), who will descend in the form of a white bird and pledge allegiance to him (ATFS). He (AS) will place one foot on the Ka'ba and the other on Bayt al-Maqdis, then proclaim with a resounding voice that all creation will hear: 'The command of Allah has come, so do not hasten in it.

In another narration, it is stated:

فَيَبْعَثُ اللَّهُ تَبَارَكَ وَتَعَالَى رِيحًا فَتُنَادِي بِكُلِّ وَادٍ: هَذَا الْمَهْدِيُّ، يَقْضِي بِقَضَاءِ دَاوُدَ وَسُلَيْمَانَ عَلَيْهِمَا
السَّلَامُ لَا يُرِيدُ عَلَيْهِ بَيِّنَةٌ^١

Then Allah, the Blessed and Exalted, will send a wind that will call out in every valley: 'This is the Mahdi (ATFS); he (ATFS) will judge according to the judgments of Dawud (peace be upon him) and Sulayman (peace be upon him), and he (ATFS) will not require any witness.

Seventeenth Matter: Withdrawing from the common people.

الْعَزْلَةُ عَنْ عُمُومِ النَّاسِ

It is narrated in Kamal al-Din from Imam Baqir (peace be upon him) that he (AS) said:

^١ كمال الدين: ٢/ ١٩٦٤

يَأْتِي عَلَى النَّاسِ زَمَانٌ يَغِيبُ عَنْهُمْ إِمَامُهُمْ، فَيَأْتِيهِمْ لِشَايَتَيْنِ عَلَى أَمْرِنَا فِي ذَلِكَ الزَّمَانِ، إِنَّ أَذْنَى مَا
يَكُونُ لَهُمْ مِنَ الثَّوَابِ أَنْ يُنَادِيَهُمُ الْبَارِي جَلَّ جَلَالُهُ فَيَقُولُ: عِبَادِي وَإِمَائِي، أَمَنْتُمْ بِسِرِّي وَصَدَقْتُمْ
بِعَیِّي، فَأَبِشِرُوا بِحُسْنِ الثَّوَابِ مِنِّي، فَأَنْتُمْ عِبَادِي وَإِمَائِي حَقًّا، مِنْكُمْ أَتَقَبَّلُ، وَعَنْكُمْ أَغْفُو، وَلَكُمْ
أَغْفِرُ، وَبِكُمْ أَسْقِي عِبَادِي الْغَيْثَ وَأُدْفِعُ عَنْهُمْ الْبَلَاءَ، وَلَوْلَاكُمْ لَأَنْزَلْتُ عَلَيْهِمْ عَذَابِي -^۱

A time will come upon people when their Imam (AS) will be absent from them. So, glad tidings to those who remain steadfast on our command during that time. Indeed, the least of their reward will be that Allah, the Exalted, the Glorious, will call out to them, saying: 'O My servants and maidservants! You believed in My secret and affirmed My unseen. Accept the glad tidings of the best reward from Me. You are indeed My true servants and maidservants. I will accept from you, overlook your shortcomings, and forgive you. For your sake, I will grant rain to My servants and ward off calamities from them. Were it not for you, I would have sent down My punishment upon them.

Hazrat Jabir (may Allah be pleased with him) asked: O son of the Messenger of Allah (AS)! What is the most virtuous act for a believer to adhere to during that time? He (AS) replied:

حِفْظُ اللِّسَانِ وَلُزُومُ الْبَيْتِ^۲

Guarding one's tongue and staying at home

This means that a person should avoid the company of people except for necessities, as they distract him from the remembrance of his Imam (AS).

Eighteenth Matter: Sending salutations (salawat)

^۱ اكمال الدين: ۱/ ۳۳۰ ح ۱۵

^۲ اكمال الدين: ۱/ ۳۳۰ ح ۱۵

عَجَّلَ اللهُ تَعَالَى فَرَجَهُ

upon the Imam (may Allah hasten his reappearance)

Some of the narrated salutations will, God willing, be mentioned shortly.

Nineteenth Matter: Mentioning the virtues and merits of the Imam (peace be upon him). The reason for this is that he (ATFS) is the master of blessings and the cause of all divine favors that reach us. As I have explained in my book *Mikyal al-Makarem*¹, one way to express gratitude to the master of blessings is to mention his (ATFS) virtues, perfections, and favors. This is also stated in *Makarim al-Akhlaq*², in the *Risalat al-Huquq* by Sayyid al-Sajidin (peace be upon him), regarding the rights of those who confer favors upon us.

Twentieth Matter: Expressing a longing for the true vision of the Imam's (ATFS) blessed countenance. It is narrated from Amir al-Mu'minin (peace be upon him) that he (AS) pointed to his blessed chest and sighed in longing for meeting him³ (i.e., Imam al-Zaman, peace be upon him), even though the Master of the Affair (Sahibul Amr) had not yet been born at that time.

Twenty-First Matter: Inviting people towards the recognition (ma'rifat) of the Imam (peace be upon him) and calling them to serve him (ATFS) and his pure forefathers (AS). It is narrated in *Al-Kafi* from Sulayman ibn Khalid that he said to Imam Sadiq (peace be upon him): "I have some family members who listen to me. Should I invite them to this matter (i.e., Imamate)?" He (AS) replied:

¹مكيال المكارم: ١/٣٦

²مكارم الاخلاق: ٣٥٩

³غيبة النعماني: ٣١٣ وعنه في البحار: ٥١/١١٥ ح ١٣

نَعَمْ إِنَّ اللَّهَ عَزَّوَجَلَّ يَقُولُ فِي كِتَابِهِ: يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ
وَالْحِجَارَةُ^١

Yes, indeed, Allah, the Exalted, states in His Book: 'O you who believe! Save yourselves and your families from a Fire whose fuel is people and stones.

Twenty-Second Matter: Exercising patience in the face of difficulties during the era of occultation, as well as enduring the denial, harm, and blame from the enemies of the Imam (ATFS). It is narrated in Kamal al-Din from Sayyid al-Shuhada (peace be upon him) that he (AS) said:

أَمَّا إِنَّ الصَّابِرَ فِي غَيْبَتِهِ عَلَى الْأَذَى وَالشُّكُوبِ بِمَنْزِلَةِ الْمُجَاهِدِ بِالسَّيْفِ بَيْنَ يَدَيِ رَسُولِ اللَّهِ (ص)^٢

Beware! Indeed, whoever endures harm and denial during his (i.e., Imam Mahdi, peace be upon him) occultation is like one who holds the status of fighting with a sword alongside the Messenger of Allah (peace be upon him).

Twenty-Third Matter: Dedicating the reward of righteous deeds, such as recitation of the Quran and similar acts, as a gift to the Imam (peace be upon him).

Twenty-Fourth Matter: Reciting the Ziyarat of the Imam (ATFS). These last two acts (dedicating rewards and reciting Ziyarat) are not exclusive to the Imam of the End of Time (may Allah hasten his reappearance) but apply to all the Imams (peace be upon them).

^١ الكافي: جلد ٢، صفحہ ٢١١، حدیث ١، آیت سورہ تحریم: ٦.

^٢ کمال الدین: جلد ١، صفحہ ٣١٤، حدیث ٣.

Twenty-Fifth Matter: Praying for the hastening of the Imam's (ATFS) sacred reappearance and seeking victory and support for him (ATFS) from Allah, the Exalted.

This act has numerous benefits and rewards. I have compiled these supplications from the narrations of the pure Imams (peace be upon them) and mentioned them in my Persian book Adab-e-Jum'a, Darha-ye Jannat (The Etiquettes of Friday, the Gates of Paradise) and my Arabic book Mikyal al-Makarem fi Fawa'id al-Dua lil-Qa'im (peace be upon him). It is also narrated in Al-Ihtijaj from a sacred letter (Tawqi') of Imam al-Zaman (peace be upon him):

وَكَثُرُوا الدُّعَاءَ بِتَعْجِيلِ الْفَرَجِ، فَإِنَّ ذَلِكَ فَرَجُكُمْ^١

Pray abundantly for the hastening of the reappearance, for in it lies your success

Additionally, it is narrated from Imam Hasan al-Askari (peace be upon him) that he (AS) said:

وَاللّٰهُ لَيَغِيْبَنَّ غَيْبَةً لَا يَنْجُو فِيْهَا مِنْ الْهَلَكَةِ إِلَّا مَنْ ثَبَّتَهُ اللّٰهُ عَزَّ وَجَلَّ عَلَى الْقَوْلِ بِإِمَامَتِهِ وَوَقَّعَهُ

لِلدُّعَاءِ بِتَعْجِيلِ فَرَجِهِ^٢

By Allah! He (AS) will enter such an occultation that no one will be saved from destruction except those whom Allah, the Exalted, keeps steadfast on his (AS) Imamate and grants the ability to pray for the hastening of his (AS) reappearance.

^١ الاحتجاج: جلد ٢، صفحہ ٣٧١

^٢ کمال الدین: جلد ٢، صفحہ ٣٨٢، حدیث ١

Chapter One: On the Mention of Some Supplications & Ziyarats

The supplications specifically narrated from the Pure Imams (peace be upon them) for Imam al-Zaman (peace be upon him ATFS) are numerous. In this concise collection, I will mention five of them.

1. It is narrated in the book Al-Faqih from Imam Muhammad Taqi (peace be upon him) that he (AS) said: When you complete an obligatory prayer, say:

رَضِيتُ بِاللّٰهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِالْقُرْآنِ كِتَابًا وَبِعَلِيِّ عَلَيْهِ السَّلَامُ وَلِيًّا وَالْحَسَنِ وَالْحُسَيْنَ وَعَلِيَّ
 بْنِ الْحُسَيْنِ وَمُحَمَّدَ بْنَ عَلِيٍّ وَجَعْفَرَ بْنَ مُحَمَّدٍ وَمُوسَى بْنَ جَعْفَرٍ وَعَلِيَّ بْنَ مُوسَى وَمُحَمَّدَ بْنَ عَلِيٍّ،
 وَعَلِيَّ بْنَ مُحَمَّدٍ وَالْحَسَنَ بْنَ عَلِيٍّ وَالْحُجَّةَ بْنَ الْحَسَنِ بْنِ عَلِيٍّ عَلَيْهِمُ السَّلَامُ أَرْبَعَةً. اللَّهُمَّ وَلِيِّكَ
 الْحُجَّةَ فَاحْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ وَمِنْ فَوْقِهِ وَمِنْ تَحْتِهِ وَامْدُدْ لَهُ فِي
 عُمرِهِ وَاجْعَلْهُ الْقَائِمَ بِأَمْرِكَ الْبُنْتَصِرَ لِدِينِكَ وَأَرِ مَا يَحِبُّ وَتَقَرُّ بِهِ عَيْنُهُ فِي نَفْسِهِ وَذُرِّيَّتِهِ وَفِي أَهْلِهِ
 وَمَالِهِ وَفِي شَيْعَتِهِ وَفِي عَدُوِّهِ وَأَرِهِمْ مِنْهُ مَا يَحْذَرُونَ وَأَرِ فِيهِمْ مَا يَحِبُّ وَتَقَرُّ بِهِ عَيْنُهُ وَاشْفِ بِهِ
 صُدُورَنَا وَصُدُورَ قَوْمِ مُؤْمِنِينَ۔^۱

I am content with Allah as my Lord, Islam as my religion, the Quran as my Book, Ali (peace be upon him) as my guardian, Hasan, Husayn, Ali ibn al-Husayn, Muhammad ibn Ali, Ja'far ibn Muhammad, Musa ibn Ja'far, Ali ibn Musa, Muhammad ibn Ali, Ali ibn Muhammad, Hasan ibn Ali, and Hujjat ibn al-Hasan ibn Ali (peace be upon them) as my Imams. O Allah! Protect Your guardian, Hujjat (peace be upon him), from his front, his

^۱ من لا یحضره الفقیہ: ۱/ ۳۲۷، مصباح المتعجب میں امام صادق و امین علیہ السلام کا ارشاد ہے:۔۔۔ وَلَآ فِیْ اَعْدَیْ مِنْ اَحَدٍ حَتِّیْ (اور نہ ہی میرے کسی چاہنے والے میں۔)

back, his right, his left, above him, and below him. Prolong his life. Make him the one who rises with Your command and a supporter of Your religion. Show him what he loves, which cools his eyes, preserves his progeny, and brings comfort to his family and wealth. Grant tranquility to his Shi'a and humiliate his enemies. Show his enemies, through him, what they fear, and show Imam al-Zaman (may Allah hasten his reappearance) the conditions of his enemies that he loves and that cool his eyes. Through him, grant healing to our hearts and the hearts of the believing community.

2. It is narrated in Makarim al-Akhlaq and other books from Imam Sadiq (peace be upon him) that the following supplication should be recited after every obligatory prayer:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ، اللَّهُمَّ إِنَّ رَسُولَكَ الصَّادِقَ الْبَصِيقَ الْأَمِينَ صَلَوَاتِكَ عَلَيْهِ وَآلِهِ
 قَالَ: إِنَّكَ قُلْتَ تَبَارَكْتَ وَتَعَالَيْتَ مَا تَرَدَّدْتُ فِي شَيْءٍ أَنَا فَاعِلُهُ كَتَرَدَّدِي فِي قَبْضِ رُوحِ عَبْدِي الْبُؤْمِنِ
 يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاءَتَهُ. اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَعَجِّلْ لِيُؤَلِّكَ الْفَرَجَ وَالرَّاحَةَ
 وَالنَّصْرَ وَالْكَرَامَةَ وَالْعَافِيَةَ وَلَا تَسُوْنِي فِي نَفْسِي وَلَا فِي أَحَدٍ مِنْ أَجِبَتِي^١

O Allah! Send blessings upon Muhammad and the family of Muhammad. O Allah! Indeed, Your Messenger, the truthful, the trustworthy, the honest (peace be upon him and his family), said: 'Indeed, You, Blessed and Exalted, have said that I have not hesitated in any matter I undertake as much as I hesitate in taking the soul of My believing servant who dislikes death, and I dislike causing him distress.'

O Allah! Send blessings upon Muhammad and the family of Muhammad, and hasten the reappearance of Your guardian (Imam al-

Zaman, peace be upon him). Grant me relief, support, honor, and well-being. Do not cause me distress in myself or in anyone I hold dear.

3. The supplication narrated from Imam Reza (peace be upon him) in the book Jamal al-Ushbu' regarding Hujjat (peace be upon him). There is no specific time designated for this supplication; rather, it may be recited whenever it is feasible. I humbly request (the readers) not to forget me in their prayers at that time.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَادْفَعْ عَنْ وَلِيِّكَ وَخَلِيفَتِكَ وَحُجَّتِكَ عَلَى خَلْقِكَ وَلِسَانِكَ الْبُعْدِ
عَنْكَ بِإِذْنِكَ النَّاطِقِ بِحِكْمَتِكَ وَعَيْنِكَ النَّاطِقَةِ فِي بَرِّيَّتِكَ وَشَهِدِكَ عَلَى عِبَادِكَ الْجَحْجَاحِ الْهَبَّاجِ
الْمُجْتَهِدِ عَبْدِكَ الْعَائِدِ بِكَ.

اللَّهُمَّ وَأَعِذْهُ مِنْ شَرِّ مَا خَلَقْتَ وَذَرَأْتَ وَبَرَأْتَ وَأَنْشَأْتَ وَصَوَّرْتَ، وَاحْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ
وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ وَمِنْ قُوَّتِهِ وَمِنْ تَحْتِهِ بِحِفْظِكَ الَّذِي لَا يَضِيعُ مَنْ حَفِظْتَهُ بِهِ وَاحْفَظْ فِيهِ
رَسُولَكَ وَوَصِيَّ رَسُولِكَ وَأَبَاءَهُ أَتَيْتَكَ وَدَعَائِمَ دِينِكَ صَلَوَاتِكَ عَلَيْهِمْ أَجْمَعِينَ، وَاجْعَلْهُ فِي وَدِيعَتِكَ
الَّتِي لَا تَضِيعُ وَفِي جِوَارِكَ الَّذِي لَا يُخْفَرُ وَفِي مَنَعِكَ وَعِزِّكَ الَّذِي لَا يَقْهَرُ.

اللَّهُمَّ وَآمَنْهُ بِأَمَانِكَ الْوَثِيقِ الَّذِي لَا يُخْذَلُ مَنْ آمَنَتْهُ بِهِ وَاجْعَلْهُ فِي كَنَفِكَ الَّذِي لَا يُضَامُ مَنْ كَانَ
فِيهِ، وَانْصُرْهُ بِنَصْرِكَ الْعَزِيزِ وَأَيِّدْهُ بِجُنْدِكَ الْغَالِبِ وَقُوَّةِ بِقُوَّتِكَ وَأَرْدِفْهُ بِبَلَائِكَ كِتَابًا.
اللَّهُمَّ وَالِ مَنْ وَالَ الْأَوَّلَ وَالْآخِرَ مَنْ عَادَاكَ وَالْأَوَّلَ وَالْآخِرَ مَنْ عَادَاكَ الْحَصِينَةَ وَحَقَّهُ بِالْبَلَاءِ كِتَابَةً حَقًّا.
اللَّهُمَّ وَبَلِّغْهُ أَفْضَلَ مَا بَلَّغْتَ الْقَائِلِينَ بِقِسْطِكَ مِنْ أَتْبَاعِ النَّبِيِّينَ.

اللَّهُمَّ اشْعَبْ بِهِ الصَّدْعَ وَارْتُقْ بِهِ الْفَتْقَ وَأَمِتْ بِهِ الْجَوْرَ وَأَظْهِرْ بِهِ الْعَدْلَ وَزَيِّنْ بِطَوْلِ بَقَائِهِ الْأَرْضَ،
وَأَيِّدْهُ بِالنَّصْرِ وَالنُّصْرَةَ بِالرُّعْبِ وَافْتَحْ لَهُ فَتْحًا يَسِيرًا، وَاجْعَلْ لَهُ مِنْ لَدُنْكَ عَلَى عَدُوِّكَ وَعَدُوِّهِ
سُلْطَانًا نَصِيرًا.

O Allah! Send blessings upon Muhammad and the family of Muhammad and Your guardian (ATFS), Your vicegerent, Your proof over Your creation, and Your speaking tongue, who, by Your permission, expresses You and is eloquent with Your wisdom. O Allah! Assist Your seeing eye among Your creation, Your witness over Your servants, that great, striving, endeavoring servant who seeks Your refuge.

O Allah! Grant him (ATFS) refuge from the evil You have created, spread, given existence to, formed, and shaped. Protect him from his front, his back, his right, his left, above him, and below him with Your protection, in which what is safeguarded is never lost. Preserve in his existence Your Messenger (peace be upon him), the successor of Your Messenger, his forefathers, the Imams of the Ahlul Bayt (peace be upon them), and the pillars of Your religion. May Your blessings be upon them all. Keep him in Your trust that is never lost, in Your sanctuary that is never violated, and in Your protection and honor that cannot be overcome.

O Allah! Place him in Your secure protection, through which whoever You grant safety is never disgraced. Shelter him in Your refuge, where the one who resides is never oppressed. Support him with Your invincible help, strengthen him with Your mighty army, empower him with Your strength, and send Your angels to stand behind him.

O Allah! Befriend those who befriend him and be an enemy to those who are his enemies. Clothe him in Your fortified armor and surround him with angels from all sides.

O Allah! Grant him the most exalted station that You have bestowed upon the followers of the prophets (AS) who establish justice.

O Allah! Through him, fill the gaps, mend the cracks, eradicate oppression, and manifest justice. Adorn the earth with his long life, support him with victory, aid him by instilling fear (in the hearts of his enemies), and grant him an easy triumph. Bestow upon him, from Your side, a dominant power against Your enemies and his enemies.

اللَّهُمَّ اجْعَلْهُ الْقَائِمَ الْمُنْتَظَرَ وَالْإِمَامَ الَّذِي بِهِ تُنْتَصَرُ وَيُذْكَرُ بِنَصْرِ عَزِيزٍ وَفَتْحٍ قَرِيبٍ وَوَرِثَةً مُشَارِقِ الْأَرْضِ وَمَعَارِبِهَا اللَّاتِي بَارَكْتَ فِيهَا وَأَحْيَيْتَ بِهِ سُنَّةَ نَبِيِّكَ صَلَوَاتِكَ عَلَيْهِ وَآلِهِ حَتَّى لَا يَسْتَخْفِيَ بِشَيْءٍ مِنَ الْحَقِّ مَخَافَةً أَحَدٍ مِنَ الْخَلْقِ، وَقَدْ نَاصَرَهُ وَاخْتَلُ خَاذِلُهُ وَدَمَّرَ عَلَى مَنْ نَصَبَ لَهُ وَدَمَّرَ عَلَى مَنْ غَشَّاهُ.

اللَّهُمَّ اقْتُلْ بِهِ جَبَابِرَةَ الْكُفْرِ وَعُبَادَةَ دَعَائِمِهِ وَالْقَوَامَ بِهِ واقْصِمْ بِهِ رُؤُوسَ الضَّلَالَةِ وَشَارِعَةَ الْبِدْعَةِ وَمُهِمَّةَ السُّنَّةِ وَمُقَوِّمَةَ الْبَاطِلِ وَأَذِلْ بِهِ الْجَبَّارِينَ وَأَبْرِهِ الْكَافِرِينَ وَالْمُنَافِقِينَ وَجَبِيعَ الْمُلْحِدِينَ حَيْثُ كَانُوا وَأَيَّنْ كَانُوا مِنْ مَشَارِقِ الْأَرْضِ وَمَعَارِبِهَا وَبَرِّهَا وَبَحْرِهَا وَسَهْلِهَا وَجَبَلِهَا حَتَّى لَا تَدَعَ مِنْهُمْ دَيَّارًا وَلَا تُتَبَقَّى لَهُمْ أَثَارًا.

اللَّهُمَّ وَطَّهْرْ مِنْهُمْ بِلَادَكَ وَاشْفِ مِنْهُمْ عِبَادَكَ وَأَعِزِّهِ الْهُومَيْنِ وَأَحْيَيْ بِهِ سُنَنَ الْمُرْسَلِينَ وَدَارِسَ حَكَمِ النَّبِيِّينَ وَجَدِّدْ بِهِ مَا مَحَى مِنْ دِينِكَ وَبَدِّلْ مِنْ حُكْمِكَ حَتَّى تُعِيدَ دِينَكَ بِهِ وَعَلَى يَدَيْهِ غَضًّا جَدِيدًا صَحِيحًا مَحْضًا لَا عَوَجَ فِيهِ وَلَا بِدْعَةَ مَعَهُ حَتَّى تُبَيِّرَ بَعْدَ لِه ظِلَمِ الْجَوْرِ وَتُطْفِئَ بِهِ نِيرَانَ الْكُفْرِ وَتُظْهِرَ بِهِ مَعَاقِدَ الْحَقِّ وَمَجْهُولَ الْعَدْلِ وَتُوضِّحَ بِهِ مُشْكِلَاتِ الْحُكْمِ.

اللَّهُمَّ إِنَّهُ عَبْدُكَ الَّذِي اسْتَخْلَصْتَهُ لِنَفْسِكَ وَاصْطَفَيْتَهُ مِنْ خَلْقِكَ وَاصْطَفَيْتَهُ عَلَى عِبَادِكَ وَائْتَمَنْتَهُ عَلَى غَيْبِكَ وَعَصَبْتَهُ مِنَ الدُّنُوبِ وَبَرَأْتَهُ مِنَ الْعُيُوبِ وَطَهَرْتَهُ مِنَ الرَّجْسِ وَصَرَفْتَهُ عَنِ الدَّنَسِ وَسَلَّمْتَهُ مِنَ الرَّيْبِ.

O Allah! Make him the Awaited Qa'im (ATFS) and the Imam through whom Your victory will be achieved. Support him with Your invincible help and imminent victory. Make him the inheritor of the East and West of the earth, in which You have placed blessings. Revive through him the Sunnah of Your Prophet (peace be upon him) until no truth remains hidden due to fear of any creature. Strengthen his helper and disgrace those who fail to assist him. Destroy those who show enmity toward him and annihilate those who deceive him.

O Allah! Through him, slay the tyrants of disbelief, their leaders, their supporters, and those who establish them. Through him, break the back of the symbols of misguidance, the innovators of heresies, those who extinguish the Sunnah, and those who strengthen falsehood. Through him, humiliate the rebellious, destroy the disbelievers, hypocrites, and all atheists, wherever they may be in the East or West of the earth, on land or sea, in plains or mountains, until You leave none of them remaining and no trace of them endures.”

“O Allah! Purify Your earth through him, heal Your servants through him, and honor the believers through him. Through him, revive the traditions of the Messengers and the forgotten wisdoms of the Prophets. Through him, renew what has been erased from Your religion and what has been altered from Your command, until You restore Your religion through him and by his hands—fresh, new, correct, and pure, free from any distortion or innovation. Until, through his justice, the darkness of oppression is illuminated, the fire of disbelief is extinguished, and the centers of truth and the hidden aspects of justice are made manifest.

Through him, clarify the complex issues of Your command.

O Allah! Indeed, he is Your servant whom You have chosen exclusively for Yourself, selected from among Your creation, given precedence over Your servants, made a trustee of Your unseen, kept free from sins, purified from defects, cleansed from impurity, distanced from filth, and protected from doubt.

اَللّٰهُمَّ فَاِنَّا نَشْهَدُ لَكَ يَوْمَ الْقِيَامَةِ وَيَوْمَ حُلُولِ الطَّامَةِ اَنَّهُ لَمْ يُذْنِبْ ذَنْبًا وَلَمْ يَأْتِ حُوبًا وَلَمْ يَزَيِّكْ لَكَ
مَعْصِيَةً وَلَمْ يُضَيِّعْ لَكَ طَاعَةً وَلَمْ يَهْتِكْ لَكَ حُرْمَةً وَلَمْ يُيَدِلْ لَكَ فَرِيضَةً وَلَمْ يُغَيِّرْ لَكَ شَرِيعَةً وَاِنَّهُ
اِلَّا مَا مَرَّ الشَّقِيُّ اِلَيْهَا دِي الْمُهْدِي الطَّاهِرُ الشَّقِيُّ الْوَقِيُّ الرَّضِيُّ الرَّقِيُّ.

اَللّٰهُمَّ فَصَلِّ عَلَيْهِ وَعَلَى اَبَائِهِ وَاَعْطِهِ فِي نَفْسِهِ وَوَلَدِهِ وَاَهْلِهِ وَذُرِّيَّتِهِ وَاُمَّتِهِ وَجَمِيعِ رَعِيَّتِهِ مَا تَقَرَّبَ بِهِ
عَيْنُهُ وَتَسَرَّبَ بِهِ نَفْسُهُ وَتُجْعَلُ لَهُ مُلْكُ الْمَمْلَكَاتِ كُلِّهَا قَرِيبَهَا وَبَعِيدَهَا وَعَزِيْزَهَا وَذَلِيْلَهَا حَتَّى يَجْرِيَ
حُكْمُهُ عَلَى كُلِّ حَكِيمٍ وَيَغْلِبَ بِحَقِّهِ عَلَى كُلِّ بَاطِلٍ.

اَللّٰهُمَّ وَاَسْلُكْ بِنَا عَلَى يَدَيْهِ مِنْهَاجَ الْهُدَى وَالْبَحْجَةَ الْعُطَى وَالطَّرِيقَةَ الْوُسْطَى الَّتِي يَرْجِعُ اِلَيْهَا الْعَالِي
وَيَلْخَقُ بِهَا السَّالِي

اَللّٰهُمَّ وَقَوْنَا عَلَى طَاعَتِهِ وَثَبَّتْنَا عَلَى مُشَايَعَتِهِ وَاَمُنْ عَلَيْنَا بِمُتَابَعَتِهِ وَاَجْعَلْنَا فِي حِزْبِهِ الْقَوَّامِينَ
بِأَمْرِهِ الصَّابِرِينَ مَعَهُ الطَّالِبِينَ رِضَاكَ بِنَا صَحْتَهُ حَتَّى تَحْشُرَنَا يَوْمَ الْقِيَامَةِ فِي الْاَصَارَةِ وَاَعُوَانِهِ
وَمُقَوِّتِهِ سُلْطَانِهِ.

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَاٰلِ مُحَمَّدٍ وَاَجْعَلْ ذَلِكَ كُلَّهُ مِنَّا لَكَ خَالِصًا مِنْ كُلِّ شَيْءٍ وَشُبْهَةٍ وَرِيَاءٍ وَسُوءَةٍ
حَتَّى لَا نَعْتَبِدَ بِهِ غَيْرَكَ وَلَا نَطْلُبَ بِهِ اِلَّا وَجْهَكَ وَحَتَّى تُحِلَّنَا مَحِلَّهُ وَتَجْعَلَنَا فِي الْجَنَّةِ مَعَهُ وَلَا تَبْتَلِيْنَا
فِي اَمْرِهِ بِالسَّامَةِ وَالْكَسَلِ وَالْفَقْرَةِ وَالْفَقْلِ، وَاَجْعَلْنَا مِنْ تَنْتَصَرٍّ بِهِ لِدِينِكَ وَتَعَزُّبِهِ نَصْرًا وَلِيَّتِكَ وَلَا
تَسْتَبْدِلْ بِنَا غَيْرَنَا فَاِنَّ اسْتِجْدَالَكَ بِنَا غَيْرُنَا عَلَيْكَ يَسِيرٌ وَهُوَ عَلَيْنَا كَبِيرٌ اِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

O Allah! We bear witness on the Day of Judgment and on that terrifying day when truths are revealed that he has not committed any sin, nor made any mistake, nor disobeyed You, nor neglected any of Your obedience, nor violated any of Your sanctities, nor altered any of Your obligations, nor changed any of Your laws. Indeed, he is the righteous

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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Imam, the pious, the guide, the Mahdi, the pure, the devout, the faithful, the chosen, and the purified.

O Allah! Send blessings upon him and his forefathers (peace be upon them). Grant him, his self, his progeny, his family, his lineage, his nation, and all his followers that which cools his eyes and delights his heart. Gather for him the sovereignty of all kingdoms, whether near or far, honorable or lowly, until his command prevails over every command and his truth triumphs over every falsehood.

O Allah! Grant us the strength to obey him, keep us steadfast in supporting him, and favor us by making us his followers. Include us in the group that upholds his command, remains patient alongside him, and seeks Your pleasure through his welfare. Until You resurrect us on the Day of Judgment among his helpers, supporters, and those who strengthen his dominion.

O Allah! Send blessings upon Muhammad and the family of Muhammad (SAWW), and make all that we do purely for Your sake, free from any doubt, suspicion, hypocrisy, or desire for fame, until we rely on none but You through him and seek nothing but Your essence through him. Grant us the station of being his companions and place us in Paradise with him. Protect us from weariness, laziness, weakness, or failure in his cause. Include us among those through whom You support Your religion and honor the support of Your guardian. Do not replace us with others, for replacing us is easy for You, but for us, it is a great matter. Indeed, You are capable of all things.

اللَّهُمَّ وَصِّلْ عَلَىٰ وَلاةِ عُهُودِهِ وَبَلِّغْهُمْ أَمَالَهُمْ وَزِدْ فِي آجَالِهِمْ وَأَنْصُرْهُمْ وَتَبِّمْ لَهُ مَا أَسَدَّتْ إِلَيْهِمْ مِنْ
أَمْرِ دِينِكَ وَاجْعَلْنَا لَهُمْ أَعْوَانًا وَعَلَىٰ دِينِكَ أَنْصَارًا وَصِّلْ عَلَىٰ آبَائِهِ الطَّاهِرِينَ الْأَتْبَةِ الرَّاشِدِينَ

اللَّهُمَّ فَإِنَّهُمْ مَعَادِنُ كِتَابَتِكَ وَخُرَاجُ عِلْمِكَ وَوُلاةُ أَمْرِكَ وَخَالِصَتِكَ مِنْ عِبَادِكَ وَخَيْرَتِكَ مِنْ خَلْقِكَ
 وَأَوْلِيَاؤُكَ وَسَلَاتِلُ أَوْلِيَائِكَ وَصَفْوَتِكَ وَأَوْلَادُ أَصْفِيَائِكَ صَلَوَاتِكَ وَرَحْمَتِكَ وَبَرَكَاتِكَ عَلَيْهِمْ أَجْمَعِينَ
 اللَّهُمَّ وَسُرَّكَاهُ فِي أَمْرِهِ وَمُعَاوَنُوهُ عَلَى طَاعَتِكَ الَّذِينَ جَعَلْتَهُمْ حِصْنَهُ وَسِلَاحَهُ وَمَقَرَّعَهُ وَأَنْسَهُ الَّذِينَ
 سَلَوَا عَنِ الْأَهْلِ وَالْأَوْلَادِ وَتَجَافَوْا الْوَطْنَ وَعَظَلُوا الْوَثِيرَ مِنَ الْبِهَادِ قَدْ رَفَضُوا تِجَارَتَهُمْ وَأَخْرَجُوا
 بِعَايِشَهُمْ وَقَدَّرُوا فِي أَنْدِيَتِهِمْ بِغَيْرِ غَيْبَةٍ عَنْ مَضَرِّهِمْ وَحَالَفُوا الْبَعِيدَ مِنْ عَصَدِهِمْ عَلَى أَمْرِهِمْ
 وَخَالَفُوا الْقَرِيبَ مِنْ صَدِّعَنْ وَجْهَتِهِمْ وَاتَّقَلُّوا بَعْدَ التَّدَابُرِ وَالْتِقَاءِ فِي دَهْرِهِمْ وَقَطَعُوا الْأَسْبَابَ
 الْبَتِّصَلَةَ بِعَاجِلِ حُطَامٍ مِنَ الدُّنْيَا، فَاجْعَلْهُمْ اللَّهُ فِي حِرْزِكَ وَفِي ظِلِّ كَنَفِكَ وَرُدَّ عَنْهُمْ بَأْسَ مَنْ قَصَدَ
 إِلَيْهِمْ بِالْعَدَاوَةِ مِنْ خَلْفِكَ وَأَجْزِلْ لَهُمْ مِنْ دَعْوَتِكَ مِنْ كِفَايَتِكَ وَمَعُونَتِكَ لَهُمْ وَتَأْيِيدِكَ وَنَصْرِكَ
 إِلَيْهِمْ مَا تُعِينُهُمْ بِهِ عَلَى طَاعَتِكَ وَأَذْهَبْ بِحَقِّهِمْ بَاطِلَ مَنْ أَرَادَ إِطْفَاءَ نُورِكَ وَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ
 وَأَمْلَأْ بِهِمْ كُلَّ أَفْقٍ مِنَ الْأَفَاقِ وَقُطْرٍ مِنَ الْأَقْطَارِ قِسْطًا وَعَدْلًا وَرَحْمَةً وَفَضْلًا وَاشْكُرْ لَهُمْ عَلَى حَسَبِ
 كَرَمِكَ وَجُودِكَ وَمَا مَنَنْتَ بِهِ عَلَى الْقَائِمِينَ بِالْقِسْطِ مِنْ عِبَادِكَ وَادْخُلْ لَهُمْ مِنْ ثَوَابِكَ مَا تَرْفَعُ لَهُمْ بِهِ
 الدَّرَجَاتِ إِنَّكَ تَفْعَلُ مَا تَشَاءُ وَتَحْكُمُ مَا تَرِيدُ آمِينَ رَبَّ الْعَالَمِينَ^١

O Allah! Send blessings upon the guardians of his (Imam al-Zaman, peace be upon him) covenants (i.e., his special companions), fulfill their hopes, prolong their lives, and grant them assistance. Perfect for them what You have entrusted to them regarding Your religion. Make us their helpers and supporters of Your religion. Send blessings upon his pure forefathers, the rightly guided Imams (peace be upon them).

O Allah! Indeed, they are the treasuries of Your words, the trustees of Your knowledge, the guardians of Your command, Your chosen ones

among Your servants, Your selected ones from Your creation, Your friends, the progeny of Your friends, and the offspring of Your chosen and pure servants. May Your blessings, mercy, and favors be upon them all.

O Allah! Support those who share in the mission of Imam al-Zaman (peace be upon him) and assist him in Your obedience, whom You have made his fortress, his weapon, his refuge, and his companion and comforter. They are the ones who have renounced attachment to family and kin, withdrawn from their homelands, and abandoned soft beds. They have left their trades and harmed their livelihoods. They remained distant from worldly gatherings even while present in their cities. They formed bonds with those far away who supported their cause and opposed those nearby who deviated from their purpose. After mutual estrangement and discord in their time, they became united and harmonious. They severed ties with everything attached to the perishable possessions of this world.

O Allah! Keep them in Your refuge and under the shade of Your protection. Ward off the harshness of those who attack them with enmity against Your religion. Grant them an abundant share of Your invitation, Your sufficiency, Your help, Your support, and Your victory, through which You aid them in Your obedience. Extinguish the falsehood of those who seek to put out Your light through his truth. Send blessings upon Muhammad and his family (peace be upon them). Through them, fill every horizon and region of all the worlds with justice, mercy, and grace. Accept their gratitude in accordance with Your generosity and forgiveness, as You have favored Your servants who establish justice. Gather for them from Your rewards that which elevates their ranks. Indeed, You do whatever You will, and decree whatever You intend.

Amen, O Lord of all the worlds!

4. The salutations (salawat) that have been narrated directly from Imam al-Zaman (peace be upon him ATFS) in the books Jamal al-

Usbu' and Bihar al-Anwar, which include supplications for the Imam (may Allah hasten his reappearance) and sending salutations upon him:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ سَيِّدِ الْمُرْسَلِينَ وَخَاتَمِ النَّبِيِّينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ الْمُتَنَجِّبِ فِي الْيَشَاقِ

الْمُصْطَفَى فِي الظَّلَالِ الْبُطْهَرِ مِنْ كُلِّ آفَةٍ الْبَرَىءِ مِنْ كُلِّ عَيْبٍ الْمُوَّمِّلِ لِلتَّجَاةِ الْبُرْتَجَى لِلشَّفَاعَةِ

الْمُقَوَّضِ إِلَيْهِ دِينَ اللَّهِ

In the Name of Allah, the Most Gracious, the Most Merciful

O Lord! Send blessings upon Muhammad (peace be upon him), the leader of all Messengers, the seal of the Prophets, the proof of the Lord of all the worlds, chosen in the covenant, selected in the eternal shadow, free from every affliction, pure from every defect, the hope for salvation, designated for intercession, and to whom the religion of Allah was entrusted.

اللَّهُمَّ شَرِّفْ بُنْيَانَهُ وَعَظِّمْ بَرْهَانَهُ وَأَقْدِمْ حُجَّتَهُ وَارْقُمْ دَرَجَتَهُ وَأَضِيْ نُورَهُ وَبَيِّضْ وَجْهَهُ وَأَعْطِهِ الْفَضْلَ

وَالْفَضِيلَةَ وَالْمُنْزِلَةَ وَالْوَسِيلَةَ وَالْدَّرَجَةَ الرَّفِيعَةَ وَابْعَثْهُ مَقَاماً مَحْشُوداً يَغِيْظُهُ بِهِ الْأَوَّلُونَ وَالْآخِرُونَ

O Allah! Grant nobility to his station, magnificence to his proof, radiance to his authority, elevation to his rank, brilliance to his light, and brightness to his countenance. Bestow upon him virtue and greatness, an exalted station, a means (wasila), and the highest rank. Establish him (SAWW) at the Praiseworthy Station (Maqame Mahmud), upon which the first and the last will envy.

وَصَلِّ عَلَى أَمِيرِ الْمُؤْمِنِينَ وَوَارِثِ الْمُرْسَلِينَ وَقَائِدِ الْغُرِّ الْمُحَجَّلِينَ وَسَيِّدِ الْوَصِيِّينَ وَحُجَّةِ رَبِّ

الْعَالَمِينَ

Send blessings upon Amir al-Mu'minin Ali ibn Abi Talib (peace be upon him), the inheritor of the Messengers, the leader of the radiant-faced mujahideen, the chief of the successors, and the proof of the Lord of all the worlds.

وَصَلِّ عَلَى الْحَسَنِ بْنِ عَلِيٍّ إِمَامِ الْمُؤْمِنِينَ وَوَارِثِ الْمُرْسَلِينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ

Send blessings upon Imam Hasan ibn Ali (peace be upon them both), the leader of the believers, the inheritor of the Messengers, and the proof of the Lord of all the worlds.

وَصَلِّ عَلَى الْحُسَيْنِ بْنِ عَلِيٍّ إِمَامِ الْمُؤْمِنِينَ وَوَارِثِ الْمُرْسَلِينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ

Send blessings upon Imam Husayn ibn Ali (peace be upon them both), the Imam of the believers, the inheritor of the Messengers, and the proof of the Lord of all the worlds.

وَصَلِّ عَلَى عَلِيِّ بْنِ الْحُسَيْنِ إِمَامِ الْمُؤْمِنِينَ وَوَارِثِ الْمُرْسَلِينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ

Send blessings upon Imam Ali ibn al-Husayn (peace be upon them both), the leader of the believers, the inheritor of the Messengers, and the proof of the Lord of all the worlds.

وَصَلِّ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ إِمَامِ الْمُؤْمِنِينَ وَوَارِثِ الْمُرْسَلِينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ

Send blessings upon Imam Muhammad ibn Ali (peace be upon them both), the Imam of the believers, the inheritor of the Messengers, and the proof of the Lord of all the worlds.

وَصَلِّ عَلَى جَعْفَرِ بْنِ مُحَمَّدٍ إِمَامِ الْمُؤْمِنِينَ وَوَارِثِ الْمُرْسَلِينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ

Send blessings upon Imam Ja'far ibn Muhammad (peace be upon them both), the leader of the believers, the inheritor of the Messengers, and the proof of the Lord of all the worlds.

وَصَلِّ عَلَى مُوسَى بْنِ جَعْفَرٍ إِمَامِ الْمُؤْمِنِينَ وَوَارِثِ الْمُرْسَلِينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ

Send blessings upon Imam Musa ibn Ja'far (peace be upon them both), the leader of the believers, the inheritor of the Messengers, and the proof of the Lord of all the worlds.

وَصَلِّ عَلَى عَلِيِّ بْنِ مُوسَى إِمَامِ الْمُؤْمِنِينَ وَوَارِثِ الْمُرْسَلِينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ

Send blessings upon Imam Ali ibn Musa (peace be upon them both), the leader of the believers, the inheritor of the Messengers, and the proof of the Lord of all the worlds.

وَصَلِّ عَلَى مُحَمَّدِ بْنِ عَلِيٍّ إِمَامِ الْمُؤْمِنِينَ وَوَارِثِ الْمُرْسَلِينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ

Send blessings upon Imam Muhammad ibn Ali (peace be upon them both), the leader of the believers, the inheritor of the Messengers, and the proof of the Lord of all the worlds.

وَصَلِّ عَلَى عَلِيِّ بْنِ مُحَمَّدٍ إِمَامِ الْمُؤْمِنِينَ وَوَارِثِ الْمُرْسَلِينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ

Send blessings upon Imam Ali ibn Muhammad (peace be upon them both), the leader of the believers, the inheritor of the Messengers, and the proof of the Lord of all the worlds.

وَصَلِّ عَلَى الْحَسَنِ بْنِ عَلِيٍّ إِمَامِ الْمُؤْمِنِينَ وَوَارِثِ الْمُرْسَلِينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ

Send blessings upon Imam Hasan ibn Ali (peace be upon them both), the leader of the believers, the inheritor of the Messengers, and the proof of the Lord of all the worlds.

وَصَلِّ عَلَى الْخَلَفِ الْهَادِي الْمَهْدِيِّ إِمَامِ الْمُؤْمِنِينَ وَوَارِثِ الْمُرْسَلِينَ وَحُجَّةِ رَبِّ الْعَالَمِينَ

Send blessings upon the Imam of the Age, the Rightly Guided Successor, the Mahdi (may Allah hasten his noble reappearance), the Imam of the believers, the inheritor of the Messengers, and the proof of the Lord of all the worlds.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَهْلِ بَيْتِهِ الْأَنْبِيَاءِ الْهَادِينَ الْعُلَمَاءِ الصَّادِقِينَ الْأَبْرَارِ الْمُتَّقِينَ دَعَائِمَ دِينِكَ
وَأَرْكَانِ تَوْحِيدِكَ وَتَرَاجِمَةِ وَحْيِكَ وَصُجُجِكَ عَلَى خَلْقِكَ وَخُلَفَائِكَ فِي أَرْضِكَ الَّذِينَ اخْتَرْتَهُمْ لِنَفْسِكَ
وَاصْطَفَيْتَهُمْ عَلَى عِبَادِكَ وَأَرْتَضَيْتَهُمْ لِدِينِكَ وَخَصَصْتَهُمْ بِعَرْفَتِكَ وَجَلَّلْتَهُمْ بِكَرَامَتِكَ وَعَشَّيْتَهُمْ
بِرَحْمَتِكَ وَرَبَّيْتَهُمْ بِنِعْمَتِكَ وَغَذَّيْتَهُمْ بِحِكْمَتِكَ وَأَلْبَسْتَهُمْ نُورَكَ وَرَفَعْتَهُمْ فِي مَلَكُوتِكَ وَحَقَّقْتَهُمْ
بِمَلَائِكَتِكَ وَشَرَّفْتَهُمْ بِنَبِيِّكَ صَلَوَاتِكَ عَلَيْهِ وَآلِهِ

O Lord! Send blessings upon Muhammad (peace be upon him and his family) and his Ahlul Bayt (peace be upon them), the Imams of guidance, the truthful scholars, the righteous, the pious, the pillars of Your religion, the foundations of Your monotheism, the interpreters of Your revelation, Your proofs over Your creation, and Your vicegerents on Your earth. They are the ones whom You chose for Yourself, selected for Your servants, approved for Your religion, distinguished with Your recognition, honored with Your nobility, covered with Your mercy, nurtured with Your blessings, nourished with Your wisdom, clothed with Your light, elevated in Your dominion, surrounded by Your angels, and ennobled through Your Prophet (peace be upon him).

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَيْهِمْ صَلَاحَ زَاكِيَّةٍ نَامِيَةٍ كَثِيرَةٍ دَائِمَةٍ طَيِّبَةٍ لَا يُحِيطُ بِهَا إِلَّا أَنْتَ وَلَا يَسَعُهَا إِلَّا
عِلْمُكَ وَلَا يُحْصِيهَا أَحَدٌ غَيْرُكَ

O Allah! Send upon Muhammad (peace be upon him) and his Ahlul Bayt (peace be upon them) pure, abundant, continuous, and immaculate blessings that none but You can enumerate, that only Your knowledge can encompass, and that none but You can count.

اللَّهُمَّ وَصِّلْ عَلَى وَلِيِّكَ الْهُجُبِيِّ سُنَّتَكَ الْقَائِمِ بِأَمْرِكَ الدَّاعِي إِلَيْكَ الدَّلِيلِ عَلَيْكَ، حُجَّتِكَ عَلَى خَلْقِكَ
وَخَلِيفَتِكَ فِي أَرْضِكَ وَشَهِيدِكَ عَلَى عِبَادِكَ

O Lord! Send blessings upon Your guardian, Imam Mahdi (may Allah hasten his noble reappearance), the reviver of Your Sunnah, the establisher of Your command, the inviter to You, the guide to Your essence, Your proof over Your creation, Your vicegerent on Your earth, and Your witness over Your servants.

اللَّهُمَّ اعِزَّنَا وَوَمَدِّنَا فِي عُمْرِهِ وَزَيِّنِ الْأَرْضَ بِطَوْلِ بَقَائِهِ

O Allah! Grant honor to his support, prolong his life, and adorn the earth with his extended presence.

اللَّهُمَّ اكْفِهِ بِغَىِّ الْحَاسِدِينَ وَأَعِزَّهُ مِنْ شَرِّ الْكَائِدِينَ وَأَزْجُرْ عَنْهُ إِرَادَةَ الظَّالِمِينَ وَخَلِّصْهُ مِنْ أَيْدِي

الْجَبَّارِينَ

O Allah! Protect him (ATFS) from the oppression of the envious, grant him refuge from the evil of conspirators, keep him safe from the impure desires of oppressors, and deliver him from the hands of tyrants.

اللَّهُمَّ أَعْطِهِ فِي نَفْسِهِ وَذُرِّيَّتِهِ وَشِيعَتِهِ وَرَعِيَّتِهِ وَخَاصَّتِهِ وَعَامَّتِهِ وَعَدُوَّهُ وَجَبِيحِ الدُّنْيَا مَا تُقِرُّ

بِهِ عَيْنُهُ وَتَسُرُّ بِهِ نَفْسُهُ وَبَلِّغْهُ أَفْضَلَ مَا أَمَّلَهُ فِي الدُّنْيَا وَالْآخِرَةِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah! Grant him (ATFS), in matters concerning himself, his progeny, his Shi'a, his followers, his specific and general associates, his enemies, and all the people of the world, that which brings coolness to his eyes and joy to his heart, and fulfill the best of his hopes for this world and the Hereafter. Indeed, You are capable of all the things.

اللَّهُمَّ جَدِّدْ بِهِ مَا امْتَحَى (مُحَى) مِنْ دِينِكَ وَأَخِي بِهِ مَا بَدَّلَ مِنْ كِتَابِكَ وَأَظْهِرْ بِهِ مَا غُيِّرَ مِنْ حُكْمِكَ

حَتَّى يَعُودَ دِينُكَ بِهِ وَعَلَى يَدَيْهِ غَضًا جَدِيدًا خَالِصًا مُخْلِصًا لَا شَكَّ فِيهِ وَلَا شُبْهَةَ مَعَهُ وَلَا بَاطِلَ عِنْدَهُ

وَلَا يَدْعَاكَ لَدَيْهِ

O Lord! Through this guardian, revive what has been erased from Your religion, bring to life what has been altered in Your Book, and make manifest what has been changed in Your commands, until Your religion is restored through him and by his hands—fresh, new, pure, and immaculate, free from any doubt, suspicion, falsehood, or trace of innovation.

اللَّهُمَّ نَوِّرْ بِنُورِهِ كُلَّ ظُلُمَةٍ وَهْدِدْ بِرُكْنِهِ كُلَّ بِدْعَةٍ وَاهْدِمْ بِعِزِّهِ كُلَّ ضَلَالَةٍ وَأَقِصْ بِهِ كُلَّ جَبَّارٍ وَأَخْبِدْ بِسَيْفِهِ كُلَّ نَارٍ وَأَهْلِكْ بِعَدْلِهِ جَوْرَ كُلِّ جَائِرٍ وَأَجِرْ حُكْمَهُ عَلَى كُلِّ حَكِيمٍ وَأَذِلَّ بِسُلْطَانِهِ كُلَّ سُلْطَانٍ

O Allah! Illuminate every darkness with his light, eradicate every innovation with his strength, destroy every misguidance with his honor and majesty, break every rebellious force through him, extinguish every fire (of discord and corruption) with his sword, end the tyranny of every oppressor with his justice, make his command prevail over all commands, and humiliate every false authority with his dominion.

اللَّهُمَّ أَذِلَّ كُلَّ مَنْ نَاوَاهُ وَأَهْلِكْ كُلَّ مَنْ عَادَاهُ وَأَمْكُرْ بِمَنْ كَادَهُ وَاسْتَأْصِلْ مَنْ جَحَدَهُ حَقَّهُ وَاسْتَثْنَاهُ بِأَمْرِهِ وَسَعَى فِي إطفاء نُورِهِ وَأَرَادَ إِخْصَادَ ذِكْرِهِ

O Allah! Humiliate whoever stands against him (ATFS), destroy whoever shows enmity toward him, outwit those who plot against him, uproot those who deny his right, and annihilate those who belittle his cause, seek to extinguish his light, or erase his mention.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ الْمُصْطَفَى وَعَلَى الْبَرْتَضَى وَقَاطِبَةِ الزُّهْرَاءِ وَالْحَسَنِ الرِّضَا وَالْحُسَيْنِ الْبُصْتِيِّ وَجَبِيحِ الْأَوْصِيَاءِ مَصَابِيحِ الدُّجَى وَأَعْلَامِ الْهُدَى وَمَنَارِ الثَّقَلَيْنِ وَالْعُرْوَةِ الْوُثْقَى وَالْحَبْلِ الْمَتِينِ وَالصِّرَاطِ الْمُسْتَقِيمِ

O Allah! Send blessings upon Muhammad e Mustafa (peace be upon him), Ali e Murtaza (peace be upon him), Fatimah az Zahra (peace be

upon her), Imam Hasan (peace be upon him), Imam Husayn Musaffa (peace be upon him), and all the successors (peace be upon them), who are lamps in the darkness, bearers of guidance, minarets of piety, the strong rope, the firm means, and the signs of the straight path.

وَصَلِّ عَلَى وَلِيِّكَ وَوَلَاةٍ عَهْدِكَ وَالْأَيَّامَةِ مِنْ وَلَدِهِ وَمُدَنِي أَعْمَارِهِمْ وَزِدْنِي آجَالِهِمْ وَبَلِّغْهُمْ أَقْصَى آمَالِهِمْ

دِينًا وَدُنْيَا وَآخِرَةً إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Send blessings upon Your guardian, Imam al-Zaman (may Allah hasten his noble reappearance), the guardians of the covenant who come after him, and the guides from his progeny. Prolong their lives and fulfill all their lofty objectives in religion, this world, and the Hereafter. Indeed, You are capable of all the things.

5. The supplication narrated in Al-Najm al-Thaqib to be recited at all times, especially during the blessed month of Ramadan, and particularly on its twenty-third night. After glorifying Allah, the Exalted, and sending blessings and salutations upon the Messenger of Allah (peace be upon him) and his Ahlul Bayt (peace be upon them), say as follows:

اللَّهُمَّ كُنْ لِرَبِّكَ الْقَائِمِ بِأَمْرِكَ الْحُجَّةِ بْنِ الْحَسَنِ الْمُهَدِيِّ عَلَيْهِ وَعَلَى آبَائِهِ أَفْضَلُ الصَّلَاةِ وَالسَّلَامِ

فِي هَذِهِ السَّاعَةِ وَفِي كُلِّ سَاعَةٍ وَلِيًّا وَحَافِظًا وَقَائِدًا وَنَاصِرًا وَدَلِيلًا وَمُؤَيِّدًا حَتَّى تُسَكِّنَهُ أَرْضَكَ طَوْعًا

وَتُهَيِّجَهُ فِيهَا طَوَلًا وَعَرَضًا وَتَجْعَلَهُ وَذُرِّيَّتَهُ مِنَ الْأَيَّامَةِ الْوَارِثِينَ

O God! Be the Guardian, Protector, Leader, Helper, Guide, and Supporter of Your Wali (peace be upon him), the one entrusted with upholding Your cause Hazrat Hujjat ibn al-Hasan al-Mahdi (may Allah hasten his reappearance), at this moment and at every moment, shower upon him

¹ جمال الأسبوع: ٥٠٠، والبحار: ٩٣ / ٢٠٨١، النجم الثاقب: ٣٣٣

and upon his pure forefathers Your choicest blessings and salutations.

Grant that he may dwell upon Your earth as You will, establish his authority across its expanse, and appoint him together with his noble progeny among the divinely chosen, inheriting Imams.

اللَّهُمَّ انْصُرْهُ وَاتَّصِرْ بِهِ وَاجْعَلِ النَّصْرَ مِنْكَ لَهُ وَعَلَى يَدِهِ وَاجْعَلِ النَّصْرَ لَهُ وَالْفَتْحَ عَلَى وَجْهِهِ وَلَا
تُوجِّهِ الْأُمُورَ إِلَى غَيْرِهِ

O Allah! Assist him and make Yourself his helper through him. Appoint victory for him from Your side, make triumph manifest through his hands, and do not transfer Your command to another.

اللَّهُمَّ أَظْهِرْ بِهِ دِينَكَ وَسُنَّةَ نَبِيِّكَ حَتَّى لَا يَسْتَخْفِيَ بِشَيْءٍ مِنَ الْحَقِّ مَخَافَةً أَحَدٍ مِنَ الْخَلْقِ

O Allah! Through him, make Your religion and the Sunnah of Your Prophet (peace be upon him and his family) manifest, until no part of the truth remains hidden due to fear of any creature.

اللَّهُمَّ إِنِّي أَرْغَبُ إِلَيْكَ فِي دَوْلَةٍ كَرِيمَةٍ تُعْرِضُ بِهَا الْإِسْلَامَ وَأَهْلَهُ وَتُذِلُّ بِهَا الْبَغْيَ وَأَهْلَهُ وَتَجْعَلُنَا فِيهَا
مِنَ الدُّعَاةِ إِلَى طَاعَتِكَ وَالْقَادَةِ إِلَى سَبِيلِكَ وَآتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ
وَاجْعَلْ لَنَا خَيْرَ الدَّارَيْنِ وَأَقْضِ عَنَّا جَمِيعَ مَا تُحِبُّ فِيهِمَا وَاجْعَلْ لَنَا فِي ذَلِكَ الْخَيْرَةِ بِرَحْمَتِكَ وَمِنَّكَ فِي

عَافِيَةِ آمِينَ رَبِّ الْعَالَمِينَ

O Allah! I ask You for an honorable sovereignty through which You grant honor to Islam and its people, humiliate the hypocrites and their followers, and include us among those who obey You and guide others to Your path. Grant us goodness in this world and goodness in the Hereafter, and protect us from the torment of the Fire. Gather for us the goodness of both worlds. Fulfill for us all that You approve of in them.

Through Your mercy and grace, grant us the best portion with well-being. Amen, O Lord of all the worlds!

وَزِدْنَا مِنْ فَضْلِكَ وَيَدِكَ الْمَلَأَى فَإِنَّ كُلَّ مُعْطٍ يَنْقُصُ مِنْ مُلْكِهِ وَعَظَاؤُكَ يَزِيدُنِي مُلْكَكَ

Through Your grace, bestow upon us even more, for the giving of every giver diminishes their dominion, but Your giving only increases Your sovereignty.

Regarding the Ziyarat of Hujjat (ATFS)

It is narrated in the book Al-Ihtijaj that the Master of the Affair (Sahibul Amr) (may Allah hasten his noble reappearance) stated in a sacred letter (Tawqi') addressed to Muhammad ibn Abdullah ibn Ja'far al-Himyari: When you wish to turn to us and seek Allah's court through us, say as Allah, the Exalted, has said:

سَلَامٌ عَلَى آلِ يَسَّ

Peace be upon the family of Yaseen

السَّلَامُ عَلَيْكَ يَا دَاعِيَ اللَّهِ وَرَبَّائِهِ آيَاتِهِ

Peace be upon you, O caller to Allah and the true knower and teacher of His signs!

السَّلَامُ عَلَيْكَ يَا بَابَ اللَّهِ وَدَيَانَ دِينِهِ

Peace be upon you, O gate of Allah (the door leading to Allah, the Exalted) and the guardian and just judge of His religion!

السَّلَامُ عَلَيْكَ يَا خَلِيفَةَ اللَّهِ وَنَاصِرَ حَقِّهِ

Peace be upon you, O vicegerent of Allah and the helper of His truth!

السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ وَدَلِيلَ إِرَادَتِهِ

Peace be upon you, O proof of Allah and the guide to His will and intention!

السَّلَامُ عَلَيْكَ يَا تَارِيكَتَابِ اللَّهِ وَتَرْجُمَانَهُ

Peace be upon you, O reciter of Allah's Book and the interpreter of its meanings!

السَّلَامُ عَلَيْكَ فِي آتَاءِ لَيْلِكَ وَأَطْرَافِ نَهَارِكَ

Peace be upon you in the hours of the night and the moments of the day!

السَّلَامُ عَلَيْكَ يَا بَقِيَّةَ اللَّهِ فِي أَرْضِهِ

Peace be upon you, O remaining proof of Allah on His earth!

السَّلَامُ عَلَيْكَ يَا مِيثَاقَ اللَّهِ الَّذِي أَخَذَهُ وَوَكَّدَهُ

Peace be upon you, O covenant of Allah that He has taken and made firm!

السَّلَامُ عَلَيْكَ يَا وَعْدَ اللَّهِ الَّذِي ضَمِنَهُ

Peace be upon you, O promise of Allah that He has undertaken!

السَّلَامُ عَلَيْكَ أَيُّهَا الْعِلْمُ الْمُنْصُوبُ وَالْعِلْمُ الْمَصْبُوبُ وَالْعَوْتُ وَالرَّحْمَةُ الْوَاسِعَةُ وَعْدٌ لَا غَيْرَ مَكْذُوبٍ

Peace be upon you, O raised banner and the embodiment of knowledge poured into you! Peace be upon you, O helper, O vast mercy, and the true promise that will never be belied!

السَّلَامُ عَلَيْكَ حِينَ تَقُومُ

Peace be upon you when you stand!

السَّلَامُ عَلَيْكَ حِينَ تَقْعُدُ

Peace be upon you when you sit!

السَّلَامُ عَلَيْكَ حِينَ تَقْرَأُ وَتُبَيِّنُ

Peace be upon you when you recite (the Quran) and explain it!

السَّلَامُ عَلَيْكَ حِينَ تُصَلِّيَ وَتَقْنُتُ

Peace be upon you when you pray and perform the qunut!

السَّلَامُ عَلَيْكَ حِينَ تَرُكِعُ وَتَسْجُدُ

Peace be upon you when you perform ruku' (bowing) and sujud (prostration)!

السَّلَامُ عَلَيْكَ حِينَ تُهْلِلُ وَتُكَبِّرُ

Peace be upon you when you say 'La ilaha illallah' and proclaim 'Allahu Akbar'!

السَّلَامُ عَلَيْكَ حِينَ تَحْمَدُ وَتَسْتَغْفِرُ

Peace be upon you when you praise Allah and seek His forgiveness!

السَّلَامُ عَلَيْكَ حِينَ تُصْبِحُ وَتُمْسِي

Peace be upon you when you enter the morning and the evening!

السَّلَامُ عَلَيْكَ فِي اللَّيْلِ إِذَا يَغْشَى وَالنَّهَارِ إِذَا تَجَلَّى

Peace be upon you in the darkness of the night and the brightness of the day!

السَّلَامُ عَلَيْكَ أَيُّهَا الْإِمَامُ الْمَأْمُونُ

Peace be upon you, O Imam, the trustworthy guardian!

السَّلَامُ عَلَيْكَ أَيُّهَا الْبَقْدَمُ الْمَأْمُولُ

Peace be upon you, O leader with whom hopes are attached!

السَّلَامُ عَلَيْكَ بِجَوَامِعِ السَّلَامِ

Peace be upon you with every form of perfection and completeness!

أَشْهَدُكَ يَا مَوْلَايَ أَنِّي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ لَا حَبِيبَ إِلَّا هُوَ
وَأَهْلُهُ

O my Master (ATFS)! I call you as a witness that I testify that there is no god but Allah, He is One, without any partner, and that Muhammad (peace be upon him) is His servant and Messenger, and there is no beloved except him (SAWW) and his Ahlul Bayt (peace be upon them).

وَأَشْهَدُكَ يَا مَوْلَايَ أَنَّ عَلِيًّا أَمِيرَ الْمُؤْمِنِينَ حُجَّتُهُ، وَالْحَسَنَ حُجَّتُهُ، وَالْحُسَيْنَ حُجَّتُهُ، وَعَلِيَّ بْنَ
الْحُسَيْنِ حُجَّتُهُ، وَمُحَمَّدَ بْنَ عَلِيٍّ حُجَّتُهُ، وَجَعْفَرَ بْنَ مُحَمَّدٍ حُجَّتُهُ، وَمُوسَى بْنَ جَعْفَرٍ حُجَّتُهُ، وَعَلِيَّ بْنَ
مُوسَى حُجَّتُهُ، وَمُحَمَّدَ بْنَ عَلِيٍّ حُجَّتُهُ، وَعَلِيَّ بْنَ مُحَمَّدٍ حُجَّتُهُ، وَالْحَسَنَ بْنَ عَلِيٍّ حُجَّتُهُ

O my Master (ATFS)! I call you as a witness that: Ali, Amir al-Mu'minin (peace be upon him), is the proof of Allah, Imam Hasan (peace be upon him) is the proof of Allah, Imam Husayn (peace be upon him) is the proof of Allah, Imam Ali ibn al-Husayn (peace be upon them both) is the proof of Allah, Imam Muhammad ibn Ali (peace be upon them both) is the proof of Allah, Imam Ja'far ibn Muhammad (peace be upon them both) is the proof of Allah, Imam Musa ibn Ja'far (peace be upon them both) is the proof of Allah, Imam Ali ibn Musa (peace be upon them both) is the proof of Allah, Imam Muhammad ibn Ali (peace be upon them both) is the proof of Allah, Imam Ali ibn Muhammad (peace be upon them both) is the proof of Allah, Imam Hasan ibn Ali (peace be upon them both) is the proof of Allah.

وَأَشْهَدُ أَنَّكَ حُجَّةُ اللَّهِ

And I testify that you, O Imam Mahdi (may Allah hasten his noble reappearance), are the proof of Allah

أَنْتُمْ الْأَوَّلُ وَالْآخِرُ

You are among the first and the last (i.e., the final in the chain of divine proofs).

وَأَنْ رَجَعْتُمْ حَقٌّ لَا رَيْبَ فِيهَا

And I testify that your return (Raj'at) is true, without any doubt.

يَوْمَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا

(This return will occur) on the day when faith will not benefit a soul that did not believe before or did not perform righteous deeds in its faith.

وَأَنَّ الْمَوْتَ حَقٌّ وَأَنَّ نAKIRَ وَأَنْكَيرًا حَقٌّ

And I testify that death is true, and Nakir and Munkar (the angels questioning in the grave) are true.

وَأَشْهَدُ أَنَّ النَّشْرَ حَقٌّ وَالْبَعْثَ حَقٌّ وَأَنَّ الصِّرَاطَ حَقٌّ وَالْبِرْصَادَ حَقٌّ وَالْبَيْزَانَ حَقٌّ وَالْحُشْرَ حَقٌّ

وَالْحِسَابَ حَقٌّ وَالْجَنَّةَ وَالنَّارَ حَقٌّ وَالْوَعْدَ وَالْوَعِيدَ بِهِمَا حَقٌّ

And I testify that the resurrection from the graves is true, being raised to life again is true, the Siraat (the bridge) is true, the place of ambush is true, the Scale (Meezan) is true, the gathering (Hashr) is true, the reckoning is true, and Paradise and Hell are true, and the promise and warning regarding them are true.

يَا مُؤَلَّى، شَقِيٌّ مَنْ خَالَفَكَ وَسَعِدَ مَنْ أَطَاعَكَ فَاشْهَدْ عَلَى مَا أَشْهَدْتُكَ عَلَيْهِ

O my Master (ATFS)! Wretched is the one who opposes you, and blessed is the one who obeys you. So, bear witness to that which I have called you to witness.

وَأَنَا وَلِيُّكَ بَرِيٌّ مِنْ عَدُوِّكَ فَالْحَقُّ مَا رَضَيْتُمْوَهُ وَالْبَاطِلُ مَا أَسْخَطْتُمْوَهُ

I am a friend to you and disavow your enemy. Truth is what you approve of, and falsehood is what you disapprove of.

وَالْبَعْرُوفُ مَا أَمَرْتُمْ بِهِ وَالْمُنْكَرُ مَا نَهَيْتُمْ عَنْهُ

Goodness is what you have commanded, and evil is what you have forbidden.

فَنَفْسِي مُؤْمِنَةٌ بِاللَّهِ وَحَدَّاهُ لَا شَرِيكَ لَهُ وَبِرَسُولِهِ وَبِأَمِيرِ الْمُؤْمِنِينَ وَبِكُمْ يَا مَوْلَايَ أَوْلَكُمْ وَآخِرُكُمْ

My heart believes in Allah, Who is One and has no partner; in His Messenger (peace be upon him), in Amir al-Mu'minin (peace be upon him), and in all of you, O my Master, from your first to your last.

وَنَصْرَتِي مُعَدَّةٌ لَكُمْ وَمَوَدَّتِي خَالِصَةٌ لَكُمْ آمِينَ آمِينَ

My support is ready for you, and my love for you is pure. Amen, Amen.

This supplication is to be recited after the Ziyarat:

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ اَنْ تُصَلِّیَ عَلٰی مُحَمَّدٍ نَبِیِّ رَحْمَتِكَ وَكَلِمَةِ نُوْرِكَ

O Allah! I ask You to send blessings upon Muhammad (peace be upon him), the Prophet of Your mercy and the word of Your light.

وَاَنْ تَمْلَأَ قَلْبِیْ نُوْرَ الْیَقِیْنِ وَصَدْرِیْ نُوْرَ الْاِیْمَانِ وَفِکْرِیْ نُوْرَ النِّیَّاتِ وَعَظْمِیْ نُوْرَ الْعِلْمِ

Fill my heart with the light of certainty, my chest with the light of faith, my thoughts with the light of intentions, and my resolve with the light of knowledge.

وَقُوَّتِیْ نُوْرَ الْعَمَلِ وَلِسَانِیْ نُوْرَ الصِّدْقِ وَدِیْنِیْ نُوْرَ الْبَصَائِرِ مِنْ عِنْدِكَ

Enrich my strength with the light of action, my tongue with the light of truth, and my religion with the light of insight, which comes from You alone.

وَبَصِّرْ بِنُورِ الضِّيَاءِ وَسَمِّعْ بِنُورِ الْحِكْمَةِ وَمَوَدِّقِ نُورِ الْهُدَى لِمُحَمَّدٍ وَآلِهِ عَلَيْهِمُ السَّلَامُ

Adorn my eyes with the light of illumination, my ears with the light of wisdom, and my love with the light of the guardianship of Muhammad (peace be upon him) and his Ahlul Bayt (peace be upon them).

حَتَّى أَلْقَاكَ وَقَدْ وَفَيْتُ بِعَهْدِكَ وَمِثَاقِكَ فَيَسِّعْنِي رَحْمَتُكَ يَا وَلِيَّيَا حَبِيدُ

Until I meet You, having fulfilled Your covenant and pact, and at that moment, may Your mercy envelop me, O Guardian! O Praiseworthy!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ حُجَّتِكَ فِي أَرْضِكَ وَخَلِيفَتِكَ فِي بِلَادِكَ وَالِدَاعِي إِلَى سَبِيلِكَ وَالْقَائِمَ بِقِسْطِكَ
وَالشَّائِرَ بِأَمْرِكَ وَوَلِيَّ الْمُؤْمِنِينَ وَبَوَارِ الْكَافِرِينَ وَمُجَلِّي الطُّلُبَةِ وَمُنِيرَ الْحَقِّ وَالنَّاطِقَ بِالْحِكْمَةِ وَالصِّدِّقَ
وَكَلِمَتِكَ الثَّامَّةَ فِي أَرْضِكَ الْمُرْتَقِبَ الْخَائِفَ وَالْوَلِيَّ النَّاصِحَ سَفِينَةَ النَّجَاةِ وَعَلَمَ الْهُدَى وَنُورَ أَبْصَارِ
النُّورَى وَخَيْرَ مَنْ تَقَبَّصَ وَارْتَدَى

O Allah! Send blessings upon Muhammad (may Allah hasten his noble reappearance ATFS), Your proof on Your earth, Your vicegerent in Your lands, the caller to Your path, the establisher of Your justice, the upholder of Your command, the guardian of the believers, the cause of ruin for the disbelievers, the dispeller of darkness, the illuminator of truth, the speaker with wisdom and truth, Your complete word, the awaited one on Your earth, the one who fears and seeks goodness, the ark of salvation, the banner of guidance, the light for those with vision, and the one adorned with the finest garments.

وَمُجَلِّي الْعَبَسِ (الْغَبَاءِ) الَّذِي يَمْلَأُ الْأَرْضَ عَدْلًا وَقِسْطًا كَمَا مِلَّتْ طُلُبًا وَجُورًا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And he (ATFS) who dispels darkness (or sorrow and trials), who will fill the earth with justice and equity as it has been filled with oppression and tyranny. Indeed, You are capable of all things.

اللَّهُمَّ صَلِّ عَلَى وَلِيِّكَ وَابْنِ أَوْلِيَاكَ الَّذِينَ فَرَضْتَ طَاعَتَهُمْ...

O Allah! Send blessings upon Your guardian and the son of Your guardians, whose obedience You have made obligatory, whose right You have made incumbent, from whom You have removed all impurity and purified thoroughly.

اللَّهُمَّ انصُرْهُ وَانْتَصِرْ بِهِ لِدِينِكَ وَانصُرْ بِهِ أَوْلِيَاءَكَ وَأَوْلِيَاءَهُ وَشِيعَتَهُ وَأَنْصَارَهُ وَاجْعَلْنَا مِنْهُمْ

O Allah! Assist him (ATFS) and, through him, support Your religion. Aid his friends, his Shi'a, and his supporters, and include us among them.

اللَّهُمَّ أَعِذْهُ مِنْ شَرِّ كُلِّ بَاغٍ وَطَاغٍ وَمِنْ شَرِّ جَمِيعِ خَلْقِكَ وَاحْفَظْهُ مِنْ بَيْنِ يَدَيْهِ وَمِنْ خَلْفِهِ وَعَنْ يَمِينِهِ

وَعَنْ شِمَالِهِ وَاحْرُسْهُ وَامْنَعْهُ مِنْ أَنْ يُوْصَلَ إِلَيْهِ بِسُوءٍ وَاحْفَظْ فِيهِ رَسُولَكَ وَآلَ رَسُولِكَ وَأَظْهِرْ بِهِ

الْعَدْلَ وَأَيِّدْهُ بِالنُّصْرَةِ وَانصُرْ نَاصِرِيهِ وَاخْذُلْ خَائِلِيهِ وَاقْصِمْ قَاصِمِيهِ وَاقْصِمْ بِهِ جَبَابِرَةَ الْكُفْرِ وَاقْتُلْ

بِهِ الْكُفَّارَ وَالْمُنَافِقِينَ وَجَمِيعَ الْمُلْحِدِينَ حَيْثُ كَانُوا مِنْ مَشَارِقِ الْأَرْضِ وَمَغَارِبِهَا وَبَحْرِهَا

وَأَمْلَأْ بِهِ الْأَرْضَ عَدْلًا

O Allah! Protect him (ATFS) from the evil of every rebellious and oppressive one, safeguard him from the evil of all Your creation, shield him from his front, his back, his right, and his left, and protect him from the reach of any harm. Through him, safeguard Your Messenger (peace be upon him) and the Ahlul Bayt (peace be upon them). Through him, make justice manifest, strengthen his support, assist his helpers, humiliate his enemies, break the tyrants of disbelief through him, destroy the disbelievers, hypocrites, and all atheists wherever they may be, and through him, fill the earth with justice.

وَأَظْهِرْ بِهِ دِينَ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَاجْعَلْنِي اللَّهُمَّ مِنْ أَنْصَارِهِ وَأَعْوَانِهِ وَاتَّبَاعِهِ وَشِيعَتِهِ وَأَرْنِي
 فِي آلِ مُحَمَّدٍ عَلَيْهِمُ السَّلَامُ مَا يَأْمُلُونَ وَفِي عَدُوِّهِمْ مَا يَحْذَرُونَ إِلَهَ الْحَقِّ آمِينَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ
 يَا أَرْحَمَ الرَّاحِمِينَ¹

Through him (ATFS), make the religion of Your Prophet (peace be upon him) manifest and triumphant, and include me among his supporters, helpers, followers, and Shi'a. Show me success for the Ahlul Bayt of Muhammad (peace be upon them) in accordance with their hopes and victory over their enemies, O True Lord! Amen, O Possessor of Majesty and Generosity! O Most Merciful of the merciful!

Supplication of the Covenant (Du'a al-'Ahd al-Saghir)

This supplication is recited daily after the morning prayer and is part of the injunction for the Ziyarat of the Master of the Age (Hazrat ATFS, may Allah hasten his noble reappearance), as mentioned in Bihar al-Anwar, Zad al-Ma'ad, and other books:

اللَّهُمَّ بَدِّعْ مَوْلَايَ صَاحِبَ الزَّمَانِ صَلَوَاتُ اللَّهِ عَلَيْهِ عَنْ جَمِيعِ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ فِي مَشَارِقِ
 الْأَرْضِ وَمَغَارِبِهَا وَبَرِّهَا وَسَهْلِهَا وَجَبَلِهَا حَيْثُ هُمْ وَمَيِّتِهِمْ وَعَنْ الْيَدِيِّ وَوُلْدَيْ وَعَنْ
 الصَّلَوَاتِ وَالتَّحِيَّاتِ زِنَةَ عَرْشِ اللَّهِ وَمِدَادَ كَلِمَاتِهِ وَمُنْتَهَى رِضَاكَ وَعَدَدَ مَا أَحْصَاهُ كِتَابُهُ وَأَحَاطَ بِهِ
 عِلْمُهُ

O Allah! Convey to my Master, the Master of the Age (may Allah hasten his noble reappearance), on behalf of all believing men and women in

¹ الاحتجاج: ٢-٣١٦

the East and the West, on land and sea, in plains and mountains, living and deceased, and on behalf of my parents, my children, and myself, blessings and salutations equal to the weight of Your Throne, the ink of Your words (kalimaat), the extent of Your pleasure, and as much as has been enumerated in Your Book and encompassed by Your knowledge.

اللَّهُمَّ إِنِّي أُجَدِّدُ لَهُ فِي هَذَا الْيَوْمِ وَفِي كُلِّ يَوْمٍ عَهْدًا وَعَقْدًا وَيَبْعَةً فِي رَقَبَتِي

O Allah! I renew on this day and every day my covenant, pact, and pledge of allegiance to him, which is binding upon my neck.

اللَّهُمَّ كَمَا شَرَفْتَنِي بِهَذَا الشَّرِيفِ وَفَضَّلْتَنِي بِهَذِهِ الْفَضِيلَةِ وَخَصَصْتَنِي بِهَذِهِ النِّعَةِ فَصَلِّ عَلَى

مَوْلَايَ وَسَيِّدِي صَاحِبِ الزَّمَانِ وَاجْعَلْنِي مِنْ أَنْصَارِهِ وَأَشْيَاعِهِ وَالِدَائِبِينَ عَنْهُ

O Allah! Just as You have distinguished me with this honor, virtue, and blessing, send blessings upon my Master and Leader, the Master of the Age (may Allah hasten his noble reappearance), and make me among his supporters, followers, and defenders.

وَاجْعَلْنِي مِنَ الْمُسْتَشْهِدِينَ بَيْنَ يَدَيْهِ طَائِعًا غَيْرَ مُكْرَهٍ فِي الصِّفِّ الَّذِي نَعَتْ أَهْلَهُ فِي كِتَابِكَ فَقُلْتَ

صَفًّا كَانَتْهُمْ بُنْيَانٌ مَرْصُوعٌ عَلَى طَاعَتِكَ وَطَاعَةِ رَسُولِكَ وَآلِهِ عَلَيْهِمُ السَّلَامُ

Include me among those who attain the rank of martyrdom before You, with contentment and without compulsion, in the same rank described in Your words: "As if they were a solid cemented structure," steadfast in Your obedience, the obedience of Your Messenger (peace be upon him), and the obedience of his Ahlul Bayt (peace be upon them).

اللَّهُمَّ هَذِهِ يَبْعَةٌ لَكَ فِي عُنْتِي إِلَى يَوْمِ الْقِيَامَةِ¹

¹ زاد المعاد: ص ۳۲۲

O Allah! This pledge of allegiance to him (the Master of the Age, may Allah hasten his noble reappearance) remains upon my neck until the Day of Judgment

Prayer (Salaat) of the Master of the Age (ATFS)

As mentioned in Jamal al-Uсбу' and other sources, this prayer consists of two rak'ahs:

1. In each rak'ah, recite Surah al-Hamd and Surah al-Ikhlās (Qul Huwa Allahu Ahad). When you reach the verse "Iyyaka na'budu wa iyyaka nasta'in" in Surah al-Hamd, repeat it one hundred (100) times.
2. According to one narration, after this, recite salutations (salawat) upon Muhammad and his family (peace be upon them) one hundred (100) times.
3. According to the narration of Sayyid ibn Tawus (may his soul be sanctified), the following supplication¹ is recited thereafter:

اللَّهُمَّ عَظَمَ الْبَلَاءُ وَبَرَحَ الْخَفَاءُ^۲ وَانْكَشَفَ الْغِطَاءُ وَضَاقَتِ الْأَرْضُ وَمُنَعَتِ السَّمَاءُ وَإِلَيْكَ يَا رَبِّ
الْبُشْتَكَى وَعَلَيْكَ الْبُعُولُ فِي الشَّدَاةِ وَالرَّخَاءِ

O Allah! The affliction has become immense, the concealment has grown severe, the veil has been lifted, the earth has become constricted, and the heavens have been withheld. O Lord! To You alone is the plea, and in You alone is reliance in times of hardship and ease.

^۱ روایت میں آیا ہے کہ حضرت صاحب الامر علیہ السلام نے اپنے ایک صحابی کو یہ دعا تعلیم دی، اور اس کی برکت سے وہ قتل سے بچ گیا۔ (مولف)

^۲ یعنی دشمنوں کا ظلم بڑھ گیا ہے۔ بعض نسخوں میں ”برح الخفاء“ کے الفاظ ہیں، جس کا مطلب ہے کہ ہمارے امام کے پردہ غیبت کا معاملہ سخت اور پیچیدہ ہو گیا ہے، یا مومنوں کی نجات کا راستہ پوشیدہ ہو گیا ہے

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ الَّذِينَ أَمَرْتَنَا بِطَاعَتِهِمْ وَعَجَّلِ اللَّهُمَّ فَرَجَهُمْ بِقَائِهِمْ وَأَظْهِرْ عِزَّهُ

O Allah! Send blessings upon Muhammad (peace be upon him) and his Ahlul Bayt (peace be upon them), whose obedience You have commanded us. O my Lord! Grant relief to all believers and hasten the reappearance of the Master (peace be upon him). Make manifest his honor and dominance.

يَا مُحَمَّدُ يَا عَلِيُّ يَا عَلِيُّ يَا مُحَمَّدُ أَكْفِيَانِي فَإِنَّكُمَا كَافِيَايَ

O Muhammad (SAWW)! O Ali (AS)! O Ali (AS)! O Muhammad (SAWW)! Suffice me, for indeed both of you are my sufficiency.

يَا مُحَمَّدُ يَا عَلِيُّ يَا عَلِيُّ يَا مُحَمَّدُ انْصُرَانِي فَإِنَّكُمَا نَاصِرَايَ

O Muhammad (SAWW)! O Ali (AS)! O Ali (AS)! O Muhammad (SAWW)! Help me, for indeed both of you are my helpers.

يَا مُحَمَّدُ يَا عَلِيُّ يَا عَلِيُّ يَا مُحَمَّدُ احْفَظَانِي فَإِنَّكُمَا حَافِظَايَ

O Muhammad (SAWW)! O Ali (AS)! O Ali (AS)! O Muhammad (SAWW)! Protect me, for indeed both of you are my protectors.

يَا مَوْلَايَ يَا صَاحِبَ الزَّمَانِ يَا مَوْلَايَ يَا صَاحِبَ الزَّمَانِ يَا مَوْلَايَ يَا صَاحِبَ الزَّمَانِ يَا مَوْلَايَ يَا صَاحِبَ الزَّمَانِ يَا مَوْلَايَ يَا صَاحِبَ الزَّمَانِ

الْعَوْتُ أَدْرِ كُنِي أَدْرِ كُنِي أَدْرِ كُنِي أَدْرِ كُنِي أَدْرِ كُنِي أَدْرِ كُنِي أَدْرِ كُنِي أَدْرِ كُنِي أَدْرِ كُنِي أَدْرِ كُنِي

O my Master! O Master of the Age (may Allah hasten his noble reappearance)! O my Master! O Master of the Age! O my Master! O Master of the Age!

(Three times) Help! Help! Help!

(Three times) Answer my plea! Answer my plea! Answer my plea!

(Three times) Safety! Safety! Safety!

Chapter Two

Here, we will mention some of the benefits obtained through praying for the reappearance of Hujjat Baqiyatullah (may Allah hasten his noble reappearance). These benefits have been gathered from verses and narrations, which are numerous. However, I will limit myself to mentioning only fourteen (14) benefits here:

1. Prolongation of Life this is specifically mentioned in the second supplication narrated in this book from Imam Sadiq (peace be upon him), which is to be recited after every prayer. (Refer to the second prayer of the first chapter, which is on pages 31 and 32).
2. Fulfilling the Right of the Imam (peace be upon him) as Amir al-Mu'minin (peace be upon him) said: "Fulfilling the rights of brothers is among the most virtuous deeds of the pious¹."

I submit: Since Imam of the time (may Allah hasten his noble reappearance) is the leader and most virtuous of all believers, fulfilling his right is considered the most important and superior of all good deeds.

3. Attaining the Intercession of the Messenger (peace be upon him) as narrated from the Prophet (peace be upon him)², and some

¹ بحار الأنوار، جلد ۷۴، صفحہ ۲۲۹، حدیث ۲۵

² آنحضرت ﷺ نے فرمایا: چار قسم کے لوگ ایسے ہیں کہ میں قیامت کے دن ان کے لئے شفاعت کروں گا اگرچہ وہ زمین بھر کے گناہ لے کر آئیں:

۱. میرے اہل بیت علیہم السلام کے دوست،

۲. جو ان کی حاجتیں پوری کریں جب وہ محتاج ہوں،

narrations also indicate that it becomes a means for attaining the intercession of the Master of the Age (may Allah hasten his noble reappearance).

4. Attracting the Help of Allah, the Exalted praying for Imam of the time (may Allah hasten his noble reappearance) is a form of support and assistance for him, and supporting him is equivalent to supporting Allah. As stated in the verse:

وَلَيَنْصُرَنَّ اللَّهُ مَنْ يَنْصُرُهُ^۱

Indeed, Allah will surely help those who help Him

5. Bringing Joy to Imam al-Zaman (may Allah hasten his noble reappearance) As Imam Muhammad Baqir (peace be upon him) said:

مَا عُبِدَ اللَّهُ بِشَيْءٍ أَحَبَّ إِلَيْهِ مِنْ إِدْخَالِ السُّرُورِ عَلَى الْمُؤْمِنِ^۲

No act of worship is more beloved to Allah than bringing joy to a believer.

6. Prompting the Master of the Age (may Allah hasten his noble reappearance) to Pray for the Supplicant this act causes the Imam (ATFS) himself to supplicate for the one who prays for him^۳.

۳. وہ جو دل اور زبان سے ان سے محبت رکھیں،

۴. اور وہ جو ان کی حمایت اپنے ہاتھوں سے کریں۔"

[الخصال، صفحہ ۱۹۶، حدیث ۱]

۱. سورۃ الحج، آیت ۴۰

۲. الکافی، جلد ۲، صفحہ ۱۸۸، حدیث ۲

۳. جیسا کہ دعائیں وارد ہے:

7. Earning the Reward of Praying for All Believers praying for the reappearance of Imam al-Zaman (may Allah hasten his noble reappearance) brings the reward of praying for all believing men and women, as the blessings of his reappearance encompass everyone. Thus, praying for him is akin to praying for all. This has been elaborated with many narrations in Mikyal al-Makarem¹.
8. Expressing Love and Devotion (Wilayah) praying for Imam al-Zaman (may Allah hasten his noble reappearance) is a means of expressing love and devotion, as he is the closest to the Messenger of Allah (peace be upon him). Showing love for him (ATFS) and expressing it, fulfills the reward of prophethood, as Allah, the Exalted, says:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ ۚ

Say: I do not ask you for any reward except love for my near kin.

9. Warding Off Calamities During the Era of Occultation praying for Imam al-Zaman (may Allah hasten his noble reappearance) protects the supplicant from calamities during the period of occultation³.

وَأَجْعَلْ مَنْ يَتَّبِعُنِي لِنَصْرَةِ دِينِكَ مُؤَيَّدِينَ، وَفِي سَبِيلِكَ مُجَاهِدِينَ، وَعَلَى مَنْ أَرَادَنِي وَأَرَادَهُمْ بِسُوءٍ مَنصُورِينَ
اور میرے پیروکاروں کو اپنے دین کے مددگار، اپنی راہ میں جہاد کرنے والے، اور مجھ پر اور ان پر برائی کا ارادہ کرنے والوں
پر غالب قرار دے۔ [صحیح الدعوات، صفحہ ۳۶۰]

¹ مکمل الکلام، جلد ۱، صفحہ ۳۷۷، باب پنجم

² سورۃ الشوریٰ، آیت ۲۳

³ دُعَاءُ الْمَرْءِ لِأَخِيهِ بِظَهْرِ الْغَيْبِ يَدُرُّ الرِّزْقَ، وَيَذْفَقُ الْمَكْرَهُ وَكَـ [الکافی، ج ۲، ص ۵۰، ح ۲]

مؤمن کا اپنے مؤمن بھائی کے لئے پردہ غیب میں دعا کرنا رزق کے جاری ہونے اور مکروہ (مصیبت) کے دور ہونے کا سبب بنتا ہے۔

10. Honoring Allah, His Messenger, His Book, His Religion, and the Muslims praying for the reappearance of Imam al-Zaman (may Allah hasten his noble reappearance) is an act of honoring Allah, as His religion will be fully implemented; honoring the Messenger of Allah (peace be upon him); honoring the Book of Allah, as it will be acted upon; honoring the religion of Allah, as it will prevail completely; and honoring the Muslims, as they will be liberated from the disbelievers. This also leads to entry into Paradise, as narrated from the Messenger of Allah (peace be upon him) in Kitab al-Khisal¹.
11. Earning the Reward of Helping the Oppressed praying for Imam al-Zaman (may Allah hasten his noble reappearance) brings the reward of aiding the oppressed, which will lead to safely crossing the Siraat (the bridge) on the Day of Judgment, as stated by Imam Zayn al-Abidin (peace be upon him).²
12. Equivalent to the Reward of Jihad in the Presence of the Prophet (SAWW) and Amir al-Mu'minin (AS) praying for Imam al-Zaman (may Allah hasten his noble reappearance) carries a reward equivalent to that of fighting alongside the Messenger of Allah (peace be upon him) and Amir al-Mu'minin (peace be upon him).
13. Sharing in the Reward of Seeking Vengeance for Sayyid al-Shuhada (AS) praying for the reappearance of Imam al-Zaman (may Allah hasten his noble reappearance) grants a reward known only to Allah, which is sharing in the reward of seeking vengeance for the blood of Sayyid al-Shuhada (Imam Husayn, peace be upon him), as the Master of the Age (may Allah hasten his noble reappearance) is the one who will avenge him. Thus, whoever prays for his reappearance will share in the reward of this act.

¹ الخصال: ۱۴۱

² تمام تر تفصیلات مکمل الکرام ۱۳۹۹ پر درج ہیں

14. As narrated in Kamal al-Din from Ahmad ibn Ishaq:

Ahmad ibn Ishaq says: I visited Abu Muhammad Hasan ibn Ali (peace be upon them both), intending to ask him (AS) about the successor after him. But he began speaking first, saying: O Ahmad ibn Ishaq! Indeed, Allah, the Blessed and Exalted, has never left the earth devoid of His proof since the creation of Adam (peace be upon him) until the Day of Judgment. Through him, He wards off calamities from the inhabitants of the earth, sends down rain, and brings forth the blessings of the earth.

I asked: O son of the Messenger of Allah (AS)! Who will be the Imam and successor after you (AS)? He (AS) quickly stood up and entered the house, then returned with a three-year-old child on his shoulder, whose face shone like the full moon on the fourteenth night. He (AS) said: O Ahmad ibn Ishaq! If you were not held in high esteem by Allah, the Exalted, and His proofs, I would not have shown you my son.

إِنَّهُ سَيُّدُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَكُنْيَتُهُ، الَّذِي يَمْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مِلَّتْ جُورًا
وَقُلُوبًا

This is my son, who bears the name and kuniya (honorific title) of the Messenger of Allah (peace be upon him). He (ATFS) will fill the earth with justice and equity, just as it will have been filled with oppression and tyranny.

O Ahmad ibn Ishaq! In this nation, his example is like that of Khidr (peace be upon him) and Dhul-Qarnayn. By Allah! He will enter a state of occultation during which none will be saved from ruin except those whom Allah, the Exalted, keeps steadfast in affirming his Imamate and grants the ability to pray for his reappearance.

Ahmad ibn Ishaq says: I asked: "O my Master (AS)! Is there a sign by which my heart may find reassurance?" Then the son (Imam Mahdi, may Allah hasten his noble reappearance) spoke in eloquent Arabic and said: I am

the remaining proof of Allah on His earth and the one who will take vengeance on His enemies. So, O Ahmad ibn Ishaq, do not seek any further sign after witnessing with your own eyes¹.

This humble and erring Muhammad Taqi ibn Abdul Razzaq al-Musawi al-Isfahani (may Allah have mercy on both) submits: I deemed it appropriate, indeed necessary, to mention at this point, twelve (12) narrations regarding the occultation of this exalted Imam (ATFS), who is hidden from the eyes of people, so that both the elite and the common people may fully benefit from these narrations.

This work will serve as a provision for the Day of Judgment for someone as weak as myself. I have selected these narrations from the great work of Shaykh Saduq² (may Allah have mercy on him), Kamal al-Din wa Tamam al-Ni'ma, and I hope this act will be accepted under the gracious gaze of this divine guardian (ATFS), if Allah, the Exalted, wills.

First Hadith

The Messenger of Allah (peace be upon him and his family) said: The Mahdi (peace be upon him) is from my progeny. His name is my name, and his kuniya (honorific title) is my kuniya. He will be the most similar to me in character and appearance. He will have a period of occultation and bewilderment during which nations will go astray. Then, he will appear

اکمال الدین: ۲/۳۸۳

۲ ان بزرگ ہستی کا اسم گرامی محمد بن علی بن حسین بن موسیٰ بن بابویہ قمی ہے۔ آپ کی ولادت کی بشارت خود حضرت صاحب الامر علیہ السلام کی جانب سے دی گئی تھی۔ آپ کی وفات سنہ ۳۸۱ ہجری میں ہوئی۔ آپ کا مزار مقدس تہران کے نواح میں واقع ہے۔ آپ کی عظمت و جلالت کسی تعارف کی محتاج نہیں۔ آپ نے تقریباً تین سو کے قریب کتب تصنیف فرمائیں۔ اللہ تعالیٰ ان پر اپنی رحمت نازل فرمائے۔ (مولف)

like a shining star and fill the earth with justice and equity, just as it will have been filled with oppression and tyranny¹.

Second Hadith

It is narrated from Amir al-Mu'minin (peace be upon him), as reported by Asbagh ibn Nabata: Asbagh ibn Nabata narrates: I came into the presence of Amir al-Mu'minin Ali ibn Abi Talib (peace be upon him) and saw him in a state of contemplation, writing something on the ground. I said: "O Amir al-Mu'minin (AS)! I see you pensive and writing on the ground. Have you developed an inclination toward the world?" He replied: "No, by Allah! I have not inclined toward the world even for a single day. Rather, I am thinking about a child who will be from my lineage, my eleventh descendant, the Mahdi (peace be upon him), who will fill the earth with justice and equity, just as it will have been filled with oppression and tyranny. He (ATFS) will have a period of occultation and bewilderment, during which some people will go astray, while others will be guided." I asked: "Will this event surely come to pass?" He replied: "Yes, as surely as he has been created²."

Third Hadith

It is narrated from Imam Hasan Mujtaba (peace be upon him):

Imam Hasan Mujtaba (peace be upon him) said: Each one of us has the pledge of allegiance to the tyrant of his time on his neck, except for the Qa'im. When the Spirit of Allah, Jesus son of Mary (peace be upon them both), prays behind him (ATFS), Allah, the Exalted, will conceal his birth and hide his presence so that no one's pledge of allegiance is upon his neck. When the ninth descendant from my brother Husayn (AS) appears, Allah will prolong his life during his occultation and then manifest him,

¹كمال الدين وتمام النعمة، ج ١، ص ٢٨٩، ح ٣

²كمال الدين: ١/ ٢٨٩ ح ١

through His power, in the form of a young man less than forty years old, so that people may know that Allah is capable of all things¹.

Fourth Hadith

Sayyid al-Shuhada Imam Husayn (peace be upon him) said:

The Qa'im in this nation will be my ninth descendant. He (ATFS) will be the one in occultation, and his inheritance will be divided while he is still alive².

Fifth Hadith

Imam Zayn al-Abidin (peace be upon him) said to Abu Khalid al-Kabuli:

The occultation of the twelfth successor among the successors of the Messenger of Allah (peace be upon him and his family), the guardian of Allah, will be prolonged. O Abu Khalid! Those who live in his time of occultation, affirm his Imamate, and await his reappearance will be superior to the people of every era. Allah, the Exalted, will grant them such intellect, understanding, and recognition that for them, the occultation will be as if they are witnessing him. He will grant them the status of those who fought with swords in the presence of the Messenger of Allah (peace be upon him and his family). These are the truly sincere, our true Shi'a, and the callers to the religion of Allah, both openly and in secret³.

¹ كمال الدين: ١/٣١٦ ج ٢

² كمال الدين: ١/٣١٨ ج ٢

³ كمال الدين: ١/٣٢٠ ج ٢

Sixth Hadith

Imam Muhammad Baqir (peace be upon him) said:

The Mahdi (ATFS) will be from this pure lineage. He will have a period of bewilderment and occultation, during which some people will go astray, while others will be guided¹.

Seventh Hadith

According to the narration of Abdullah ibn Abi Ya'fur, Imam Ja'far ibn Muhammad al-Sadiq (peace be upon him) said:

Whoever acknowledges the Imams from my forefathers and my progeny but denies the Mahdi (ATFS) from my descendants is like one who acknowledges all the Prophets but denies the prophethood of Muhammad (peace be upon him). I asked: O my Master (AS)! Who is the Mahdi from your progeny? He (AS) replied: "The fifth from the sons of the seventh Imam. He will be hidden from you, and it will not be permissible for you to mention his name².

Eighth Hadith

Imam Musa Kazim (peace be upon him) said:

When the fifth descendant after the seventh Imam (AS) goes into occultation, fear Allah regarding your religion and beware lest anyone turn you away from it. O my son! Indeed, the possessor of this matter (Imamate) will surely have an occultation, such that even those who

¹ كمال الدين: ١/٣٣٠ ح ١٢

² كمال الدين: ١/٣٣٨ ح ١٢

affirmed it will fall into doubt. This is but a trial from Allah, the Exalted, through which He tests His servants¹.

Ninth Hadith

Imam Ali ibn Musa al-Rida (peace be upon him) was asked: O son of the Messenger of Allah (AS)! Who is the Qa'im from among the Ahlul Bayt (AS)? He replied:

He is my fourth descendant, the son of the leader of the maidservants (kaneez). Through him (ATFS), Allah will purify the earth of every oppression and tyranny. He (ATFS) will be such that people will doubt his birth, and he will go into occultation before his emergence. When he reappears, the earth will shine with his light, and the scale of justice will be established, so that no one will oppress another. The earth will be folded for him, he will have no shadow, and a caller from the heavens will proclaim, heard by all the inhabitants of the earth: Beware! The proof of Allah has appeared near the House of Allah. Follow him, for the truth is with him and in him².

Tenth Hadith

Imam Muhammad Taqi (peace be upon him) said in response to a question from Abdul Azim Hasani:

O Abu al-Qasim! Each one of us is, by the command of Allah, a Qa'im and a guide to the religion. However, the Qa'im through whom Allah will purify the earth of disbelief and denial and fill it with justice and equity is one whose birth will be hidden from people. He (ATFS) will be concealed from them, and mentioning his name will be forbidden. He will share the name and kuniya (honorific title) of the Messenger of Allah (peace be

كامل الدين: ١/٣٨٣٨

كامل الدين: ٢/٣٤١٥

upon him). The earth will be folded for him, and every difficulty will be made easy for him. His companions, equal in number to the companions of Badr, three hundred and thirteen individuals, will gather around him from different parts of the world. This is in accordance with Allah's statement: 'Wherever you are, Allah will bring you all together. Indeed, Allah is capable of all things.' When these sincere companions gather around him, Allah will manifest his matter. When their number reaches ten thousand, he will rise by the command of Allah and continue to slay Allah's enemies until Allah is pleased. Abdul Azim asked: O Master (AS)! How will he (ATFS) know that Allah is pleased? He (AS) replied: Mercy will be placed in his heart, and when he enters Medina, he will remove Lat and Uzza (the first and second oppressors) and burn them¹.

Eleventh Hadith

Imam Ali Naqi (peace be upon him) said:

My successor after me is my son Hasan (AS). But what will be your state regarding the successor after my son? I asked: O Master (AS)! Why is that? He replied: Because you will not see his existence, and it will not be permissible for you to mention his name. I asked: Then how shall we call him? He (AS) said: Say: The Proof from the Family of Muhammad (Hujjat Aal e Muhammad peace be upon him and his family).²

Twelfth Hadith

Imam Hasan Askari (peace be upon him) was asked by Ahmad ibn Ishaq:

Ahmad ibn Ishaq asked: O Master (AS)! What tradition of Khidr and Dhul-Qarnayn will be fulfilled in him (Imam Mahdi, peace be upon him)? He (AS) replied: O Ahmad! The length of his occultation. I asked: O son of the

^۱کمال الدین: ۲/ ۳۷۷ ح ۲، روایت میں مذکور آیہ شریفہ سورہ بقرہ: ۱۴۸ کی ہے

^۲کمال الدین: ۲/ ۳۸۱ ح ۵

Messenger (AS)! Will his occultation truly be prolonged? He (AS) said: Yes, by my Lord! It will be so prolonged that most of those who affirmed this matter will turn back, and only those will remain from whom Allah, the Exalted, has taken a covenant for our guardianship, written faith in their hearts, and strengthened them with a spirit from Him¹.

I submit: This hadith, the beginning of which has been mentioned here, was previously cited under the fourteenth hadith in the chapter on the virtues of supplications.

Chapter Three

It is essential to know that no specific time has been designated in the narrations for the reappearance of the Master of the Affair (peace be upon him). Thus, it is narrated in Ghaybat Nu'mani from Imam Ja'far Sadiq (peace be upon him) that he (AS) said to Abu Basir:

إِنَّا أَهْلَ بَيْتٍ لَا نُؤَقَّتُ، وَقَدْ قَالَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ: كَذَبَ الْوَقَّاتُونَ، يَا أَبَا مُحَمَّدٍ، إِنَّ قَدْ أَمَرَ
هَذَا الْأَمْرَ خُمْسَ عِلَامَاتٍ، أَوَّلُهُنَّ النَّدَاءُ فِي شَهْرِ رَمَضَانَ، وَخُرُوجُ السُّفْيَانِيِّ، وَخُرُوجُ الْخُرَاسَانِيِّ،
وَقَتْلُ النَّفْسِ الزُّكِّيَّةِ، وَخَسْفُ بَابِ بَيْدَاءِ^٢

We, the Ahlul Bayt, do not specify a time. Moreover, the Messenger of Allah (peace be upon him and his family) said: 'Those who specify a time are liars.' O Abu Muhammad! Before this matter (the reappearance), five signs will certainly occur: the first is a call from the heavens in the month of Ramadan, the second is the emergence of the Sufyani, the third is the emergence of the Khorasani, the fourth is the killing of the

^١ اكمال الدين: ٢/ ٣٨٥

^٢ غيبات النعماني: ٢٨٩، ج ١

Pure Soul (Nafs Zakiyyah), and the fifth is the sinking of the earth at
Bayda

Here, we mention a petition ('aridha) that is sent to the presence of Hujjatullah (may Allah hasten his noble reappearance), as mentioned in Bihar al-Anwar¹:

This petition is written, kept with care, wrapped in pure clay, and placed in a river or spring. The one placing it says:

يَا سَيِّدِي يَا أَبَا الْقَاسِمِ يَا حُسَيْنَ بْنَ رُوْحٍ سَلَامٌ عَلَيْكَ، أَشْهَدُ أَنَّ وَفَاتَكَ فِي سَبِيلِ اللَّهِ، وَأَنَّكَ حَيٌّ عِنْدَ اللَّهِ مَرْزُوقٌ، وَقَدْ خَاطَبْتُكَ فِي حَيَاتِكَ الَّتِي لَكَ عِنْدَ اللَّهِ عَزَّوَجَلَّ، وَهَذِهِ رُقْعَتِي وَحَاجَتِي إِلَى مَوْلَانَا عَلَيْهِ السَّلَامُ، فَسَلِّمْهَا إِلَيْهِ، فَأَنْتَ الثِّقَةُ الْأَمِينُ

O my Master, O Abu al-Qasim, O Husayn ibn Ruh, peace be upon you! I testify that your death was in the way of Allah, and that you are alive and sustained in the presence of Allah. I address you in this life that you have with Allah, the Exalted. This is my writing and my need, which I have presented to our Master (peace be upon him). Convey it to him, for you are the trusted and reliable one.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ كَتَبْتُ إِلَيْكَ يَا مَوْلَايَ صَلَوَاتُ اللَّهِ عَلَيْكَ مُسْتَغِيثًا وَشَكْوَتْ مَا نَزَلَ بِي مُسْتَجِيرًا بِاللَّهِ عَزَّوَجَلَّ ثُمَّ بِكَ مِنْ أَمْرِ قَدْ دَهَمَنِي وَأَشْغَلَ قَلْبِي وَأَطَالَ فِكْرِي وَسَلَبَنِي بَعْضَ لُبِّي وَعَيَّرَ خَطِيرَ نِعْبَةٍ اللَّهِ عِنْدِي أَسْلَمَنِي عِنْدَ تَخِيلٍ وَرُودِهِ الْخَلِيلِ وَتَبَرَّأْتُ مَنِّي عِنْدَ تَرَائِي أَقْبَالِهِ إِلَى الْحَيِّمِ

¹ بحار الانوار میں نقل ہوا ہے: پھر دریا اور چشمے کے کنارے چڑھو اور بعض مخصوص دروازوں کی طرف رخ کرو، جو یا تو عثمان بن سعید عمری، یا ان کے فرزند محمد بن عثمان، یا حسین بن روح، یا علی بن محمد سمری تھے۔ یہی حضرات مہدی عج کے دروازے (یعنی خاص نائین) تھے۔ پس ان میں سے کسی ایک کو پکارو اور کہو: اے فلاں بن فلاں... (بحار الانوار، جلد ۹۹، صفحہ ۲۳۵)

وَعَجَزْتُ عَنْ دِفَاعِهِ حِيلَتِي وَخَانَنِي فِي تَحْلِيلِهِ صَبْرِي وَقَوَّتْ فَدَجَأْتُ فِيهِ إِلَيْكَ وَتَوَكَّلْتُ فِي الْمَسْأَلَةِ لِلَّهِ
 جَلَّ ثَنَاؤُهُ عَلَيْهِ وَعَلَيْكَ وَفِي دِفَاعِهِ عَنِّي عِلْمًا بِكَانِكَ مِنَ اللَّهِ رَبِّ الْعَالَمِينَ وَلِي الشَّدِيدِ وَمَالِكِ
 الْأُمُورِ وَالثَّقَابِكِ فِي الْمَسَارَعَةِ فِي الشَّفَاعَةِ إِلَيْهِ جَلَّ ثَنَاؤُهُ فِي أَمْرِي مُتَقِنًا لِاجَابَتِهِ تَبَارَكَ وَتَعَالَى إِلَاكَ
 بِإِعْطَاءِ سُؤْلِي وَأَنْتَ يَا مَوْلَايَ جَدِيرٌ بِتَحْقِيقِ ظَنِّي وَتَصْدِيقِ أَمَلِي فِيكَ
 فِي أَمْرٍ كَذَا وَكَذَا (يهيأ پر اپنی حاجت لکھے)

(-----)

مِمَّا لَا طَاقَةَ لِي بِحَبْلِهِ وَلَا صَبْرًا لِي عَلَيْهِ وَإِنْ كُنْتُ مُسْتَحِقًّا لَهُ وَلَا ضَعْفًا بِهِ بِقَبِيحِ أَفْعَالِي وَتَفْرِيطِي فِي
 الْوَاجِبَاتِ الَّتِي لِلَّهِ عَزَّ وَجَلَّ عَلَى فَاغِثَتِي يَا مَوْلَايَ صَلَوَاتُ اللَّهِ عَلَيْكَ عِنْدَ الْلَهْفِ وَقَدِّمِ الْمَسْأَلَةَ لِلَّهِ عَزَّ
 وَجَلَّ فِي أَمْرِي قَبْلَ حُلُولِ التَّلَفِ وَشِبَاتَةِ الْأَعْدَاءِ فِيكَ بُسِطَتِ النِّعْمَةُ عَلَيَّ وَاسْأَلِ اللَّهَ جَلَّ جَلَالُهُ لِي
 نَصْرًا عَزِيزًا وَفَتْحًا قَرِيبًا فِيهِ بُلُوغُ الْأَمَالِ وَخَيْرُ الْمَبَادِي وَخَوَاتِيمُ الْأَعْمَالِ وَالْأَمْنُ مِنَ الْبَخَافِ كُلِّهَا
 فِي كُلِّ حَالٍ إِنَّهُ جَلَّ ثَنَاؤُهُ لَهَا يَشَاءُ فَعَالٌ وَهُوَ حَسْبِي وَنِعْمَ الْوَكِيلُ فِي الْمَبْدِئِ وَالْأَبَالِ^١

In the Name of Allah, the Most Gracious, the Most Merciful

I have written this petition to you, O my Master, peace and blessings be upon you, pleading to the court of Allah, the Exalted, and seeking refuge through you regarding a matter that has suddenly afflicted me, preoccupied my heart, disturbed my thoughts, robbed me of some of my intellect, and transformed the blessings bestowed by Allah in my sight.

The mere thought of this calamity has isolated me from my friends, distanced even my closest kin, rendered my plans incapable of averting it, and caused my patience and strength to betray me in enduring it.

Thus, I have turned to your presence in this matter and relied on Allah, the Exalted, and on you in my affair. I place my trust in your intercession to avert this calamity, with the knowledge of the station you hold in the sight of Allah, the Lord of all the worlds, the Manager and Master of all affairs.

I rely on you to swiftly intercede for me in the court of Allah, and I am certain that Allah, the Blessed and Exalted, will accept your supplication on my behalf and fulfill my need. You, O my Master, are the most deserving of my good expectations and hopes.

In this matter (here write your need.....), which I lack the strength to bear and the patience to endure, even though I am deserving of it and more due to my misdeeds and shortcomings in fulfilling obligations.

So, O my Master, may Allah send blessings upon you, aid me in this state of helplessness, and present a supplication on my behalf in the court of Allah, the Exalted, before destruction overtakes me and my enemies rejoice over me.

Indeed, through you, blessings have been extended to me. So, ask Allah, the Exalted in His Majesty, for an honorable victory and a near triumph for me, which will fulfill hopes, ensure the excellent beginning and end of affairs, and provide safety from all fears in every circumstance.

Indeed, Allah, the Exalted, does what He wills, and He is sufficient for me and the best disposer of affairs, from beginning to end.



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