

All praise be to Allah the Lord of the worlds.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

May Allah send blessings upon our master  
Muhammad His Prophet  
and upon his Household and may He salute  
them with thorough salutation.

وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ نَبِيِّهِ

وَأَلِهِ وَسَلَّمَ تَسْلِيمًا

O Allah, all praise be to You

اللَّهُمَّ لَكَ الْحَمْدُ

for Your decree that has been applied

عَلَى مَا جَرَى بِهِ قَضَاؤُكَ

to Your vicegerents whom You have purely  
selected for Yourself and Your religion;

فِي أَوْلِيَائِكَ الَّذِينَ اسْتَخْلَصْتَهُمْ لِنَفْسِكَ

وَدِينِكَ

as You have chosen for them the abundance  
of what You have in possession;

إِذِ اخْتَرْتَ لَهُمْ جَزِيلَ مَا عِنْدَكَ

that is the enduring pleasure

مِنَ النَّعِيمِ الْمُقِيمِ

that neither vanishes nor diminishes,

الَّذِي لَا زَوَالَ لَهُ وَلَا أَضْمِحْلَالَ

after You had already stipulated on them to  
renounce

بَعْدَ أَنْ شَرَطْتَ عَلَيْهِمُ الزُّهْدَ

all the ranks of this lowly world

فِي دَرَجَاتِ هَذِهِ الدُّنْيَا الدُّنْيَا

along with all of its embellishments and  
ornaments,

وَزُخْرُفِهَا وَزِبْرَجِهَا

and they accepted this stipulation.

فَشَرَطُوا لَكَ ذَلِكَ

As You knew that they would fulfill this  
stipulation,

وَعَلِمْتَ مِنْهُمْ الْوَفَاءَ بِهِ

You accepted and drew them near to You.

فَقَبِلْتَهُمْ وَقَرَّبْتَهُمْ

You thus provided them with sublime  
mention

وَقَدَّمْتَ لَهُمُ الذِّكْرَ الْعَلِيِّ

and obvious approval,

وَالثَّنَاءَ الْجَلِيَّ

made Your angels descend to them,

وَأَهْبَطْتَ عَلَيْهِمْ مَلَائِكَتَكَ

honored them with Your revelations,

وَكَرَّمْتَهُمْ بِوَحْيِكَ

supported them with Your knowledge,

وَرَفَدْتَهُمْ بِعِلْمِكَ

and made them the channel to You

وَجَعَلْتَهُمُ الذَّرِيعَةَ إِلَيْكَ

and the means to winning Your pleasure.

وَالْوَسِيلَةَ إِلَى رِضْوَانِكَ

Therefore, You made some of them dwell in  
Your Garden

until You decided to take him out of there.

You bore another one on in Your Ark  
and saved him and those who believed with  
him

from perdition, out of Your mercy.

You took another one as Your intimate friend  
and when he asked You to leave behind him a  
truthful mention, You responded to him  
and made that (mention) to be eminent.

You spoke to another one from a tree directly  
and decided his brother to be his protector  
and representative.

You made another one to be born without a  
father,

gave him clear-cut proofs

and aided him with the Sacred Spirit.

For each of them, You gave a code of law,

decided a certain course,

and finely chose successors;

well-trustworthy successors one after  
another,

each for a certain period,

in purpose of establishing Your religion

and acting as arguments against Your  
servants,

so that the truth should never leave its  
position

and the wrong should never overcome the  
people of the truth

and so that none should claim, saying,

فَبَعْضٌ أَسْكَنْتَهُ جَنَّاتِكَ

إِلَىٰ أَنْ أَخْرَجْتَهُ مِنْهَا

وَبَعْضٌ حَمَلْتَهُ فِي فُلِّكَ

وَتَجَيَّنْتَهُ وَمَنْ أَمَّنَ مَعَهُ

مِنَ الْهَلَكَةِ بِرَحْمَتِكَ

وَبَعْضٌ اتَّخَذْتَهُ لِنَفْسِكَ خَلِيلًا

وَسَأَلَكَ لِسَانَ صِدْقٍ فِي الْآخِرِينَ فَأَجَبْتَهُ

وَجَعَلْتَ ذَلِكَ عَلِيًّا

وَبَعْضٌ كَلَّمْتَهُ مِنْ شَجَرَةٍ تَكْلِيمًا

وَجَعَلْتَ لَهُ مِنْ أَخِيهِ رِذَاءً وَوَزِيرًا

وَبَعْضٌ أَوْلَدْتَهُ مِنْ غَيْرِ أَبِي

وَأَتَيْتَهُ الْبَيِّنَاتِ

وَأَيَّدْتَهُ بِرُوحِ الْقُدُسِ

وَكُلُّ شَرَعْتَ لَهُ شَرِيعَةً

وَتَهَجَّتْ لَهُ مِنْهَا جَاءٌ

وَتَخَيَّرْتَ لَهُ أَوْصِيَاءَ

مُسْتَحْفِظًا بَعْدَ مُسْتَحْفِظٍ

مِنْ مُدَّةٍ إِلَىٰ مُدَّةٍ

إِقَامَةً لِدِينِكَ

وَحُجَّةً عَلَىٰ عِبَادِكَ

وَلَيْلًا يَزُولَ الْحَقُّ عَنْ مَقَرِّهِ

وَيَغْلِبَ الْبَاطِلُ عَلَىٰ أَهْلِهِ

وَلَا يَقُولَ أَحَدٌ

“If only You had sent to us a warning messenger

and established for us a guiding person,

we should have followed Your signs before that we met humiliation and disgrace!”

You then ended the matter with Your most-beloved and well-select one, Muḥammad,

may Allah bless him and his Household.

He was—as exactly as You have chosen—

the master of all those whom You created,

the best of all those whom You selected,

the most favorite of all those whom You pointed out,

and the noblest of all those on whom You decided.

So, You preferred him to Your prophets,

sent him to the two dependents (men and jinn) from Your servants,

enabled him to tread on the east and the west of Your lands,

made subservient to him the Burāq (the celestial sumpter),

raised his soul to Your heavens,

and entrusted with him the knowledge of whatever passed

and whatever shall come to pass up to the extinction of Your creatures.

You then granted him victory by means of horror

ordered (Archangels) Gabriel and Michael

as well as the marked angels to surround him,

and promised him to make his faith prevail all other faiths

however much the polytheists may be averse.

لَوْ لَا أَرْسَلْتَ إِلَيْنَا رَسُولًا مُنذِرًا

وَأَقَمْتَ لَنَا عِلْمًا هَادِيًا

فَنَتَّبِعَ آيَاتِكَ مِنْ قَبْلِ أَنْ نَذِلَّ وَتَخْزَىٰ

إِلَىٰ أَنْ أَنْتَهَيْتَ بِالْأَمْرِ إِلَيَّ حَبِيبِكَ وَتَجِيبِكَ

مُحَمَّدٍ

صَلَّىٰ اللَّهُ عَلَيْهِ وَآلِهِ

فَكَانَ كَمَا أَنْتَجَبْتَهُ

سَيِّدَ مَنْ خَلَقْتَهُ

وَصَفْوَةَ مَنْ أَصْطَفَيْتَهُ

وَأَفْضَلَ مَنْ اجْتَبَيْتَهُ

وَأَكْرَمَ مَنْ اعْتَمَدْتَهُ

قَدِّمْتَهُ عَلَىٰ أَنْبِيَائِكَ

وَبَعَثْتَهُ إِلَيَّ الثَّقَلَيْنِ مِنْ عِبَادِكَ

وَأَوْطَأْتَهُ مَشَارِقَكَ وَمَغَارِبَكَ

وَسَخَّرْتَ لَهُ الْبُرَاقَ

وَعَرَجْتَ بِرُوحِهِ إِلَيَّ سَمَائِكَ

وَأَوْدَعْتَهُ عِلْمَ مَا كَانَ

وَمَا يَكُونُ إِلَيَّ أَنْقِضَاءِ خَلْقِكَ

ثُمَّ نَصَرْتَهُ بِالرُّعْبِ

وَحَفَفْتَهُ بِجَبْرَائِيلَ وَمِيكَائِيلَ

وَالْمُسَوِّمِينَ مِنْ مَلَائِكَتِكَ

وَوَعَدْتَهُ أَنْ تُظْهِرَ دِينَهُ عَلَىٰ الدِّينِ كُلِّهِ

وَلَوْ كَرِهَ الْمُشْرِكُونَ

You did all that after You had settled him in  
an honest position among his people,

made for him and them the first house

ever located for the people; that is the house  
in Bakkah,

blessed and guidance for the worlds.

In it, there are clear-cut proofs.

It is the standing-place of Abraham,

and whoever enters it will be secured.

You also said, “Allah only desires to keep  
away the uncleanness from you,

O people of the House,

and to purify you a thorough purifying.”

You then decided the reward of Muḥammad,

Your blessings be upon him and his  
Household,

to be the love for them; as in Your Book

You said, “Say: I do not ask of you any reward  
for it

but love for my near relatives.”

You also said, “Whatever reward I have asked  
of you, that is only for yourselves.”

You also said, “I do not ask you aught in  
return

except that he who wills, may take the way to  
his Lord.”

They (i.e. the Prophet’s Household) have  
therefore been the way to You

and the course to Your pleasure.

When his (i.e. the Prophet) days passed,

he appointed as successor his vicegerent `Alī  
the son of Abū-Ṭālib,

Your blessings be upon both of them and  
their Household,

وَذَلِكَ بَعْدَ أَنْ بَوَّأْتَهُ مَبَوَّأً صِدْقٍ مِنْ أَهْلِهِ

وَجَعَلْتَ لَهُ وَلَهُمْ أَوَّلَ بَيْتٍ

وُضِعَ لِلنَّاسِ لَلَّذِي لَبَّيْكَ بِهِ

مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

فِيهِ آيَاتٌ بَيِّنَاتٌ

مَقَامُ إِبْرَاهِيمَ

وَمَنْ دَخَلَهُ كَانَ آمِنًا

وَقُلْتَ «إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ

أَهْلَ الْبَيْتِ

وَيُطَهِّرَكُمْ تَطْهِيرًا.»

ثُمَّ جَعَلْتَ أَجْرَ مُحَمَّدٍ

صَلَوَاتِكَ عَلَيْهِ وَآلِهِ

مَوَدَّتَهُمْ فِي كِتَابِكَ

فَقُلْتَ «قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا

إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى.»

وَقُلْتَ «مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ.»

وَقُلْتَ «مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ

إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا.»

فَكَانُوا هُمُ السَّبِيلَ إِلَيْكَ

وَالْمَسْلَكَ إِلَىٰ رِضْوَانِكَ

فَلَمَّا أَنْقَضَتْ أَيَّامُهُ

أَقَامَ وَلِيَّهُ عَلِيٌّ بْنُ أَبِي طَالِبٍ

صَلَوَاتِكَ عَلَيْهِمَا وَآلِهِمَا هَادِيًا

because he (the Prophet) was the warner

and `Alī was the guide for every people.

So, he (the Prophet) said in the presence of  
the people,

“As for each one who has taken me as his  
master,

`Alī is now his master.

O Allah, guard any one who is loyal to `Alī,

be the enemy of any one who antagonizes  
him,

support any one who supports him,

and disappoint any one who disappoints  
him.”

He also said, “As for any one who has  
considered me as his Prophet, `Alī is now his  
commander.”

He also said, “`Alī and I are of the same tree,

while all the other peoples are from various  
trees.”

He endued him (i.e. `Alī) with the position  
that (Prophet) Aaron had with regard to  
(Prophet) Moses,

saying, “Your position to me is as same as  
Aaron’s position to Moses (in every thing)

except that there shall be no prophet after  
me.”

He gave him in marriage his daughter the  
doyenne of the women of the worlds.

He allowed him (alone) to do whatever he  
himself is allowed to do in his Mosque.

He closed all the doors (to the Mosque)  
except his (i.e. `Alī) door.

He then entrusted with him his knowledge  
and his wisdom,

saying, “I am the city of knowledge,

and `Alī is its door.

So, whoever wants this city and wisdom,

إِذْ كَانَ هُوَ الْمُنذِرَ

وَلِكُلِّ قَوْمٍ هَادٍ

فَقَالَ وَالْمَلَأُ أَمَامَهُ:

”مَنْ كُنْتُ مَوْلَاهُ

فَعَلِيٌّ مَوْلَاهُ

اللَّهُمَّ وَالِ مَنْ وَالَاهُ

وَعَادِ مَنْ عَادَاهُ

وَأَنْصُرْ مَنْ نَصَرَهُ

وَأَخْذُلْ مَنْ خَذَلَهُ.”

وَقَالَ: ”مَنْ كُنْتُ أَنَا نَبِيَّهُ فَعَلِيٌّ أَمِيرُهُ.”

وَقَالَ: ”أَنَا وَعَلِيٌّ مِنْ شَجَرَةٍ وَاحِدَةٍ

وَسَائِرُ النَّاسِ مِنْ شَجَرٍ شَتَّى.”

وَأَحَلَّهُ مَحَلَّ هَارُونَ مِنْ مُوسَى

فَقَالَ لَهُ: ”أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى

إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.”

وَزَوَّجَهُ ابْنَتَهُ سَيِّدَةَ نِسَاءِ الْعَالَمِينَ

وَأَحَلَّ لَهُ مِنْ مَسْجِدِهِ مَا حَلَّ لَهُ

وَسَدَّ الْأَبْوَابَ إِلَّا بَابَهُ

ثُمَّ أَوْدَعَهُ عِلْمَهُ وَحِكْمَتَهُ

فَقَالَ: ”أَنَا مَدِينَةُ الْعِلْمِ

وَعَلِيٌّ بَابُهَا

فَمَنْ أَرَادَ الْمَدِينَةَ وَالْحِكْمَةَ

must come to it from its door.”

He then said (to `Alī), “You are my brother,  
successor, and inheritor.

Your flesh is part of my flesh,

your blood is part of my blood,

your peace is my peace,

your war is my war,

and faith is mixed with your flesh and blood

as same as it is mixed with my flesh and  
blood.

On the morrow, you shall be my vicegerent on  
the (Divine) Pond.

You also settle my debts

and fulfill my commitments.

Your Shī`ah (i.e. adherents) shall be on  
pulpits of light,

white-faced, around me in Paradise.

They are my neighbors (therein).

Were it not for you `Alī,

true believers would not be recognized after  
me.”

Hence, he (i.e. `Alī), after the Prophet, was  
true guidance against straying off,

light against blindness,

the firmest rope of Allah,

and His straight path.

None would precede him in blood relation  
(with the Prophet)

or any priority in a religious affair,

and none would ever match him in any item  
of virtue.

فَلْيَأْتِهَا مِنْ بَابِهَا.

ثُمَّ قَالَ: "أَنْتَ أَخِي وَوَصِيِّي وَوَارِثِي

لَحْمِكَ مِنْ لَحْمِي

وَدَمِّكَ مِنْ دَمِي

وَسَلْمُكَ سَلْمِي

وَحَرْبُكَ حَرْبِي

وَالْإِيمَانُ مُخَالِطٌ لَحْمِكَ وَدَمِّكَ

كَمَا خَالَطَ لَحْمِي وَدَمِي

وَأَنْتَ غَدًا عَلَى الْحَوْضِ خَلِيفَتِي

وَأَنْتَ تَقْضِي دَيْنِي

وَتُنْجِزُ عِدَاتِي

وَشِيعَتُكَ عَلَى مَنَابِرٍ مِنْ نُورٍ

مُبَيَّضَةً وَجُوهَهُمْ حَوْلِي فِي الْجَنَّةِ

وَهُمْ جِيرَانِي

وَلَوْ لَا أَنْتَ يَا عَلِيُّ

لَمْ يُعْرِفِ الْمُؤْمِنُونَ بَعْدِي.

وَكَانَ بَعْدَهُ هُدًى مِنَ الضَّلَالِ

وَنُورًا مِنَ الْعَمَى

وَحَبْلَ اللَّهِ الْمَتِينِ

وَصِرَاطَهُ الْمُسْتَقِيمِ

لَا يُسْبِقُ بِقَرَابَةٍ فِي رَحِمِ

وَلَا بِسَابِقَةٍ فِي دِينِ

وَلَا يُلْحَقُ فِي مَنْقَبَةٍ مِنْ مَنْاقِبِهِ

He patterned after the Messenger,  
 may Allah's blessings be upon both of them  
 and their Household.  
 He fought for the sake of true interpretation  
 (of the Qur'aan).  
 The blame of any blamer would never stop  
 him from doing anything for the sake of  
 Allah.  
 He thus exterminated the villains of the  
 Arabs,  
 killed their heroes,  
 and eradicated their ferocious fighters.  
 He therefore filled in their hearts with malice  
 from the battles of Badr, Khaybar, and  
 Hunayn as well as others.  
 Therefore, they clang inseparably to opposing  
 him  
 and attached upon dissenting him  
 until he had to kill the preachers, the unjust,  
 and the apostates.  
 When he passed away  
 and he was killed by the most miserable of all  
 of the late generations who will be attached to  
 the most miserable of the past generations,  
 the decree of Allah's Messenger,  
 may Allah bless him and his Household,  
 about the leadership of the successive guiding  
 ones was not carried out;  
 rather, the people insisted on detesting him  
 and agreed unanimously on rupturing their  
 relations with him  
 and moving away his descendants (from  
 leadership),  
 except for a few ones who fulfilled the duty of  
 observing their rights.  
 Many (of `Ali's descendants) were therefore  
 slain,

يَحْذُو حَذْوَ الرَّسُولِ  
 صَلَّى اللَّهُ عَلَيْهِمَا وَآلِهِمَا  
 وَيُقَاتِلُ عَلَى التَّأْوِيلِ  
 وَلَا تَأْخُذُهُ فِي اللَّهِ لَوْمَةٌ لَائِمٌ  
 قَدْ وَتَرَ فِيهِ صَنَائِدَ الْعَرَبِ  
 وَقَتَلَ أَبْطَالَهُمْ  
 وَتَاوَشَ ذُؤَبَانَهُمْ  
 فَأَوْدَعَ قُلُوبَهُمْ أَحْقَادًا  
 بَدْرِيَّةً وَخَيْبَرِيَّةً وَحُنَيْنِيَّةً وَغَيْرَهُنَّ  
 فَأَضَبَتْ عَلَى عداوَتِهِ  
 وَأَكَبَتْ عَلَى مُنَابَذَتِهِ  
 حَتَّى قَتَلَ النَّاكِثِينَ وَالْقَاسِطِينَ وَالْمَارِقِينَ  
 وَلَمَّا قَضَى نَحْبَهُ  
 وَقَتَلَهُ أَشَقَى الْأَخْرِينَ يَتَّبَعُ أَشَقَى الْأَوَّلِينَ  
 لَمْ يُمْتَثَلْ أَمْرُ رَسُولِ اللَّهِ  
 صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ  
 فِي الْهَادِينَ بَعْدَ الْهَادِينَ  
 وَالْأُمَّةُ مُصِرَّةٌ عَلَى مَقْتِهِ  
 مُجْتَمِعَةٌ عَلَى قَطِيعَةِ رَحِمِهِ  
 وَإِقْصَاءِ وُلْدِهِ  
 إِلَّا الْقَلِيلَ مِمَّنْ وَفَى لِرِعَايَةِ الْحَقِّ فِيهِمْ  
 فَقُتِلَ مَنْ قُتِلَ

many others were taken as captives,

and many others were banished.

Decrees were thus applied to them

in a form expected to grant them excellent  
reward for that.

Verily, the earth is Allah's;

He gives it in inheritance to whomever of His  
servants that He wishes;

and the end result shall be for the pious.

All glory be to our Lord.

Most certainly, the promise of our Lord shall  
come to pass.

Allah shall never fail to fulfill His promise.

He is the Almighty, the All-wise.

For the immaculate ones from the household  
of Muḥammad and `Alī,

may Allah bless both of them and their  
household,

let weepers weep.

For them too, let lamenters lament.

For the like of them, let tears be shed,

screamers scream,

yellers yell,

and wailers wail.

Where is al-Ḥasan? Where is al-Ḥusayn?

Where are the sons of al-Ḥusayn;

a virtuous one after another,

and a veracious one after another?

وَسُبِّيَ مَنْ سُبِّيَ

وَأُقْصِيَ مَنْ أُقْصِيَ

وَجَرَى الْقَضَاءُ لَهُمْ

بِمَا يُرْجَى لَهُ حُسْنُ الْمَثُوبَةِ

إِذْ كَانَتْ الْأَرْضُ لِلَّهِ

يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ

وَالْعَاقِبَةُ لِلْمُتَّقِينَ

وَسُبْحَانَ رَبِّنَا

إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا

وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ

وَهُوَ الْعَزِيزُ الْحَكِيمُ

فَعَلَى الْأَطَائِبِ مِنْ أَهْلِ بَيْتِ مُحَمَّدٍ وَعَلِيٍّ

صَلَّى اللَّهُ عَلَيْهِمَا وَآلِهِمَا

فَلَيْبِكَ الْبَاكُونَ

وَإِيَّاهُمْ فَلْيَنْدُبِ النَّادِبُونَ

وَلِمِثْلِهِمْ فَلْتَذْرِفِ الدَّمُوعُ

وَلْيَصْرُخِ الصَّارِحُونَ

وَيَضِجِ الضَّاجُونَ

وَيَعِجِ الْعَاجُونَ

أَيْنَ الْحَسَنِ أَيْنَ الْحُسَيْنِ

أَيْنَ أَبْنَاءِ الْحُسَيْنِ

صَالِحٌ بَعْدَ صَالِحٍ

وَصَادِقٌ بَعْدَ صَادِقٍ



Where is the course (to Allah) after a course?

أَيْنَ السَّبِيلُ بَعْدَ السَّبِيلِ

Where is the best after the best?

أَيْنَ الْخَيْرَةِ بَعْدَ الْخَيْرَةِ

Where are the rising suns?

أَيْنَ الشُّمُوسُ الطَّالِعَةُ

Where are the shining moons?

أَيْنَ الْأَقْمَارُ الْمُنِيرَةُ

Where are the brilliant stars?

أَيْنَ الْأَنْجُمُ الزَّاهِرَةُ

Where are the authorities of the religion

أَيْنَ أَعْلَامُ الدِّينِ

and the foundations of knowledge?

وَقَوَاعِدُ الْعِلْمِ

Where is the left by Allah

أَيْنَ بَقِيَّةُ اللَّهِ

that is always represented by individuals  
from the guiding (Prophetic) offspring?

الَّتِي لَا تَخْلُو مِنَ الْعِترَةِ الْهَادِيَةِ

Where is the one prepared for cutting off the  
roots of the wrongdoers?

أَيْنَ الْمُعَدُّ لِقَطْعِ دَابِرِ الظُّلْمَةِ

Where is the one awaited for mending every  
unevenness and crookedness?

أَيْنَ الْمُنتَظَرُ لِإِقَامَةِ الْأَمْتِ وَالْعَوَجِ

Where is the one hoped for removing  
oppression and aggression?

أَيْنَ الْمُرْتَجَى لِإِزَالَةِ الْجَوْرِ وَالْعُدْوَانِ

Where is the one spared for refreshing the  
duties and traditions?

أَيْنَ الْمُدْخَرُ لِتَجْدِيدِ الْفَرَائِضِ وَالسُّنَنِ

Where is the one chosen for restoring the  
faith and the code of law?

أَيْنَ الْمُتَخَيَّرُ لِإِعَادَةِ الْمِلَّةِ وَالشَّرِيعَةِ

Where is the one expected to restore to life  
the Book and its provisions?

أَيْنَ الْمُؤَمَّلُ لِإِحْيَاءِ الْكِتَابِ وَحُدُودِهِ

Where is the reviver of the elements of the  
religion and its people?

أَيْنَ مُحْيِي مَعَالِمِ الدِّينِ وَأَهْلِهِ

Where is the one shattering the arms of the  
aggressors?

أَيْنَ قَاصِمِ شَوْكَةِ الْمُعْتَدِينَ

Where is the one demolishing the edifices of  
polytheism and hypocrisy?

أَيْنَ هَادِمِ أُنْبِيَةِ الشَّرْكِ وَالنِّفَاقِ

Where is the one annihilating the people of  
wickedness,

أَيْنَ مُبِيدِ أَهْلِ الْفُسُوقِ

disobedience, and tyranny?

وَالْعَصِيَّانِ وَالطُّغْيَانِ

Where is the one uprooting the branches of  
error and insurgence?

أَيْنَ حَاصِدِ فُرُوعِ الْغَيِّ وَالشَّقَاقِ

Where is the one effacing the traces of  
evasiveness and personal desires?

أَيْنَ طَامِسِ آثَارِ الزَّيْغِ وَالْأَهْوَاءِ

Where is the one severing the ropes of  
fabrication and forgery?

أَيْنَ قَاطِعِ حَبَائِلِ الْكِذْبِ وَالْإِفْتِرَاءِ

Where is the one terminating the insolent  
defiant and persistent rebels?

Where is the one tearing up the people of  
obstinacy, misleading, and atheism?

Where is the one ennobling the saints and  
humiliating the enemies?

Where is the one bringing together (all  
scattered) words to piety?

Where is the door of Allah from which Allah  
is come?

Where is the Face of Allah towards whom the  
saints turn their faces.

Where is the means of access that is  
connectedly extended between the earth and  
the heavens.

Where is the patron of the Conquest Day  
and the stretcher of the pennon of true  
guidance?

Where is the one reunifying the dispersed  
parts of uprightness and contentment?

Where is the one demanding with the  
vengeance of the Prophets and their sons?

Where is the one demanding with the blood  
of the one slain in Karbalā'?

Where is the one granted aid against  
whomever transgresses and forges lies  
against him?

Where is the distressed who is answered  
when he prays?

Where is the forepart of the creatures who  
enjoys dutifulness and piety?

Where is the son of the well-chosen Prophet,

the son of `Alī the well-pleased,

the son of Khadijah the glittery lady,

and the son of Fāṭimah the grand lady?

May my father and mother be ransoms for  
you.

May my soul be protection and shield for you.

O son of the chiefs drawn near!

أَيْنَ مُبِيدِ الْعَتَاةِ وَالْمَرَدَةِ

أَيْنَ مُسْتَأْصِلِ أَهْلِ الْعِنَادِ وَالتَّضْلِيلِ وَالْإِلْحَادِ

أَيْنَ مُعِزِّ الْأَوْلِيَاءِ وَمَذِلِّ الْأَعْدَاءِ

أَيْنَ جَامِعِ الْكَلِمَةِ عَلَى التَّقْوَى

أَيْنَ بَابِ اللَّهِ الَّذِي مِنْهُ يُوتَى

أَيْنَ وَجْهِ اللَّهِ الَّذِي إِلَيْهِ يَتَوَجَّهُ الْأَوْلِيَاءُ

أَيْنَ السَّبَبِ الْمُتَّصِلِ بَيْنَ الْأَرْضِ وَالسَّمَاءِ

أَيْنَ صَاحِبِ يَوْمِ الْفَتْحِ

وَتَاشِرِ رَايَةِ الْهُدَى

أَيْنَ مُؤَلِّفِ شَمْلِ الصَّلَاحِ وَالرِّضَا

أَيْنَ الطَّالِبِ بِذُحُولِ الْأَنْبِيَاءِ وَأَبْنَاءِ الْأَنْبِيَاءِ

أَيْنَ الطَّالِبِ بِدَمِ الْمَقْتُولِ بِكَرْبَلَاءَ

أَيْنَ الْمَنْصُورِ عَلَى مَنْ أَعْتَدَى عَلَيْهِ وَأَفْتَرَى

أَيْنَ الْمُضْطَرِّ الَّذِي يُجَابُ إِذَا دَعَا

أَيْنَ صَدْرِ الْخَلَائِقِ ذُو الْبِرِّ وَالتَّقْوَى

أَيْنَ ابْنِ النَّبِيِّ الْمُصْطَفَى

وَأَبْنِ عَلِيٍّ الْمُرْتَضَى

وَأَبْنِ خَدِيجَةَ الْغُرَاءِ

وَأَبْنِ فَاطِمَةَ الْكُبْرَى

بَابِي أَنْتَ وَأُمِّي

وَنَفْسِي لَكَ الْوَقَاءُ وَالْحِمَى

يَا بَنَ السَّادَةِ الْمُقَرَّبِينَ

O son of the most honorable, outstanding ones!  
 O son of the guiding and well-guided ones!  
 O son of the ever-best refined ones!  
 O son of the all-liberal and all-select ones!  
 O son of the immaculate and purified ones!  
 O son of the ample-giving, finely elected ones!  
 O son of the bounteous, most honorable ones!  
 O son of light-giving full moons!  
 O son of beaming lanterns!  
 O son of piercing flames!  
 O son of luminous stars!  
 O son of patent ways!  
 O son of obvious signs!  
 O son of perfect knowledge!  
 O son of renowned traditions!  
 O son of well-established features!  
 O son of well-known miracles!  
 O son of widely witnessed demonstrations!  
 O son of the straight path!  
 O son of the great news!  
 O son of him who is elevated and full of wisdom in the original of the Book with Allah.

يَا بَنَ النَّجَبَاءِ الْأَكْرَمِينَ  
 يَا بَنَ الْهُدَاةِ الْمَهْدِيِّينَ  
 يَا بَنَ الْخَيْرَةِ الْمَهْدِيِّينَ  
 يَا بَنَ الْغَطَارِفَةِ الْأَنْجَبِينَ  
 يَا بَنَ الْأَطَائِبِ الْمُطَهَّرِينَ  
 يَا بَنَ الْخَضَارِمَةِ الْمُنتَجَبِينَ  
 يَا بَنَ الْقَمَاقِمَةِ الْأَكْرَمِينَ  
 يَا بَنَ الْبُدُورِ الْمُنِيرَةِ  
 يَا بَنَ السُّرُجِ الْمُضِيئَةِ  
 يَا بَنَ الشَّهْبِ الثَّاقِبَةِ  
 يَا بَنَ الْأَنْجَمِ الزَّاهِرَةِ  
 يَا بَنَ السَّبِيلِ الْوَاضِحَةِ  
 يَا بَنَ الْأَعْلَامِ اللَّائِحَةِ  
 يَا بَنَ الْعُلُومِ الْكَامِلَةِ  
 يَا بَنَ السُّنَنِ الْمَشْهُورَةِ  
 يَا بَنَ الْمَعَالِمِ الْمَأْثُورَةِ  
 يَا بَنَ الْمُعْجَزَاتِ الْمَوْجُودَةِ  
 يَا بَنَ الدَّلَائِلِ الْمَشْهُودَةِ  
 يَا بَنَ الصِّرَاطِ الْمُسْتَقِيمِ  
 يَا بَنَ النَّبَا الْعَظِيمِ  
 يَا بَنَ مَنْ هُوَ فِي أُمَّ الْكِتَابِ لَدَى اللَّهِ عَلِيٌّ  
 حَكِيمٌ  
 يَا بَنَ الْآيَاتِ وَالْبَيِّنَاتِ

O son of apparent points of evidence!	يَا بَنَ الدَّلَائِلِ الظَّاهِرَاتِ
O son of clear-cut and dazzling substantiations!	يَا بَنَ الْبَرَاهِينِ الْوَاضِحَاتِ الْبَاهِرَاتِ
O son of conclusive arguments!	يَا بَنَ الْحُجَجِ الْبَالِغَاتِ
O son of superabundant bounties!	يَا بَنَ النِّعَمِ السَّابِغَاتِ
O son of Ṭāhā and the decisive (verses)!	يَا بَنَ طِهْ وَأَلْمُحَكَّمَاتِ
O son of Yāsīn and al-Dhāriyāt (the winnowing winds)!	يَا بَنَ يَسْ وَالذَّارِيَّاتِ
O son of al-Ṭūr (the Mount of Revelation) and al-`Ādiyāt (the running steeds)!	يَا بَنَ الطُّورِ وَالْعَادِيَّاتِ
O son of him who drew near and then bowed; he therefore was the measure of two bows or closer still; nearness and closeness to the Most High and Most Exalted (Lord)!	يَا بَنَ مَنْ دَنَا فَتَدَلَّى فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى دُنُوًّا وَأَقْتِرَابًا مِنَ الْعَلِيِّ الْأَعْلَى
How I wonder! Where has farness taken you? Or which land or soil is carrying you? Is it on (Mount) Raḍwā or elsewhere on (Mount) Dhī-Ṭuwā?	لَيْتَ شِعْرِي أَيْنَ اسْتَقَرَّتْ بِكَ النَّوَى بَلْ أَيُّ أَرْضٍ تُقَلِّكُ أَوْ تُرَى أَبْرَضُوَى أَوْ غَيْرِهَا أَمْ ذِي طُوَى
It is hard for me that I can see all creatures but I can neither see you nor can I hear any whisper or confidential talk from you!	عَزِيزٌ عَلَيَّ أَنْ أَرَى الْخَلْقَ وَلَا تُرَى وَلَا أَسْمَعُ لَكَ حَسِيْسًا وَلَا نَجْوَى
It is hard for me that ordeals encompass you, not me and neither cry nor complaint from me can rally round you!	عَزِيزٌ عَلَيَّ أَنْ تُحِيْطَ بِكَ دُونِي الْبَلْوَى وَلَا يَنَالُكَ مِنِّي ضَجِيْجٌ وَلَا شَكْوَى
May my soul be ransom for you; for although you are hidden from us, you have never forsaken us.	بِنَفْسِي أَنْتَ مِنْ مَغِيْبٍ لَمْ يَخْلُ مِنَّا
May my soul be ransom for you; for although you are away, you have never been away from us.	بِنَفْسِي أَنْتَ مِنْ نَازِحٍ مَا نَزَحَ عَنَّا
May my soul be ransom for you; for you are the wish of an eager believing man or woman who mention you and miss you.	بِنَفْسِي أَنْتَ أُمْنِيَّةٌ شَائِقٍ يَتَمَنَّى مِنْ مُؤْمِنٍ وَمُؤْمِنَةٍ ذَكَرَا فَحَنَّا
May my soul be ransom for you; for you are an unmatched pioneer of dignity.	بِنَفْسِي أَنْتَ مِنْ عَقِيدٍ عَزَّ لَا يُسَامَى

May my soul be ransom for you; for you are an unrivaled origin of glory.	بِنَفْسِي أَنْتَ مِنْ أَثِيلٍ مَجْدٍ لَا يُجَارَىٰ
May my soul be ransom for you; for you are unparalleled center of bounties.	بِنَفْسِي أَنْتَ مِنْ تِلَادٍ نِعَمٍ لَا تُضَاهَىٰ
May my soul be ransom for you; for you are unequalled in all-inclusive honor.	بِنَفْسِي أَنْتَ مِنْ نَصِيفٍ شَرَفٍ لَا يُسَاوَىٰ
Until when will I be bewildered about you, O my master, and until when?	إِلَىٰ مَتَىٰ أَحَارُ فِيكَ يَا مَوْلَايَ وَإِلَىٰ مَتَىٰ
In what kind of statement and in what kind of talk can I describe you?	وَأَيُّ خِطَابٍ أَصِفُ فِيكَ وَأَيُّ نَجْوَىٰ
It is hard for me that I can receive answers and words, but you cannot.	عَزِيزٌ عَلَيَّ أَنْ أَجَابَ دُونَكَ وَأَنَاغَىٰ
It is hard for me that I weep for you but the others disappoint you.	عَزِيزٌ عَلَيَّ أَنْ أَبْكِيكَ وَيَخْذَلُكَ الْوَرَىٰ
It is hard for me that what has happened afflict you other than all the others.	عَزِيزٌ عَلَيَّ أَنْ يَجْرِيَ عَلَيْكَ دُونَهُمْ مَا جَرَىٰ
Is there any helper with whom I may lament and bewail as much as I wish?	هَلْ مِنْ مُعِينٍ فَأُطِيلَ مَعَهُ الْعَوِيلَ وَالْبُكَاءَ
Is there any aggrieved one whom I can help in grief when he becomes tired?	هَلْ مِنْ جَزُوعٍ فَأُسَاعِدَ جَزَعَهُ إِذَا خَلَا
Is there any eye moling out and thus my eye may help it to mol out more?	هَلْ قَدَيْتُ عَيْنٌ فَسَاعَدْتَهَا عَيْنِي عَلَىٰ الْقَدَىٰ
Is there any way to meet you, O son of Ahmad (the Prophet)?	هَلْ إِلَيْكَ يَا بَنَ أَحْمَدَ سَبِيلٌ فَتُلْقَىٰ
Will our day be promised to catch your day and we will thus achieve our hope?	هَلْ يَتَّصِلُ يَوْمَنَا مِنْكَ بَعْدَةَ فَنَحْظَىٰ
When will we be able to join your refreshing springs and we will then be satiated?	مَتَىٰ نَرِدُ مَنَاهِلَكَ الرَّوِيَّةَ فَنَرَوَىٰ
When will we quench our thirst from your fresh water,	مَتَىٰ نَنْتَقِعُ مِنْ عَذْبِ مَائِكَ
because thirst has been too long?	فَقَدْ طَالَ الصَّدَىٰ
When will we accompany you in coming and going so that our eyes will be delighted?	مَتَىٰ نُغَادِيكَ وَتُرَاوِحُكَ فَنُقِرَّ عَيْنًا
When will you see us and we see you spreading the pennon of victory?	مَتَىٰ تَرَانَا وَتَرَكَ وَقَدْ نَشَرْتَ لِوَاءَ النَّصْرِ تُرَىٰ
Can it be that we surround you while you are leading the groups,	أَتَرَانَا نَحْفُ بِكَ وَأَنْتَ تَوْمٌ الْمَلَأَ
after you will have filled in the earth with justice,	وَقَدْ مَلَأْتَ الْأَرْضَ عَدْلًا
tasted your enemies humiliation and punishment,	وَأَذَقْتَ أَعْدَاءَكَ هَوَانًا وَعِقَابًا
annihilated the insolent defiant and the deniers of the truth,	وَأَبْرَتَ الْعُتَاةَ وَجَحَدَةَ الْحَقِّ
cut off the roots of the arrogant,	وَقَطَعْتَ دَابِرَ الْمُتَكَبِّرِينَ

eradicated the sources of the wrongdoers,  
and we keep on saying, “All praise be to Allah  
the Lord of the worlds?”

O Allah, You are verily the reliever from  
agonies and ordeals.

To You do I complain about the  
transgressions against me, for You alone are  
worthy of receiving complaints,  
and You are alone the Lord of the Hereafter  
and this world.

So, (please) aid Your agonized worthless  
servant, O Aide of those who seek aid,  
grant him (i.e. Your servant) chance to see his  
master, O Lord of mighty prowess,  
remove from him misfortune and anguish, in  
the name of his master,  
and satisfy his thirst, O He Who is  
established on the Throne  
and He to Whom is the return and the final  
goal.

O Allah, we are Your servants who are  
fervently willing to meet Your vicegerent,

who reminds of You and Your Prophet;

and whom You have created as haven and  
refuge for us,

You have appointed as foundation and source  
of protection for us,

and whom You have made to be the leader of  
the believers among us.

So, (please) convey to him greetings and  
salutations from us,

endue us with more honor, O my Lord,  
through that,

decide his settlement among us to be  
settlement and dwelling for us,

and perfect Your bounty by making him  
occupy the leading position before us

so that You shall allow us to enter the  
gardens of Your Paradise

and to accompany the martyrs from among  
Your elite ones.

O Allah, (please) send blessings upon  
Muhammad and the Household of  
Muhammad;<sup>(1)</sup>

وَأَجْتَنَّتْ أَصُولَ الظَّالِمِينَ  
وَتَحْنُ نَقُولُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ  
اللَّهُمَّ أَنْتَ كَشَّافُ الْكُرْبِ وَالْبَلْوَى  
وَإِلَيْكَ أَسْتَعْدِي فَعِنْدَكَ الْعَدْوَى  
وَأَنْتَ رَبُّ الْآخِرَةِ وَالْأُولَى  
فَاعِثْ يَا غِيَاثَ الْمُسْتَغِيثِينَ عِبِيدَكَ الْمُبْتَلَى  
وَأَرِهِ سَيِّدَهُ يَا شَدِيدَ الْقُوَى  
وَأَزِلْ عَنْهُ بِهِ الْأَسَى وَالْجَوَى  
وَبَرِّدْ غَلِيلَهُ يَا مَنْ عَلَى الْعَرْشِ أَسْتَوَى  
وَمَنْ إِلَيْهِ الرَّجْعَى وَالْمُنْتَهَى  
اللَّهُمَّ وَتَحْنُ عِبِيدِكَ التَّائِقُونَ إِلَيَّ وَإِلَيْكَ  
الْمُذَكَّرُ بِكَ وَبِنَبِيِّكَ  
خَلَقْتَهُ لَنَا عِصْمَةً وَمَلَاذًا  
وَأَقَمْتَهُ لَنَا قِوَامًا وَمَعَاذًا  
وَجَعَلْتَهُ لِلْمُؤْمِنِينَ مِنَّا إِمَامًا  
فَبَلِّغْهُ مِنَّا تَحِيَّةً وَسَلَامًا  
وَزِدْنَا بِذَلِكَ يَا رَبِّ إِكْرَامًا  
وَأَجْعَلْ مُسْتَقَرَّهُ لَنَا مُسْتَقَرًّا وَمَقَامًا  
وَأَتِمِّمْ نِعْمَتَكَ بِتَقْدِيمِكَ إِلَيْنَا أَمَانًا  
حَتَّى تُورِدَنَا جَنَّاتِكَ  
وَمُرَافِقَةَ الشُّهَدَاءِ مِنْ خُلَصَائِكَ  
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

<sup>(1)</sup> This section of the supplication has been mentioned in the following form in the books of `Allāmah al-

and send blessings upon Muḥammad his  
grandfather and Your messenger;  
the senior master,  
upon his father the junior master,  
upon his grandmother the grand veracious  
lady  
Fāṭimah the daughter of Muḥammad,  
peace be upon him and his Household,  
upon his dutiful fathers whom You have  
chosen (over all others),  
and upon him with such most favorable, most  
perfect,

وَصَلِّ عَلَى مُحَمَّدٍ جَدِّهِ وَرَسُولِكَ  
السَّيِّدِ الْأَكْبَرِ  
وَعَلَى أَبِيهِ السَّيِّدِ الْأَصْغَرِ  
وَجَدَّتِهِ الصِّدِّيقَةِ الْكُبْرَى  
فَاطِمَةَ بِنْتِ مُحَمَّدٍ  
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ  
وَعَلَى مَنْ مِنْ أَصْطَفَيْتَ مِنْ آبَائِهِ الْبَرَرَةِ  
وَعَلَيْهِ أَفْضَلُ وَأَكْمَلُ

Majlisi:

O Allah, (please) send blessings  
upon Your argument  
and the authority by Your  
command.

allāhumma ṣalli `alā ḥujjatika

اللَّهُمَّ صَلِّ عَلَى حُجَّتِكَ

And bless his grandfather  
Muḥammad Your messenger;  
the senior master.

wa waliyyi amrika

وَوَلِيِّ أَمْرِكَ

And bless his father

wa ṣalli `alā jaddihī  
muḥammadin rasūlika

وَصَلِّ عَلَى جَدِّهِ مُحَمَّدٍ رَسُولِكَ

the valiant master,

alssayyidi al-akbari

السَّيِّدِ الْأَكْبَرِ

the bearer of the Pennon in the  
Resurrection,

wa ṣalli `alā abihī

وَصَلِّ عَلَى أَبِيهِ

the server of his loyalists with  
water from the River Kawthar,  
the commander on all the other  
human beings;

alssayyidi alqaswari

السَّيِّدِ الْقَسْوَرِ

whoever believes in him will be  
the winner

wa ḥāmili alliwā' i fī almaḥshari

وَحَامِلِ اللَّوَاءِ فِي الْمَحْشَرِ

but whoever disbelieves in him  
will put himself at risk and will  
abandon the religion.

wa sāqī awliyā'ihī min nahri  
alkawthari

وَسَاقِي أَوْلِيَاءِهِ مِنْ نَهْرِ الْكَوْثَرِ

May Allah bless him and his  
brother (the Prophet)

wal-amīri `alā sā'iri albashari

وَالْأَمِيرِ عَلَى سَائِرِ الْبَشَرِ

as well as their descendants,  
the blessed and white-faced,

alladhī man āmana bihī faqad  
zafara

الَّذِي مَنْ آمَنَ بِهِ فَقَدْ ظَفَرَ

with such blessing that  
continues as long as the sun  
rises and the moon illumines.

wa man lam yu'min bihī faqad  
khaṭara wa kafara

وَمَنْ لَمْ يُؤْمِنْ بِهِ فَقَدْ خَطَرَ وَكَفَرَ

Blessings be also upon his  
grand veracious grandmother

ṣallā allāhu `alayhi wa `alā  
akhīhi

صَلَّى اللَّهُ عَلَيْهِ وَعَلَى أَخِيهِ

Fāṭimah the Luminous

wa `alā anjālihīmā almayāmīni  
alghurari

وَعَلَى أَنْجَالِهِمَا الْمَيَامِينِ الْغُرَرِ

and upon his dutiful fathers  
whom You have chosen (over  
all others)...

mā ṭala`at shamsun wa mā aḍā'a  
qamarun

مَا طَلَعَتْ شَمْسٌ وَمَا أَضَاءَ قَمَرٌ

Blessings be also upon his  
grand veracious grandmother

wa `alā jaddatihī alṣiddīqati  
alkubrā

وَعَلَى جَدَّتِهِ الصِّدِّيقَةِ الْكُبْرَى

Fāṭimah the Luminous

fāṭimata alzzahrā'i

فَاطِمَةَ الزَّهْرَاءِ

and upon his dutiful fathers  
whom You have chosen (over  
all others)...

wa `alā man iṣṭafayta min  
ābā'ihī albararati

وَعَلَى مَنْ مِنْ أَصْطَفَيْتَ مِنْ آبَائِهِ الْبَرَرَةِ...

most thorough, most permanent,  
 most abundant, and most plentiful  
 blessings that You have ever sent upon any of  
 Your elite ones  
 and well-chosen ones among Your creatures.  
 And (please) bless him with such blessings  
 whose number is infinite,  
 whose quantity is never-ending,  
 and whose time is interminable.  
 O Allah! Through him, establish all rights,  
 refute the entire wrong,  
 grant triumph to Your loyalists,  
 humiliate Your enemies,  
 establish, O Allah, between him and us  
 a connection that leads us to accompany his  
 ancestors,  
 include us with those who will take their  
 vengeance  
 and keep constant under their shadow,  
 help us fulfill our duties towards him,  
 exert all efforts in obedience to him  
 and avoiding disobeying him,  
 bestow upon us with the favor of attaining his  
 pleasure,  
 and grant us his kindness, mercy,  
 prayer (for us), and his goodness  
 in an amount due to which we will gain a  
 good deal of Your mercy  
 and achievement with You.

وَأَتَمَّ وَأَدْوَمَ  
 وَأَكْثَرَ وَأَوْفَرَ  
 مَا صَلَّيْتَ عَلَيَّ أَحَدٍ مِنْ أَصْفِيَاءِكَ  
 وَخَيْرَتِكَ مِنْ خَلْقِكَ  
 وَصَلِّ عَلَيْهِ صَلَاةً لَا غَايَةَ لِعَدَدِهَا  
 وَلَا نِهَايَةَ لِمَدَدِهَا  
 وَلَا نَفَادَ لِأَمَدِهَا  
 اللَّهُمَّ وَأَقِمْ بِهِ الْحَقَّ  
 وَأُدْحِضْ بِهِ الْبَاطِلَ  
 وَأَدِلْ بِهِ أَوْلِيَاءَكَ  
 وَأَذِلْ بِهِ أَعْدَاءَكَ  
 وَصَلِّ اللَّهُمَّ بَيْنَنَا وَبَيْنَهُ  
 وَصَلَّةً تُؤَدِّي إِلَيَّ مُرَافَقَةَ سَلْفِهِ  
 وَأَجْعَلْنَا مِمَّنْ يَأْخُذُ بِحُجْرَتِهِمْ  
 وَيَمْكُثُ فِي ظِلِّهِمْ  
 وَأَعِنَّا عَلَى تَأْدِيَةِ حُقُوقِهِ إِلَيْهِ  
 وَالْإِجْتِهَادِ فِي طَاعَتِهِ  
 وَأَجْتِنَابِ مَعْصِيَتِهِ  
 وَأَمْنُنْ عَلَيْنَا بِرِضَاهُ  
 وَهَبْ لَنَا رَأْفَتَهُ وَرَحْمَتَهُ  
 وَدُعَاءَهُ وَخَيْرَهُ  
 مَا نَنَالُ بِهِ سَعَةً مِنْ رَحْمَتِكَ  
 وَقَوْزاً عِنْدَكَ



And, through him, render our prayers  
admitted,

our sins forgiven,

and our supplications responded.

And, through him too, make our sustenance  
expanded for us,

our distresses relieved,

and our needs granted.

And (please) receive us with Your Noble Face,

approve of our seeking nearness to You,

and have a merciful look at us

by which we will win perfect honor with You;

and, after that, do not ever take it away from  
us, in the name of Your magnanimity,

and give us a drink from the Pond of his  
grandfather,

may Allah bless him and his Household,

from his own cup and with his own hand,

such a replete, satiating,

pleasant, and wholesome drink

after which we shall never suffer from thirst.

O most merciful of all those who show mercy!

وَأَجْعَلْ صَلَاتَنَا بِهِ مَقْبُولَةً

وَدُنُوبَنَا بِهِ مَغْفُورَةً

وَدُعَاءَنَا بِهِ مُسْتَجَابًا

وَأَجْعَلْ أَرْزَاقَنَا بِهِ مَبْسُوطَةً

وَهُمُومَنَا بِهِ مَكْفِيَةً

وَحَوَائِجَنَا بِهِ مَقْضِيَةً

وَأَقْبِلْ إِلَيْنَا بِوَجْهِكَ الْكَرِيمِ

وَأَقْبِلْ تَقَرُّبَنَا إِلَيْكَ

وَأَنْظِرْ إِلَيْنَا نَظْرَةً رَحِيمَةً

نَسْتَكْمِلُ بِهَا الْكِرَامَةَ عِنْدَكَ

ثُمَّ لَا تَصْرِفْهَا عَنَّا بِجُودِكَ

وَأَسْقِنَا مِنْ حَوْضِ جَدِّهِ

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

بِكَأْسِهِ وَبِيَدِهِ

رِيًّا رَوِيًّا

هَنِيئًا سَائِغًا

لَا ظَمَأَ بَعْدَهُ

يَا أَرْحَمَ الرَّاحِمِينَ