

Alhassanain (p) Network for Islamic Heritage and Thought

Due e Nudba

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**In the Name of Allah, the
Beneficent, the Merciful**

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Introduction

Among the valuable supplications that have been mentioned in this regard is Dua Nudbah which is recorded in Zaadul Maad^[1] from the Sixth Imam (a.s.). It is emphasized that it must be recited on for Eids; Friday, Eidul Fitr, Eidul Qurban and Eid Ghadeer.

In Mazar Bihar^[2] it is narrated from Sayyid Ibne Tawoos that he said: Muhammad bin Ali bin Abi Qurra says: I have quoted Dua Nudbah from the book of Muhammad bin Husain bin Sufyan Bazufari and it should be remembered that this supplication is for the Leader of the Time (a.s.) and it is recommended to recite it on the four Eids.

Also, the great scholar, Muhaddith Noori has mentioned this Dua in Tahiyatuz Zaer from Misbahuz Zaer^[3] of Sayyid Ibne Tawoos and Mazaar of Muhammad bin Mash-hadi from Muhammad bin Ali bin Abi Qurra on the authority of the book of Bazufari. In the same way Noori (r.a.) has also narrated it from Mazaar (Old) and adds that it is recommended to recite it on Friday eve also.

Notes

[1] Zaad al-Maad, Pg. 491-504

[2] Biharul Anwar; Vol. 102, Pg. 104-110

[3] Misbah az-Zaer, Pg. 230-234

Dua e Nudba with English transliteration and Translation

Arabic	Transliteration	English Translation
<p> الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ نَبِيِّهِ وَ آلِهِ وَ سَلَّمَ تَسْلِيمًا اللَّهُمَّ لَكَ الْحَمْدُ عَلَى مَا جَرَى بِهِ قَضَاؤُكَ فِي أَوْلِيَاؤِكَ الَّذِينَ اسْتَحْلَصْتَهُمْ لِنَفْسِكَ وَ دِينِكَ إِذْ اخْتَرْتَ لَهُمْ جَزِيلَ مَا عِنْدَكَ مِنَ النِّعَمِ الْمُقِيمِ الَّذِي لَا زَوَالَ لَهُ وَالْأَضْمِحَالَالَ بَعْدَ أَنْ شَرَطْتَ عَلَيْهِمُ الزُّهْدَ فِي دَرَجَاتِ هَذِهِ الدُّنْيَا الدَّيْتَةِ وَ زُخْرُفِهَا وَ زَبْرَجِهَا فَشَرَطُوا لَكَ ذَلِكَ وَ عَلِمْتَ مِنْهُمْ الْوَفَاءَ بِهِ فَقَبِلْتَهُمْ وَ قَرَّبْتَهُمْ وَ قَدَّمْتَ لَهُمُ الذِّكْرَ الْعَلِيِّ وَ الثَّنَاءَ الْجَلِيَّ وَ أَهْبَطْتَ عَلَيْهِمْ مَلَكِكَ وَ كَرَّمْتَهُمْ بِوَحْيِكَ وَ رَفَدْتَهُمْ بِعِلْمِكَ وَ جَعَلْتَهُمُ الدَّرِيْعَةَ إِلَيْكَ وَالْوَسِيْلَةَ إِلَى رِضْوَانِكَ فَبَعْضُ أَسْكَنْتَهُ جَنَّتَكَ إِلَى أَنْ أَخْرَجْتَهُ مِنْهَا وَ بَعْضُ حَمَلْتَهُ فِي </p>	<p> Bismillaahir rahmaanir raheem Alhamdo lillaahe rabbil a'alameena wa sallallaaho a'laa sayyedenaa mohammadin nabiiyehi wa aalehi wa sallama tasleeman allaahumma lakal hamdo a'laa maa jaraa behi qazaaa-oka fee awleyaaa-ekal lazeenas takhlastahum lenafseka wa deeneka ezikh tarta lahum jazeela maa i'ndaka menan na- e'emil moqeeemil lazee laa zawaala lahu wa laz- mehlaala ba'da an sharatta a'layhemuz zohda fee darajaate haazehid duniyad daniyyate wa zukhrofehaa wa zibrejehaa fa-sharatao laka zaaleka wa 'alimta minhomul wafaaa-a behi faqabiltahum wa qarrabtahum wa qaddamta lahomuz zikral a'liyya was sanaaa-al jaliyya wa ahabta a'layhim malaaa- ekataka wa karramtahum be-wah- yeka wa rafadtahum be- i'lmeka wa ja-a'ltahomuz zaree-a'ta elayka wal waseelata elaa rizwaaneka fa-ba'-zun askantahu jannataka elaa </p>	<p> Praise be to Allah, the Lord of the worlds. And blessings of Allah and peace be on our Chief Muhammad, His Prophet, and on his children. O my Allah! (All) praise is for Thee for that which Thou decided upon and resolved in the matter of Thy friends, whom Thou purified for Thyself and Thy religion. When wisdom and high rank from Thee, prostrated themselves in adoration before them (from the Bountiful Preserving Lord), for whom neither there was any decreased, nor dispersion thereafter, then Thou stipulated for them piety and righteousness. While they were in this mean and crooked world, free from its pomp, vanity and false enjoyments, Thy overreaching authority made known their identity; and equipped them with sincerity and perfection stood surety for them and communicated intimately with them, sent the news of their auspicious arrival in advance, and praised them in clear terms for the benefit of one and all. Fell down on the ground in prostration Thy Angels before them, Thou chose them to reveal Thy Words, gave them Thy wisdom as a gift, set them up as the (only) medium to reach Thee, the only means to the eternal land of peace and happiness. One dwelled in Paradise until Thou sent him on (as (the first Prophet One was made to cruise the "Ark", and had been rescued, and kept safe .from destruction through Thy mercy One was chosen and prepared for Thy </p>

<p>فُلُوكَ وَ نَجِيَّتَهُ وَ مَنْ أَمَرَ مَعَهُ مِنَ الْهَلَكَةِ بِرَحْمَتِكَ وَ بَعْضُ إِنْخَدَّتَهُ لِتَفْسِيكَ خَلِيلاً وَ سَفَلَكَ لِسَانَ صِدْقٍ فِي الْآخِرِينَ فَأَجَبْتَهُ وَ جَعَلْتَ ذَلِكَ عَلَيَّا وَ بَعْضُ كَلَّمْتَهُ مِنْ شَجَرَةٍ تُكَلِّمُهَا وَ جَعَلْتَ لَهُ مِنْ أَخِيهِ رِدْئًا وَ وَزِيرًا وَ بَعْضُ أَوْلَدْتَهُ مِنْ غَيْرِ أَبِي وَ أَتَيْتَهُ الْبَيِّنَاتِ وَ أَيْدَتَهُ بِرُوحِ الْقُدْسِ وَ كُلُّ شَرَعْتَ لَهُ شَرِيعَةً وَ نَهَجْتَ لَهُ مِنْهَاجًا وَ تَمَيَّزْتَ لَهُ أَوْصِيَاءَ مُسْتَحْفِظًا بَعْدَ مُسْتَحْفِظٍ مِنْ مُدَّةٍ إِلَى مُدَّةٍ إِقَامَةً لِدِينِكَ وَ حُجَّةً عَلَى عِبَادِكَ وَ لِقَالًا يَزُولُ الْحَقُّ عَنْ مَقَرِّهِ وَ يَغْلِبُ الْبَاطِلُ عَلَى أَهْلِهِ وَ لَا يَقُولُ أَحَدٌ لَوْلَا أَرْسَلْتَ إِلَيْنَا رَسُولًا مُنْذِرًا وَ أَقَمْتَ لَنَا عَلَمًا هَادِيًا فَتَتَّبِعَ آيَاتِكَ مِنْ قَبْلِ أَنْ نَذِلَّ وَ نُخْزَى إِلَى أَنْ انْتَهَيْتَ بِالْأَمْرِ إِلَى حَبِيبِكَ وَ نَجَّيْتَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فَكَانَ كَمَا أَنْتَجَبْتَهُ سَيِّدًا مِنْ خَلْقَتِهِ وَ صَفْوَةً مِنْ</p>	<p>an akhrajtahu minhaa Wa ba'-zun hamaltahu fee fulkeka wa najjaytahu wa man aamana ma-a'hu menal halakate berahmateka wa ba'-zun ittakhaztahu lenafseka khaleelan wa sa-alaka lesaana sidqin fil aakhereena fa- ajabtahu wa ja-a'lta zaaleka a'liyyan wa ba'- zun kallamtahu min shajaratin takleeman wa ja-a'lta lahu min akheehe rid-an wa wazeeran wa ba'-zun awladtahu min ghayre abin wa aataytahul bayyenaate wa ayyadtahu be-roohil qodose wa kullun shara'- ta lahu sharee-a'tan wa nahajta lahu minhaajan wa takhayyarta lahu awseyaaa-a mustahfezan ba'-da mustahfezin min muddatin elaa muddatin eqaamatan le-deeneka wa hujjatan a'laa e'baadeka wa le-allaa yazoolal haqqo a'n maqarrehi wa yaghlebal baatelo a'laa ahlehi wa laa yaqoola ahadun lawlaa arsalta elaynaa rasoolan munzeran wa aqamta lanaa a'laman haadeyan fanattabe-a' aayaateka min qable an nazilla wa nakhzaa Elaa anin tahayta bil- amre elaa habeebeka wa najeebeka mohammadin sallallaaho a'layhe wa aalehi fa-kaana kaman tajabtahu sayyeda man</p>	<p>Mission, as (Thy) Friend, (who) made a request to Thee for a good report in (his) later generations, so Thou approved and complied with, exalted them and gave them . authority One was spoken directly through the Tree, his brother was appointed his successor and helper. One was brought in without a father, was given clear proofs, and was supported . with the Holy Spirit For each Thou prescribed a Divine law, and set up a traced out path, each was appointed a guardian-executor, (and each) fulfilled the duty after being kept safe and protected, in the term of establishing Thy religion, a witness and argument over Thy servants (mankind), Lest the truth staggered from its firm stand and foundation, and the falsehood conquered the hearts of the people, and might not say a single man: "If only Thou had sent a Messenger unto us as a Warner, to show us the path of wisdom and guidance, so that we might have followed Thy revelations before we were (thus) humbled and disgraced!" Then Thou made plans to bring out the wonderful advent of Muhammad, (Send blessing on him (and on his children So Thou just as chose him master of Whosoever Thou created, made him (whom Thou Selected), pure, clean and the best, exalted and praised him (whom Thou elected), surpassed in generosity and liberality while bestowing high-mindedness and beneficence upon him (whom Thou took in confidence and relied upon); made him leader-in-chief of (all) thy Prophets, and sent him to the troubled world of men and jinn, among Thy servants, lowered and humbled</p>
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<p>اصْطَفَيْتَهُ وَ اَفْضَلَ مَنْ اجْتَبَيْتَهُ وَ اَكْرَمَ مَنْ اَعْتَمَدْتَهُ قَدَّمْتَهُ عَلَى اَنْبِيَائِكَ وَ بَعَثْتَهُ اِلَى الثَّقَلَيْنِ مِنْ عِبَادِكَ وَ اَوْطَأْتَهُ مَشَارِقَكَ وَ مَغَارِبَكَ وَ سَخَّرْتَ لَهُ الْبُرَاقَ وَ عَرَّجْتَ بِرُوحِهِ اِلَى سَمَاوَاتِكَ وَ اَوْدَعْتَهُ عِلْمَ مَا كَانَ وَ مَا يَكُونُ اِلَى انْقِضَاءِ خَلْقِكَ ثُمَّ نَصَرْتَهُ بِالرُّعْبِ وَ حَقَّقْتَهُ بِجِبْرِئِيلَ وَ مِيكَائِيلَ وَ الْمُسَوِّمِينَ مِنْ مَلَائِكَتِكَ وَ وَعَدْتَهُ اَنْ تُطَهِّرَ دِينَهُ عَلَى الدِّينِ سُكُّلِهِ وَ لَوْكِرَةِ الْمُشْرِكُونَ وَ ذَلِكَ بَعْدَ اَنْ بَوَّأْتَهُ مُبَوَّءَ صِدْقٍ مِنْ اَهْلِهِ وَ جَعَلْتَ لَهُ وَ لَهُمْ اَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَ هُدًى لِّلْعَالَمِينَ فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا قَامَ اِبْرَاهِيمَ وَ مِنْ دَخَلَهُ كَانَ اٰمِنًا وَ قُلْتَ اِنَّمَا يُرِيْدُ اللهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ اَهْلَ الْبَيْتِ وَ يُطَهِّرَكُمْ تَطْهِيرًا ثُمَّ جَعَلْتَ اَجْرَ مُحَمَّدٍ صَلَوَاتِكَ عَلَيْهِ وَ اِلَيْهِ مَوَدَّتَهُمْ فِي كِتَابِكَ فَقُلْتَ قُلْ لَا اَسْأَلُكُمْ عَلَيْهِ اَجْرًا اِلَّا الْمَوَدَّةَ فِي الْقُرْبَى وَ</p>	<p>khalaaqtahu wa safwata manis- tafaytahu wa afzala manij tabaytahu wa akrama manea' tamadtahu qaddamtahu a'laa ambeyaaa-eka wa ba-a'stahu elas- saqalayne min e'baadeka wa aw-taatahu mashaareqaka wa maghaarebaka wa sakhkharta lahul boraacaq wa a'rajta be roohe-hi elaa samaaa- eka wa awda'-tahu i'lma maa kaana wa maa yakoono elan qezaaa-e khalqeka summa nasartahu bir roa'-be wa hafaftahu be-jabra-eela wa meekaa-eela wal mosawwemeena min malaaa-ekateka wa wa- aztahu an tuzhera deenahu a'lad deene kullehi wa law-karehal mushrekoona wa zaaleka ba'-da an bawwa-tahu mobawwa- a sidqin min ahlehi wa ja-a'lta lahu wa lahum awwala baytin woze-a' lin-naase lal-lazee be- bakkata mobaarakan wa hodallil a'alameena feehe aayaatun bayyenaatun maqaamo ibraaheema wa man dakhalahu kaana aamenan wa qulta innamaa yoreedullaaho le-yuzheba a'nkomur rijsa ahlal bayte wa yotahherakum tatheeraa Summa ja-a'lta ajra mohammadin salawaatoka a'layhe wa aalehi mawaddatum</p>	<p>before him the Easts and the Wests, under his total control was brought all affairs, exalted his soul in Thy heavens gave over to him the knowledge of what took place and what will happen, concerning facts . and operation of creation Then invested him with awe and majesty, Jibraeel, Meekaaeel, and distinguished Angels stood around; him at his beck and call, gave Thy word to him that Thou would make his religion prevail over all religions, however much the idolaters may be . averse Thereafter acknowledged his atonement and provided good and perfection for his children, allotted for him and his children the first sanctuary appointed for mankind, at Becca (Mecca), a blessed place, a guidance to the people, wherein are plain and clear signs; the place where Ibraahim stood up to pray, and . whosoever enters it is safe Thou said: "Allah's wish is but to remove uncleanness far from you, O "People of the House", and purify you with a thorough purification." Thereupon Thou settled conclusively fee (recompense) of Muhammad (Thy blessings be on him and on his children) love for them, in Thy Holy . Book So Thou said: "Say (O Muhammad): I ask of you no fee (recompense) therefore, save love of (my) Kinsfolk." And Thou said: "Whatever recompense (return) I have asked for you, (it) is only for yourselves." And Thou said: "I ask of you no reward for this, save that, whoso will, chooses a way unto his Lord." Therefore they are the (only) means to (approach) Thee, the (only)</p>
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<p>قُلْتَ مَا سَأَلْتُكُمْ مِنْ آجِرٍ فَهُوَ لَكُمْ وَقُلْتَ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ آجِرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا فَكَانُوا هُمْ السَّبِيلَ إِلَيْكَ وَالْمَسْئَلَةَ إِلَىٰ رِضْوَانِكَ فَلَمَّا انْقَضَتْ آيَاتُهُ أَقَامَ وَلِيِّهِ عَلِيٌّ بْنُ أَبِي طَالِبٍ صَلَوَاتِكَ عَلَيْهِمَا وَ أَلَيْهِمَا هَادِيًا إِذْ كَانَ هُوَ الْمُنْدِرَ وَ لِكُلِّ قَوْمٍ هَادٍ فَقَالَ وَالْمَلَائِكَةُ أَمَامَهُ مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ اللَّهُمَّ وَ آلٍ مِنْ وَالَاهُ وَ عَادٍ مَنْ عَادَاهُ وَأَنْصُرُ مَنْ نَصَرَهُ وَاحْذُلْ مَنْ حَذَلَهُ وَ قَالَ مَنْ كُنْتُ أَنَا نَبِيَّهُ فَعَلِيٌّ أَمِيرُهُ وَ قَالَ أَنَا وَ عَلِيٌّ مِنْ شَجَرَةٍ وَاحِدَةٍ وَ سَائِرِ النَّاسِ مِنْ شَجَرَةٍ شَتَّىٰ وَ أَحَلَّهُ مَحَلَّ هَارُونَ مِنْ مُوسَىٰ فَقَالَ لَهُ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَىٰ إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي وَ زَوْجَهُ ابْنَتَهُ سَيِّدَةَ نِسَاءِ الْعَالَمِينَ وَ أَحَلَّ لَهُ مِنْ مَسْجِدِهِ مَا حَلَّ لَهُ وَ سَدَّ الْأَبْوَابَ إِلَّا بَابَهُ ثُمَّ أَوْدَعَهُ عِلْمَهُ وَ حِكْمَتَهُ فَقَالَ: أَنَا مَدِينَةُ الْعِلْمِ وَ عَلِيٌّ بَابُهَا</p>	<p>fee ketaabeka fa-qulta qul laa as-alokum a'layhe ajran illal mawaddata fil qurbaa wa qulta maa sa- altokum min ajrin fahowa lakum wa qulta maa as-alokum a'layhe min ajrin illaa man shaaa-a ayn yattakheza elaa rabbehi sabeelan fa- kaanoo homus sabeela elayka wal maslaka elaa rizwaaneka falamman qazat ayyaamohu aqama waliyyahu a'liyyabna abee taalebin salawaatoka a'layhemaa wa aalehemaa haadeyan iz kaana howal munzera wa le-kulle qawmin haadin fa-qaala wal mala-o amaamahu man kunto mawlaaho fa- a'liyyun mawlaaho allaahumma waale man waalaaho wa a'ade man a'adaaho wan-sur man nasarahu wakh-zul man khazalahu wa qaala man kunto anaa nabiyyahu fa-a'liyyun ameerohu wa qaala anaa wa a'lyyun min shajaratin waahedatin wa saa-irun naaso min shajarin shattaa Wa ahallahu mahalla haaroonaa min moosaa fa qaala lahu anta minnee be-manzelate haaroonaa min moosaa illaa annahu laa nabiyya ba'-dee wa zawwajahub-natahu sayyedata nesaaa-il a'alameena wa ahalla lahu min masjedehi maa halla lahu wa saddal</p>	<p>. medium to get Thy favours So Thou certainly did not let his hard work go waste, and gave authority to his successor, Ali ibne Abi Taalib, (Thy blessings be on them both, and on this children), a guide. At the time when he was made a warner and a guide for every people, said he (the Holy Prophet), their Guide, in a public meeting overflowing with people; "Of Whomsoever I am the Mawlaa (Lord, Master) Ali is his Mawlaa. O Allah! be a friend of him who is a friend of him, be an enemy of him who is an enemy of him, help that man who helps him, forsake that man who forsakes him" and said: "Of whosoever I am the Prophet Ali is his ". Chief And said: "I and Ali are (one basic root of) a tree, and the rest of mankind are like diverse plants, he proclaims the position (relationship) of Haaron to Moosaa." Therefore he told him: "I am to you as Moosaa was to Haaron, but certainly there is no ". Prophet after me His (Ali's) life partner was his (Muhammad's) daughter the chief of the women of the worlds. Lawful was for him (Ali), in "the mosque", that which was permitted to him (Muhammad), all doors were closed, . except his door He (Muhammad) gave his knowledge and wisdom into his (Ali's) keeping. He said: "I am the city (center) of . knowledge and Ali is its gate Whoso desires to approach and dwell in the city of knowledge and wisdom should come through its door." Thereafter he said: "You are my brother, successor and inheritor, your flesh is my flesh, your blood is my</p>
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<p>فَمَنْ أَرَادَ الْمَدِينَةَ وَالْحِكْمَةَ فَلْيَأْتِهَا مِنْ بَابِهَا ثُمَّ قَالَ أَنْتَ أَخِي وَ وَصِيِّي وَ وَارِثِي لِحْمِكَ مِنْ لَحْمِي وَ دَمِّكَ مِنْ دَمِي وَ سِلْمِكَ سِلْمِي وَ حَزْبِكَ حَزْبِي وَ الْإِيمَانُ مُحَالِطٌ لِحْمِكَ وَ دَمِّكَ كَمَا خَالَطَ لَحْمِي وَ دَمِي وَ أَنْتَ عَدَا عَلَى الْخَوْضِ حَلِيفَتِي وَ أَنْتَ تَقْضِي دِينِي وَ تُنَجِّزُ عِدَاتِي وَ شَيْعَتُكَ عَلَى مَنَابِرٍ مِنْ نُورٍ مُبَيَّضَةٍ وَجُوهُهُمْ حَوْلِي فِي الْجَنَّةِ وَ هُمْ حَيْرَانِي وَ لَوْلَا أَنْتَ يَا عَلِيُّ لَمْ يُعْرِفِ الْمُؤْمِنُونَ بَعْدِي وَ كَانَ بَعْدَهُ هُدًى مِّنْ الضَّلَالِ وَ نُورًا مِّنْ الْعَمَى وَ حَبْلَ اللَّهِ الْمَتِينِ وَ صِرَاطَهُ الْمُسْتَقِيمِ وَلَا يُسْبِقُ بِقَرَابَةِ فِي رَحِمٍ وَ لَا بِسَابِقَةٍ فِي دِينٍ وَ لَا يُلْحِقُ فِي مَنْقَبَةٍ مِّنْ مَنَاقِبِهِ يَخْذُو حَذْوَ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِمَا وَ أَهْمَا وَ يُقَاتِلُ عَلَى التَّأْوِيلِ وَ لَا تَأْخُذُهُ فِي اللَّهِ لَوْ مَتَّ لَأَنِيمٍ قَدْ وَتَرَ فِيهِ صَنَادِيدَ الْعَرَبِ وَ قَتَلَ أَبْطَاهَهُمْ وَ نَاوَشَ دُؤْبَانَهُمْ فَأَوْدَعَ قُلُوبَهُمْ أَحْقَادًا بَدْرِيَّةً</p>	<p>abwaaba illaa baabahu summa awda-a'hu i'lmahu wa hikmatahu fa-qaala anaa madeenatul i'lme wa a'liyyun baabohaa faman araadal madeenata wal hikmata falyaatehaa min baabehaa summa qaala anta akhee wa wasiyyee wa waaresee lahmoka min lahme wa damoka min damee wa silmoka silme wa harboka harbee wal eemaano mokhaaletun lahmaka wa damaka kamaa khaalata lahme wa damee wa anta ghadan a'lal hawze khaleefatee wa anta taqzee daynee wa tunjezo e'daatee wa shee-a'toka a'laa manaabera min noorin mubyazzatan wojoohohum hawlee fil jannate wa hum jeeraanee Wa law-laa anta yaa a'liyyo lam yoa'-rafil mo-minoona ba'-dee wa kaana ba'-dahu hodan menaz zalaale wa nooran menal a'maa wa hablallaahil mateena wa seraatahul mustaqeema laa yusbaqo beqaraabatin fee rahemin wa laa be- saabeqatin fee deenin wa laa yulhaqo fee manqabatin min manaabebehee yahzoo hazwar rasoole sallallaahu a'layhema wa aalehema wa yoqaatelo a'lat taaweele wa laa taa-khozohu</p>	<p>blood, your truce is my truce, your fight is my fight, faith is blended, mixed and mingled (part and parcel) in your flesh and blood, just as it is compounded in my flesh and blood, you shall take charge of the reservoir of my inheritance, you are the fulfilment of my religion, you shall execute and keep alive my "way of life", your friends and followers shall speak with authority, command respect and hold the torch of good manners and refinements, their faces will be all around me in the eternal land of peace and bliss (Paradise), in .my close company Were it not you O Ali, the faithfuls would not know the truth after me." After him (Muhammad) be (Ali) was the guide for the wanderers, a bright light in the blind darkness, the strong rope of Allah, and the right path, did not ever hold back kindness and compassion from the common people, nor ever made excuses or delay to give priority to the matters of religion, nor blew his own trumpet nor felt proud of his glory, did the same thing the Messenger used to do, (Blessing of Allah be on them both and on their children) put an end to misinterpretation, did not lose temper, for the sake of Allah, if any one turned to mud-slinging and .name-calling He had thrown the proud tribal chiefs of Arabia into a fright, destroyed their heroes, attacked and dispersed their cavalries, because of which hatred and deep grudge took root in their hearts. Badr, Khaybar, and Hunain created jealousy and envy in them, therefore, united they joined hands to oppose him, and came out in great number to fight against him, till he destroyed all deserters, who had swerved from what was right, the</p>
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<p>وَ خَيْبَرِيَّةً وَ حُنَيْنِيَّةً وَ غَيْرَ هُنَّ فَأَصَبَّتْ عَلَى عَدَاوَتِهِ وَ اَكْبَتْ عَلَى مُنَابَدَتِهِ حَتَّى قَتَلَ النَّاصِطِينَ وَ الْفَاسِطِينَ وَ الْمَرِيفِينَ وَ لَمَّا قَضَى نَجْبَهُ وَ قَتَلَهُ أَشَقَى الْأَخْرِينَ يَنْبَعُ أَشَقَى الْأَوْلِيْنَ لَمْ يُمْتَثَلْ أَمْرُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ فِي الْهَادِينَ بَعْدَ الْهَادِينَ وَ الْأُمَّةُ مُصَرَّةٌ عَلَى مَقْتِهِ مُجْتَمِعَةٌ عَلَى قَطِيعَةٍ رَحِمَهُ وَافِصَاءٌ وَوَلَدِهِ إِلَّا الْقَلِيلَ مِمَّنْ وَفِي لِرِعَايَةِ الْحَقِّ فِيهِمْ فُقْتِلَ مَنْ قُتِلَ وَ سُيِّئَ مِنْ سُيِّئٍ وَ أَقْصَى مِنْ أَقْصَى وَ جَرَى الْقَضَاءُ لَهُمْ بِمَا يُرْجَى لَهُ حُسْنُ الْمَثُوبَةِ إِذْ كَانَتْ الْأَرْضُ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَ الْعَاقِبَةُ لِلْمُتَّقِينَ وَ سُبْحَانَ رَبَّنَا إِنْ كَانَ وَعْدُ رَبَّنَا لَمَفْعُولًا وَ لَنْ يُخْلِفَ اللَّهُ وَعْدَهُ وَ هُوَ الْعَزِيزُ الْحَكِيمُ فَعَلَى الْأَطَائِبِ مِنْ أَهْلِ بَيْتِ مُحَمَّدٍ وَ عَلِيِّ صَلَّى اللَّهُ عَلَيْهِمَا وَ أَهْلِمَا فَلْيَبْكِ الْبَاكُونَ وَ إِيَّاهُمْ فَلْيَنْدُبِ النَّادِبُونَ وَ لِمِثْلِهِمْ فَلْيَنْدْرِفِ الدُّمُوعُ وَ الْيَصْرُخِ الصَّارِحُونَ</p>	<p>fillaahe lawmato laaa- emin qad watara feehe sanaadeedal a'rabe wa qatala abtaalahum wa naawasha zoa-baanahum fa-awda-a' qoloobahum ahqaadan badriyyatan wa khaybariyyatan wa honayniyyatan wa ghayra hunna fa-azabbat a'laa a'daawatehi wa akabbat a'laa monaabazatehi hattaa qatalan naakeseena wal qaaseteena wal maareqeena wa lammaa qazaa nahbahu wa qatalahu ashqal aakhereena yatba-o' ashqal awwaleena Lam yumtasal amro rasoolillaahе sallallaaho a'layhe wa aalehee fil haadeena ba'-dal haadeena wal ummato mosirratun a'laa maqtehi mujtame-a'tun a'laa qatee-a'te rahemehi wa iqsaa-e wuldehee illal qaleela mimman wafaa le-re-a'a-yatil haqqe feehim fa-qotela man qotela wa sobeya man sobeya wa uqseya man uqseya wa jaral qazaaa- o lahum bema a yurjaa lahu husnul masoobate iz kaanatil arzo lillaahе yooresohaa man yashaaa-o min e'baadehi wal a'aqebato lil- muttaqeena wa subhaana rabbenaa in kaana wa'do rabbenaa la mafoolan wa layn yukhlefallaaho wa'-dahu wa howal a'zeezul hakeemo fa-a'lal ataa-</p>	<p>shameless who deviated from true religion, while he was carrying out . the important mission Killed him a malicious criminal, a contemporary, serving the interest and following the doctrine of earlier impudent villians. An unparalleled and outlandish approach was applied to the directions of the Messenger of Allah, (Blessings of Allah be on him and on his children), concerning the "Guides" (Imaams), one after the other. The narrow-minded obstinate "ummah" did not care for and had ill- . feelings towards him Flocked together to pass up and deny his connection with his family, and pushed his children out of their way, but a handful of sincere faithfuls kept their promise and dutifully upheld the rights of his children; Some were slain, some were held prisoners, some were sent to distant foreign lands, and they met face to face (when came (upon) their destiny (martyrdom That which is given to each (of them) as reward of good deeds is the best recompense, since the earth belongs to Allah, and He gives it for an inheritance to whom He wants from among His servants, and the (good) end is for the God-fearing wise; glory to our Lord! Verily the promise of our Lord must be fulfilled; Allah does not break His word, He is Almighty, .Wise So be purified and refined by making known and remembering the choicest children of Muhammad and Ali, blessings of Allah be on them both, . and on their children The heartbroken, in tears, make their hearts bleed, together with them, the deeply moved perceptive men of</p>
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<p>وَ يَضِحُّ الصَّاجُونَ وَ يَعْجُ الْعَاجُونَ أَيْنَ الْحَسَنِ أَيْنَ الْحُسَيْنِ أَيْنَ أَبْنَاءِ الْحُسَيْنِ؟ صَالِحٌ بَعْدَ صَالِحٍ وَ صَادِقٌ بَعْدَ صَادِقٍ أَيْنَ السَّبِيلِ بَعْدَ السَّبِيلِ؟ أَيْنَ الْحَيَّرَةُ بَعْدَ الْحَيَّرَةِ؟ أَيْنَ الشُّمُوسُ الطَّالِعَةُ؟ أَيْنَ الأَقْمَارُ الْمُنِيرَةُ؟ أَيْنَ الأَنْجُمُ الظَّاهِرَةُ؟ أَيْنَ أَعْلَامُ الدِّينِ وَ قَوَاعِدُ الْعِلْمِ؟ أَيْنَ بَقِيَّةُ اللَّهِ الَّتِي لَا تَخْلُو مِنَ الْعَتَرَةِ الْهَادِيَةِ ؟ أَيْنَ الْمَعْدُ لِقَطْعِ دَابِرِ الظُّلْمَةِ؟ أَيْنَ الْمُنتَظَرُ لِإِقَامَةِ الْأَمْتِ وَ الْعُوجِ؟ أَيْنَ الْمُرْتَجَى لِإِرْزَالَةِ الْجُورِ وَ الْعُدْوَانِ؟ أَيْنَ الْمُدَّخِرُ لِتَجْدِيدِ الْفَرَائِضِ وَ السُّنَنِ؟ أَيْنَ الْمُنْتَحَيَّرُ لِإِعَادَةِ الْمِلَّةِ وَ الشَّرِيعَةِ؟ أَيْنَ الْمُؤَمَّلُ لِإِحْيَاءِ الْكِتَابِ وَ خُدُودِهِ ؟ أَيْنَ مُحِبِّي مَعَالِمِ الدِّينِ وَ أَهْلِهِ ؟ أَيْنَ قَاصِمِ شَوْكَةِ الْمُعْتَدِينَ؟ أَيْنَ هَادِمِ أَيْبِنَةِ الشَّرِكِ وَ الرِّفَاقِ؟ أَيْنَ مُبِيدُ أَهْلِ الْمُسُوقِ وَ الْعَصِيَانِ وَ الطُّغْيَانِ؟ أَيْنَ حَاصِدُ فُرُوعِ الْعَيِّ وَ الشَّقَاقِ؟ أَيْنَ طَامِسُ أَثَارِ الرِّبْعِ وَ الأَهْوَاءِ؟ أَيْنَ</p>	<p>ebe min ahle bayte mohammadin wa a'liyyin sallallaaho a'layhema wa aalehema fal-yabkil baakoona wa iyyaahum fal-yandobin naadeboona wa le- mislehim fal-tuz-rafid domoo-o' wal yasrokhis saarekhoona wa yazijjaz zaajjoona wa ya-i'jjal a'aajjoona Aynal hasano aynal husayno ayna abnaaa-ul husayne saalehun ba'-da saalehin wa saadequn ba'-da saadeqin aynas sabeelo ba'-das sabeele aynal kheyarato ba'-dal kheyarate aynash shomoosut taale-o aynal aqmaarul moneerato aynal anjomuz zaaherato ayna aa'-laamud deene wa qawaa-e'dul i'lme ayna baqiyyatullaahil latee laa takhloo menal i'tratil haadeyate aynal mo-a'ddo le-qat-e' daaberiz zalamate aynal muntazaro le-eqaamatil amte wal i'waje aynal murtajjaa le-ezaalatil jawre wal u'dwaane aynal muddakharo le- tajdeedil faraa-eze was sonane aynal motakhayyaro le-e- a'adatil millate wash sharee-a't aynal mo- ammalo le-ehyaaa-il ketaabe wa hodoodehi ayna mohyee ma- a'alemid deene wa ahlehi ayna qasemo shawkatil moa'-tadeena ayna haademo</p>	<p>letters describe their wisdom and liberality, as they themselves used to do, eyes of sensitive and thoughtful people are full of overflowing tears, their voices choked up with emotion; they cry out to protest against the injustice done, they call up dumb and . insensate souls to stir and take notice Where is Hasan? Where is Husayn? Where are the children of Husayn? The whole good, one and all! The truth altogether! Where is the regular unbroken vital connection? Where is the on going sequence of desirable goodness? Where are the clear source and spring of Light (vision and insight)? Where are the lively vivid handsome faces? Where are the distinctly visible pioneers? Where are the "know all the answers" scholars who communicated and made clear the religion of Allah? The fundamentals of knowledge and wisdom! Where is the 'Everlasting legacy of God'? (never ever is the ."family of Guides" without One Where is the impenetrable defense who broke the back of the oppressive tyrants? Where is the "awaited saviour" who will set the have-nots and the depressed on their feet? Where is the "The Hope" who will put and end to tyranny and oppression? Where is the "preserved guaranty" who shall give new life to rule of law and refined way of life? Where is the "Chosen in preference good" who shall raise the spirits of the people and give currency to justice and fairplay? Where is the "hope-giving confidante" who shall make full use of the "Book" and define the sphere of action? Where is he who shall blot out dogma in the matter of religion and his (Muhammad's) children? Where is he who shall break up meddlesome</p>
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<p>فَاطِطُ حَبَائِلِ الْكِذْبِ وَ الْإِفْتِرَاءِ؟ أَيْنَ مُبِيدُ الْعُنَاةِ وَ الْمَرَدَّةِ؟ أَيْنَ مُسْتَأْصِلُ أَهْلِ الْعِنَادِ وَ التَّضْلِيلِ وَالْإِلْحَادِ؟ أَيْنَ مَعْرُ الْأَوْلِيَاءِ وَ مُذِلُّ الْأَعْدَاءِ؟ أَيْنَ جَامِعُ الْكَلِمَةِ عَلَى التَّقْوَى؟ أَيْنَ بَابُ اللَّهِ الَّذِي مِنْهُ يُؤْتَى؟ أَيْنَ وَجْهُ اللَّهِ الَّذِي إِلَيْهِ يَتَوَجَّهُ الْأَوْلِيَاءُ؟ أَيْنَ السَّبَبُ الْمُتَّصِلُ بَيْنَ الْأَرْضِ وَ السَّمَاءِ؟ أَيْنَ صَاحِبُ يَوْمِ الْفَتْحِ وَ نَاشِرُ رَأْيَةِ الْهُدَى؟ أَيْنَ مُؤَلَّفُ شَمْلِ الصَّلَاحِ وَ الرِّضَا؟ أَيْنَ الطَّالِبُ بِدُخُولِ الْأَنْبِيَاءِ وَ أَنْبَاءِ الْأَنْبِيَاءِ؟ أَيْنَ الطَّالِبُ بِدَمِ الْمَقْتُولِ بِكَرْبَلَاءِ؟ أَيْنَ الْمَنْصُورُ عَلَى مَنْ اعْتَدَى عَلَيْهِ وَافْتَرَى؟ أَيْنَ الْمَضْطَّرُّ الَّذِي يُجَابُ إِذَا دَعَا؟ أَيْنَ صَدْرُ الْخَلَائِقِ ذُو الْبِرِّ وَ التَّقْوَى؟ أَيْنَ ابْنُ النَّبِيِّ الْمُصْطَفَى؟ وَابْنُ عَلِيِّ الْمُرْتَضَى؟ وَ ابْنُ خَدِيجَةَ الْعَرَّاءِ؟ وَابْنُ الْكُبْرَى؟ بِأَبِي أَنْتَ وَ أُمِّي وَ نَفْسِي لَكَ الْوَقَاءُ وَ الْحِمَى يَابْنَ السَّادَةَ الْمُفْرَبِينَ يَابْنَ</p>	<p>abniyyatish shirke wan nefaaqe ayna mobedo ahlil fosooqe wal i'syaane wat tugh-yaane ayna haasedo furoo-i'l ghayye wash sheqaaqe Ayna taameso aasaariz zayghe wal ahwaaa-e ayna qaate-o' habaaa elil kizbe wal ifteraaa-e ayna mobeedul o'taate wal maradate ayna mustaa-selu ahlil e'naade wat tazleele wal ilhaade ayna mo-i'zzul awleyaaa-e wa mozillul aa'-daa-e ayna jaame-u'l kalemate a'lat taqwaa ayna baabullaahil lazee minho yoataa ayna wajhullaahil lazee elayhe yatawajjahul awleyaaa-o aynas sababul mutasselo baynal arze was samaaa- e ayna saahebo yawmil fathe wa naashero raayatil hodaa ayna mo- allefo shamlis salaah war rezaa aynat taalebo be-zohoolil ambeyaaa-e wa abnaaa-il ambeyaaa- e aynat taalebo be-damil maqtoole be-karbalaa-a aynal mansooro a'laa manea'-tadaa a'layhe waf-taraa aynal muztarrul lazee yojaabo ezaa da-a'a ayna sadrul khalaaa-eqe zul birre wat taqwaa aynabnun nabiyyenil mustafaa wabno a'liyyenil murta- zaa wabno khadeejatal gharraaa-e wabno faatematal kubraa be- abee anta wa ummee wa nafsee lakal weqaaa-o</p>	<p>?trouble and tampering Where is he who shall pull down the foundations of confusion (polytheists) and hypocrisy? Where is he who shall stamp out corruption, vice, reaction and injustice? Where is he who shall trim the outgrowth of despair, longing and hardships? Where is he who shall erase the traces of unfairness and self-seeking conceit? Where is he who shall untie the twisted knots of falsehood and disruption? Where is he who shall separate senselessness and insolence from the people? Where is he who shall tear up by the roots obstinacy, ?corruption and apostasy Where is he who shall love dearly the favourites of Allah and take pains to tame and train the transgressors? Where is he who shall make people familiar with "words of wisdom"? Where is the ultimate (Divine) source of plenty and prosperity? Where is the "Divine aspect" the God-fearing may look up to? Where is the link that connects the cosmic complex? Where is the authority who shall communicate and make known the true point of view? Where is the author of the conception of peace, fairplay and welfare? Where is the defender of the traditions of the Prophets and their children? Where is the investigator of the blood of the Martyrs of Karbalaa? Where is he who shall get the upper hand over the perpetrators of crime and greed? Where is he who shall not rest until he answers the cries of help when called upon? Where is the foremost leader of the people – the just, the truthful and the wise? Where is the son of the chosen Prophet? The son of Ali Al-Murtaza! The son of Khadeejah, the resplendent! The son of Faatimah, the great! My father, my</p>
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<p>النُّجَبَاءِ الْأَكْرَمِينَ يَا بَنَ الْهُدَاةِ المَهْدِيِّينَ يَا بَنَ الْحَيَرَةِ المَهْدِيِّينَ يَا بَنَ الْعَطَارِفَةِ الأَمْجَبِينَ يَا بَنَ الْأَطَائِبِ المُطَهَّرِينَ يَا بَنَ الْخُصَارِمَةِ المُنْتَجِبِينَ يَا بَنَ الْقَمَاقِمَةِ الأَكْرَمِينَ يَا بَنَ الْبُدُورِ الْمُنِيرَةِ يَا بَنَ السُّرُجِ الْمُضِيئَةِ يَا بَنَ الشُّهُبِ النَّاقِبَةِ يَا بَنَ الْأَنْجُمِ الرَّاهِرَةِ يَا بَنَ السُّبُلِ الْوَاضِحَةِ يَا بَنَ الْأَعْلَامِ الْوَالِئِحَةِ يَا بَنَ الْعُلُومِ الْكَامِلَةِ يَا بَنَ السُّنَنِ الْمَشْهُورَةِ يَا بَنَ الْمَعْلَمِ الْمَأْتُورَةِ يَا بَنَ الْمُعْجَزَاتِ الْمَوْجُودَةِ يَا بَنَ الدَّلَائِلِ الْمَشْهُودَةِ يَا بَنَ الصِّرَاطِ الْمُسْتَقِيمِ يَا بَنَ النَّبَاءِ الْعَظِيمِ يَا بَنَ مَنْ هُوَ فِي أُمِّ الْكِتَابِ لَدَى اللَّهِ عَلَى حَكِيمٍ يَا بَنَ الْآيَاتِ وَ الْبَيِّنَاتِ يَا بَنَ الدَّلَائِلِ الظَّاهِرَاتِ يَا بَنَ الْبُرَاهِينِ الْوَاضِحَاتِ الْبَاهِرَاتِ يَا بَنَ الْحُجُجِ الْبَالِغَاتِ يَا بَنَ النِّعَمِ السَّابِغَاتِ يَا بَنَ طَهْ وَ الْمُحْكَمَاتِ يَا بَنَ يَسْ وَ الدَّارِيَاتِ يَا بَنَ الطُّورِ وَ الْعَادِيَاتِ يَا بَنَ مَنْ دُنِيَ فَتَدَلَّى فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى</p>	<p>wal hema Yabnas saadatil moqarrabeena yabnan nojabaaa-il akrameena yabnal hodaatil mahdiyyeena yabnal khiyaratil mohazzabeena yabnal ghataarefatil anjabeena yabnal ataa- ebil motahhareena yabnal khazaarematil muntajabeena yabnal qamaaqematil akrameena yabnal bodooril moneerate yabnas sorojil mozeee- ate yabnash shohobis saaqebate yabnal anjomiz zaaherate yabnas sobolil waazihate yabnal aa'- laamil laa-ehate yabnal o'loomil kaamelate yabnas sonanil mash- hoorate yabnal ma- a'alemil maasoorate yabnal moa'-jezaatil mawjoodate yabnal dalaaa-elil mash- hoodate yabnas seraatil mustaqeeme yabnan naba-il a'zeeme yabna man howa fee ummil ketaabe ladallaah a'liyyun hakeemun yabnal aayaate wal bayyenaate yabnad dalaaa-eliz zaaheraate yabnal baraaheeni waazehaati baaheraate yabnal hojjatil baaleghaate yabnan ne- a'mis saabeghaate yabna taa-haa wal mohkamaate yabna yaa-seen waz zaareyaate yabnat toore wal a'adeyaate yabna man danaa fatadallaa</p>	<p>mother, and I turn to you for .protection and sanctuary O son of the favourite Leaders! O Son of the distinguished nobles! O son of the rightly guided Guides! O Son of the most refined high-minded liberals! O Son of the select generous Guardians! O son of the polite and pure purifiers! O Son of the impartial judges! O Son of the openhanded hosts! O Son of the mature teachers! O Son of the brilliant fulfillers! O Son of the clear and precise arguments who penetrated deep (into the domain of mind)! O inheritor of the made known prophesy! O !inheritor of the clear preaching O inheritor of the evident signs! O inheritor of the exact science! O inheritor of the widely sought after culture and customs! O inheritor of the milestones of glory and greatness! O inheritor of the extraordinary events! O inheritor of the reason that had been put to experiment! O inheritor of the Right Path! O inheritor of the Message that made deep impression on mankind! O Son of him who is in the "Mother of the Book" kept with Allah, the Highest .High, the All-wise O inheritor of the convincing proofs! O inheritor of the genuine evidence! O inheritor of the distinctly visible demonstration! O inheritor of the decisive information! O inheritor of the absolute joy and happiness! O inheritor of "T'aa-haa" and clear wisdom! O inheritor of "Yaa seen" and "Zaariyaat" O inheritor of "T'oor" and "A'adiyaat" O Son of him who "drew near and came down till he was two bows' length or ".nearer</p>
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<p> دُنُوًّا وَ أَفْتَرَابًا مِّنَ الْعَلِيِّ الْأَعْلَى كَيْتَ شِعْرِي أَيْنَ اسْتَقَرَّتْ بِكَ التَّوَى بَلْ أَيْ أَرْضٍ تُقَلِّكُ أَوْ تَرَى أَبْرَضُوَى أَوْ غَيْرَهَا أَمْ ذِي طُوَى عَزِيْرُ عَلَى أَنْ أَرَى الْخُلُقَ وَ لَا تُرَى وَ لَا أَسْمَعُ لَكَ حَسِيْسًا وَ لَا نَجْوَى عَزِيْرُ عَلَى أَنْ تُحِيْطُ بِكَ دُونِي الْبَلُوَى وَ لَا يَنَالُكَ مِثِّي ضَجِيْحٌ وَ لَا شَكْوَى بِنَفْسِي أَنْتَ مِنْ مُعِيْبٍ لَمْ يَخْلُ مِنَّا بِنَفْسِي أَنْتَ مِنْ نَازِحٍ مَا نَزَحَ عَنَّا بِنَفْسِي أَنْتَ أُمْنِيَّةٌ شَاقِقٌ يَتَمَتَّى مِنْ مُؤْمِنٍ وَ مُؤْمِنَةٌ ذَكَرَى فَحَنَّا بِنَفْسِي أَنْتَ مِنْ عَقِيْدٍ عَزِيْرٌ لَا يُسَالِمِي بِنَفْسِي أَنْتَ مِنْ أَتِيْلٍ مَجْدٍ لَا يُجَارِي بِنَفْسِي أَنْتَ مِنْ تِلَادٍ نَعِيْمٍ لَا تُضَاهِي بِنَفْسِي أَنْتَ مِنْ نَصِيْفٍ شَرَفٍ لَا يُسَالُوِي إِلَى مَتَى أَحَازُ فَيْكَ يَا مَوْلَايَ؟ وَ إِلَى مَتَى وَ أَيْ خِطَابٍ أَصِفُ فَيْكَ وَ أَيْ نَجْوَى؟ عَزِيْرُ عَلَى أَنْ أُجَابَ دُونَكَ وَ أُنَاغَى عَزِيْرُ عَلَى أَنْ أَبْكِيكَ وَ يَحْذُلَكَ الْوَرَى عَزِيْرُ عَلَى أَنْ يَجْرِي عَلَيْكَ دُونَهُمْ مَا جَرَى هَلْ مِنْ مُعِيْبٍ </p>	<p> fakaana qaaba qawsayne aw adnaa donuwwan waqteraaban menal a'liyyil aa'-laa Layta shea'ree aynas taqarrat bekan nawaa bal ayyo arzin toqilloka aw saraa a-be razwaa aw ghayrehaa am zee towaa a'zeezun a'layya an aral khalqa wa laa toraa wa laa asma-o' laka haseesan wa laa najwaa a'zeezun a'layya an toheeta beka doonayil balwaa wa laa yanaaloka minnee zajeejun wa laa shakwaa be-nafsee anta min moghayyabin lam yakh-lo minnaa be- nafsee anta min naazehin maa nazaha a'nnaa be-nafsee anta umniyyato shaa-eqin yatamannaa min mominin wa mominatn zikaraa fa-hannaa be- nafsee anta min a'qeede izzin laa yosaamaa be- nafsee anta min aseele majdin laa yojaaraa be- nafsee anta min telaade ne-a'min laa tozaahaa be-nafsee anta min naseefe sharafin laa yosaawaa elaa mataa a- haaro feeka yaa mawlaaya wa elaa mataa wa ayya khetaabin asefo feeka wa ayya najwaa a'zeezun a'layya an ojaaba doonaka wa onaaghaa azeezun a'layya an abkeyaka wa yakhzolakal waraa Azeezun a'layya an yajreya a'layka doonahum maa jaraa hal </p>	<p> The Highest High came near and) received him gladly). If I but knew the destination of your purposeful journey! To which isolated land did you go? Good, pleasant and satisfying? Or otherwise? Or in well guarded concealment? It breaks my heart (when) I look at all that has been created, but cannot see you, nor hear a whisper about your whereabouts, nor any secret communication! It is disheartening to know that you are attending to and watching over the disorder and confusion, and I, in the thick of violent turmoil, am far away, unable . to give report of injustice I eagerly long for you who is out of sight, but has not forsaken us. I eagerly long for you who has departed and is invisible, but is not . far from us I eagerly long for you who inspires love and deep affection, and the faithful men and women take delight in your memorable glory. So we are . excited with a longing desire I eagerly long for you who is worthy of acceptance and lawful driving force of belief and conviction, never weary or annoyed. I eagerly long for you who is the root of praise and . distinction, never can be uprooted I eagerly long for you who is always tender, gentle and comforting, never makes one's affairs worse instead of better. I eagerly long for you who is just and equitable beyond a trace of doubt, does not take severe action until misbehaviour trespasses the . limit O Master! How long and unto what is to be directed (my) request for friendly attention concerning you? </p>
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<p>فَأُطِيلَ مَعَهُ الْعَوِيلَ وَ الْبُكَاءَ؟ هَلْ مِنْ جُزُوعٍ فَأَسَاعِدَ جَزَعَهُ إِذَا خَلَا؟ هَلْ قَدَيْتَ عَيْنٌ فَسَاعَدَتْهَا عَيْنِي عَلَى الْقُدَى؟ هَلْ إِلَيْكَ يَا بَنُ أَحْمَدَ سَبِيلٌ فَتُلْقَى؟ هَلْ يَتَّصِلُ يَوْمَنَا مِنْكَ بِعِدَةٍ فَنَحْطِي؟ مَتَى نَرُدُّ مَنَا هَلْكَ الرَّوِيَّةَ فَتُرَوَى؟ مَتَى نَنْتَقِعُ مِنْ عَذْبِ مَا يَكُ فَقَدْ طَالَ الصَّدَى؟ مَتَى نُعَادِيكَ وَ نُرَاوِحُكَ فَتُنْفِرُ عَيْنَانَا؟ مَتَى تَرَانَا وَ نَرَاكَ وَ قَدْ نَشَرْتَ لِي وَاءَ النَّصْرِ تُرَى؟ أَتَرَانَا نَحْفُ بِكَ وَ أَنْتَ تَأْتُمُّ الْمَلَأَ وَ قَدْ مَلَأْتَ الْأَرْضَ عَدْلًا وَ أَدَقْتَ أَعْدَاتِكَ هَوَانًا وَ عِقَابًا أَبْرَتِ الْعَنَاءَ وَ جَحَدَةَ الْحَقِّ وَ قَطَعْتَ دَابِرَ الْمُتَكَبِّرِينَ وَ اجْتَنَنْتِ أَسْوَالَ الظَّالِمِينَ وَ نَحْنُ نَقُولُ 'الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ' اللَّهُمَّ أَنْتَ كَشَّافُ كُزْبِ وَ الْبَلْوَى وَ إِلَيْكَ اسْتَعْدَى فَعِنْدَكَ الْعُدْوَى وَ أَنْتَ رَبُّ الْأَجْرَةِ وَ الدُّنْيَا فَاعِثْ يَا غِيَاثَ الْمُسْتَغِيثِينَ عُبَيْدَكَ الْمُبْتَلَى وَ أَرِهِ سَبِيدهُ يَا شَدِيدَ الْقُوَى وَ أَرْزِلْ عَنْهُ بِهِ</p>	<p>min mo-e'enin fa-oteela ma-a'hul a'weela wal bokaaa-a hal min jazoo- i'n a-osaa-e'da jaza-a'hu ezaa khlaaa hal qazeyat a'ynun fasaa-a'dat-haa a'ynee a'lal qazaa hal elayka yabna ahmada sabeelun fatulqaa hal yattaselo yawmonaa minka be-e'datin fa- nahzaa mataa naredomanaahelakar rawiyyata fa-narwaa mataa nantaqe-o' min a'zbe maaa-eka faqad taalas sadaa mataa noghaadeeka wa nora- wehoka fa-noqirro a'ynan mataa taraanaa wa naraaka wa qad nasharta lewaaa-an nasre toraa a-taraanaa nahuffo beka wa anta ta- ummul mala-awa qad malaa-tal arza a'dlan wa azaqta aa-daaa-eka hawaanan wa e'qaaban wa abartal o'taata wa jahadatal haqqe wa qata'-ta daaberal motakabbereena waj- tasasta osoolaz zaalemeena wa nahno naqoolo al-hamdo lillaahe rabbil a'alameena allaahumma anta kashshaaful kurbi wal balwaa wa elayka asta'-dee fa-i'ndakal a'dwaa wa anta rabbul aakherate wad dunyaa Fa-aghith yaa gheyaasal mustagheeseena o'baydakal mubtalaa wa arehee sayyedahu yaa shadeedal qowaa wa azil a'nho behil asaa wal</p>	<p>And what is the message? It makes me sad to get favourable reply from anyone other than you, but to be .duped and cheated in the end It casts a gloom upon me that you suffered hardships and the chicken hearted deserters left you alone. It is painful for me what took place for you from them and that which had .happened Is there a helper with whom I may cooperate and take pains? Is there a restless with whom I may share when action is taken? Is there a faint twinkle of evidence to make me willingly take up the trouble? Do you O Son of Ahmed have means and ways to arrange our meeting? Can you once cleverly guide the course of time, so that we may obtain our wish? When shall we abridge the gap that separate us from the vision so that we may refer to the authority? How long shall we keep waiting for your pleasing satisfying essence and quality? Already the period of expectation has lasted too long! When shall we receive our share from you and have our minds set at rest? For we have fixed our eyes upon you and strive with perseverance. When shall we be happy, and see your ?beautiful form and fine aspect Groups of cheerful willing disciplined helpers, in great numbers, gathering around you to carry out one work after the other! You fulfilling (every promise) and giving joy, heart and confidence (to the faithful); filling the earth with justice; making your enemies follow the law and accept the revolution; taking the wind out of the haughty and the boastful, and those who knew but denied the truth; breaking the back of the proud and the arrogant; uprooting the roots</p>
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<p>الْأَسَى وَالْجُؤَى وَ بَرِّدْ عَلَيْهِ يَا مَنْ عَلَى الْعَرْشِ اسْتَوَى وَ مَنْ إِلَيْهِ الرَّجْعَى وَالْمُنْتَهَى اللَّهُمَّ وَ نَحْنُ عَيْبُكَ التَّائِفُونَ إِلَى وَلِيِّكَ الْمُذَكَّرِ بِكَ وَ بِنَبِيِّكَ خَلَقْتَهُ لَنَا عِصْمَةً وَ مَلَأَدًا وَ أَقَمْتَهُ لَنَا قَوَامًا وَ مَعَادًا وَ جَعَلْتَهُ لِلْمُؤْمِنِينَ مِنَّا إِمَامًا فَبَلِّغْهُ مِنَّا تَحِيَّةً وَ سَلَامًا وَ زِدْنَا بِذَلِكَ يَا رَبِّ إِكْرَامًا وَ اجْعَلْ مُسْتَقَرَّهُ لَنَا مُسْتَقَرًّا وَ مُقَامًا وَ أَمِيمَ نِعْمَتِكَ بِتَقْدِيرِكَ إِيَّاهُ أَمَامَنَا حَتَّى تُورِدَنَا جَنَّاتِكَ وَ مُرَافِقَةَ الشُّهَدَاءِ مِنْ خُلَصَائِكَ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ صَلِّ عَلَى مُحَمَّدٍ جَدِّهِ وَ رَسُولِكَ السَّيِّدِ الْأَكْبَرِ وَعَلَى أَيِّهِ السَّيِّدِ الْأَصْغَرِ وَ جَدَّتَيْهِ الصِّدِّيْقَةِ الْكُبْرَى فَاطِمَةَ بِنْتِ مُحَمَّدٍ وَ عَلَى مَنْ اصْطَفَيْتَ مِنْ آبَائِهِ الْبَرَّةِ وَ عَلَيْهِ أَفْضَلَ وَ أَكْمَلَ وَ أَمَّ وَ أَدْوَمَ وَ أَكْثَرَ وَ أَوْفَرَ مَا صَلَّيْتَ عَلَى أَحَدٍ مِّنْ أَصْفِيَاءِكَ وَ خَيْرَتِكَ مِنْ خَلْقِكَ وَ صَلِّ عَلَيْهِ صَلَوةً لَا غَايَةَ لِعَدَدِهَا وَلَا نَهَايَةَ</p>	<p>jawaa wa barrid ghaleelahu yaa man a'lal a'rshis-tawaa wa man elayhir ruj-a'a wal muntahaa allaahumma wa nahno a'beedokat taaa-eqoona elaa waliyyekal mozakkere beka wa be-nabiyyeka khalaqtahu lanaa i'smatan wa malaazaa wa aqamtahoo lanaa qewaaman wa ma-a'azan wa ja-a'ltahu lil momineena minnaa emaaman fa-ballighho minnaa tahiyyatan wa salaaman wa zidnaa be zaaleka yaa rabbe ikraaman waj-a'l mustaqarrahu lanaa mustaqarran wa moqaaman wa atmim nea'-mataka be- taqdeemeka iyyaaho amaamanaa hattaa tooredanaa jenaanaka wa moraafaqatash sho- hadaaa-e min kholasaaa- eka allaahumma salle a'laa mohammadin wa aale mohammadin wa salle a'laa mohammadin jaddehi wa rasoolekas sayyedil akbare wa a'laa abeehis sayyedil asghare wa jaddatehis siddeeqatil kubraa faatemata binte mohammadin wa a'laa manis tafayta min aabaaa-ehil bararate wa a'layhe afzala wa akmala wa atamma wa adwama wa aksara wa awfara maa sallayta a'laa ahadin min asfeyaaa-eka wa</p>	<p>of the unjust; and we-singing the praise of Allah, the Lord of the . worlds O my Allah! Thou disperses the clouds of sorrows and hardships. Unto Thee we turn to ask for help against the enemy; for Thou (alone) helps and guides. Thou (alone) puts into good order affairs of this world and shall make better the Hereafter. So come to help! O He Who is called to help the helpless, Thy servants, . surrounded by calamities Show them the face of their Leader. O the Mightiest Almighty. Allow him to put an end to evil and corruption, and satisfy his Love (for the faithfals) and dislike (for the sinners). O He Who, from the "Arsh directs and controls all creation, and unto Him is . the return, final and ultimate O my Allah! We are Thy servants, longing for Thy friend (appointed authority), who reminds us of Thee, and Thy Prophet, who was created as a refuge and asylum for us, established as a foundation and spring of truthfulness for us, and was made the Leader-Guide of the faithfals. Convey to him our heartfelt . congratulations and welcome Make us feel more deeply for him. O Lord! Very Kindly, make his headquarters our place of domicile and dwelling abode, and fulfill Thy promise by returning him to us as our Leader Guide, so that he takes us to the eternal land of peace and bliss, where we shall rub elbows with Thy sincere servants who shed blood to . pronounce the Faith O Allah send Thy blessings on Muhammad and on the children of Muhammad. Bless his ancestor</p>
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<p>لِمَدَدِهَا وَ لَا نَفَادَ لِأَمَدِهَا اللَّهُمَّ وَ أَقِم بِهِ الْحَقَّ وَ أَدْحِضْ بِهِ الْبَاطِلَ وَ أَدِلْ بِهِ أَوْلِيَاءَكَ وَ أَدِلْ بِهِ أَعْدَاءَكَ وَ صَلِّ اللَّهُمَّ بَيْنَنَا وَ بَيْنَهُ وَ صَلَّةً تُؤَدِّي إِلَى مُرَافَقَتِ سَلْفِهِ وَ اجْعَلْنَا بِمَنْ يَأْخُذُ بِحُجْرَتِهِمْ وَ يَمْكُثُ فِي ظِلِّهِمْ وَ أَعِنَّا عَلَى تَأْدِيَةِ حُقُوفِهِ إِلَيْهِ وَ الْاجْتِهَادِ فِي طَاعَتِهِ وَ اجْتِنَابِ مَعْصِيَتِهِ وَ امْنِ عَلَيْنَا بِرِضَاهُ وَ هَبْ لَنَا رَافِقَهُ وَ رَحْمَتَهُ وَ دُعَائِهِ وَ حَيْرَهُ مَا نَنَالُ بِهِ سَعَةً مِّنْ رَحْمَتِكَ وَ فَوْزًا عِنْدَكَ وَ اجْعَلْ صَلَوَاتِنَا بِهِ مَقْبُولَةً وَ دُنُوبَنَا بِهِ مَفْعُورَةً وَ دُعَائِنَا بِهِ مُسْتَجَابًا وَ اجْعَلْ أَرْزَاقَنَا بِهِ مَبْسُوطَةً وَ هُمُومَنَا بِهِ مَكْفِيَةً وَ حَوَائِجَنَا بِهِ مَقْضِيَةً وَ أَقْبِلْ إِلَيْنَا بِوَجْهِكَ الْكَرِيمِ وَ اقْبَلْ تَقَرُّبَنَا إِلَيْكَ وَ انْظُرْ إِلَيْنَا نَظْرَةَ رَحِيمَةٍ نَسْتَكْمِلُ بِهَا الْكَرَامَةَ عِنْدَكَ ثُمَّ لَا تَصْرِفْهَا عَنَّا بِجُودِكَ وَ اسْقِنَا مِنْ حَوْضِ جَدِّهِ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ بِكَاسِهِ وَ يَبْدِهِ رَبًّا رَوِيًّا هَبْنِي سَائِعًا لَا ظَمًا بَعْدَهُ يَا</p>	<p>kheyarateka min khalqeka wa salle a'layhe salaatan laa ghaayata le-a'dadehaa wa laa nehaayata le- madadehaa wa laa nafaada le-amadehaa allaahumma wa aqim behil haqqa wa adhiz behil baatela wa adil behee awleyaaa-aka wa azlil behee aa'-daaa-aka wa selillaahumma baynanaa wa baynahu wuslatan to-addee elaa moraafaqate salafehee waj-a'lnaa mimman yaa- khozoo be-hujzatehim wa yamkoso fee zillehim wa a-i'nnaa a'laa taa- deyate hoqooqehi elayhe wal ijtehaade fee taa- a'tehi wajtenaabe ma'- seyatehi wam-nun a'laynaa be-rezaaho wa hab lanaa raa-fatahu wa rahmatahu wa do-a'aa- ahu wa khayrahu maa nanaalo behee sa-a'tan min rahmateka wa fawzan i'ndaka waj-a'l salaatanaa behee maqboolatan wa zonoobanaa behi maghfooratan waj-a'l arzaaqanaa behi mabsootatan wa homoomanaa behi makfiyyatan wa hawaaa-ejanaa behi maqziyyatan wa aqbil elaynaa be-wajhekal kareeme waq-bal taqarrobanaa elayka wan-zur elaynaa nazratan raheematan nastakmelo behal karaamata i'ndaka</p>	<p>Muhammad, the Messenger, the foremost Leader, and bless his progenitor, the succeeding Leader, and his great grandmother, the ever truthful, Faatimah daughter of Muhammad, and his chosen virtuous forefathers, and send blessings on him, superior, whole, conclusive, staying, numerous, and full, not ever bestowed (even) on any of Thy sincerely attached and pious friends . from among Thy creation Bless him with blessings, (that) cannot be counted in numbers, cannot be "proximated" in space of time, cannot be consumed in terms of . having nothing remaining O my Allah! Set up truth, destroy falsehood, show the right path to Thy friends, humiliate Thy enemies, and do it without interruption, (through him). O my Allah! Unite us with . him Let us be friends with his ancestors. Give us courage to disperse those who oppose and try to prevent him, and make them stay in their shame . and disgrace for ever Help us to discharge the duties made incumbent upon us by him, and make every effort to obey him, keep from that which is declared unlawful by him, rely upon him to get his . approval Let us be with him when he makes peace, and frees mankind from fear, gives currency to love are kindness, brings bliss and happiness, spreads good and virtue, so that we may do our best to promote his cause through Thy mercy, and win victory for Thee. Accept our prayers, forgive our sins, fulfil our desires, give us means of livelihood, unrestricted, make less</p>
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<p>أَرْحَمَ الرَّاحِمِينَ</p>	<p>summa laa tasrif-haa a'nnaa be-joodeka was- genaa min hawze jaddehi sallallaaho a'layhe wa aalehi bekaa- sehi wa be-yadehi rayyan rawiyyan hanee- an saaa-eghan laa zama- a ba'-dahu yaa arhamar raahemeena</p>	<p>our hardships, meet our demands in . (full (through him Turn towards us Thy kindness and loving aspects, and bring us close to Thee. Turn the eyes of Thy mercy upon us, to bring to fullness Thy kind favours, and after that do not ever let them disappear in the name of Thy generosity, and give us the opportunity to quench our thirst from the spring of his great grandfather (Kawsar), (blessing of Allah be on him and on his children), using his cup, filled by him, fresh and pure, sufficient, wholesome, clear and cool, not leaving any desire thereafter, O .the Most Merciful</p>
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Dua e Nudba only Arabic and English

Taken from: Naba Cultural (www.nabacultural.org)

INTRODUCTION

قُلْ يَا بَنِي آدَمَ خُذُوا زِينَتَكُمْ وَلِأَنَّكُمْ

"Say: My lord would not care for you were it not for your prayer". (Quran/25/77)

One of the true and authentic feeling of mankind which has an innate root in the nature of man is paying attention to Dua and spiritual relation with the unseen world and the origin of creation.

This is a matter which even the famous psychologists have not neglected it. Although the necessity of Dua is present in the nature of man but it manifests itself more during calamities and misfortunes from materialistic forces. Human being, without any will and option turns himself towards the All-Powerful Allah with all his might and energy; And he asks His help and protection. Dua is the weapon of a Mo'min. It lightens the pressures of misfortunes and difficulties and above all, it showers upon the human being the boundless mercy of the All-Truth (Allah).

Like other matters, even in the method of Dua, human being is in need of reasonable and rational guidance so that this natural feeling which is necessary for the soul does not mislead him. And it does not become a means and pretext for the cheaters and imposters. With the correct method of its usage, the thirst of the conscience of man gets quenched and finds his intended destination.

When the radiating sun of Islam glittered the Earth and the curtains of superstition were ripped off, its rich resources altered all aspects of individual, social, spiritual, material, and moral affairs of human life. Dua was also amongst the things which was covered by this transformation. Its programme is so laid that can be understood as worthy of the affairs of every progressive human being and the true worshipper of Allah.

Islamic Duas and Ziara't other than their sacred, holy and divine aspects are the big and comprehensive treasures full of humanistic concepts. Invocating them like attending a training course leaves a very deep and good impression on our personality, the reason being that their interesting meaningful texts are narrated directly from our prophet (S.A.) and his infallible progeny in which they have thought various lessons about the sublime learning of Monotheism, Resurrection, Prophethood Wilayat, moral sense, laws and ethics. Indeed, the school of Dua is one of the high schools which is having a great effect in the development of human thinking, spiritual and social growth, of course if it is correctly used. Till the Muslims do not pass this school, their Islamic personality will not become perfect. The school is day and night open for everybody and the repetition of its lessons will always make the person ascend from one stage to another.

One of these treasures which, always the believers and those anxious for the reappearance of the righteous and universal Government of Hazrat Baqi-at-Allah (May Allah hasten his Reappearance), have set it as their slogan is the glorious Dua-e-Nudba. They renew their allegiance with their Master during fixed occasions and establish emotional gatherings for reading it.

Nudba (lamentation) and wailing for visiting his Holiness, the coming to an end of his Occultation, pray for hastening his reappearance and expressing regret upon the prevalent turbulent and oppressive condition of, today's world (the Period

of Occultation) is a lesson which the Shias have learnt from their Imams (A.S.) and their behaviour is a pattern for their partisans.

Sadir-e-seirafi, a distinguished companion of Imam Jafar-e-Sadiq (A.S.) says that along with three other companions, they visited Imam (A.S.). They saw Imam (A.S.) in a very sad and sorrowful condition sitting on the ground. Like a mother who has lost her dear son and with a painful heart, Imam (A.S.) was crying, wailing, moaning and saying:

"My master, your occultation has snatched away sleep from my eyes, has taken my concentration and has deprived tranquility from my heart.

My master, your occultation has surrounded with a tragic suffering due to which I can never find sympathy and consolation. Due to the loss of friends one after the other, our gathering is breaking.

Calamities, hardships, difficulties and disasters have so much pained my heart that I do not feel the tears of my eyes and the yellings and cryings of my heart. Yet other severe and unbearable sufferings are imagined that one more difficult and fragile than the previous ones."

Sadir Şays:

"Calamity struck us and our hearts became full of sadness and sorrow for Imam (A.S.). We presumed that an unpleasant event has made Imam (A.S.) – this mountain of patience and forbearance in such a lamenting and mournful condition."

We said:

"O Son of the best mankind. May Allah not make you cry. For what circumstances are you weeping in such a manner?"

His holiness heaved a sad sigh from his afflicted heart and said:

"This morning, when I was looking at "the book of Jafr", the book of knowledge of various predicts, until Qiyamat, which has been assigned and made exclusive to Hazrat Mohammad (S.A.) and his successors (A.S.). It contains the birth, occultation, delay in reappearance, longevity of Hazrat Mahdi (A.S.), sufferings of believers during occultation, doubts and uncertainties which arise in their hearts due to the prolongation of Occultation, a majority of them leave aside Islam and our wilaiat and do not mind about religion. Due to thinking on these things grief and sadness has overpowered me...".

[Ref: Kamaluddin, pg. 352-357, Ghaibat-e-Tusi, pg. 104-108]

Therefore, with considering the behaviour of Imam (A.S.) regarding the Occultation of Hazrat Mahdi (A.S.), we should also become sad and depressed; and express our wish and interest in his reappearance by seeking shelter towards Allah and reciting Dua, bearing in mind that if He (Allah) wishes, He can rectify the Occultation of Imam (A.S.) in one night itself.

Dua-e-Nudba is one of the most important and famous authentic Duas of Shia. Its stability in text, vocabulary and meaningful subjects increase the credibility of its document. This Dua has been narrated by the great Sayyed, the late Razi-ud-Din Ali Ibn-e-Taoos who was from amongst the great Shia scholars of the seventh century. He has narrated in his great books of "Iqbal" pg. 295-299 and the seventh chapter of "Misbah-uz-Zair". Before him, the great sheikh, Mohammad

Ibn-e-Jafar-e-Mashadi Haeri who was amongst the great Shia scholars of the sixth century. He has narrated it in his book of "Mazaar" Dua number 107. Prior to these two, Qutb-e-Rawandi who was also amongst the great Shia scholars of the fifth century has written this Dua in his book of "Mazaar". And before all these three persons, the great Shaikh, Mohammad Ibn-e-Ali-Ibn-e-Abi Qirra who also was amongst the great Shia scholars of the fifth century has brought it in his book. This book was used by the later scholars. He narrates it from the great and honourable Shaikh, Mohammad Ibn-e-Hussain-e-Bazoofari, one of the former learned teacher from whom Shaikh Mufid was narrating. Bazoofari in his own chain of narrations does not quote its narrators due to its fame and great reputation, he has narrated the Dua from Imam Zaman (A.S.). He has declared its recitation as a Mostahab Dua on four Idds; Jumah, Fitr, Qurban and Ghadeer. Allame Majlisi (May Allah be satisfied with him) also has narrated this Dua in his book of "Bihar-ul-Anwar" and "Zaad-ul-Maad" from Sayyed Ibn-e-Ta'os from the book of Mazaar-e-Mashadi, from Ibn-e-Abu Qirra, from Mohammad Ibn-e-Hussain Bazoofari. He testifies to the credibility of its document.

Therefore, it is necessary that on Friday mornings which is considered as one of the four Idds and the time for the recitation of this great Dua, and during the other mentioned days, in a mass and bewail, with concentrating our mind, asking forgiveness and reciting Salawat, we wash away our sins and remove the obstacles which has stopped the granting of our Duas. Then with a full attention, weeping and moaning state, we call Imam (A.S.) in the same way as sadir has narrated it from our sixth Imam, Hazrat Sadiq (A.S.). We cry and recite Nudbah upon the Occultation and being far away from Imam (A.S.). We request Allah to hasten his reappearance and thus ends the corruption, persecution and injustice which is reigning in this world due to the absence of Imam (A.S.). May the Almighty Allah has mercy upon our Nudbas and moanings. He may have mercy upon a weeping from amongst the weepings and will remove the chastisement of Occultation from amongst us. Thus, He may give us the grace and favour of the presence of Imam (A.S.) once more.

With His Grace and Benevolence
May Allah desire so.

دُعَاءُ نُدْبِهِ

DUA-E-NUDBA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Beneficent, the Merciful

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Praise be to Allah, the Lord of the Worlds

وَصَلَّى اللَّهُ عَلَي سَيِّدِنَا مُحَمَّدٍ

And Blessings of Allah be upon our Master,

Mohammad (S.A).

نَبِيِّهِ وَآلِهِ وَسَلَّمَ تَسْلِيمًا

*His Prophet and on his progeny be greetings of
Salutation*

اللَّهُمَّ لَكَ الْحَمْدُ عَلَى مَا جَرَى بِهِ قَضَاؤُكَ فِي أَوْلِيَانِكَ

*O Allah (All) Praise is for You: for all the matters
concerning which Your Decree was issued regarding*

Your friends

الَّذِينَ اسْتَخْلَصْتَهُمْ لِنَفْسِكَ وَدِينِكَ

*Those whom You have chosen for Yourself and for Your
religion*

إِذِ اخْتَرْتَ لَهُمْ جَزِيلَ مَا عِنْدَكَ مِنَ النِّعَمِ الْمُقِيمِ
*Since You have decided to bestow on them the choicest
of Your everlasting favours*
الَّذِي لَا زَوَالَ لَهُ وَلَا اَضْمِحَالًا
Which neither declines nor decreases
بَعْدَ أَنْ شَرَطْتَ عَلَيْهِمُ الزُّهْدَ فِي دَرَجَاتِ هَذِهِ الدُّنْيَا الدَّنِيَّةِ
*After You took promise from them to renounce all the
stages of this despicable world,*
وَزُخْرُفِهَا وَزِينَتِهَا
and its superficial attractions and allurements.
فَشَرَطُوا لَكَ ذَلِكَ وَعَلِمْتَ مِنْهُمْ الْوَفَاءَ بِهِ
*Then they accepted the promise and You did know their
fulfilment towards it (promise).*
فَقَبَّلْتَهُمْ وَقَرَّبْتَهُمْ
*So, You accepted them and brought them near to
Yourself.*
وَقَدَّمْتَ لَهُمُ الذِّكْرَ الْعَلِيَّ وَالشَّانَةَ الْجَلِيَّةَ
*And accorded for them the exalted remembrance and a
glowing praise.*
وَأَهْبَطْتَ عَلَيْهِمْ مَلَائِكَتَكَ وَكَرَّمْتَهُمْ بِوَحْيِكَ
*And You send down Your angels on them: and honour
them by Your inspirations.*
وَرَفَقْتَهُمْ بِعِلْمِكَ وَجَعَلْتَهُمُ الذَّرِيعَةَ إِلَيْكَ وَالْوَسِيلَةَ إِلَى رِضْوَانِكَ
*And helped them with Your knowledge and appointed
them as the means of approach to You, and the means
towards Your satisfaction.*

فَبَعْضُ أَسْكَنْتَهُ جَنَّاتِكَ إِلَى أَنْ أَخْرَجْتَهُ مِنْهَا

*Then You made some¹ of them dwell in Your Garden;
until You send them out therefrom.*

وَبَعْضُ حَمَلْتَهُ فِي فُلِّكَ

And You carried one of them in Your Ark.²

وَنَجَّيْتَهُ وَمَنْ أَمَّنَ مَعَهُ مِنَ الْهَلَكَةِ بِرَحْمَتِكَ

*And rescued him and one who believed with him, by
Your Mercy, from destruction.*

وَبَعْضُ اخْتَذْتَهُ لِنَفْسِكَ خَلِيلًا

*And You selected for Yourself one of them as Your
friend.³*

وَسَأَلَكَ لِسَانَ صِدْقٍ فِي الْآخِرِينَ

*And he requested You to grant him a tongue of truth in
the last epoch of the time.*

فَأَجَبْتَهُ وَجَعَلْتَ ذَلِكَ عَلِيًّا

*Then You granted his wish and You appointed that
elevated one.*

وَبَعْضُ كَلَّمْتَهُ مِنْ شَجَرَةٍ تَكَلِّمًا

And to one of them,⁴ You spoke from a tree-a speaking.

وَجَعَلْتَ لَهُ مِنْ أَخِيهِ رِءَاءً وَوَزِيرًا

And appointed his brother,⁵ his supporter and vizier.

وَبَعْضُ أَوْلَدْتَهُ مِنْ غَيْرِ أَبِي

*And you did cause one⁶ of them to be born without a
father.*

وَأَتَيْتَهُ الْبَيِّنَاتِ وَأَيَّدْتَهُ بِرُوحِ الْقُدُسِ

And You gave him the clear signs and supported him

with the Holy Spirit.

وَكُلُّ شَرَعَةٍ لَهُ شَرِيعَةٌ

And for each one You did enact a religious law.

وَوَهَبْتَ لَهُ مِنْهَا جَانِبًا وَتَخَيَّرْتَ لَهُ أَوْصِيَاءَ

And You assigned a path for him and You selected successors⁷ for him.

مُسْتَحْفِظًا بَعْدَ مُسْتَحْفِظٍ مِنْ مُدَّةٍ إِلَى مُدَّةٍ

A protector after a protector for a definite period.

إِقَامَةً لِدِينِكَ وَحُجَّةً عَلَى عِبَادِكَ

For establishing Your religion and a proof upon Your servants.

وَلِنَلَّا يَزُولَ الْحَقُّ عَنْ مَقَرِّهِ وَيَغْلِبَ الْبَاطِلُ عَلَى أَهْلِهِ

Lest the truth wanes from its place and falsehood overpower his progeny.

وَلَا يَقُولُ أَحَدٌ لَوْ لَا أَرْسَلْتَ إِلَيْنَا رَسُولًا مُنْذِرًا

And none can say: Why had You not sent unto us a warning messenger.⁸

وَأَقَمْتَ لَنَا عَلَمًا هَادِيًا

And appointed for us a flag of guidance.

فَنَتَّبِعَ آيَاتِكَ مِنْ قَبْلِ أَنْ نَذِلَّ وَنَعْرَضَ

Then, we would have followed Your signs before we suffered failure and disgrace.

إِلَى أَنْ أَنْتَهَيْتَ بِالْأَمْرِ إِلَى حَبِيبِكَ وَنَجِيبِكَ مُحَمَّدٍ صَلَّى اللَّهُ

عَلَيْهِ وَآلِهِ

Till You ended the affair⁹ towards Your beloved and

Your noble Mohammad, May the peace of Allah be
upon him and his progeny.

فَكَانَ كَمَا أَنْتَجَبْتَهُ سَيِّدًا مِّنْ خَلْقَتَهُ

Then, he was as You had selected him leader of whom
You have created him.

وَصَفْوَةً مِّنْ اصْطَفَيْتَهُ وَأَفْضَلَ مَنِ اجْتَبَيْتَهُ

And the excellent one of Your selected one; and the
best one whom You have selected him.

وَأَكْرَمَ مَنِ اعْتَمَدْتَهُ قَدَمَتُهُ عَلَيَّ أَنْبِيَائِكَ

And the most honoured whom You have relied on him;
You gave him precedence upon Your prophets.

وَبَعَثْتَهُ إِلَى الثَّقَلَيْنِ مِّنْ عِبَادِكَ

And sent him to the thaqalain¹⁰ (Jinns and Men) from
(among) Your servants.

وَأَوْطَأْتَهُ مَشَارِقَكَ وَمَغَارِبَكَ وَسَخَّرْتَ لَهُ الْبُرَاقَ

And made Your Easts and wests¹¹ come under his feet;
and harnessed for him the Buraq.¹²

وَعَرَّجْتَ بِرُوحِهِ إِلَى سَمَائِكَ

And did make him ascend (with his soul) towards Your
heavens.

وَأَوْدَعْتَهُ عِلْمَ مَا كَانَ وَمَا يَكُونُ إِلَى انْقِضَاءِ خَلْقِكَ

And You entrusted in him the knowledge of the past
and future till the end of Your creation.

ثُمَّ نَصَرْتَهُ بِالرُّعْبِ

Then You helped him with awe.

وَحَفَفْتَهُ بِجِبْرِئِيلَ وَمِيكَائِيلَ وَالْمُسَوِّمِينَ مِنْ مَلَائِكَتِكَ

And You surrounded him with Jibráeel and Micháeel
and the distinguished angels.¹³

وَوَعَدْتَهُ أَنْ تَبَدِّلَ دِينَهُ عَلَى الدِّينِ كُلِّهِ وَلَوْ كَرِهَ الْمُشْرِكُونَ

And You promised him that You would make his
religion triumphant over all the religions though the
polytheists may be averse¹⁴ (to it).

وَذَلِكَ بَعْدَ أَنْ بُوِّئَتْهُ مُبَوَّءٌ صَدَقَ مِنْ أَهْلِهِ

And this is after You appointed some of his kindered as
his Successor.

وَجَعَلْتُمْ لَهُ وَهُمْ أَوَّلَ بَيْتٍ وَضَعُ لِلنَّاسِ

And You appointed for him and them a First house
which has been established for the mankind.

لِلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِلْعَالَمِينَ

The one which is at Mecca, a blessing and a guidance for
the worlds.

فِيهِ آيَاتٌ بَيِّنَاتٌ مَقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا

In it (are) clear signs; place of Ibrahim; and whoever
entered in it was safe.¹⁵

وَقُلْتُ إِنَّمَا يَرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ

And You did say: Verily Allah intends to keep off from
you every kind of uncleanness.

أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا

And to purify you people of the House, with a thorough
purification.¹⁶

ثُمَّ جَعَلْتُمْ أَجْرَ مُحَمَّدٍ صَلَوَاتِكَ عَلَيْهِ وَآلِهِ مَوَدَّتِهِمْ فِي كِتَابِكَ

Then You assigned reward of Mohammad, Your peace
be upon him and his progeny (with) their love (the love

of progeny) in Your Book.

فَقُلْتُ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ

Then You said, "Say I demand not, of you any reward for it (the toils of preaching) except the love of my relations.¹⁷

وَقُلْتُ مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ

And you said, "Whatever reward I have asked you¹⁸, it is for your own. "

وَقُلْتُ مَا سَأَلْتُكُمْ عَلَيْهِ مِنْ أَجْرٍ إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا

And you said, "I ask you not any reward for it except that one who wishes, may adopt the path of His lord.¹⁹

فَكَانُوا هُمُ السَّبِيلَ إِلَيْكَ وَالْمَسْلَكَ إِلَىٰ رِضْوَانِكَ

Then, they [Ahlul Bait(A.S)] are the path toward You and the way towards Your satisfaction.

فَلَمَّا انْقَضَتْ أَيَّامُهُ أَقَامَ وَلِيَّهُ عَلِيٌّ بْنُ أَبِي طَالِبٍ صَلَوَاتِكَ عَلَيْهِمَا
وَأَهْلَهَا هَادِيًا

When his (Holy Prophet) days passed, he appointed his successor Ali, son of Abu Talib as a Guide. Your peace be upon them and their progeny.

إِذْ كَانَ هُوَ الْمُنذِرُ وَلِكُلِّ قَوْمٍ هَادٍ فَقَالَ وَالْمَلَأُ أَمَامَهُ

As he was a warner – and a Guide for every nation²⁰.

Then he (Holy Prophet) said before a huge gathering,

مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ

"Whomsoever I am his Master, then Ali,
is his Master

اللَّهُمَّ وَالِ مَنْ وَالَاهُ وَعَادِ مَنْ عَادَاهُ وَأَنْصِرْ مَنْ نَصَرَهُ وَأَخْذُلْ مَنْ
خَذَلَهُ

O Allah Be a friend of one who is his friend and be the enemy of one who is his enemy; and help one who helps him and disgrace one who disgraces him".²¹

وَقَالَ مَنْ كُنْتُ أَنَا نَبِيَّهُ فَعَلِيٌّ أَمِيرُهُ

And he said, "Of whomsoever I am his Prophet, then Ali is his chief."²²

وَقَالَ أَنَا وَعَلِيٌّ مِنْ شَجَرَةٍ وَاحِدَةٍ وَسَائِرُ النَّاسِ مِنْ شَجَرٍ شَتَّى
And he said, "I and Ali are one and from the same tree; and the other people are from different trees."²³

وَأَحَلَّهُ مَحَلَّ هَارُونَ مِنْ مُوسَى

And he placed him [Ali (A.S)] in a position, as Haroon had with Moosa.

فَقَالَ لَهُ أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي
Then he said to him, "your position to me is as Haroon had with Moosa, except that there will be no Prophet after me."²⁴

وَوَزَّجَهُ ابْنَتَهُ سَيِّدَةَ نِسَاءِ الْعَالَمِينَ

And get him married with his daughter, cheif of the ladies of the Worlds.²⁵

وَأَحَلَّ لَهُ مِنْ مَسْجِدِهِ مَا حَلَّ لَهُ وَسَدَّ الْأَبْوَابَ إِلَّا بَابَهُ

And he made for him lawful [Ali (A.S)] whatever was lawful for himself in his mosque; and he closed all the doors (leading to the mosque) except the door of his house.²⁶

ثُمَّ أَوْدَعَهُ عِلْمَهُ وَحِكْمَتَهُ

*Then he (Holy Prophet) entrusted to him his knowledge
and his wisdom.*

فَقَالَ أَنَا مَدِينَةُ الْعِلْمِ وَعَلِيٌّ بَابُهَا

*Then, he said, "I am the city of knowledge and Ali is its
gate.*

فَمَنْ أَرَادَ الْمَدِينَةَ وَالْحِكْمَةَ فَلْيَأْتِهَا مِنْ بَابِهَا

*Then, one who wishes (to enter) the city (of knowledge)
and wisdom, then he should enter from its gate".²⁷*

ثُمَّ قَالَ أَنْتَ أَخِي وَوَصِيِّي وَوَارِثِي

*Then, he said, "you are my brother and successor and
inheritor.*

لَحْمُكَ مِنْ لَحْمِي وَدَمُكَ مِنْ دَمِي وَسِلْمُكَ سِلْمِي وَحَرْبُكَ حَرْبِي
*Your flesh is from my flesh and your blood from my
blood and peace with you is peace with me and fight
with you is fight with me.*

وَالْإِيمَانُ مُخَالِطٌ لِحْمِكَ وَدَمِكَ كَمَا خَالِطَ لَحْمِي وَدَمِي

*And the faith is mixed with your flesh and your blood,
as it is mixed with my flesh and my blood.*

وَأَنْتَ غَدًا عَلَى الْحَوْضِ خَلِيفَتِي

*And tomorrow, you will be my successor
at the Cistern kauthar Pond (Hauz of kauthar)*

وَأَنْتَ تَقْضِي دَيْنِي وَتَتَجَرُّ عِدَاتِي

*And you will pay my debt and you will fulfill my
promises.*

وَشَبِعْتَكَ عَلَيَّ مَنَابِرَ مِنْ نُورٍ مَبِيضَةٍ وَجُوهَهُمْ حَوْلِي فِي الْجَنَّةِ وَهُمْ

جيرانى

And your Shias (followers) will be (sitting) on the pulpits of light; their with their bright faces surrounding me in the Heaven and they will be my neighbours.²⁸

وَلَوْلَا أَنْتَ يَا عَلِيُّ لَمْ يُعْرَفِ الْمُؤْمِنُونَ بَعْدِي

And (he said), "O Ali, had you not been there, the believers would not have been recognized after me."²⁹

وَكَانَ بَعْدَهُ هُدًى مِنَ الضَّلَالِ وَنُورًا مِنَ الْعَمَى وَحَبْلَ اللَّهِ الْمَتِينِ

وَصِرَاطَهُ الْمُسْتَقِيمَ

And he was a guidance (to prevent people) from deviation after him (the Holy prophet) and a light from the blindness and the strong rope of Allah and His Right

Path.³⁰

لَا يُسْبِقُ بِقَرَابَةٍ فِي رَحِمٍ وَلَا بِسَابِقَةٍ فِي دِينٍ

Neither his Proximity in the ties of relationship (with the Holy Prophet) can be preceded (by anyone) nor his preceding in religion.³¹

وَلَا يُلْحِقُ فِي مَنْقَبَةٍ مِنْ مَنْاقِبِهِ

And (no one) can overtake any virtues from amongst his (prophet) virtues.³²

يَخْتَدُوا حَذْوَ الرَّسُولِ صَلَّى اللَّهُ عَلَيْهِمَا وَآلِهِمَا

He (Ali) follows the path of the Messenger,³³ May the blessings of Allah be upon both of them and their progeny.

وَيُقَاتِلُ عَلَى التَّأْوِيلِ وَلَا تَأْخُذُهُ فِي اللَّهِ لَوْمَةٌ لَأَنَّهُمْ

And he fights on (the basis of) interpretation,³⁴ and he

cares not any blame of any rebuker in the way of Allah.

قَدْ وَتَرَ فِيهِ صَنَادِيدَ الْعَرَبِ وَقَتَلَ أَبْطَاهُمْ وَنَاوَشَ ذُؤَابَانَهُمْ

Indeed, he has spilled the blood of the heroes of Arabia, and killed their valiant fighters and attacked their wolves.

فَأَوْدَعَ قُلُوبَهُمْ أَحْقَادًا بَدْرِيَّةً وَخَيْبَرِيَّةً وَحَنْزِينِيَّةً وَغَيْرَهُنَّ

Then he filled the hearts of them (fighters) of Badr, Khaibar, Hunain and of others³⁵ with a hatred and malice.

فَاضْبَتَتْ عَلَيَّ عَدَاوَتَهُ وَأَكْبَتْ عَلَيَّ مُنَابَدَتَهُ

Then, (they) rose in enmity, against him, and (they) attacked to fight against him.

حَتَّى قَتَلَ النَّاكِثِينَ وَالْقَاسِطِينَ وَالْمَارِقِينَ

Till (such time) that he killed the oath breakers of allegiance³⁶, the unjust³⁷ and the (Maareqeen) Renegades³⁸

وَلَمَّا قَضَى نَحْبَهُ وَقَتَلَهُ أَشَقِيىِٔ الْأَخْرِيىِٔ يَتَّبِعُ أَشَقِيىِٔ الْأَوَّلِيىِٔ

And when his term of life expired, a wretched person among those of the last epoch, following the path of those of the earlier period killed him;³⁹

لَمْ يُمْتَثَلْ أَمْرُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ

فِي الْهَادِيىِٔ بَعْدَ الْهَادِيىِٔ

(the) order of the Messenger of Allah, peace of Allah be upon him and his Progeny, was not obeyed about the leaders (Imams) one after the other.

وَالْأُمَّةُ مُصْرَّةٌ عَلَيَّ مَقْتِهِ

And the Ummah was insistent on bearing enmity against him.

مُجْتَمِعَةً عَلَيَّ قَطِيعَةً رَجْمَهُ وَأَقْضَاءَ وَلَدِهِ

They joined together to cut off his ties of relations (Holy Prophet), and throwing away his children (from successorship).

إِلَّا الْقَلِيلَ مِمَّنْ وَفَى لِرِغَايَةِ الْحَقِّ فِيهِمْ

Except a few from them (believers) who remained faithful in observing their (Ahl-e-Bait's) rights.

فَقُتِلَ مَنْ قُتِلَ وَسُبِيَ مَنْ سُبِيَ وَأُقْضِيَ مَنْ أُقْضِيَ

Then some of them were killed⁴⁰ and some were taken into captivity⁴¹ and some were exiled.⁴²

وَجَرَى الْقَضَاءُ لَهُمْ بِمَا يُرْجَى لَهُ حُسْنُ الْمُثُوبَةِ

And the decree was to pass for them; with this hope that the best reward is in it.

إِذْ كَانَتْ الْأَرْضُ لِلَّهِ يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ وَالْعَاقِبَةُ لِلْمُتَّقِينَ
Since the Earth belongs to Allah. He gives to whomsoever He wishes from amongst His servants.

And the end is (only) for those who guard against evil.⁴³

وَسُبْحَانَ رَبَّنَا إِنْ كَانَ وَعْدُ رَبَّنَا لِمَفْعُولًا

And glorius is our Lord, Verily the promise of our Lord is certainly to be fulfilled.⁴⁴

وَلَنْ يَخْلَفَ اللَّهُ وَعْدَهُ وَهُوَ الْعَزِيزُ الْحَكِيمُ

And Allah never goes against His promise; and He is the All-Mighty, All-Wise.⁴⁵

فَعَلَى الْأَطْيَابِ مِنْ أَهْلِ بَيْتِ مُحَمَّدٍ وَعَلَيْ صَلَاتِ اللَّهِ عَلَيْهَا وَآلِهَا

*Then upon the purified ones of the purified ones of the
progeny of Mohammad and Ali May the peace of Allah
be upon both of them and their progeny;*

فَلَيْبِكَ الْبَاكُونَ وَإِيَّاهُمْ فَلَيْتَدُبُّ النَّادِبُونَ

*The bewailers should cry and the wailers should wail
upon them.*

وَمِثْلِهِمْ فَلْتَذْرِفِ الدُّمُوعُ وَلْيَصْرُخِ
الصَّارِحُونَ وَيَضِجِ الضَّاجُونَ وَيَعِجِ الْعَاجُونَ

*And for such people like them, then the tears should
flow, and the clamourers should clamour and the
mourners should mourn in a heart rending manner:*

أَيْنَ الْحَسَنِ أَيْنَ الْحُسَيْنِ أَيْنَ أَبْنَاءِ الْحُسَيْنِ

*Where is Hasan? Where is Hussain? Where are the
childrens of Husain?*

صَالِحٌ بَعْدَ صَالِحٍ وَصَادِقٌ بَعْدَ صَادِقٍ

*The Righteous after righteous and truthful after
truthful.*

أَيْنَ السَّبِيلِ بَعْدَ السَّبِيلِ

Where is the path after the path (of righteousness).?

أَيْنَ الْخَيْرَةِ بَعْدَ الْخَيْرَةِ

Where are the virtuous people after the virtuous ones?

أَيْنَ الشُّمُوسِ الطَّالِعَةِ

Where are the Rising suns?

أَيْنَ الْأَقْيَارِ الْمُنِيرَةِ

Where are the luminous Moons?

أَيْنَ الْأَنْجُمِ الزَّاهِرَةِ

Where are the Brilliant stars?

أَيْنَ أَعْلَامُ الدِّينِ وَقَوَاعِدُ الْعِلْمِ

Where are the Emblems of the Faith and the Basis of knowledge?

أَيْنَ بَقِيَّةُ اللَّهِ الَّتِي لَا تَخْلُو مِنَ الْعِزَّةِ الْهَادِيَّةِ

Where is Baqi-iat-Allah?⁴⁶ Which (the world) can not be devoid from (the presence of) guided progeny?⁴⁷

أَيْنَ الْمُعَدُّ لِقَطْعِ ذَابِرِ الظُّلْمَةِ

Where is the one ready to annihilate the oppressors?⁴⁸

أَيْنَ الْمُنْتَظَرُ لِإِقَامَةِ الْأَمْتِ وَالْعِوَجِ

Where is the Awaited one for straightening the crookedness and dishonesty?

أَيْنَ الْمُرْتَجَى لِإِزَالَةِ الْجَوْرِ وَالْعُدْوَانِ

Where is the Expected (Imam Mahdi) for abolishing the oppression and transgression?

أَيْنَ الْمُدْخَرُ لِتَجْدِيدِ الْفَرَائِضِ وَالسُّنَنِ

Where is the one stored for reviving the obligatory command and the Sunnah (of the Holy Prophet)?

أَيْنَ الْمُنْتَخِرُ لِإِعَادَةِ الْمِلَّةِ وَالشَّرِيعَةِ

Where is the selected one for resusciating (the reality) of the nation and the religion?

أَيْنَ الْمَوْمَلُ لِإِحْيَاءِ الْكِتَابِ وَحُدُودِهِ

Where is the expected one for enlivening the Book and its limits?

أَيْنَ مُحْيِي مَعَالِمِ الدِّينِ وَأَهْلِهِ

Where is the Enlivener of the facts of religion and its

adherents?

أَيْنَ قَاصِمُ شَوْكَةِ الْمُعْتَدِينَ

Where is the Breaker of the might of the transgressors?

أَيْنَ هَادِمُ أِبْنِيَةِ الشُّرْكِ وَالنَّفَاقِ

Where is the Demolisher of the edifices of Polytheism and hypocrisy?

أَيْنَ مُبِيدُ أَهْلِ الْفُسُوقِ وَالْعِصْيَانِ وَالطُّغْيَانِ

Where is the Destroyer of the followers of transgression, disobedience and rebellion?

أَيْنَ حَاصِدُ فُرُوعِ الْغَيِّ وَالشَّقَاقِ

Where is the Eradicator of branches of Errors and Disputes.

أَيْنَ طَامِسُ آثَارِ الزُّبْعِ وَالْأَهْوَاءِ

Where is the Destroyer of the signs of (Evil)disease and egoistic tendencies.

أَيْنَ قَاطِعُ حَبَائِلِ الْكِذْبِ وَالْإِفْتِرَاءِ

Where is the Severer of the cords of Falsehood and calumniation?

أَيْنَ مُبِيدُ الْعَتَاةِ وَالْمُرَدَّةِ

Where is the Destroyer of the vicious and disobedient people?

أَيْنَ مُسْتَاوِلُ أَهْلِ الْعِنَادِ وَالْتَضْلِيلِ وَالْإِلْحَادِ

Where is the Eradicator of the follower of obstinacy and misguidance and the renegade?

أَيْنَ مُعِزُّ الْأَوْلِيَاءِ وَمُذِلُّ الْأَعْدَاءِ

Where is the one who honours the friends and Debases

the enemy.

أَيْنَ جَامِعِ الْكَلِمَةِ عَلَى التَّقْوَى

Wherer is the Accumulator of the words of piety?

أَيْنَ بَابِ اللَّهِ الَّذِي مِنْهُ يُوتَى

Where is the Gate of Allah through which all should enter?⁴⁹

أَيْنَ وَجْهَهُ اللَّهُ الَّذِي إِلَيْهِ يَتَوَجَّهُ الْأَوْلِيَاءُ

Where is the Countenance of Allah through which the friends attend towards him?

أَيْنَ السَّبَبُ الْمُتَّصِلُ بَيْنَ الْأَرْضِ وَالسَّمَاءِ

Where is the Means which is stretching from the Earth to the sky?

أَيْنَ صَاحِبُ يَوْمِ الْفَتْحِ وَنَاشِرُ رَايَةِ الْهُدَى

Where is the Master of the Day of Victory and the one who will spread the flag of Guidance?

أَيْنَ مُؤَلِّفُ شَمْلِ الصَّلَاحِ وَالرِّضَا

Where is the uniter of the companions of virtue and divine pleasure?

أَيْنَ الطَّالِبُ بِدُحُولِ الْأَنْبِيَاءِ وَأَبْنَاءِ الْأَنْبِيَاءِ

Where is the Avenger of the blood of prophets and the children of the prophets?⁵⁰

أَيْنَ الطَّالِبُ بِدَمِ الْمُقْتُولِ بِكَرْبَلَاءَ

Where is the seeker of revenge for the blood of the Martyred ones of Karbala?⁵¹

أَيْنَ الْمَنْصُورُ عَلَيَّ مَنْ اعْتَدَى عَلَيَّ وَأَفْتَرَى

Where is the Triumphant one (who will overcome) over

one who transgressed against him and maligned him?

أَيْنَ الْمُضْطَرُّ الَّذِي يُجَابُ إِذَا دَعَا

Where is the distressed one who will be answered when he supplicates?

أَيْنَ صَدْرُ الْخَلَائِقِ ذُو الْبِرِّ وَالتَّقْوَى

Where is the President of all creatures, who is both the beneficent and God fearing?

أَيْنَ ابْنُ النَّبِيِّ الْمُصْطَفَى وَابْنُ عَلِيٍّ الْمُرْتَضَى

Where is the son of the chosen (Al-Mustafa) Prophet and the son of Ali-Al-Murtaza?

وَابْنُ خَدِيجَةَ الْغُرَاءِ وَابْنُ فَاطِمَةَ الْكُبْرَى

And the son of Khadijat-ul-Gharra (the Luminous) and the son of Fatematul-Kubra (the Great).?

بَابِي أَنْتَ وَأُمِّي وَنَفْسِي لَكَ الْوِقَاءُ وَالْحَمَى

May my father and my mother and my self be your sacrificed, for your safety and your protection.

يَا بَنَ السَّادَةِ الْمُقَرَّبِينَ

O son of the masters, the favourite ones.⁵²

يَا بَنَ النَّجْبَاءِ الْأَكْرَمِينَ

O son of the noble ones, the honoured ones.

يَا بَنَ الْهُدَاةِ الْمُهْدِيِّينَ

O son of the guides and the divinely guided ones.

يَا بَنَ الْخَيْرَةِ الْمُهَدَّبِينَ

O son of the preferred refined ones.

يَا بَنَ الْعَطَارِفَةِ الْأَنْجَبِينَ

O son of the Magnanimous ones of the purest descent.

يَا بْنَ الْأَطَائِبِ الْمُطَهَّرِينَ

O son of the most righteous.

يَا بْنَ الْخُضَارِمَةِ الْمُنتَجِبِينَ

O son of the benevolent selected ones.

يَا بْنَ الْقَفَائِمَةِ الْأَكْرَمِينَ

O son of the generous honoured ones.

يَا بْنَ الْبُدُورِ الْمُنِيرَةِ

O son of the luminous moons.

يَا بْنَ السُّرُجِ الْمُضِيئَةِ

O son of the shining lights.

يَا بْنَ الشُّهُبِ الثَّاقِبَةِ

O son of the piercing meteors.

يَا بْنَ الْأَنْجُمِ الزَّاهِرَةِ

O son of the bright stars.

يَا بْنَ السَّبِيلِ الْوَاضِحَةِ

O son of the clear paths.

يَا بْنَ الْأَعْلَامِ اللَّائِحَةِ

O son of the clear signs.

يَا بْنَ الْعُلُومِ الْكَامِلَةِ

O son of the perfect Knowledge.

يَا بْنَ السُّنَنِ الْمَشْهُورَةِ

O son of the well known examples of conduct.

يَا بْنَ الْمَعَالِمِ الْمَأْثُورَةِ

O son of the recorded knowledges.

يَا بْنَ الْمُعْجَزَاتِ الْمَوْجُودَةِ

O son of the living miracles.

يَا بِنَ الدَّلَائِلِ المَشْهُودَةِ

O son of the obvious proofs.

يَا بِنَ الصِّرَاطِ المُسْتَقِيمِ

O son of the straight path.

يَا بِنَ النِّبَا العَظِيمِ

O son of the mighty tidings.⁵³

يَا بِنَ مَنْ هُوَ فِي أُمِّ الكِتَابِ لَدَى اللَّهِ عَليُّ حَكِيمٌ

*O son of the one who is pronounced the most exalted,
the most wise in Ummul-kitab by Allah.⁵⁴*

يَا بِنَ الأَيَاتِ وَالبَيِّنَاتِ

O son of the signs and the clear proofs.

يَا بِنَ الدَّلَائِلِ الظَّاهِرَاتِ

O son of the apparent proofs.

يَا بِنَ البَرَاهِينِ الوَاضِحَاتِ البَاهِرَاتِ

O son of the brilliant and clear proofs.

يَا بِنَ الحُجُجِ البَالِغَاتِ

O son son of the conclusive evidences.

يَا بِنَ النِّعَمِ السَّابِغَاتِ

O son of the abundant bounties.

يَا بِنَ طهَ وَالمُحَكَّمَاتِ

O son of Ta-Ha and the clear verses.

يَا بِنَ يَسَ وَالدَّارِيَاتِ

*O son of Ya-Sin⁵⁵ (Holy Prophet and his infallible
progeny) and Zariyat⁵⁶ (the Scatters).*

يَا بِنَ الطُّورِ وَالعَادِيَاتِ

O son of the Tur (mount) and Aadiyat (the charger).

يَابْنَ مَنْ دَنَسِي فَتَدَلَّسِي فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَىٰ دُنُوًّا وَاقْتَرَابًا
مِنَ الْعَلِيِّ الْأَعْلَىٰ

O son of the one who drew near, then he suspended, so he was the measure of two bows or closer still⁵⁷. This is the most nearest position to the All-Highest.

لَيْتَ شِعْرِي أَيَّنَ اسْتَقَرَّتْ بِكَ النَّوَىٰ

Would that I know where your state of being far is settled.

بَلْ أَيُّ أَرْضٍ تُقَلِّكُ أَوْ تُرَىٰ أَبْرَضُوِي أَوْ غَيْرَهَا أَمْ ذِي طُوِي
Or which, earth of soil has embraced you; is it in the mountain of Razwa or the other (mountain) or in Zee-

Towo?⁵⁸

عَزِيْزُ عَلَيَّ أَنْ أَرَى الْخَلْقَ وَلَا تُرَىٰ

It is intolerable for me that I see the people but do not see you.

وَلَا أَسْمَعُ لَكَ حَسِيْسًا وَلَا نَجْوَىٰ

And, neither do I hear a sigh of breath nor (any) whispering from you.

عَزِيْزُ عَلَيَّ أَنْ تُحِيْطَ بِكَ دُونِي الْبَلُوِي وَلَا يَنَالُكَ مِنِّي ضَجِيْجٌ
وَلَا شَكْوَىٰ

It is intolerable for me that you are surrounded by calamities and that, neither my plaintive cry nor my complaint reaches you.

بِنَفْسِي أَنْتَ مِنْ مُغِيْبٍ لَمْ يَخْلُ مِنَّا

May (I) myself be sacrificed for you who seems to be concealed (physically), but not away from us.

بِنَفْسِي أَنْتَ مِنْ نَارِحٍ مَا نَزَحَ عَنَّا

May (I) myself be sacrificed for you who seems to be emigrant (but) not far from us.

بِنَفْسِي أَنْتَ أُمْنِيَّةٌ شَانِقٌ يَتَمَنَّى مِنْ مُؤْمِنٍ وَمُؤْمِنَةٍ ذَكَرَا فَحَنَّا

May (I) myself be sacrificed for you who is the goal or aspirations of every faithful man and woman who desires you, remembers you and moans for you.

بِنَفْسِي أَنْتَ مِنْ عَقِيدٍ عَزَّ لَا يُسَامَى

May (I) myself be sacrificed for you who is bound to lofty honour which can never be reached (by anyone).

بِنَفْسِي أَنْتَ مِنْ أَثِيلٍ مَجْدٍ لَا يُجَارَى

May (I) myself be sacrificed for you whose original eminence cannot be equalled.

بِنَفْسِي أَنْتَ مِنْ تِلَادٍ نَعَمٍ لَا تُضَاهَى

May (I) myself be sacrificed for you who is the ancestral bounty which cannot be resembled.

بِنَفْسِي أَنْتَ مِنْ نَصِيفٍ شَرَفٍ لَا يُسَاوَى

May (I) myself be sacrificed for you, the partaker of nobility, the like of which is not possible.

إِلَى مَتَى أَحَارُ فَيْكَ يَا مَوْلَايَ وَالسَّى مَتَى وَآئِي خِطَابٍ أَصْفُ
فَيْكَ وَآئِي نَجْوَى

How long am I to bewail for you, O my Master! And how long and with which word should I praise you, and what secret talk (should I adopt with you).

عَزِيزٌ عَلَيَّ أَنْ أُجَابَ دُونَكَ وَأُنَاغَى

It is intolerable for me to talk and receive a reply from

persons than you.

عَزِيزٌ عَلَيَّ أَنْ أَبْكِيكَ وَبِخَذْلِكَ الْوَرَى

It is intolerable for me that I cry for you while all others forsake you.

عَزِيزٌ عَلَيَّ أَنْ يَجْرِيَ عَلَيْكَ دُونَهُمْ مَا جَرَى

It is intolerable for me that this (isolation) befalls you instead of befalling others.

هَلْ مِنْ مُعِينٍ فَاطِيلَ مَعَهُ الْغَوِيلَ وَالْبُكَاءَ

Is there any helper with whom I may prolong my lamentation and weeping.

هَلْ مِنْ جَزُوعٍ فَاسَاعِدَ جَزَعُهُ إِذَا خَلَا

Is there any mourner with whom I may join when he mourns alone.

هَلْ قُذِيَتْ عَيْنٌ فَسَاعَدَتْهَا عَيْنِي عَلَى الْقُدَى

Is there any eye weeping of a thorn, that my eye may sympathise with it.

هَلْ إِلَيْكَ يَا بَنَ أَحْمَدَ سَبِيلٌ فَتُلْقِنِي

O the son of Ahmad! Is there a way through which you may be met.

هَلْ يَتَّصِلُ يَوْمَنَا مِنْكَ بِغَدِهِ فَتَحْظِي

May our day (of separation) joins the day of reappearance by which we enjoy?

مَتَى نَرِدُ مَنَاهِلَكَ الرَّوِيَّةَ فَنَرَوِي

When shall we arrive at your streams for drink, with which to quench our thirst for you?

مَتَى نَنْتَقِعُ مِنْ عَذْبِ مَائِكَ فَقَدْ طَالَ الصَّدَى

*When shall we get benefit of your sweet water, for
already the thirst has lasted too long?*

مَتَى نَغَادِيكَ وَنُرَاوِحِكَ فَتُقَرُّ عَيْنَانَا

*When shall we spend morning and evening with you to
delight our eyes with a glance (at you)?*

مَتَى تَرِينَا وَنَرِيكَ وَقَدْ نَشَرْتَ لِيَوَاءِ النَّصْرِ تُرَى

*When shall you see us and we shall see you; then you
shall be seen unfurling the flag of victory.*

أَتَرَانَا نَحْفُ بِكَ وَأَنْتَ تَأْمُ الْمَلَأَ

*Will you see us gathered around you and you are
leading all the people.*

وَقَدْ مَلَأْتَ الْأَرْضَ عَدْلًا وَأَذَقْتَ أَعْدَاءَكَ هَوَانًا وَعِقَابًا

*Then already you have filled the earth with justice and
have made your enemies taste the disgrace (of defeat)
and retribution.*

وَأَبْرَتِ الْعُتَاةَ وَجَحَدَةَ الْحَقِّ

And you have destroyed rebels and deniers of the truth.

وَقَطَعْتَ ذَابِرَ الْمُتَكَبِّرِينَ وَأَجْتَشَّتْ أُصُولَ الظَّالِمِينَ

*And you have annihilated the last remains of the
arrogants and uprooted the foundation of the unjust
people.*

وَنَحْنُ نَقُولُ الْحَمْدَ لِلَّهِ رَبِّ الْعَالَمِينَ

Then we say: Praise be to Allah, Lord of the Worlds.

اللَّهُمَّ أَنْتَ كَشَّافُ الْكُرْبِ وَالْبَلَوَى وَإِلَيْكَ أَسْتَعْدَى فَعِنْدَكَ
الْعُدْوَى

*O Allah You are the Remover of agonies and
calamities, and You are the one from whom I seek help;*

then with You is the sanctuary.

وَأَنْتَ رَبُّ الْآخِرَةِ وَالْدُنْيَا فَأَغِثْ يَاغِيَاثَ الْمُسْتَغِيثِينَ عِبِيدَكَ
الْمُتَلَيِّ

And You are Lord of the Hereafter and this world; so help O helper of those who seek help, your poor afflicted servant.

وَأَرِهْ سَيِّدَهُ يَا شَدِيدَ الْقُوَى وَأَزِلْ عَنْهُ بِهِ الْأَسَى وَالْجَوَى
And show him his Master; O Severer⁵⁹ of strength And through him (Imam "A.S.") remove his (Your servant's) grief and sorrow.

وَبَرِّدْ غَلِيلَهُ يَا مَنْ عَلَى الْعَرْشِ اسْتَوَى وَمَنْ إِلَيْهِ الرَّجْعَى وَالْمُنْتَهَى
And cool the burning of his hurt, O You who firm in the Heavenly throne⁶⁰ of power and towards Whom is the return and ultimate end.

اللَّهُمَّ وَنَحْنُ عِبِيدُكَ التَّائِقُونَ إِلَىٰ وَلِيِّكَ الْمَذْكُورِ بِكَ وَنَبِيِّكَ
O Allah! We are Your enamoured servants of Your appointed regent who reminds us of You and Your Prophet.

خَلَقْتَهُ لَنَا عِصْمَةً وَمَلَاذًا وَأَقَمْتَهُ لَنَا قَوَامًا وَمَعَاذًا وَجَعَلْتَهُ لِلْمُؤْمِنِينَ
مِنَّا أَمَامًا

He whom You created for us as our saviour and defender, and set him for us as a protector and refuge and appointed him a leader (Imam) for the true believers amongst us.

فَبَلِّغْهُ مِنَّا تَحِيَّةً وَسَلَامًا وَزِدْنَا بِذَلِكَ يَا رَبِّ إِكْرَامًا
So convey to him our greetings and salutations, and increase honour because of this (greeting) O Lord.

وَاجْعَلْ مُسْتَقَرَّهُ لَنَا مُسْتَقَرًّا وَمُقَامًا وَأَتِمِّمْ نِعْمَتَكَ بِتَقْدِيمِكَ إِيَّاهُ
أَمَامَنَا

And make his abode (in paradise) also a home and halting place for us, and complete Your favours by appointing him as our guide.

حَتَّى تُورِدَنَا جَنَّاتِكَ وَمُرَافِقَةَ الشُّهَدَاءِ مِنْ خُلَصَائِكَ
Till You make us enter Your paradise; and (bestow on us) the companionship of the martyrs from amongst those of Your adorers.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ
O Allah! Bestow Your blessings upon Mohammad and the progeny of Mohammad.

وَصَلِّ عَلَى مُحَمَّدٍ جَدِّهِ وَرَسُولِكَ السَّيِّدِ الْأَكْبَرِ وَعَلَى أَبِيهِ
السَّيِّدِ الْأَصْغَرِ

And bless his grandfather Mohammad and Your Messenger the elder Master, and upon his father (Ali) the younger Master.

وَجَدَّتِهِ الصَّادِقَةِ الْكُبْرَى فَاطِمَةَ بِنْتِ مُحَمَّدٍ وَعَلَى مَنْ اصْطَفَيْتَ
مِنْ أَبَائِهِ الْبَرَّةِ

And his grandmother, the great truthful daughter of Mohammad (S.A.); And upon whom you have selected from among his virtuous ancestors.

وَعَلَيْهِ أَفْضَلُ وَأَكْمَلُ وَأَدْوَمُ وَأَكْثَرُ وَأَوْفَرُ
And on him (Imam A.S.) (bestow) the best, the plentiful, most the perfect, the everlasting, the most and the numerous (blessings).

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