

Friday Rites

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1.Friday Ziyarah of Imam Mahdi (peace be upon him)

and

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1.Ziarat Imam Mahdi(ajtf) for Friday

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Friday | Ziyarat of Imam M...



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السَّلَامُ عَلَيْكَ يَا حُجَّةَ اللَّهِ فِي أَرْضِهِ

alssalamu `alayka ya hujjata allahi fi ardihi

Peace be upon you, O argument of Allah in His lands!

السَّلَامُ عَلَيْكَ يَا عَيْنَ اللَّهِ فِي خَلْقِهِ

alssalamu `alayka ya `ayna allahi fi khalqih

Peace be upon you, O sight of Allah on His creatures!

السَّلَامُ عَلَيْكَ يَا نُورَ اللَّهِ

alssalamu `alayka ya nura allahi

Peace be upon you, O light of Allah

الَّذِي يَهْتَدِي بِهِ الْمُهْتَدُونَ

alladhi yahtadi bihi almuhtaduna

by which those who have been guided [to the true guidance] are guided

وَيُفَرِّجُ بِهِ عَنِ الْمُؤْمِنِينَ

wa yufarraj bihi `an almu'minina

and by which the believers are relieved!

الْسَّلَامُ عَلَيْكَ أَيُّهَا الْمُهَذَّبُ الْخَائِفُ

alssalamu `alayka ayyuha almuhadhdhabu alkha'ifu

Peace be upon you, O polite and fearful!

الْسَّلَامُ عَلَيْكَ أَيُّهَا الْوَلِيُّ النَّاصِحُ

alssalamu `alayka ayyuha alwaliyyu alnnasih

Peace be upon you, O sincere patron!

الْسَّلَامُ عَلَيْكَ يَا سَفِينَةَ النَّجَاةِ

alssalamu `alayka ya safinata alnnajati

Peace be upon you, O ark of salvation!

الْسَّلَامُ عَلَيْكَ يَا عَيْنَ الْحَيَاةِ

alssalamu `alayka ya `ayna alhayati

Peace be upon you, O essence of life!

الْسَّلَامُ عَلَيْكَ

alssalamu `alayka

Peace be upon you.

صَلَّى اللَّهُ عَلَيْكَ

salla allahu `alayka

May Allah send blessings to you

وَعَلَى آلِ بَيْتِكَ

wa `ala ali baytika

and upon your Household,

الطَّيِّبِينَ الطَّاهِرِينَ

alrrayyibina alttahirina

the pure and immaculate.

الْسَّلَامُ عَلَيْكَ

alssalamu `alayka

Peace be upon you.

عَجَّلَ اللَّهُ لَكَ مَا وَعَدَكَ

`ajjala allahu laka ma wa`adaka

May Allah hasten that which He has promised you;

مِنَ النَّصْرِ وَظُهُورِ الْأَمْرِ

mina alnnasri wa zuhuri al-amri

namely, victory and prevalence of your authority.

السَّلَامُ عَلَيْكَ يَا مَوْلَايَ

alssalamu `alayka ya mawlaya

Peace be upon you, O my master.

أَنَا مَوْلَاكَ

ana mawlaka

I am a servant of you

عَارِفٌ بِأَوَّلِكَ وَأُخْرَاكَ

`arifun bi'ulaka wa ukhraka

and I recognize the first and the last of your affair.

أَتَقَرَّبُ إِلَى اللَّهِ تَعَالَى بِكَ وَبِآلِ بَيْتِكَ

ataqarrabu ila allahi ta`ala bika wa bi-ali baytika

I seek nearness to Allah, the Exalted, through your Household and you

وَأَنْتَظِرُ ظُهُورَكَ وَظُهُورَ الْحَقِّ عَلَى يَدَيْكَ

wa antaziru zuhuraka wa zuhura alhaqqi `ala yadayka

and I am expecting your advent and the prevalence of the truth at your hands.

وَأَسْأَلُ اللَّهَ أَنْ يُصَلِّيَ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

wa as'alu allaha an yusalliya `ala muhammadin wa ali muhammadin

And I beseech Allah to send blessings to Muhammad and the Household of Muhammad,

وَأَنْ يَجْعَلَنِي مِنَ الْمُتَنْتَظِرِينَ لَكَ

wa an yaj'alani mina almutntazirina laka

and to include me with those who are expecting you,

وَالْتَّابِعِينَ وَالنَّاصِرِينَ لَكَ عَلَى أَعْدَائِكَ

wal'ttabi'ina walnnasirina laka `ala a'da'ika

those who follow you and support you against your enemies,

وَالْمُسْتَشْهَدِينَ بَيْنَ يَدَيْكَ فِي جُمْلَةِ أَوْلِيَائِكَ

walmustash-hadina bayna yadayka fi jumlati awliya'ika

and those who will be martyred in front of you in the group of your loyalists.

يَا مَوْلَايَ يَا صَاحِبَ الزَّمَانِ

ya mawlaya ya sahiba alzzamani

O my master, O Patron of the Age!

صَلَوَاتُ اللَّهِ عَلَيْكَ

salawatu allahi `alayka

May Allah's blessings be upon you

وَعَلَى آلِ بَيْتِكَ

wa `ala ali baytika

and upon your Household.

هَذَا يَوْمُ الْجُمُعَةِ

hadha yawmu aljumu`ati

Today is Friday,

وَهُوَ يَوْمُكَ الْمُتَوَقَّعُ فِيهِ ظُهُورُكَ

wa huwa yawmuka almutawaqqa`u fihî zuhuruka

which is your day on which your advent is expected

وَالْفَرَجُ فِيهِ لِلْمُؤْمِنِينَ عَلَى يَدَيْكَ

walfaraju fihî lilmu'minina `ala yadayka

to bring about relief to the believers at your hands,

وَقَتْلُ الْكَافِرِينَ بِسَيْفِكَ

wa qatlu alkafirina bisayfika

and killing of the disbelievers with your sword.

وَأَنَا يَا مَوْلَايَ فِيهِ ضَيْفُكَ وَجَارُكَ

wa ana ya mawlaya fihî dayfuka wa jaruka

On this day, O my master, I am your guest and in your vicinity

وَأَنْتَ يَا مَوْلَايَ كَرِيمٌ مِنْ أَوْلَادِ الْكَرَامِ

wa anta ya mawlaya karimun min awladi alkirami

and you, my master, are generous and the descendant of the generous people,

وَمَا مُورٌ بِالنَّضِيفَةِ وَالْإِجَارَةِ

wa ma'murun bilddiyafati wal-ijarati

and you are commanded to receive your guests and neighbors hospitably;

فَأَضِفْنِي وَأَجِرْنِي

fa-adifni wa ajirni

so, receive me as your guest and neighbor.

صَلَوَاتُ اللَّهِ عَلَيْكَ

salawatu allahi `alayka

May Allah's blessings be upon you

وَعَلَى أَهْلِ بَيْتِكَ الطَّاهِرِينَ

wa `ala ahli baytika alttahirina

and upon your Household, the immaculate.

The exegesis of the Salutations to Hazrat Imam Zamana (a.s.) on the day of Friday

Peace be upon you O guardian and supervisor nominated by Allah on His creation

? means 'eye' (Surah Maidah (5), Verse 54), similarly another meaning is derived from it is 'spring' (Surah Baqarah (2), Verse 245). The Quran has used this word in context with these two meanings; otherwise the word has been used in several other contexts. According to famous Arabic litterateurs, the exact meaning of this word means eye and in rest of the cases it is explained with a simile that the reason for its usage in spring may be because the way water gushes out of the spring, similarly tears roll out of the eye.

(al-Mufradaat)

Hazrat Imam-e-Zamana (a.s.) has been mentioned as the 'eye of Allah', In Quran, Allah has mentioned His eye in the following verses (Surah Tur (52), Verse 28). And wait patiently for the judgment of your Lord, for surely you are before Our eyes (Surah Tur (52), Verse 28). It is sized here that according to Islamic monotheistic beliefs Allah does not have any physical form or shape. Hence the metaphorical references to things on His own like Kaaba is mentioned as His house and the she camel of Hazrat Sadiq (a.s.) is mentioned as His own.

According to the traditions of the Ahle Bait (a.s.), Imams (a.s.) are the eyes of Allah which constantly supervise the creation. Numerous traditions in this regard, but we will mention two of those traditions. Allamah Mohammad Baqir Mirza in his famous book, Behaarul Anwaar has devoted one entire chapter to this subject and quoted 63 traditions in it. One tradition relates that I asked Hazrat Imam Ja'far Sadiq (a.s.) about the Quranic verse "And everything will perish except the face of Allah" (Surah Al-Ankabut (29), Verse 25). Hazrat Imam Sadiq (a.s.) explained that

the face of Allah means His religion and the religion of the Holy Prophet (s.a.w.a.) and Hazrat Ali (a.s.), they are His face and the face of the people. (Behaarul Anwaar, vol. 24, p. 197, hadith 33, quoted from Tauhid-e-Saduq, p. 140)

It is sized here that the face of Allah here is not physical face but Imams (a.s.) because through them people can turn towards Allah. Hazrat Imam Sadiq (a.s.) says, Hazrat Amirul Momeneen Ali (a.s.) said, 'I am the knowledge of Allah and the observation of Allah.' (Behaarul Anwaar, vol. 24, p. 198, h. 25, quoted from Tauhid-e-Shaikh Saduq (r.a.), p 152, 155)

It is sized that in the present era, Hazrat Imam-e-Zamana (a.s.) who represents Ahle Bait (a.s.), is the eye of Allah who observes the creation.

Peace be upon you O light of Allah through whom the guided ones receive guidance and through whom the believers attain salvation.'

They all unanimously agree that the Holy Prophet (s.a.w.a.) and His Ahle Bait (a.s.) are the light of Allah which guide the creation.

Let's have a glance at the 'Ayate Noor" and its interpretation in the Holy Quran:

The verse of the heavens and the earth; the likeness of His light is as a niche in which is a lamp, the lamp is in a glass, (Surah Noor (24), Verse 35) a brightly shining star, lit from a blessed olive-tree, neither eastern nor western, the oil whereof almost gives light without a fire. Light upon light-- Allah guides to His light whom He pleases, and Allah sets forth parables for men, and Allah creates all things. (Surah Noor (24), Verse 35)

In the interpretation of this verse, famous Sunni scholar, Ibne Maghazali Shafei in his famous book, al Manaqib writes that he asked his father, Imam Abul Hasan (a.s.) and asked him about this like a 'Niche in which the lamp', to which he replied that it refers to Hazrat Fatema (a.s.) and the lamp implies Hazrat Imam Hasan (a.s.) and Hazrat Imam Husain (a.s.). And ? the glass is as it were a brightly shining star refers to Hazrat Fatema (s.a.) who is a shining star in the world. 'Lit from a blessed olive-tree', here the tree means Hazrat Ibrahim (a.s.) and when the verse says 'Neither a Jew nor a Christian.' means that Ibrahim was neither a Jew nor a Christian. 'The oil whereof almost gives light' means soon knowledge will be given to the world. 'Light upon light' means there will be Imams one after another. 'Allah guides to His light whom He pleases' means... whoever Allah wishes guides towards our Mastership and Leadership." (Manaqibe Maghazali pg 317)

from a Sunni book; there are a huge number of traditions even in the Shia books. One of them is mentioned in the Abdullah Ansari (r.a.) narrates that when I entered Masjid-e-Kufa, I saw Hazrat Ali (a.s.) was writing some letters with his fingers and was constantly smiling. Out of curiosity I asked, "What is the reason for this mirth?" Hazrat Ali (a.s.) answered: "I am amazed at the man who recites this verse and does not recognize it as he ought to recognize it." I asked which verse O Amirul Momeneen (a.s.)? He (a.s.) said: "The Light of Allah, 'Allah is the light of the heavens and the earth; a likeness of His light is as a niche' Here 'niche' means Imam Ali (s.a.w.a.), while I am the lamp, 'in a glass' the glass case means Imam Hasan (a.s.) and Imam Husain (a.s.), 'it was from a blessed tree' means Imam Ali bin Al Husain (a.s.), 'lit from a blessed tree' means Mohammad bin Ali (a.s.), 'olive' means Imam Ali (a.s.), 'neither eastern' means Musa bin Ja'far (a.s.), while 'nor western' means Ali bin Musa (a.s.), 'the oil where the light is' means Imam Ali bin Musa (a.s.) and 'though fire touch it not' is Ali bin Mohammad (a.s.), 'light upon light' is al Hasan bin Ali (a.s.) and 'His light whom He pleases' is Al Qaem Al Mahdi (a.t.f.s.). (Ghaayatul Maraam, by Sayed Hashim Bahrani (r.a.)). This was the hidden interpretation of Ayate Noor. Late Shaikh Hadi Tehrani (r.a.) has written a full article on this subject titled 'Resalatul Nooriyah'. Those interested in comprehensive information may refer to this article. In the book 'Majma' al Bayan', Allamah Majlisi (r.a.) in chapter 18 has recorded 42 traditions which explains that Infallible Imams (a.s.) are the Light of Allah. For details refer vol 23 pg 304, one of those traditions is mentioned below:

Abu Khalid inquired from Hazrat Imam Mohammad Baqir (a.s.) about the verse 'Therefore believe in Allah and His Messenger, the Light which We have revealed' (Sura Tagabun(64), Verse 8).

Imam (a.s.) replied:

"By Allah, Noor in this verse refers to Imams (a.s.) from Aale Mohammad (s.a.w.a.). By Allah till the Day of Judgment, the Light which has been revealed. By Allah they are the Light of Allah in the earth and skies. O Abu Khalid, by Allah, the Imams are more illuminated in the heart of the believers than the sun during a bright day. By Allah, they brighten the hearts of the believers in whomsoever Allah wishes, He hides His Light, which results in the darkening of their hearts. O Abu Khalid, no one can reach the wilayat until Allah purifies his heart. And Allah will not cleanse his heart until he submits in front of us. And when he submits then Allah will protect him from intensive questioning and fear on the Day of Judgment." (Behaarul Anwaa'r, hadith no 5, narrating from Tafsir Ali bin Ibrahim Qummi)

Since the Imams are Lights and their light is much more powerful than the physical source of light then, their effects will also be much more intense and significant. Two of those effects have been mentioned in this phrase of the ziyarat.

It is explained that through this Noor people are guided and believers (who are guided) get succor. The word used in ziyarat is 'faraj'. Traditions have emphasized to await the 'faraj' (the relief). As Hazrat Imam Ja'far Sadik (a.s.) said, "Await relief (faraj) and do not despair of Allah's mercy as certainly the most loved action in front of Allah is waiting for the relief. It clearly indicates that waiting for faraj is a laudable action in front of Allah. While the succor in this world will be through the reappearance of Hazrat Imam-e- Zamana (a.t.f.s.), the succor in the hereafter is meant only for those who are under the mastership and Leadership of the Infallible Imams (a.s.).

It should be borne in mind that for spiritual relief external means are not required, but the purification of soul and the presence of Ahle Bait (a.s.) alone is sufficient.

As Imam (a.s.) says in this tradition: "Excessively pray for faraj (relief) for in this (prayer) lies your salvation."

