

All praise be to Allah the Lord of the worlds.

May Allah send blessings upon our master  
Muhammad His Prophet

and upon his Household and may He salute  
them with thorough salutation.

O Allah, all praise be to You

for Your decree that has been applied

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

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

that is the enduring pleasure

that neither vanishes nor diminishes,

after You had already stipulated on them to  
renounce

all the ranks of this lowly world

along with all of its embellishments and  
ornaments,

and they accepted this stipulation.

As You knew that they would fulfill this  
stipulation,

You accepted and drew them near to You.

You thus provided them with sublime  
mention

and obvious approval,

made Your angels descend to them,

honored them with Your revelations,

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ نَبِيِّهِ

وَأَلِهِ وَسَلَّمَ تَسْلِيمًا

اللَّهُمَّ لَكَ الْحَمْدُ

عَلَى مَا جَرَى بِهِ قَضَاؤُكَ

فِي أَوْلِيَائِكَ الَّذِينَ اسْتَخْلَصْتَهُمْ لِنَفْسِكَ

وَدِينِكَ

إِذِ اخْتَرْتَ لَهُمْ جَزِيلَ مَا عِنْدَكَ

مِنَ النَّعِيمِ الْمُقِيمِ

الَّذِي لَا زَوَالَ لَهُ وَلَا أَضْمِحْلَالَ

بَعْدَ أَنْ شَرَطْتَ عَلَيْهِمُ الزُّهْدَ

فِي دَرَجَاتِ هَذِهِ الدُّنْيَا الدِّيَّةِ

وَزُخْرُفِهَا وَزُبُرِجِهَا

فَشَرَطُوا لَكَ ذَلِكَ

وَعَلِمْتَ مِنْهُمْ الْوَفَاءَ بِهِ

فَقَبِلْتَهُمْ وَقَرَّبْتَهُمْ

وَقَدَّمْتَ لَهُمُ الذِّكْرَ الْعَلِيِّ

وَالثَّنَاءَ الْجَلِيَّ

وَأَهْبَطْتَ عَلَيْهِمْ مَلَائِكَتَكَ

وَكَرَّمْتَهُمْ بِوَحْيِكَ

supported them with Your knowledge,  
and made them the channel to You  
and the means to winning Your pleasure.  
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;

وَرَفَدْتَهُمْ بِعِلْمِكَ  
وَجَعَلْتَهُمُ الدَّرِيْعَةَ اِلَيْكَ  
وَالْوَسِيْلَةَ اِلَى رِضْوَانِكَ  
فَبَعْضُ اَسْكَنْتَهُ جَنَّاتِكَ  
اِلَى اَنْ اَخْرَجْتَهُ مِنْهَا  
وَبَعْضُ حَمَلْتَهُ فِي فُلِكَ  
وَتَجَيَّنْتَهُ وَمَنْ اَمَنْ مَعَهُ  
مِنَ الْهَلَكَةِ بِرَحْمَتِكَ  
وَبَعْضُ اتَّخَذْتَهُ لِنَفْسِكَ خَلِيْلًا  
وَسَأَلْتَ لِسَانَ صِدْقٍ فِي الْاٰخِرِيْنَ  
فَاَجَبْتَهُ  
وَجَعَلْتَ ذٰلِكَ عَلِيًّا  
وَبَعْضُ كَلَّمْتَهُ مِنْ شَجَرَةٍ تَكْلِيْمًا  
وَجَعَلْتَ لَهُ مِنْ اَخِيهِ رِدْءًا وَّوَزِيْرًا  
وَبَعْضُ اَوْلَدْتَهُ مِنْ غَيْرِ اَبٍ  
وَاْتَيْتَهُ الْبَيِّنَاتِ  
وَاَيَّدْتَهُ بِرُوْحِ الْقُدْسِ  
وَكُلُّ شَرَعْتَ لَهُ شَرِيْعَةً  
وَتَهَجَّتْ لَهُ مِنْهَا جَاءً  
وَتَخَيَّرْتَ لَهُ اَوْصِيَاءَ

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,

“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,

مُسْتَحْفِظًا بَعْدَ مُسْتَحْفِظٍ

مِنْ مُدَّةٍ إِلَى مُدَّةٍ

إِقَامَةً لِدِينِكَ

وَحُجَّةً عَلَى عِبَادِكَ

وَلَيْلًا يَزُولَ الْحَقُّ عَنْ مَقَرِّهِ

وَيَغْلِبَ الْبَاطِلُ عَلَى أَهْلِهِ

وَلَا يَقُولَ أَحَدٌ

لَوْ لَا أُرْسِلْتَ إِلَيْنَا رَسُولًا مُنْذِرًا

وَأَقَمْتَ لَنَا عِلْمًا هَادِيًا

فَنَتَّبِعَ آيَاتِكَ مِنْ قَبْلِ أَنْ نَذِلَّ وَتَخْزَى

إِلَى أَنْ أَنْتَهَيْتَ بِالْأَمْرِ إِلَى حَبِيبِكَ

وَتَجِيبِكَ مُحَمَّدٍ

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

فَكَانَ كَمَا أَنْتَجَبْتَهُ

سَيِّدَ مَنْ خَلَقْتَهُ

وَصَفْوَةَ مَنْ اصْطَفَيْتَهُ

وَأَفْضَلَ مَنْ اجْتَبَيْتَهُ

وَأَكْرَمَ مَنْ اعْتَمَدْتَهُ

قَدَّمْتَهُ عَلَى أَنْبِيَائِكَ

وَبَعَثْتَهُ إِلَى الثَّقَلَيْنِ مِنْ عِبَادِكَ

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.

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,

وَأَوْطَأْتَهُ مَشَارِقَكَ وَمَغَارِبَكَ

وَسَخَّرْتَ لَهُ الْبُرَاقَ

وَعَرَجْتَ بِرُوحِهِ إِلَى سَمَائِكَ

وَأَوْدَعْتَهُ عِلْمَ مَا كَانَ

وَمَا يَكُونُ إِلَى أَنْقِضَاءِ خَلْقِكَ

ثُمَّ نَصَرْتَهُ بِالرُّعْبِ

وَحَفَفْتَهُ بِجَبْرَائِيلَ وَمِيكَائِيلَ

وَالْمُسَوِّمِينَ مِنْ مَلَائِكَتِكَ

وَوَعَدْتَهُ أَنْ تُظْهِرَ دِينَهُ عَلَى الدِّينِ كُلِّهِ

وَلَوْ كَرِهَ الْمُشْرِكُونَ

وَذَلِكَ بَعْدَ أَنْ بَوَّأْتَهُ مُبَوَّأً صِدْقٍ مِنْ أَهْلِهِ

وَجَعَلْتَ لَهُ وَلَهُمْ أَوَّلَ بَيْتٍ

وَضِعَ لِلنَّاسِ لِلَّذِي لَبَّيْكَ بِهِ

مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ

فِيهِ آيَاتٌ بَيِّنَاتٌ

مَقَامُ إِبْرَاهِيمَ

وَمَنْ دَخَلَهُ كَانَ آمِنًا

وَقُلْتَ «إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمْ

الرِّجْسَ

أَهْلَ الْبَيْتِ

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,

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,

وَيُطَهِّرْكُمْ تَطْهِيراً.»

ثُمَّ جَعَلْتَ أَجْرَ مُحَمَّدٍ

صَلَوَاتِكَ عَلَيْهِ وَآلِهِ

مَوَدَّتَهُمْ فِي كِتَابِكَ

فَقُلْتَ «قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْراً

إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى!»

وَقُلْتَ «مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ.»

وَقُلْتَ «مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ

إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلاً.»

فَكَانُوا هُمُ السَّبِيلَ إِلَيْكَ

وَالْمَسْلَكَ إِلَىٰ رِضْوَانِكَ

فَلَمَّا أَنْقَضَتْ أَيَّامُهُ

أَقَامَ وَلِيَّهُ عَلِيٌّ بْنُ أَبِي طَالِبٍ

صَلَوَاتِكَ عَلَيْهِمَا وَآلِهِمَا هَادِيًا

إِذْ كَانَ هُوَ الْمُنذِرَ

وَلِكُلِّ قَوْمٍ هَادٍ

فَقَالَ وَالْمَلَأُ أَمَامَهُ:

”مَنْ كُنْتُ مَوْلَاهُ

فَعَلِيٌّ مَوْلَاهُ

اللَّهُمَّ وَالِ مَنْ وَالَاهُ

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,

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,

وَعَادٍ مِّنْ عَادَاهُ

وَأَنْصُرُ مَن نَّصَرَهُ

وَأَخْذُلُ مَن خَذَلَهُ.”

وَقَالَ: ”مَنْ كُنْتُ أَنَا نَبِيَّهُ فَعَلِيٌّ أَمِيرُهُ.“

وَقَالَ: ”أَنَا وَعَلِيٌّ مِّنْ شَجَرَةٍ وَاحِدَةٍ

وَسَائِرُ النَّاسِ مِمَّنْ شَجَرٍ شَتَّىٰ.“

وَأَحَلَّهُ مَحَلَّ هَارُونَ مِمَّنْ مُوسَىٰ

فَقَالَ لَهُ: ”أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِمَّنْ

مُوسَىٰ

إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.“

وَزَوَّجَهُ ابْنَتَهُ سَيِّدَةَ نِسَاءِ الْعَالَمِينَ

وَأَحَلَّ لَهُ مِمَّنْ مَسْجِدِهِ مَا حَلَّ لَهُ

وَسَدَّ الْأَبْوَابَ إِلَّا بَابَهُ

ثُمَّ أَوْدَعَهُ عِلْمَهُ وَحِكْمَتَهُ

فَقَالَ: ”أَنَا مَدِينَةُ الْعِلْمِ

وَعَلِيٌّ بَابُهَا

فَمَنْ أَرَادَ الْمَدِينَةَ وَالْحِكْمَةَ

فَلْيَأْتِهَا مِنْ بَابِهَا.“

ثُمَّ قَالَ: ”أَنْتَ أَخِي وَوَصِيِّي وَوَارِثِي

لَحْمِكَ مِنْ لَحْمِي

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.

وَدَمِّكَ مِنْ دَمِي  
وَسَلْمُكَ سَلْمِي  
وَحَرْبُكَ حَرْبِي  
وَالْإِيْمَانُ مُخَالِطٌ لِحَمِّكَ وَدَمِّكَ  
كَمَا خَالَطَ لِحَمِّي وَدَمِي  
وَأَنْتَ غَدًا عَلَى الْحَوْضِ خَلِيفَتِي  
وَأَنْتَ تَقْضِي دَيْنِي  
وَتُنْجِزُ عِدَاتِي  
وَشَيْعَتُكَ عَلَى مَنَابِرٍ مِنْ نُورٍ  
مُبَيَّضَةً وَجُوهَهُمْ حَوْلِي فِي الْجَنَّةِ  
وَهُمْ جِيرَانِي  
وَلَوْلَا أَنْتَ يَا عَلِيُّ  
لَمْ يُعْرَفِ الْمُؤْمِنُونَ بَعْدِي.  
وَكَانَ بَعْدَهُ هُدًى مِنْ الضَّلَالِ  
وَتُورًا مِنَ الْعَمَى  
وَحَبْلَ اللَّهِ الْمَتِينِ  
وَصِرَاطَهُ الْمُسْتَقِيمِ  
لَا يُسْبِقُ بِقَرَابَةٍ فِي رَحِمٍ  
وَلَا بِسَابِقَةٍ فِي دِينٍ  
وَلَا يُلْحَقُ فِي مَنْقَبَةٍ مِنْ مَنَاقِبِهِ

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'an).  
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

يَحْذُو حَذْوَ الرَّسُولِ  
صَلَّى اللهُ عَلَيْهِمَا وَآلِهِمَا  
وَيُقَاتِلُ عَلَى التَّأْوِيلِ  
وَلَا تَأْخُذُهُ فِي اللَّهِ لَوْمَةٌ لَائِمٌ  
قَدْ وَتَرَ فِيهِ صَنَادِيدَ الْعَرَبِ  
وَقَتَلَ أَبْطَالَهُمْ  
وَتَاوَشَ ذُؤَبَانَهُمْ  
فَأَوْدَعَ قُلُوبَهُمْ أَحْقَاداً  
بَدْرِيَّةً وَخَيْبَرِيَّةً وَحُنَيْنِيَّةً وَغَيْرَهُنَّ  
فَأَضَبَتْ عَلَى عداوَتِهِ  
وَأَكَبَتْ عَلَى مُنَابَذَتِهِ  
حَتَّى قَتَلَ النَّاكِثِينَ وَالْقَاسِطِينَ  
وَالْمَارِقِينَ  
وَلَمَّا قَضَى نَحْبَهُ  
وَقَتَلَهُ أَشْقَى الْأَخِيرِينَ يَتَّبَعُ أَشْقَى  
الْأَوَّلِينَ  
لَمْ يُمَثَلْ أَمْرُ رَسُولِ اللَّهِ  
صَلَّى اللهُ عَلَيْهِ وَآلِهِ  
فِي الْهَادِينَ بَعْدَ الْهَادِينَ  
وَالْأُمَّةُ مُصِرَّةٌ عَلَى مَقْتِهِ



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,

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.

مُجْتَمِعَةً عَلَىٰ قَطِيعَةٍ رَحِمِهِ

وَإِقْصَاءِ وُلْدِهِ

إِلَّا الْقَلِيلَ مِمَّنْ وَفَىٰ لِرِعَايَةِ الْحَقِّ فِيهِمْ

فَقُتِلَ مَنْ قُتِلَ

وَسُبِيَ مَنْ سُبِيَ

وَأُقْصِيَ مَنْ أُقْصِيَ

وَجَرَى الْقَضَاءِ لَهُمْ

بِمَا يُرْجَىٰ لَهُ حُسْنُ الْمَثُوبَةِ

إِذْ كَانَتْ الْأَرْضُ لِلَّهِ

يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ

وَالْعَاقِبَةُ لِلْمُتَّقِينَ

وَسُبْحَانَ رَبَّنَا

إِنْ كَانَ وَعْدُ رَبَّنَا لِمَفْعُولًا

وَلَنْ يُخْلِفَ اللَّهُ وَعْدَهُ

وَهُوَ الْعَزِيزُ الْحَكِيمُ

فَعَلَىٰ الْأَطَائِبِ مِنْ أَهْلِ بَيْتِ مُحَمَّدٍ

وَعَلِيِّ

صَلَّى اللَّهُ عَلَيْهِمَا وَآلِهِمَا

فَلَيْبِكَ الْبَاكُونَ

وَإِيَّاهُمْ فَلْيَنْدُبِ الْنَادِبُونَ

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?

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

Where is the best after the best?

Where are the rising suns?

Where are the shining moons?

Where are the brilliant stars?

Where are the authorities of the religion

and the foundations of knowledge?

Where is the left by Allah

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

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

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

Where is the one hoped for removing  
oppression and aggression?

وَلِمَثْلِهِمْ فَلْتَذْرِفِ الدَّمُوعُ  
وَلْيَصْرُخِ الصَّارِحُونَ  
وَيَضِجَ الضَّاجُونَ  
وَيَعِجَ الْعَاجُونَ

أَيْنَ الْحَسَنِ أَيْنَ الْحُسَيْنِ  
أَيْنَ أَبْنَاءِ الْحُسَيْنِ

صَالِحٌ بَعْدَ صَالِحٍ

وَصَادِقٌ بَعْدَ صَادِقٍ

أَيْنَ السَّبِيلِ بَعْدَ السَّبِيلِ

أَيْنَ الْخَيْرَةِ بَعْدَ الْخَيْرَةِ

أَيْنَ الشَّمْسِ الطَّالِعَةِ

أَيْنَ الْأَقْمَارِ الْمُنِيرَةِ

أَيْنَ الْأَنْجُمِ الزَّاهِرَةِ

أَيْنَ أَعْلَامِ الدِّينِ

وَقَوَاعِدِ الْعِلْمِ

أَيْنَ بَقِيَّةِ اللَّهِ

الَّتِي لَا تَخْلُو مِنْ الْعِثْرَةِ الْهَادِيَةِ

أَيْنَ الْمَعْدِ لِقَطْعِ دَابِرِ الظُّلْمَةِ

أَيْنَ الْمُنْتَظَرِ لِإِقَامَةِ الْأُمَّتِ وَالْعِوَجِ

أَيْنَ الْمُرْتَجَى لِإِزَالَةِ الْجَوْرِ وَالْعُدْوَانِ

- Where is the one spared for refreshing the duties and traditions?  
أَيْنَ الْمُدَّخَرُ 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 قَاصِمُ شَوْكَةِ الْمُعْتَدِينَ
- Where is the one demolishing the edifices of polytheism and hypocrisy?  
أَيْنَ هَادِمُ أُنْبِيَةِ الشَّرِكِ وَالنَّفَاقِ
- Where is the one annihilating the people of wickedness, disobedience, and tyranny?  
أَيْنَ مُبِيدُ أَهْلِ الْفُسُوقِ وَالْعِصْيَانِ وَالطُّغْيَانِ
- Where is the one uprooting the branches of error and insurgence?  
أَيْنَ حَاصِدُ فُرُوعِ الْغَيِّ وَالشَّقَاقِ
- Where is the one effacing the traces of evasiveness and personal desires?  
أَيْنَ طَامِسُ آثَارِ الزَّيْغِ وَالْأَهْوَاءِ
- Where is the one severing the ropes of fabrication and forgery?  
أَيْنَ قَاطِعُ حَبَائِلِ الْكِذْبِ وَالْإِفْتِرَاءِ
- Where is the one terminating the insolent defiant and persistent rebels?  
أَيْنَ مُبِيدُ الْعَتَاةِ وَالْمَرَدَةِ
- Where is the one tearing up the people of obstinacy, misleading, and atheism?  
أَيْنَ مُسْتَأْصِلُ أَهْلِ الْعِنَادِ وَالْتَضْلِيلِ وَالْإِلْحَادِ
- Where is the one ennobling the saints and humiliating the enemies?  
أَيْنَ مَعِزُّ الْأَوْلِيَاءِ وَمَذِلُّ الْأَعْدَاءِ
- Where is the one bringing together (all scattered) words to piety?  
أَيْنَ جَامِعُ الْكَلِمَةِ عَلَى التَّقْوَى
- Where is the door of Allah from which Allah is come?  
أَيْنَ بَابُ اللَّهِ الَّذِي مِنْهُ يُوتَى
- Where is the Face of Allah towards whom the saints turn their faces.  
أَيْنَ وَجْهُ اللَّهِ الَّذِي إِلَيْهِ يَتَوَجَّهُ الْأَوْلِيَاءُ
- Where is the means of access that is connectedly extended between the earth and the heavens.  
أَيْنَ السَّبَبُ الْمُتَّصِلُ بَيْنَ الْأَرْضِ وَالسَّمَاءِ

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 Khadījah 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!

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!

أَيْنَ صَاحِبِ يَوْمِ الْفَتْحِ  
وَتَاشِرِ رَايَةِ الْهُدَىٰ

أَيْنَ مُؤَلِّفِ شَمْلِ الصَّلَاحِ وَالرِّضَا  
أَيْنَ الطَّالِبِ بِذُحُولِ الْأَنْبِيَاءِ وَأَبْنَاءِ  
الْأَنْبِيَاءِ

أَيْنَ الطَّالِبِ بِدَمِ الْمَقْتُولِ بِكَرْبَلَاءَ  
أَيْنَ الْمَنْصُورِ عَلَىٰ مَنْ أَعْتَدَىٰ عَلَيْهِ  
وَأَفْتَرَىٰ

أَيْنَ الْمُضْطَرِّ الَّذِي يُجَابُ إِذَا دَعَا

أَيْنَ صَدْرِ الْخَلَائِقِ ذُو الْبِرِّ وَالْتَقْوَىٰ

أَيْنَ ابْنِ النَّبِيِّ الْمُصْطَفَىٰ

وَأَبْنِ عَلِيٍّ الْمُرْتَضَىٰ

وَأَبْنِ خَدِيجَةَ الْغُرَاءِ

وَأَبْنِ فَاطِمَةَ الْكُبْرَىٰ

بَابِي أَنْتَ وَأُمِّي

وَتَفْسِي لَكَ الْوِقَاءُ وَالْحِمَىٰ

يَا بَنَ السَّادَةِ الْمُقَرَّبِينَ

يَا بَنَ النُّجَبَاءِ الْأَكْرَمِينَ

يَا بَنَ الْهُدَاةِ الْمَهْدِيِّينَ

يَا بَنَ الْخَيْرَةِ الْمَهْدَبِينَ

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.

O son of signs and manifestations!

يَا بْنَ الْغَطَارِفَةِ الْأَنْجَبِينَ

يَا بْنَ الْأَطَائِبِ الْمُطَهَّرِينَ

يَا بْنَ الْخَضَارِمَةِ الْمُنتَجَبِينَ

يَا بْنَ الْقِمَاقِمَةِ الْأَكْرَمِينَ

يَا بْنَ الْبُدُورِ الْمُنِيرَةِ

يَا بْنَ السُّرُجِ الْمُضِيئَةِ

يَا بْنَ الشُّهُبِ الثَّاقِبَةِ

يَا بْنَ الْأَنْجَمِ الزَّاهِرَةِ

يَا بْنَ السُّبُلِ الْوَاضِحَةِ

يَا بْنَ الْأَعْلَامِ اللَّائِحَةِ

يَا بْنَ الْعُلُومِ الْكَامِلَةِ

يَا بْنَ السُّنَنِ الْمَشْهُورَةِ

يَا بْنَ الْمَعَالِمِ الْمَأْثُورَةِ

يَا بْنَ الْمُعْجَزَاتِ الْمَوْجُودَةِ

يَا بْنَ الدَّلَائِلِ الْمَشْهُودَةِ

يَا بْنَ الصِّرَاطِ الْمُسْتَقِيمِ

يَا بْنَ النَّبَا الْعَظِيمِ

يَا بْنَ مَنْ هُوَ فِي أُمَّ الْكِتَابِ لَدَى اللَّهِ

عَلِيٍّ حَكِيمٍ

يَا بْنَ الْآيَاتِ وَالْبَيِّنَاتِ

O son of apparent points of evidence!

O son of clear-cut and dazzling  
substantiations!

O son of conclusive arguments!

O son of superabundant bounties!

O son of Ṭāhā and the decisive (verses)!

O son of Yāsīn and al-Dhāriyāt (the  
winnowing winds)!

O son of al-Ṭūr (the Mount of Revelation)  
and al-`Ādiyāt (the running steeds)!

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)!

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?

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!

It is hard for me that ordeals encompass you,  
not me

and neither cry nor complaint from me can  
rally round you!

May my soul be ransom for you; for although  
you are hidden from us, you have never  
forsaken us.

May my soul be ransom for you; for although  
you are away, you have never been away from  
us.

May my soul be ransom for you; for you are  
the wish of an eager

يَا بْنَ الدَّلَائِلِ الظَّاهِرَاتِ

يَا بْنَ الْبَرَاهِينِ الْوَاضِحَاتِ الْبَاهِرَاتِ

يَا بْنَ الْحُجَجِ الْبَالِغَاتِ

يَا بْنَ النِّعَمِ السَّابِغَاتِ

يَا بْنَ طُهُ وَالْمُحْكَمَاتِ

يَا بْنَ يَسٍ وَالذَّارِيَّاتِ

يَا بْنَ الطُّورِ وَالْعَادِيَّاتِ

يَا بْنَ مَنْ دَنَا فَتَدَلَّى

فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى

دُنُوًّا وَأَقْتَرَابًا مِنَ الْعَلِيِّ الْأَعْلَى

لَيْتَ شِعْرِي أَيْنَ اسْتَقَرَّتْ بِكَ النُّوَى

بَلْ أَيُّ أَرْضٍ تُقَلِّكُ أَوْ تَرَى

أَبْرَضُوَى أَوْ غَيْرِهَا أَمْ ذِي طُوَى

عَزِيزٌ عَلَيَّ أَنْ أَرَى الْخَلْقَ وَلَا تَرَى

وَلَا أَسْمَعُ لَكَ حَسِيْسًا وَلَا نَجْوَى

عَزِيزٌ عَلَيَّ أَنْ تُحِيْطَ بِكَ دُونِي الْبَلْوَى

وَلَا يَنَالُكَ مِنِّي ضَجِيْجٌ وَلَا شَكْوَى

بِنَفْسِي أَنْتَ مِنْ مُغِيْبٍ لَمْ يَخْلُ مِنَّا

بِنَفْسِي أَنْتَ مِنْ نَارِحٍ مَا نَزَحَ عَنَّا

بِنَفْسِي أَنْتَ أُمْنِيَّةٌ شَائِقٍ يَتَمَنَّى

believing man or woman who mention you  
and miss you.

May my soul be ransom for you; for you are  
an unmatched pioneer of dignity.

May my soul be ransom for you; for you are  
an unrivaled origin of glory.

May my soul be ransom for you; for you are  
unparalleled center of bounties.

May my soul be ransom for you; for you are  
unequaled in all-inclusive honor.

Until when will I be bewildered about you, O  
my master, and until when?

In what kind of statement and in what kind  
of talk can I describe you?

It is hard for me that I can receive answers  
and words, but you cannot.

It is hard for me that I weep for you but the  
others disappoint you.

It is hard for me that what has happened  
afflict you other than all the others.

Is there any helper with whom I may lament  
and bewail as much as I wish?

Is there any aggrieved one whom I can help  
in grief when he becomes tired?

Is there any eye moling out and thus my eye  
may help it to mol out more?

Is there any way to meet you, O son of  
Aḥmad (the Prophet)?

Will our day be promised to catch your day  
and we will thus achieve our hope?

When will we be able to join your refreshing  
springs and we will then be satiated?

When will we quench our thirst from your  
fresh water,  
because thirst has been too long?

مِنْ مُؤْمِنٍ وَمُؤْمِنَةٍ ذَكَرْنَا فَحَنَّا  
بِنَفْسِي أَنْتَ مِنْ عَقِيدٍ عَزَّ لَا يُسَامَى  
بِنَفْسِي أَنْتَ مِنْ أَثِيلٍ مَجْدٍ لَا يُجَارَى  
بِنَفْسِي أَنْتَ مِنْ تِلَادٍ نَعَمٍ لَا تُضَاهَى  
بِنَفْسِي أَنْتَ مِنْ نَصِيفٍ شَرَفٍ لَا يُسَاوَى  
إِلَى مَتَى أَحَارُ فَيْكَ يَا مَوْلَايَ وَإِلَى مَتَى  
وَأَيَّ خِطَابٍ أَصِفُ فَيْكَ وَأَيَّ نَجْوَى  
عَزِيزٌ عَلَيَّ أَنْ أَجَابَ دُونَكَ وَأَنَاغَى  
عَزِيزٌ عَلَيَّ أَنْ أَبْكِيكَ وَيَخْذَلْكَ الْوَرَى  
عَزِيزٌ عَلَيَّ أَنْ يَجْرِيَّ عَلَيْكَ دُونَهُمْ مَا  
جَرَى  
هَلْ مِنْ مُعِينٍ فَأَطِيلَ مَعَهُ الْعَوِيلَ وَالْبُكَاءَ  
هَلْ مِنْ جَزُوعٍ فَأَسَاعِدَ جَزَعَهُ إِذَا خَلَ  
هَلْ قَدِيتُ عَيْنٌ فَسَاعَدَتْهَا عَيْنِي عَلَيَّ  
الْقَدَى  
هَلْ إِلَيْكَ يَا بَنَ أَحْمَدَ سَبِيلٌ فَتُلْقَى  
هَلْ يَتَّصِلُ يَوْمَنَا مِنْكَ بَعْدَةَ فَنَحْظَى  
مَتَى نَرِدُ مَنَاهَلِكَ الرَّوِيَّةَ فَنَرَوَى  
مَتَى نَنْتَقِعُ مِنْ عَذْبِ مَائِكَ  
فَقَدْ طَالَ الصَّدَى

When will we accompany you in coming and going so that our eyes will be delighted?

When will you see us and we see you spreading the pennon of victory?

Can it be that we surround you while you are leading the groups,

after you will have filled in the earth with justice,

tasted your enemies humiliation and punishment,

annihilated the insolent defiant and the deniers of the truth,

cut off the roots of the arrogant,

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,

مَتَى نُغَادِيكَ وَتُرَاوِحُكَ فَفُنُقِرَّ عَيْنَانَا

مَتَى تَرَانَا وَتَرَاكَ وَقَدْ نَشَرْتَ لِوَاءَ النَّصْرِ  
تُرَى

أَتَرَانَا نَحْفُ بِكَ وَأَنْتَ تَوْمٌ أَمَلْنَا  
وَقَدْ مَلَأْتَ الْأَرْضَ عَدْلًا

وَأَذَقْتَ أَعْدَاءَكَ هَوَانًا وَعِقَابًا  
وَأَبْرَتَ الْعُتَاةَ وَجَحَدَةَ الْحَقِّ

وَقَطَعْتَ دَابِرَ الْمُتَكَبِّرِينَ

وَأَجْتَشَّتْ أَصُولَ الظَّالِمِينَ

وَتَحْنُ نَقُولُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

اللَّهُمَّ أَنْتَ كَشَّافُ الْكُرْبِ وَالْبَلْوَى

وَالْيَكِ اسْتَعْدِي 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 اسْتَوَى

وَمَنْ إِلَيْهِ الرُّجْعَى وَالْمُنْتَهَى

اللَّهُمَّ وَتَحْنُ عِبِيدَكَ التَّائِقُونَ إِلَيْكَ



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  
 Muḥammad and the Household of  
 Muḥammad;<sup>(1)</sup>

الْمُذَكِّرِ 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 إِلَيْهِ أَمَامَنَا  
 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-Majlisī:

O Allah, (please) send blessings  
 upon Your argument  
 and the authority by Your  
 command.  
 And bless his grandfather  
 Muḥammad Your messenger;  
 the senior master.  
 And bless his father  
 the valiant master,  
 the bearer of the Pennon in the  
 Resurrection,  
 the server of his loyalists with  
 water from the River Kawthar,  
 the commander on all the other  
 human beings;  
 whoever believes in him will be  
 the winner  
 but whoever disbelieves in him  
 will put himself at risk and will  
 abandon the religion.

allāhumma ṣalli `alā ḥujjatika  
 wa waliyyi amrika  
 wa ṣalli `alā jaddihī  
 muḥammadin rasūlika  
 alssayyidi al-akbari  
 wa ṣalli `alā abīhi  
 alssayyidi alqaswari  
 wa ḥāmili alliwā' i fī almaḥshari  
 wa sāqī awliyā'ihī min nahri  
 alkawthari  
 wal-amīri `alā sā'iri albashari  
 alladhī man āmana bihī faqad  
 ṣafara  
 wa man lam yu'min bihī faqad  
 khaṭara wa kafara

اللَّهُمَّ صَلِّ عَلَى حُجَّتِكَ  
 وَوَلِيِّ أَمْرِكَ  
 وَصَلِّ عَلَى جَدِّهِ مُحَمَّدٍ رَسُولِكَ  
 أَلْسَيِّدِ الْأَكْبَرِ  
 وَصَلِّ عَلَى أَبِيهِ  
 أَلْسَيِّدِ الْقَسْوَرِ  
 وَحَامِلِ الْلِوَاءِ فِي الْمَحْشَرِ  
 وَسَاقِي أَوْلِيَاءِهِ مِنْ نَهْرِ الْكَوْثَرِ  
 وَالْأَمِيرِ عَلَى سَائِرِ الْبَشَرِ  
 الَّذِي مَنْ آمَنَ بِهِ فَقَدْ ظَفَرَ  
 وَمَنْ لَمْ يُؤْمِنْ بِهِ فَقَدْ خَطَرَ وَكَفَرَ

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,  
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.

وَصَلِّ عَلَىٰ مُحَمَّدٍ جَدِّهِ وَرَسُولِكَ  
السَّيِّدِ الْأَكْبَرِ  
وَعَلَىٰ أَبِيهِ السَّيِّدِ الْأَصْغَرِ  
وَجَدَّتِهِ الصِّدِّيقَةِ الْكُبْرَىٰ  
فَاطِمَةَ بِنْتِ مُحَمَّدٍ  
صَلَّىٰ اللَّهُ عَلَيْهِ وَآلِهِ  
وَعَلَىٰ مَنْ أَصْطَفَيْتَ مِنْ آبَائِهِ الْبَرَّةِ  
وَعَلَيْهِ أَفْضَلُ وَأَكْمَلُ  
وَأَتْمَّ وَأَدْوَمُ  
وَأَكْثَرَ وَأَوْفَرَ  
مَا صَلَّيْتَ عَلَىٰ أَحَدٍ مِنْ أَصْفِيَائِكَ  
وَخَيْرَتِكَ مِنْ خَلْقِكَ  
وَصَلِّ عَلَيْهِ صَلَاةً لَا غَايَةَ لِعَدَدِهَا  
وَلَا نِهَايَةَ لِمَدَدِهَا  
وَلَا نَفَادَ لِأَمَدِهَا

May Allah bless him and his  
brother (the Prophet)  
as well as their descendants,  
the blessed and white-faced,  
with such blessing that  
continues as long as the sun  
rises and the moon illumines.  
Blessings be also upon his  
grand veracious grandmother  
Fāṭimah the Luminous  
and upon his dutiful fathers  
whom You have chosen (over  
all others)...

ṣallā allāhu `alayhi wa `alā  
akhīhi  
wa `alā anjālihima almayāminī  
alghurari  
mā ṭala`at shamsun wa mā aḍā'a  
qamarun  
wa `alā jaddatihī alṣiddīqati  
alkubrā  
fāṭimata alzahrā'i  
wa `alā man iṣṭafayta min  
ābā'ihī albararati

صَلَّىٰ اللَّهُ عَلَيْهِ وَعَلَىٰ أَحْيِهِ  
وَعَلَىٰ أَنْجَالِهِمَا الْمَيَامِينِ الْغُرَرِ  
مَا طَلَعَتْ شَمْسٌ وَمَا أَضَاءَ قَمَرٌ  
وَعَلَىٰ جَدَّتِهِ الصِّدِّيقَةِ الْكُبْرَىٰ  
فَاطِمَةَ الزَّهْرَاءِ  
وَعَلَىٰ مَنْ أَصْطَفَيْتَ مِنْ آبَائِهِ الْبَرَّةِ...

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.  
And, through him, render our prayers  
admitted,  
our sins forgiven,  
and our supplications responded.  
And, through him too, make our sustenance  
expanded for us,

اللَّهُمَّ وَأَقِم بِهِ الْحَقَّ  
وَأدْحِضْ بِهِ الْبَاطِلَ  
وَأَدِلْ بِهِ أَوْلِيَاءَكَ  
وَأَذِلْ بِهِ أَعْدَاءَكَ  
وَصِلِ اللَّهُمَّ بَيْنَنَا وَبَيْنَهُ  
وَصَلَّةً تُؤَدِّي إِلَيَّ مُرَافَقَةَ سَلْفِهِ  
وَأَجْعَلْنَا مِمَّنْ يَأْخُذُ بِحُجْرَتِهِمْ  
وَيَمْكُثُ فِي ظِلِّهِمْ  
وَأَعِنَّا عَلَى تَأْدِيَةِ حُقُوقِهِ إِلَيْهِ  
وَالْأَجْتِهَادِ فِي طَاعَتِهِ  
وَأَجْتِنَابِ مَعْصِيَتِهِ  
وَأَمْنِ عَلَيْنَا بِرِضَاهُ  
وَهَبْ لَنَا رَأْفَتَهُ وَرَحْمَتَهُ  
وَدُعَاءَهُ وَخَيْرَهُ  
مَا نَنَالُ بِهِ سَعَةً مِنْ رَحْمَتِكَ  
وَقَوْزاً عِنْدَكَ  
وَأَجْعَلْ صَلَاتَنَا بِهِ مَقْبُولَةً  
وَذُنُوبَنَا بِهِ مَغْفُورَةً  
وَدُعَاءَنَا بِهِ مُسْتَجَاباً  
وَأَجْعَلْ أَرْزَاقَنَا بِهِ مَبْسُوطَةً

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!

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 ظَمًا بَعْدَهُ

يَا أَرْحَمَ الرَّاحِمِينَ