INTRODUCTION

"Say: My lord would not care for you were it not for your prayer". (Qur'an/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 curtain 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 Ziarat's other than their sacred, holy and divine aspects are the big and comprehensive treasures full of humanistic concepts. Invoking 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 taught 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-utallah (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 waiting 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 no 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 Says:

"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 Jafri’, 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 Razzaqud-Din Ali Ibn-e-Taaoos 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 "Mishbah-uz-Zairi". 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 “Mazaaar” Dua number 107. Prior to these two, Qub-e-Rawandi who was also amongst the great Shia scholars of the fifth century has written this Dua in his book of “Mazaaar”. 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 latest scholars. He narrates it from the great and honourable Shaikh, Mohammad Ibn-e-Hussain-e-Baooofari, one of the former learned teacher from whom Shaikh Mufid was narrating. Baooofari 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 Mustahhab Dua op four Iddas: Jumah, Fitr, Qurban and Ghadear. Allame Majilisi (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-Tafoos from the book of Mazaar-e-Mashadi, from Ibn-e-Abu Qirra, from Mohammad Ibn-e-Hussain Baooofari. He testifies to the credibility of its document.

Therefore, it is necessary that on Friday mornings which is considered as one of the four Iddas 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 Nudbh 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.
Dua-e-Nudba

In the Name of Allah, the Beneficent, the Merciful
Praise be to Allah, the Lord of the Worlds
And Blessings of Allah be upon our Master,
Mohammad (S.A).
His Prophet and on his progeny be greetings of Salutation
O Allah (All) Praise is for You: for all the matters concerning which Your Decree was issued regarding
Your friends
Those whom You have chosen for Yourself and for Your religion
إذَ احْتَرَبَّتُ هُمُ جَزِيلًا مَعْنِدَكَ مِنَ النِّعَمِ الْمُقِيمِ
Since You have decided to bestow on them the choicest
of Your everlasting favours
الَّذِي لَا زَوالَ لَهُ وَلَا أَضْمَحَالَ
Which neither declines nor decreases
بَعْدَ أَنْ سَرَطَّتْ عَلَيْهِمْ الْزَّهَرَةَ فِي دِرَجَاتِ هَذِهِ الدُّنْيَا الْدُّنِيَّةِ
After You took promise from them to renounce all the
stages of this despicable world,
وَبَرِيتُهَا فِي هَذَا الْجَهَالَةِ
and its superficial attractions and allurements.
فَسَرَطَّوْا لَكَ ذَلِكَ وَعَلَّمُتَّ مِنْهُمْ الْوُفَاءَ يَهُ
Then they accepted the promise and You did know their
fulfilment towards it (promise).
فَقَدَّمْتُهُمْ وَقَدْرَتْهُمْ
So, You accepted them and brought them near to
مَنْذَ هُمُ الذِّكَرُ الْأَعْلَىً وَالنَّاِئِ الجَلِيلِ
Yourself.
And accorded for them the exalted remembrance and a
glowing praise.
وَأَهْيَطْتُهُمْ عَلَيْهِمْ مَلاكُكَ وَكَرِمَتْهُمْ بَوْحَيْكَ
And You send down Your angels on them: and honour
them by Your inspirations.
وَرَفِدتُهُمْ بِعُلْمَكَ وَجَعَلْتُهُمْ الدُّربَةَ إِلَيْكَ وَالْوُسْبَةَ إِلَى رَضْوَانِكَ
And helped them with Your knowledge and appointed
them as the means of approach to You, and the means
towards Your satisfaction.
Then You made some of them dwell in Your Garden;
until You send them out therefrom.

And You carried one of them in Your Ark.

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

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

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

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

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

And appointed his brother, his supporter and vizier.

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

And You gave him the clear signs and supported him
And for each one You did enact a religious law.

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

A protector after a protector for a definite period.

For establishing Your religion and a proof upon Your servants.

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

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

And appointed for us a flag of guidance.

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

Till You ended the affair towards Your beloved and
Your noble Mohammad, May the peace of Allah be upon him and his progeny.

فَكَانَ كَمَا اتَّجَهَتْ سَبِيلَهُمْ مِنَ خَلْقِهِ

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

وَصَفَوْهُ مِنْ اسْتُرْفِئَتِهْ وَأَفْضَلَ مِنْ أَجْبِينَهُ

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

وَأَكْرَمْ مِنْ اقْتُدْمَتِهْ قَدْمَتْهُ عَلَى أَبِيَّتِكَ

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

وِجَعِتْهُ إِلَى النَّقَالَينِ مِنْ عِبَادَكَ

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

وَأَوْطَانَهُ مُسْتَفَقَةَ وَمُغْارِبَ وَسُخْرَتْ لِلْبُرْأَةِ

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

وُضُعِّجَتْ بِرُوحِهِ إِلَى سَبَّارَكَ

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

وَأَوْضَعَتْهُ عِلْمَ مَا كَاذَبَ مَا يُكُونُ إِلَى انتِقَامِ خَلْقِهِ

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

اللَّهُمَّ ثَمَّ نَصِرْتُهُ بالرَّعَبِ

Then You helped him with awe.

وَحَفَفْتُهُ بِجَبَرِيلِ وَمِيَكَالِ وَالْمُسْوَيِّ مِنْ مَلَائِكَتِكَ
And You surrounded him with Jibráeel and Micháeel and the distinguished angels.¹³

And You promised him that You would make his religion triumphant over all the religions though the polytheists may be averse⁴ to it.

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

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

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

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

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

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

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

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

And you said... Whatever reward I have asked you\textsuperscript{18}, it is for your own.

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

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

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.

As he was a warner – and a Guide for every nation\textsuperscript{20}. Then he (Holy Prophet) said before a huge gathering,

“Whomsoever I am his Master, then Ali, is his Master
اللَّهُمَّ وَالْمَلَأُ مِنَ الْآدَمَ وَعَدَّ مِنْ عَادَةٍ وَأنْصَرَ مِنْ نَصَرَةٍ وَأَخْذَلَ مِنْ

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. 20, 21

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

And he said, “I and Ali are one and from the same tree; and the other people are from different trees.” 23

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

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

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

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

فقال آنا مدينة العلم وعلى بابا
Then, he said, “I am the city of knowledge and Ali is its gate.

فمن أراد المدينة والحكمة فليأتي من بابا
Then, one who wishes (to enter) the city (of knowledge) and wisdom, then he should enter from its gate”.

ثم قال آنا أخى ووصي ووارث
Then, he said, “you are my brother and successor and inheritor.

مَعَمَكَ مِن لحمي ودمك من دمتي وسلامك سلمي وحريك حربي
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.

والأيام محاطة معمك ودمك كأ خالط لحمي ودمي
And the faith is mixed with your flesh and your blood, as it is mixed with my flesh and my blood.

وانت غدا على الوؤس خليفى
And tomorrow, you will be my successor at the Cistern kauthar Pond (Hauz of kauthar)

وانت تفقيدني وتنجز عدائي
And you will pay my debt and you will fulfill my promises.

وسبعتك علسي منابر من نور مبفضة ووجههم حولي في الجنة وهم
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.  

وَلَوْلَا أَنَّكَ بَاعَلَىٰ لَمْ يُعْرَفِ الْمُؤْمِنُونَ بِعَدَى

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

وَكَانَ بَعْدَهُ هُدًىٰ مِّنَ الْضَّلَالِ وَهُدًىٰ مِّنَ الْأَعْمَى وَحَبْلَ اللهِ الْمَتَّٰنِ

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.

لاَ يَنَسِقُ بِقَرَآٰنٍ فِي رَحمٍ وَلَا بِسَابِقٍ فِي دِينٍ

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

وَلَا يَلْهَقُ فِي مَنْفِقٍ مِّنَ مَنْفِقِهِ

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

يَفْجِرُوا حَذَوَ التَّأوْبَلَ وَلَا حَذَوَهُ عَلَيْهَا وَاللهُ

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

وَيَقْتَلُ عَلَى التَّأوْبَلَ وَلاَ حَذَوَهُ بِاللهِ وُهُمْ لأَنَّم

And he fights on (the basis of) interpretation, and he
cedes not any blame of any rebuker in the way of Allah.

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

Then he filled the hearts of them (fighters) of Badr,
Khaibar. Hunain and of others 35 with a hatred and malice.

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

Till (such time) that he killed the oath breakers of allegiance 36, the unjust 37 and the (Maareqeen)
Renegades 38

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

(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.

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And the Ummah was insistent on bearing enmity against him.

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

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

Then some of them were killed\(^{40}\) and some were taken into captivity\(^{41}\) and some were exiled.\(^{42}\)

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

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.\(^{43}\)

And gloriou is our Lord, Verily the promise of our Lord is certainly to be fulfilled.\(^{44}\)

And Allah never goes against His promise; and He is the All-Mighty, All-Wise.\(^{45}\)

12
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;
فَلَبِّيكِ الْبَاكِينَ وَإِيَاهِمْ فَلَبِّنِذِبَ الْخَادِمِ
The bewailers should cry and the wailers should wail
upon them.
وَلَبِّهِمْ فَلَبِّنِذِبَ الْخَادِمِ وَلَبِّنِذِبَ الْخَادِمِ
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:
إِنَّ الْحَسَنَ إِنَّ الْحَسَنَ إِنَّ أَبْنَاءَ الْحَسَنِ
Where is Hasan? Where is Hussain? Where are the
childrens of Husain?
صَلَّى بَعْدَ صَلَاحٍ وَصَادِقٍ بَعْدَ صَادِقٍ
The Righteous after righteous and truthful after
truthful.
أَيُّنْ السَّبِيلُ بَعْدُ السَّبِيلِ
Where is the path after the path (of righteousness).?
أَيُّنْ الْحَبْرَةُ بَعْدُ الْحَبْرَةِ
Where are the virtuous people after the virtuous ones?
أَيُّنْ الْعُمُومُ الطَّلَأَةُ
Where are the Rising suns?
أَيُّنْ الْفِيْقَرُ الْمُتَبِرَةُ
Where are the luminous Moons?
أَيُّنْ الْاَنْجِمُ الْزَّاهِرَةُ
Where are the Brilliant stars?

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

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

Where is the one ready to annihilate the oppressors?

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

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

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

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

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

Where is the Enlivener of the facts of religion and its
adherents?

Where is the Breaker of the might of the transgressors?

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

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

Where is the Eradicator of branches of Errors and Disputes.

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

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

Where is the Destroyer of the vicious and disobedient people?

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

Where is the one who honours the friends and Debases
Dua-e-Nudba

Where is the Accumulator of the words of piety?

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

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

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

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

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

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

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

Where is the Triumphant one (who will overcome) over
one who transgressed against him and maligned him?
أينِ المضطرُ الذي يجاب إذا دعاء
Where is the distressed one who will be answered when
he supplicates?
أينُ صدرُ الخلاق ذو الير و القوى
Where is the President of all creatures, who is both the
beneficent and God fearing?
أينُ ابنُ النبيِّ المصطفى وابنٌ علِيّ البرنس
Where is the son of the chosen (Al-Mustafa) Prophet
and the son of Ali-Al-Murtaza?
وَأَبُو حُدَيْثة الْغَرَارِ وَأَبُو فَاطِمَةِ الكِرْمِ
And the son of Khadijat-ul-Gharra (the Luminous) and
the son of Fatematu-kubra (the Great)?
يا أمي أنتِ وأمي ورسلي لِك الوقفة والجمى
May my father and my mother and my self be your
sacrificed for your safety and your protection.
يا أبنة السادة المقرنين
O son of the masters, the favourite ones.
يا أبنة النجاة الأكرمين
O son of the noble ones, the honoured ones.
يا أبنة الهداة المهدين
O son of the guides and the divinely guided ones.
يا أبنة الهجرة المهدين
O son of the preferred refined ones.
يا أبنة العطارة الأئجيين
O son of the Magnanimous ones of the purest descent.
O son of the most righteous.
O son of the benevolent selected ones.
O son of the generous honoured ones.
O son of the lumious moons.
O son of the shining lights.
O son of the piercing meteors.
O son of the bright stars.
O son of the clear paths.
O son of the clear signs.
O son of the perfect Knowledge.
O son of the well known examples of conduct.
O son of the recorded knowledges.
O son of the living miracles.
O son of the obvious proofs.

O son of the straight path.

O son of the mighty tidings.

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

O son of the signs and the clear proofs.

O son of the apparent proofs.

O son of the brilliant and clear proofs.

O son of the conclusive evidences.

O son of the abundant bounties.

O son of Ta-Ha and the clear verses.

O son of Ya-Sin (Holy Prophet and his infallible progeny) and Zariyat (the Scatters).

O son of the Tur (mount) and Aadiyat (the charger).
O son of the one who drew near, then he suspended, so he was the measure of two bows or closer still. This is the most nearest position to the All-Highest.

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

Or which, earth of soil has embraced you; is it in the mountain of Razwa or the other (mountain) or in Zee-Towo?

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

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

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

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

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.

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

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

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

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

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).

It is intolerable for me to talk and receive a reply from
It is intolerable for me that I cry for you while all others forsake you.

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

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

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

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

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

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

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

22
When shall we get benefit of your sweet water, for already the thirst has lasted too long?

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

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

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

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

And you have destroyed rebels and deniers of the truth.

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

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

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

And show him his Master; O Severer of strength And through him (Imam “A.S.”) remove his (Your servant’s) grief and sorrow.

And cool the burning of his hurt, O You Who firm in the Heavenly throne of power, and toward Whom is the return and ultimate end.

O Allah! We are Your enamoured servants of Your appointed regent who reminds us of You and Your Prophet.

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.

So convey to him our greetings and salutations, and increase honour because of this (greeting) O Lord.
وَاجْعَلْ مُسَتَّقَّرًا لَّنا مُسْتَقَّرًا وَمُفَآماً وَأَيُّمَٰمُ يُعْمَّك بِتَقْدِيمِكِ إِيَّاهُ

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 نُورَدْنَا جَنَائَاكَ وَرَفَائِقَةَ السَّهَادَاءَ مِنْ خَلْصَائِكَ

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 جَدٍّ وَرَوْسُوْلَكَ السَّجِّيدُ الأَكْبَرُ وَعَلَى أَبِيهِ

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

وَجَدِّيْهِ الصَّدِيدَةُ الْكَبْرَى فَاطِمَةُ بْنَتُ مُحَمَّدٍ وَعَلِيٌّ مِنْ أَصِفَّتْ

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

وَعَلِيَّهُ أَفْضُلُ وَأَكْمَلُ وَأَدْمُمْ وَأَكْتَرُ وَأَوْفِرُ

And on him (Imam A.S.) (bestow) the best, the plentiful, most the perfect, the everlasting, the most and the numerous (blessings).