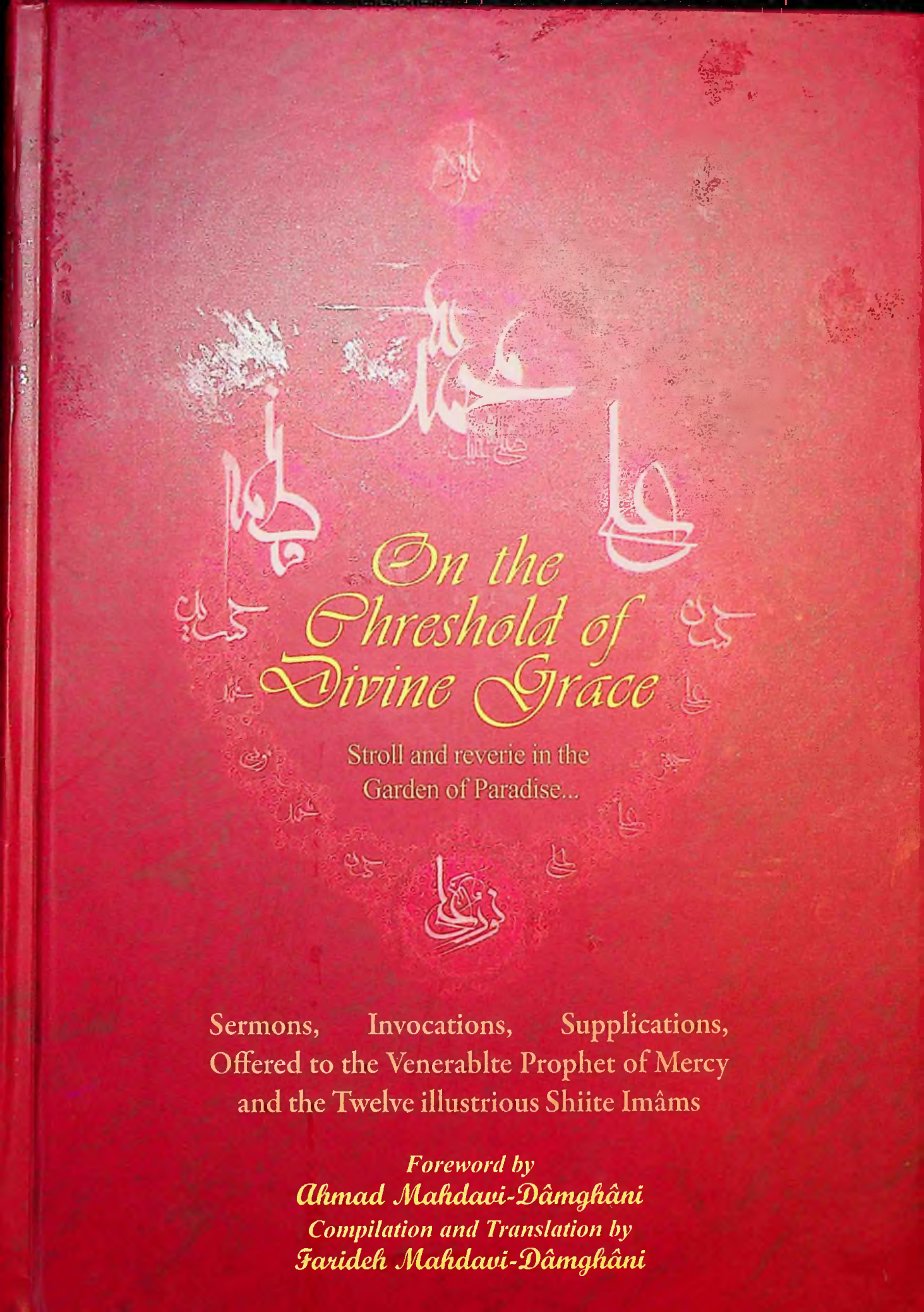


Sermons, Invocations, Supplications,
Offered to the Venerablte Prophet of Mercy
and the Twelve illustrious Shiite Imâms

Foreword by
Ahmad Mahdavi-Dâmghâni
Compilation and Translation by
Farideh Mahdavi-Dâmghâni



بسم الله الرحمن الرحيم

In the name of God


279

On the Threshold of Divine Grace

Stroll and reverie in the Garden of Paradise...

Sermons, Invocations, Supplications,
Offered to the Venerable Prophet of Mercy
And the Twelve illustrious Shiite Imāms

Preface by
Ahmad Mahdavi-Dâmghâni

Harvard University

Compilation and Translation by
Farideh Mahdavi-Dâmghâni

"Diego Valeri" International Prize (Monselice - Italy)
For Foreign Translators [2003]
Gold Medals from the cities of Ravenna [2003] and Florence [2004]
"Velâyat" International Prize (for Islamic Books) [2005]
Honorary Citizen of Ravenna [2005]
"Commander" of the Republic of Italy [2006]
"Razavi" National Prize from the Holy Sanctuary of Imām Rezā [2010]

Tehran - Iran
July 2011

AL-Mustafa International
Publication and Translation Center

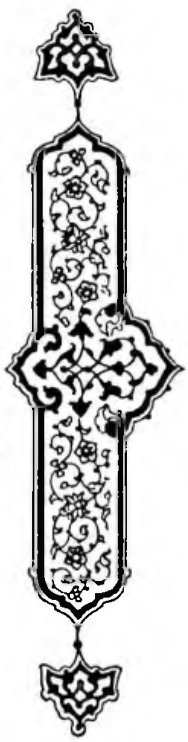
سرشناسه: مهدوی دامغانی، فریده، ۱۳۴۲ - Mahdavi-Dāmghāni, Farideh
عنوان و نام پدیدآور: در آستان رحمت الهی(گردش و خیال پردازی در باغ بهشت)/
On the Threshold of Divine Grace (Stroll and reverie in the garden of paradise) /compilation and Translation by Farideh Mahdavi-Dāmghāni; preface by Ahmad Mahdavi-Dāmghāni.
مشخصات نشر: Qum: Almustafa International Translation and Publication center, 2011= 1390.
مشخصات ظاهری: ۶۴۰ص.
شابک: 978-964-195-370-8
یادداشت: انگلیسی.
موضوع: دعاها؛ زیارتنامه‌ها؛ خطبه ها
شناسه افزوده: جامعه المصطفی صلی الله علیه و آله العالمیه. مرکز بین المللی ترجمه و نشر المصطفی صلی الله علیه و آله
شناسه افزوده: Almustafa International Translation and Publication center
رده بندی کنگره: BP ۲۶۷/۱/م۹۸ ۱۳۹۰
رده بندی دیویی: ۲۹۷/۷۷۲
شماره کتابشناسی ملی: ۲۴۰۲۵۴۳

Compilation and Translation: Farideh Mahdavi-Dāmghāni
Foreword by: Ahmad Mahdavi-Dāmghāni
Publisher: International Centre for Islamic Translation and Publication Al-Mustafā
First edition: July 2011 – Tir 1390
Artistic Director of the hardcover: Yousef Sokhan'var
Lithography: Serāt Golmishi - Hadi Abdol'Malēki
Copies: 1000
ISBN: 978-964-195-370-8
Printing-house: Fāzēl

© Al-Mustafa International Translation and Publication Center

Sale Centers

- Bookstore of Al-Mustafa International Translation and Publication Center, Hujatiyeh Street, Qum, Iran. Tele fax: 0251-7730517
- Bookstore of Al-Mustafa International Translation and Publication Center, next to Jameat Al-Ulum, Salariyah T-Junction, Ameen Blvd, Qum, Iran.
  Tel/Fax: 0098251 2133106 / 0098251 2133146
  www.miup.ir, www.eshop.miup.ir
  E-mail: admin@miup.ir, root@miup.com



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيمِ

اَللّٰهُمَّ كُنْ لِوَلِيِّكَ الْحُجَّةِ بْنِ الْحَسَنِ

صَلَوَاتُكَ عَلَيْهِ وَعَلٰى آبَائِهِ فِي هٰذِهِ السَّاعَةِ

وَفِي كُلِّ سَاعَةٍ وَلِيّاً وَحَافِظاً وَقَائِداً وَ

نَاصِراً وَدَلِيلاً وَعَيْناً حَتّٰى تُسْكِنَهُ أَرْضَكَ

طَوْعاً وَتُمَتِّعَهُ فِيهَا طَوِيلاً

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

A few words from the Publisher

The antic field of Islamic Sciences for basic sciences such as Jurisprudence [Fiq'h], Dogmatic Theology [Kalām], Philosophy, Ethics and for practical sciences, such as "Rijāl" [lives of illustrious men], Dérāyeh and Rights [Huquq] has had many ups and downs during the passed fourteen centuries. With the glorious victory and triumph of the Islamic Revolution and in a time when globalization has been achieved, new questions and new challenges have taken shape and stood before the Islamic erudite, especially in the field of Human Sciences; this fact is in a way, under the difficult and rigorous responsibility of leadership; in the present era, one should be committed and faithful to Religion and Tradition and this, in worldwide managements and from all aspects is indeed a great challenge.

For that matter, modern, complete, concise and practical studies and researches appear as something essential and necessary in the Religious field; and one should act, according to the worldwide measures and evaluations, which are trustworthy and also according to the depth and originality of beautiful thoughts; thus, the prevention of all kinds of mental and educational deviations in researchers in the Religious field is indeed a mandatory necessity that the founders of that "Goodly Tree" [Shajareye Tayyabah] and most of all, the great architect of the Islamic revolution: Imām Khomēyni and the illustrious spiritual leader: Ayatollāh Khāmēnēyi have taken into account, most effectively.

For that matter, "Jāme'at Al-Mustafā Al-Ālamiyah" has founded the "International Centre for Islamic Translation and Publication Al-Mustafā" in order to fulfill this great responsibility and offer great works, for a better knowledge of the venerable Prophet of Islam.

The present work is the result of the literary efforts of Mrs. Farideh Mahdavi-Dāmghāni in order to fulfill a part of this glorious ideal.

In the end, we would like to show our deepest gratitude to all those who have taken part in the achievement and publication of this book. All those who had asked the assistance of the possessors of knowledge, in order to let us know their constructive and positive opinions.

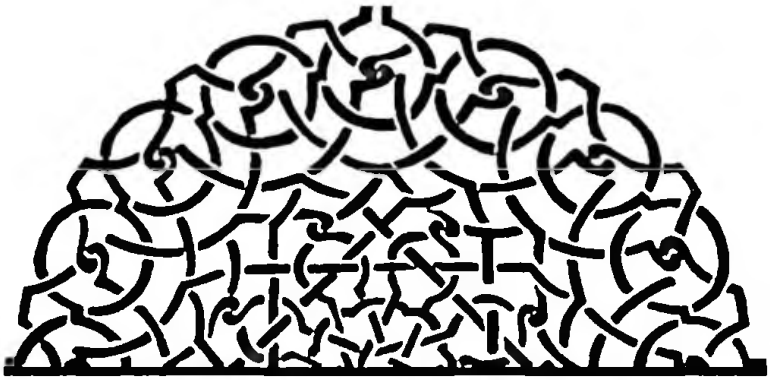


International Centre
for Islamic Translation and Publication Al-Mustafā

Index

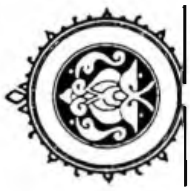
Foreword 13
A few words, with the dear readers... 27
Invocation offered to the Venerable Prophet 37
The Last Sermon of the Messenger of God in Ghadir Khōm 43
Invocation offered to the lord of the believers, Ali Ibn Abi Tālib 75
Invocation of Aminullāh 87
The Supplication of Komey'l 91
The Testament of the lord of the believers to his eldest son 105
The Supplication for the month of Shabān 131
Invocation offered to Hazrat Fātēmēyeh Zahrā 141
Hazrat Fātēmēyeh Zahrā's Sermon concerning the Property of Fadak 145
Invocation offered to Imām Hassan Mujtabā 173
The Sermon of Imām Hassan on Ramadān 21st of the year 40 175
The Sermon of Imām Hassan at the time of accepting the Peace Treaty 179
The Peace Treaty of Imām Hassan Mujtabā with Mu'āviyah 181
The Sermon of Imām Hassan Mujtabā after the Peace Treaty 183
The Sermon of Imām Hassan Mujtabā at Kufah 185
The Sermon of Imām Hassan Mujtabā on his deathbed 191
The Testament of Imām Hassan Mujtabā 193
The Invocation offered to Imām Husseyn [Seyyedo'shohadā] 199
The Supplication of Arafah 211
The Sermon of Seyyedo'shohadā: on encouraging people to do good 245
The Sermon of Seyyedo'shohadā: on Death 249
The Sermon of Seyyedo'shohadā by calling out to Mu'āviyah 253
The Supplication of Seyyedo'shohadā during his "Qunut" 257
Another beautiful Supplication by Seyyedo'shohadā 259
The Sermon of Seyyedo'shohadā on his own Martyrdom 261
The Sermon : on Evident Signs of the Apparition of Imām Mahdi 265
The Sermon of Seyyedo'shohadā while facing the army of the enemy 267
Another Sermon before the army of the enemy, in Karbalā 271
Another Sermon before the army of the enemy, in Karbalā 273
The Supplication of Vāress 277
The Invocation of Arba'īn 283

The Invocation offered to Hazrat Abolfazlil Abbās 287
The Sermon of Hazrat Abolfazlil Abbās over the roof of Ka'aba 295
Invocation offered to Hazrat Ali Akbar 299
Invocation offered to Hazrat Zeynab Kobrā 301
The Sermon of Hazrat Zeynab Kobrā in Kufah 311
The Sermon of Hazrat Zeynab Kobrā before Yazid Ibn Mu'āviyah 317
Invocation offered to Imām Ali Ibn'l Husseyn 327
The Sermon of Imām Sajjād in Kufah 329
The Sermon of Imām Sajjād in Shām 333
The Sermon of Imām Sajjād in Medina 339
The Supplication from Imām Sajjād to Abu Hamzah Somāli 343
On Moral Duties and Human Rights by Imām Sajjād 375
Invocation offered to Imām Muhammad Bāgher 413
The Supplication of Āshurā 415
Invocation offered to Imām Jafar Sādiq 423
Invocation offered to Imām Mussā Kāzim 425
Invocation offered to Imām Ali Ibn Mussar'rezā 431
Invocation offered to Hazrat Fātēmēyeh Ma'ssumah 449
Invocation offered to Imām Muhammad Ibn Ali 453
Invocation offered to Imām Ali Naghi [Imām Hādi] 455
The Invocation of Jāmē'ēyeh Kabir 459
Invocation offered to Imām Hassan Askari 477
The Testament of Imām Hassan Askari 481
Invocation offered to Imām Hojjat Ibn'l Hassan [Āle Yā-sin] 483
A Second Invocation offered to Imām Hojjat Ibn'l Hassan 491
The Supplication of Faraj 495
The Supplication of Ahd 497
The Supplication of Faraj [Delivrance] 503
The Supplication of Nodbeh [Lamentation] 505
The Invocation of Nāhiyeh Moghaddasseh [Martyrology] 523
The Supplication of Tavassol 549
Invocation offered to Hazrat Abou Tālib 557
Invocation offered to Hazrat Hamzah 559
Invocation offered to Lady Fātēmeh Bent Assad 563
Invocation offered to Hazrat Khadijah 567
Invocation offered to Lady Ommol Banine 569
Invocation offered to Lady Hakimah 571
Invocation offered to Lady Narguēss 575
The Holy Ballade of "Bordeh" by Bussiri 579
The Holy Ballade of "Tā'iyeh" by Dē'ēbēl Khozāyi 599
The Holy Ballade of "Rā'iych" by Ibn Arandos 617
The Holy Ballade by Faraz'dagh 629
The Holy Ballade of "Rā'iyeh" by Dē'ēbēl Khozāyi 635
The Holy Ballade of Seyyed Ismā'īl Hēm'yari 639



In the name of God

The Most Compassionate
The Most Merciful



With naked feet, and hands outstretched, less than dust, submissive and obedient, body and soul, I offer my great love and my profound devotion to Allāh:

My Sweet God, The Unique, The Most Merciful, The Indulgent Oft-Forgiving, The Sole Refuge, The Ultimate Hope of the souls who seek Him desperately and lovingly!

Infinite Praises belong to Ye,
O Sweet Creator and Gracious Allāh...!
Grant me Your Mercy!

O venerable Prophet of Grace,
O beloved Ali, lord of the believers,
O sweet Fātēmeh,
O Imām Hassan,
O Seyyedo'shohadā,
O Imām Sajjād,
O Imām Bāghir,
O Imām Sādiq,
O Imām Mussā Kāzim,

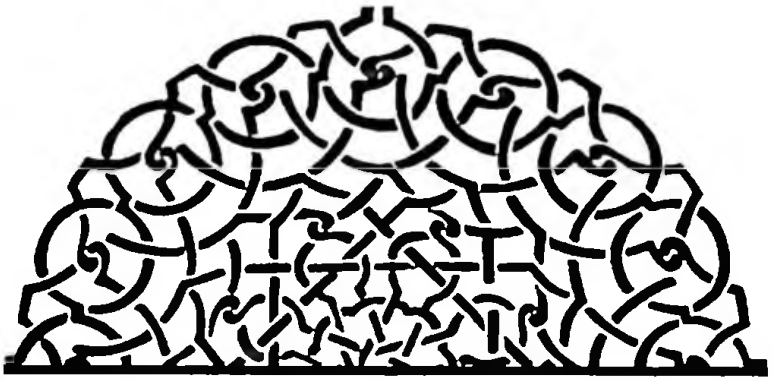
O Imām Rezā,
O Imām Javād,
O Imām Hādi,
O Imām Hassan Askari,
O sweet lord Hojjat Ibn'l Hassan Askari,
O loyal lord Abulfazl,
O glorious lady Zeynab,
O glorious lady Fātēmēyeh Ma'ssumah: may I give my life for ye all...!

I offer this humble translation to my sweet lord, Imām Hassan-e Mujtabā, to this innocent, infallible lord, generous and magnanimous to the extreme...!

May ye accept it as a testimony of my devotion and love for ye and your Holy Family, God Willing...!

Al Hamdulellāhe Rabbel Ālamin

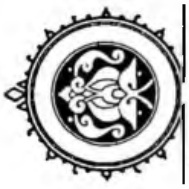
Aban 14th 1387
November 4th 2008
Zil'ghadah 5th 1429



In the name of God



Foreword



Many years ago, my daughter told me that she intended to form a "nice little collection", which would contain all the Islamic prayers, supplications and invocations. She hoped that English spoken Shiites around the world might have the opportunity to turn to their Lord even more so, by reciting these supplications and invocations, some of them never having been translated into English or French.

She wished that all Shiites around the world knelt down before the Gracious Threshold of the Lord who is All Hearing and Most Compassionate, and who fulfils the wishes of the human race. And that they may show Him their deep reverence and their entire devotion and submission, in order to ask constancy and perseverance in these acts of devotion from the venerable person of the Holy Prophet, may God's Peace and Glory be upon him and his holy Family. She really wished that these English spoken Shiites turned also to the other members of the Holy Family of the Prophet as well. That is, the Infallible Imāms, may God's Greetings be upon them all. In fact, she wished to create some sort of a religious "Vade-Mecum"

but conceived for all the Islamic Shiite Invocations.

Now I see that she has indeed created and compiled a "Great Collection" of all the most important invocations, supplications, prayers and sermons in our religion! She has even included some extremely important ballads, which are honorable, popular and admired by all Muslims, and most particularly by the Shiites. She has thus compiled the holy ballad, better known as the "Radiant Stars", which is profoundly revered and admired by all Muslims, for many centuries. By doing this, she has created a great "Bouquet" [bunch] of all kinds of multicolored and perfumed flowers for her readers, who are all around the world.

She also asked me to write this foreword in regard with supplications, invocations, prayers and the way a Muslim implores the Divine Help and Assistance, by the intercession of holy personalities; and finally about the sermons and the Islamic ballads that you will soon have the opportunity to read in the next pages.

A Prayer [Du'ā] means to call upon someone, to supplicate, to cry out, to ask something from someone and even to invite. This word is being used for the short or long collection of short or long sentences that a man pronounces or recites in the shape of a supplication, in order to come into a spiritual communion and communication with His Maker and Creator. He exposes thus, what he has to say, before the Majestic and Grandiose Threshold of the Gracious God, the All-Mighty. He then holds out his hands towards God, so that He may grant him Forgiveness, Generosity, Blessings and Abundant Favors, most Graciously; he pronounces these sentences with a deep reverence and a great humility and a marked and submitted devotion. He has to pronounce these sentences either with a low voice, or with a loud one, for in the Holy Qur'ān, there is an instruction for this

act: "When ye call upon Him in humility and in secret." [Al-An'ām - 63] or: "Call on your Lord with humility and in private." [Al-A'rāf - 55]. Consequently, the action of praying and supplicating God is one of the most important and facultative duties for a Muslim. And we see that the Holy Qur'ān and innumerable Hadiths that have reached us from the holy person of the Prophet, may God's Peace and Glory be upon him and his holy Family, and from the Infallible Imāms, may God's Greetings be upon them all, had most insisted upon this fact, and indeed, recommended it.

In the Holy Qur'ān, there is a verse, which presents this action as an "Act of Devotion". In order to obtain more explanations about this subject, the reader could very well read the foreword that I had written for one of the books that my daughter had translated into Persian, called: "Prayer, a portal towards the unknown - Volume II" [Tir Publishing - Tehran - 2008]

Consequently, in order to be brief and concise, one should say: that which is advised for any Shiite Muslim to follow is called "Prayer" - and part of this book contains various prayers - and that is the very explanation that offers us Mollānā Jalāledin Rumi in a very delicate and refined manner. He calls them "most definite and sublime words". That means that anyone, whenever and wherever he is and in any moral or physical state that he is, can pronounce these "most definite and sublime words", with a pure intention, full of devotion. He does that, in order to provide a feeling of calmness and quietude in the deepest part of his being, and to attract the Divine Favors and God's Grace upon his person, for all the things that he does in this life or for what he aspires for his Hereafter. He pronounces then this prayer, either with an esoteric language [in secret], or with a language which his heart uses, in order to offer his prayer

to the Altar of his Benevolent Lord.

Evidently, the most exact words, the most refined ones, the most eloquent and complete ones before anything else are none other than the noble prayers inside the Holy Qur'ān Itself; those same ones, which begin by calling out to God, by using "Rabbi!" [O, my God!] or "Rabbanā!" [O, Lord!]; and soon after them, here comes the turn of the long or short Prayers [Supplications], which had been uttered by the holy person of the Prophet, the Twelve Imāms, Pure and Elect, and by the holy mouth of our Gracious Lady, Hazrat Fātēmēyeh Zahrā, may God's Peace and Glory be upon Muhammad and his holy Family.

What has been translated in this book belongs to the latter group. Apart from these two genres of "Prayer", which hold an importance and a holiness most particular and out of the common, there are also prayers and invocations, conceived and written by the close companions of the holy Prophet or the noble Imāms [known as the "As'hāb" and then the "Tābi'īn"]; that is the religious scholars, mystics and sufis.

The supplications and fervent invocations of the pious and the devout, composed of all kinds of prayers and talismans, safeguarded the person who recited [or chanted] them. This was done in order to attract and bring on the Divine Blessings and Favors to him. To turn away from him all wickedness and bring on all types of material or spiritual success. That is, all kinds of triumphs and victories, Knowledge [such as the Science of getting to know God more deeply] and healing from all kinds of illnesses and disabilities. The enjoyment of good health and well-being; a long prosperous life; a safeguard against all calamities; against interior and exterior demons and the Devil; against tyrannical oppressors, injustice and hidden or known enemies; and by asking humbly for honor, good name,

fortune, fertility and by imploring a good end, along with the Divine Rewards, in the Hereafter...

Another part of the present book is composed of all kinds of invocations. This word means "to visit", "to go and see" or "to meet someone". These invocations are composed of long or short sentences in a long or short text, when they are addressing the "Infallibles", by visiting their Holy Shrines [Sanctuaries] and by showing them their fervent ardor, extreme affection, boundless loyalty, deep respect and hearty exaltation.

These "Infallibles" are in fact: the holy Prophet, our Gracious lady Hazrat Fātēmēyeh Zahrā, along with the Twelve Imāms, may God's Peace and Glory be upon them all. The Shiites also address some other members of the holy Family and their noble progeny and descendants. Personalities such as the valiant, courageous combatant of Karbalā: lord Abulfazlil Abbās Ibn Amiral Mu'minin. Or the illustrious lady of Karbalā: Hazrat Zeynab Kobrā, or: our sweet lady Hazrat Fātēmēyeh Ma'ssumah, whose holy shrine is in Qom; or even: Abdul'azim Hassani whose mausoleum is in Chah're Rey [near Tehran], may God's Greetings be upon them all; and some other holy entities who belong in this traditional category.

How these invocations and prayers Were created

The noble companions of the Prophet and the Pure Imāms had written with great care and extreme exactitude, the short or long prayers, which they had heard from the holy mouth of

the venerable Prophet himself or other Imāms. Alternatively, that which they had written themselves and recited to the others; for that matter, a long and numerous collection was created of all these "Prayers", which dated effectively from the very first centuries after the advent of Islam.

The name of the majority of these men are found in books belonging to the category of the "Rijāl" [illustrious men] and the "Tarājim" [biographies of illustrious men]; specially in the book entitled "Rijāl Kash'shi" and "Rijāl Najāshi" and "Al Fehrest" by Sheikh Tussi and his "Misbāhul Muta'hajjid", which is a compilation of Prayers and Supplications that he had chosen himself to include in his book; and "Ma'ālimul Ulamā" by Ibn Shahr Āchub and many such books, which name a dozen other books entitled the "Manual of the daily and nightly religious acts" [Kitābul A'amāl yaom va laylah].

One should add that there are numerous short prayers. In the prayers, which belong to the category of the long, detailed prayers, one could name that which is known as the "Prayer of Abi Hamzah Thumāli" written by Imām Ali Ibn'l Husseyn and the "Prayer of Arafah" by the lord of the Martyrs: Imam Husseyn Ibn Ali, may God's Greetings be upon the both of them.

Apart from these prayers, the Shiites have two more compilations extremely important, which they read with a great fervor, devotion and deep respect. The first compilation is entitled "Al Sahifat al Sajjādiyyah", which is composed of 54 short or long supplications, that Imām Ali Ibn'l Husseyn had composed for various occasions and different situations that life offers. Initially, Imām Sajjād had composed and prepared this compilation in two identical copies. One of the copies was given to the oldest son of Imām Sajjād, to be remained in his exclusive possession.

That is: Imām Muhammad Ibn Ali Al-Bāqir [114 A.H – 732 of the Christian era]; he too, offered it to his own son: Imām Jafar Ibn Muhammad Al-Sādiq [148 A.H – 765 of the Christian era].

The second copy was given to the other son of Imām Sajjād; that is, to the lord Zeyd Ibn Al Shahid [121 A.H – 739] who was the religious leader of our Shiite brothers, known as the "Zeydi".

This compilation was also called the "Psalms of the Family of Muhammad" [Zabur Āli Muhammad], and it has been translated into numerous languages in all over the world. I should say that the Lord All-Mighty and Most Compassionate and Benevolent, granted an extremely great honor to my daughter Farideh, for bestowing on her the privilege of translating that noble compilation into French [published in 2000] and very soon, into Italian, God willing.

There are numerous commentaries, interpretations and explanations for this noble, honorable compilation; the most important commentary belongs to Seyyed Ali Khān-e Kabir.

Now the second compilation is less important, and it is a collection of prayers and supplications, attributed to the lord of the believers, Hazrat Ali Ibn Abi Tālib, may God's Greetings be upon him. This latter compilation is called "Al Sahifat al Alaviyyah". Evidently, these prayers differ from those inside the prestigious book entitled the "Way of Eloquence" [Nah'jul Balāgha].



It is worth pointing out that the "Prayer of Abu Hamzah Thumāli" and the "Al Sahifat al Sajjādiyyah" were extremely popular and read widely and most eagerly by the pious, the virtuous devout and especially by the Sufis,

from the third century to the eighth century after Hegira [that is from the 9th century until the 14th century]. And as the majority of the Sufis often used to recite these prayers, either a specific part of it or the whole text, some people thought by error or inadvertently that these beautiful prayers or chosen sentences, expressed by these Sufis or included in their writings, were the works of these very same Sufis. However, this is not the case. Most of these prayers came from the illustrious Imām Sajjād. Whoever knows the "Prayer of Abu Hamzah Thumāli" or the prayer of the lord of the Martyrs [Arafah] or the "Psalms of Imām Sajjād "and who may also have access to books such as "Heliyatul Owliyā" by Hāfiz Abi No'īym Isfahāni [430 A.H – 1038] or "Tabaghātul Sufiyyah" by Solami [412 A.H - 1021] and "Al Luma'ë" by Abu Nasr Sarrāj-e Tussi [387 A. H- 997] and "Al Tashawwuf " by Abu Ya'ghub Tadeli [617 A.H -1220] and other books such as mentioned above, may very well confirm this undeniable fact.

Apart from Quranic prayers, and as I have explained before, the invocations are divided into two categories; the best and most important invocations are those which have been said and written by one the Shiite Imāms [and especially from the fifth Imām to the twelfth Imām or by their descendants]. The original, authentic sources and references of these invocations are found mostly and primarily in the old books of the religious scholars, Ulemas and the Shiite narrators of Hadiths.

Secondly, inside the pages of the "Four Books" [Kotobe Arba'a], which are indeed an inestimable collection of Shiite Hadiths. That is: the first book entitled is "Kāfi"

by Abu Jafar Muhammad Ibn Ya'ghub-e Koleyni [329 A. H - 940]. Then comes the turn of "Man lā yahzorohu al faghi'h" by Abu Jafar Muhammad Ibn Ali Ibn'l Husseyn Ibn Bāb'vey Rāzi [381 A. H - 991]. Then "Al Tah'zib" and finally " Al Istib'sār" by Abu Jafar Muhammad Ibn'l Hassan al Tussi, known as the "Sheikh ul Tā'ifah" [the Patriarch of the Tribe] [460 A.H – 1068].

In "Kāfi", you could refer to hadiths such as: 8090- 8116- 8119- 8120- 8121- 8123- 8124.

In "Man lā yahzorohu al faghi'h" you could refer to Hadiths such as: 3148- 3152- 3190- 3191- 3192- 3193- 3200- 3201- 3202- [one should also point out that certain of these invocations were composed by the writer himself].

In "Al-Tah'zib" you could refer to Hadiths such as: 7013- 7022- 7024- 7058- 7059- 7060- 7061- 7079- 7090- 7136- 7162- 7163- 7168- 7169- 7176- 7177- 7181- 7182- 7183- 7206- 7207- 7208- 7209- 7210.

You shall see for yourself that these Hadiths are about invocations; and inside the "Four Books", there is a particular chapter named "Invocations" in the part, best known as "Kitābul Hajj" [Manual about the Hajj ceremony]. This is about the duty of the pilgrim of the House of God during Hajj season. Especially when entering the Holy Shrine of the venerable Prophet in Medina. And his duty towards our lady Hazrat Fātēmēyeh Zahrā; and the illustrious Imāms whose holy remains are inside the Baghi Cemetery in Medina, may God's Greetings be upon them all. Finally, other Imāms, whose holy remains are in some other places; these invocations were uttered and written by the Imāms themselves or their disciples and close companions.

Another category included in this present work called "Tavassolāt" [Solicitations – Entreaties] appear as instant requests, that any humble servant of God presents to his Lord, in various occasions, and in different states of mind and in various moods. That is, when he feels powerless, or when he is ill or finds himself in a miserable state of abjection.

Sometimes also, in order to be granted God's Forgiveness and the Divine Favors, along with Blessings and Happiness bestowed on him, in the Hereafter [Paradise]; thus, there is no specific, particular time to invoke God, in order to present these requests.

The majority of these "Tavassolāt" come from the efforts of various sufis and mystic writers; and they do not possess any religious and theological originality or authenticity. This means that it is not certain whether they are actually and truly, the literary and religious efforts of the Infallible Imāms or not? In fact, one does not know for sure, if they were truly conceived or written by these illustrious personalities. We can offer you some examples, such as the famous prayer known as "Jow'shan-e Kabir" or the prayer known as "Mujir" [these two prayers are very famous among the Shiites and the Sunnis unanimously].

Or even the solicitations and reverential greetings offered to the illustrious lord: Hazrat Valye Asr [may God Almighty hasten His Manifestation and Apparition!]. There suntil remains this dubious eventuality in regard with the famous prayer known as "Nodbeh" [Lamentation] or "Ahd" [Pledge] and many others examples, such as the solicitation known as " I'tissām" [Refuge] by Khājeh Nassiruddin-e Tussi [672 A. H – 1273]. These entreaties among the pious believers, Shiites or Sunnis equally, are very famous and used often by them and published in various books, by our brothers in religion, the Sunnis. Such as the solicitations

found in a book called "Dalā'ilul Kheyrāt" by Al Sharif Abu Abdullah Jazuli Hassani [870 A. H - 1465] or the famous prayer known as the "Great Name" or "Khulāssat'ul Khulāssah" and so many others... They are so popular and so widely known by all Muslims, that certain fervent believers consider the lecture and the recitation of these entreaties as a daily spiritual and religious duty for themselves.



Another category included inside the present work is the translation for the first time, of certain holy ballads, most famous and most illustrious among the Shiites. One of them is the noble and honorable ballad entitled "The Radiant Stars" [that I had already mentioned], made of 161 verses; this ballad is the work of the illustrious and famous poet Sharafuddin Muhammad Bussiri [the Egyptian], may God be Pleased with him [696 A.H - 1297].

It is also known as the "Ballad of Bordeh" in order to remind us of the first ballad of "Bordeh" created by Ka'ab Ibn-e Zohayr [the revered companion of the Prophet, may God be Pleased with him]. All these ballads had been created in the form of a glorious, praiseworthy elegy, destined to the high position and the eminent rank of the holy Prophet of Islam, may God's Peace and Glory be upon him and his holy Family.

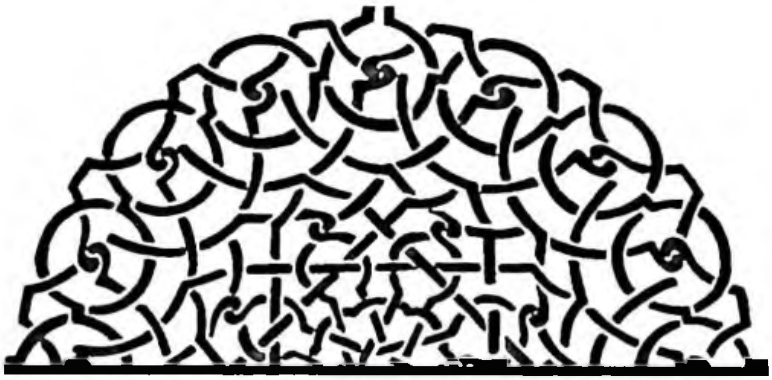
Until now, around one thousand commentaries and interpretations have been written about this holy ballad of "Bordeh" by Bussiri, in various languages [such as Arabic, Persian, Turkish, Urdu and Kurdish, etc...]. This ballad is extremely and profoundly attractive and popular for the studies and researches of the illustrious Islamic scholars and the erudite. That is, for the entire Islamic Sects, either the

Shiite who has a profound and boundless love and affection for the holy Prophet and his holy Family, pure and elect!

Here comes to its end, O dear readers that which I intended to write as a brief foreword for you. I render thanks to God, the Most Compassionate, for all the Favors, all the Blessings and all the Grace that He has bestowed on me, so far. May the Divine Greetings be upon our lord and master, Hazrat Muhammad and his holy Family!



Ahmad Mahdavi-Dāmghāni
Cambridge – United States of America
Safar 7th 1430 – February 3rd 2009
On the Blessed Day of the Birthday of our beloved lord
Who fulfills all the wishes: Hazrat Mussabni Jafar
May God's Greetings be upon him!



In the name of God



A few words, with the dear readers...



While looking at the sky, in this month of February and by savoring the natural beauty, which surrounds me, I come to understand once again, that the sky is the same, everywhere. And that God the Gracious, the Most Merciful, is everywhere the Same Benevolent Creator Who takes care of all His creatures, great and small, and wherever they are, in all over the world; and that the human heart, as would say Pascal, has its reasons that Reason cannot comprehend...

In my mind, always vagabond and bohemian, I see myself, making the circumambulation of the Honorable House of God, the dazzling Ka'aba, in 2005... I was turning around It for the sixth time of my last round, in Mecca, before returning to Iran once again. In order to render thanks duly to my Sweet Lord, for the extreme honor that He had bestowed on me by having invited me to His House, I beseeched God to put a beautiful prayer in my heart, so that I may be able to utter it in utmost humility and ecstasy, by addressing directly Allāh, before the great golden Portal of Ka'aba.

I asked Imām Sajjād – whom I dearly love... - to be my intercessor in this propitious occasion. Just at that moment, I pronounced involuntarily, a vow that would change everything in my life and transform my way of life, completely and forever. A vow, which would take the next five years of my life into a glorious and enchanting whirlwind, which was the glorification of Allāh: a glorification, which would give a marvelous, fascinating and indescribable charm to my days and nights...

This fact, made me approach my Lord Creator more and more; and with all the freshness and innocence of a heart, which aspired really and truly to love God the Glorious, the Exalted, along with His Last Prophet and all those who had to succeed after the legitimate successor of the venerable Prophet of Islam, much more.

In 2004, I had already translated the invocation of Āchurā, the prayer of Arafah, the sermon of the venerable Prophet in Ghadir Khōm and the sermon of our gracious Lady Hazrat Fātēmeh, sometime before her death. However, on that fateful day, before the House of Ka'aba, I made a vow to translate all the most important and most famous Shiite invocations, supplications, prayers and sermons into French and English.

...And there began this mystical, inner journey, with the candor and the perseverance of a soul, in search of a unique experience, profoundly personal, private, esoteric and secret: a soul, yearning for such experiences, without it knowing, that this effort would prove itself to be so very difficult and so very delicate at the same time...

How many times, did I have to translate invocations, supplications or sermons, to know afterwards, that there existed a text, even more exact and more correct in Fārsi...! For even though I speak four languages, but for the fact

that I had grown up in Europe, I was, alas, deprived of the pleasure of learning the language of the Holy Qur'ān, which is Arabic... Therefore, I had to translate all those Islamic texts, by the intermediary of my maternal language into French and English. And what a laborious task, in truth...! For, I had to find translations, which had to be perfectly correct.

Dearest readers, in order to give you an example, it is enough to tell you that I had to translate the sermon concerning the property of Fadak six times consecutively. And eight times the sermon of Ghadir Khōm; three times the prayer of Arafah; two times the prayer of Abu Hamzah Somāli; two times the prayer of Nāhiyeh Moghaddasseh [elegiac necrology for the Martyrs of Karbalā]; three times the prayer of Komey'l; three times the holy ballad of Bordeh, etc... so as to reach a correct translation.

In the next pages, I have made a list of the name of the respectable translators who have helped me with their beautiful translation, to give you an exact idea of these efforts. I hereby declare solemnly, that if ever, you shall encounter errors - great or small - in this book, it is solely because of my lack of knowledge of the Arabic and not at all the fault of these dear colleagues. Some of them are suntil alive and some of them have departed to their first dwelling-place, near God Almighty and Benevolent. Naturally, one may expect to find some errors, made unintentionally by me and despite all my efforts sometimes "superhuman" so as not to commit errors. "Errare est humanum", as would say the Latin... I would most appreciate, if you would kindly inform me, dearest readers, about the sentences that one has to correct for the second edition, God willing.

Another point that I wished to discuss with you, concerns the pronunciation of the proper names that I have written

according to the Persian pronunciation, but with modernized English phonetic.

My only explanation in this regard, is the fact that I was born Persian, and that I wanted to create, not only in this book, but also in my other Islamic books that I have already translated into French and English, a particular mood and style: something that would appear as innovative. That is, something easy to comprehend for the dear readers - who could be non-Muslims for that matter; or not belong to the Arab nationality -, along with all the tools and instruments of the phonetic and without the Islamic transliteration that we use to encounter nowadays, in most Islamic books, in all over the world. The system of Arabic transliteration is good and well for the respectable academicians or for our dearest Arab brothers, but not for our dear Persian brothers and sisters! And as I come from this beloved and revered country, I had desired to "personalize" in some way, a proper style for us. Something, which would be Persian and personal, while preserving its Islamic and religious character; and without damaging the proper names of our illustrious Imāms in any way at all; and without showing any disrespect whatsoever, to these most beloved eminent personalities.

In like manner, I have used the dictionary of "Hachette - Oxford" [French - English], the "Larousse moderne", the "Petit Larousse", the dictionary of Cambridge and that of Longman.

I have also used various translations of the Holy Qur'ān in French, but essentially from the translation of the Islamic University of Madinah; and for the English translation, I used mainly that of Abdullah Yusuf Ali. Naturally, for the French language, I also referred to the translation of:

* D. Masson
* The "Ifta" of Beyrouth [Lebanon]

✳ Yahyā Alawi - Javād Hadidi.

And for the English language, I also referred to the translation of:

✳ Muhammad Taqi-ud-Dīn Al-Hilāli - Muhammad Muhsin Khān

✳ Marmaduke Pickthall

✳ Ali Quli Qara'i.

For the collection of the present work, I have also added some sermons and invocations, which have a most particular importance for me personally, as a fervent Shiite Muslim. I have translated for example, the sermons of the illustrious Imām Husseyn, those of Hazrat Zeynab Kobrā and those of Imām Sajjād [may God's Greetings be upon them all] for the love and veneration that I have for these three personalities. And for the very reason that without these sermons, the tragedy of Karbalā would never have reached us as it should.

I have also translated some of the sermons of Imām Hassan Mujtabā for he has always remained in the chaste shadow of his extreme nobility of soul. I wanted the dearest readers to read his remarks, in order that they may comprehend how much this sweet Imām suffered from the ambiguous and strange position and situation in which he had found himself, in the last years of his noble life. However, he had followed inevitably the destiny that God had traced and ordained for him to follow; so that in later times, the uprising of Imām Husseyn may take this historical and most crucial importance, which would prove to be so great in Islam and which saved Shiism and guarantied Its continuity forever.

After these translations, it came to my mind to offer you a translation of some of the famous [holy] Islamic ballads. Moreover, my dearest father had previously asked me most solemnly, to translate the holy ballad of Bordeh by Bussiri,

which had never been translated so far, into European languages. I had obeyed him and for that matter, I decided to add some other Islamic poems. In my next book, I shall present you a collection of the most beautiful Shiite Elegies, concerning the tragedy of Āshurā, God willing. Illustrious poets have written them, during past centuries. Moreover, I have also translated into Italian, and for the very first time, the "Psalms of Islam" [Sahifat al Sajjādiyah] by Imām Sajjād, may God's Greetings be upon him. I should add that "The Prophet of Grace", which I had translated many years ago was also recently published. All these books have been published most graciously, by the International Centre for Islamic Translation and Publication "Al-Mustafâ" in Qom.

I wish to offer this humble work to my lord Hojjat Ibn'l Hassan Askari, may God hasten His Apparition and His Manifestation. The sweet Imām, the beloved Caliph of Allāh, the "Baghi'yatollāh" and the "Master of Time" who has always honored me extremely, during my entire life, with His benevolent, High Protection and His always present Help, which never cease! I greet all the illustrious Imāms, but most particularly my beloved lords and masters: the lord of the Martyrs Imām Husseyn, Imām Sajjād and Imām Rezā and the valiant banner-holder of Karbalā, lord Abulfazl, may God's Greetings be upon them all! Also, my fervent wish is that I remain forever, the humble, and obedient servant of our gracious Ladies: Hazrat Fātēmēyeh Zahrā and Hazrat Zeynab Kobrā and Hazrat Fātēmēyeh Ma'ssumah, may God's Greetings be upon them all.

As always, I thank my dearest father, Professor Ahmad Mahdavi-Dāmghāni and I kiss his hand with all the filial

love and devotion, and all the respect that I owe him. He it is, who has always helped me in multiple occasions, for the exact choice of an Islamic word or a sentence; and for all his moral, spiritual and affectionate support that he always shows me. I wish him a long life and felicity, in this world and in the Hereafter.

In like manner, I would like to thank my dearest grandfather, Ayatollāh Sheikh Muhammad Kāzim Mahdavi-Dāmghāni, who is always watching over me, even if from beyond the grave and who is my Guardian Angel in Heaven.

He it is, who supervises and takes care of all my religious translations; and each time I was about to commit an irreparable error, he used to come to my rescue, which made me feel his presence even more beside me...

He has always provided me with all that I have ever needed, in order to offer a better translation and go beyond myself in these written efforts. May God rest his soul in His Beautiful Paradise!

I would like to thank my beloved husband, Bijan Mohammadi who, with his natural goodness of heart and his sweet character and his great patience was always ready to support me and give me courage to achieve this great work. A work, which I hope, would plead for my family and I, before the Most Merciful God, on Resurrection Day, God Willing!

A tender thought goes also to my beloved children: Ali-Farid, Zeynab-Nacime and Husseyn-Mahdi.

Here, I would like to thank warmly Hujjatul Islām val Muslimim: Mr. Arab-Khorāssâni (Executive Director of the International Centre for Islamic Translation and Publication "Al-Mustafā") for his very great kindness and his precious help in the making of this book; and then Mr. Sokhanvar

[Nashr-e Aminān] for his great assistance; and finally, all those who worked hard, in the "Translation department" and the "Publication department" in "Al-Mustafā" [Hujjatul Islām val Muslimin Mr. Lotfi, Mr. Mir Jafari, Mr. Ahmadi, Mr Ghāssemi, Mr. Abdol'Māleki, the Emādi brothers, Mr. Yazdāni and Mr Golmishi, etc...].



I render thanks to Allāh, having made me a Muslim, with the firm conviction and the inner certainty of the Velāyat and Imāmat of the noble lord of the believers, Ali Ibn Abi Tālib, in my heart and soul.

O, Gracious, Indulgent Lord...! Grant us Salvation along with Your Paradise! Place us among Your Elite and Deign to forgive our sins...!



Dearest readers, I have tried my best, in order to offer you most humbly and most graciously, a religious work, with no errors... But as would say the Dervish, in a most famous saying, for us Persians: "O, friends! Here it is: a green leaf, offered humbly to ye! The poor one had only this leaf to offer ye..."

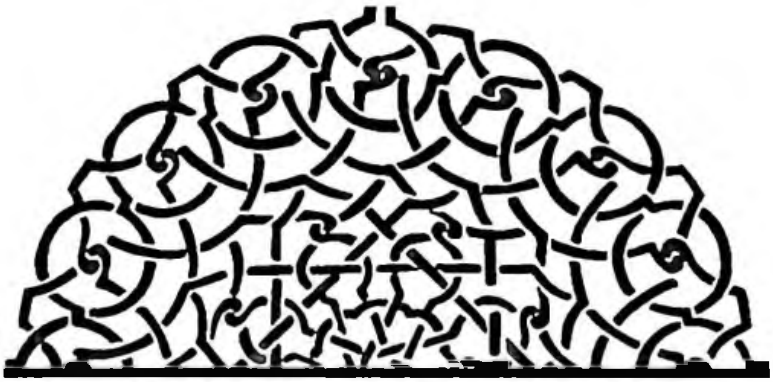
Al Hamdulellāhe Rabbel Ālamin



Farideh Mahdavi-Dāmghāni
February 9th 2010
Bahman 19th 1388

List of the names of the Translators

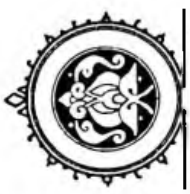
Mahdi Abdollāhi
Abdol Mohammad Āyati
Sadre Balāghi
Seyyed Hassan Eftekhārzādeyeh Sabzevāri
Hosseyn Fereydouni
Seyyed Ali Naghi Feyzol Eslām
Mohammad Mahdi Foulādvand
Mahdi Jafari
Mohammad Kāzem Kāchāni Vahid
Majid Massoudi
Mohammad Bāgher Mah'boubol Gholoub
Ahmad Mahdavi-Dāmghāni
Ali Ach'raf Mo'ayedi
Assadollāh Mobacheri
Marzieh Mohammadzādeh
Seyyed Mostafā Moussavi Āle Etemād
Mohammad Sādiq Najmi
M. Rokni
Mohammad Rouhi
Tāhereh Saffārzādeh
Mirzā Abol Hassane Sha'rāni
Seyyed Jafar Shahidi
Seyyed Mahdi Shojāyi
Hosseyn Ostād Vali
Ali Asghar Younessiān
Karim Zamāni
Mohammad Zarif



In the name of God



Invocation offered to the Venerable Prophet
Hazrat Muhammad Mustafā
May God's Peace and Glory be upon Him
and his blessed Family!



When you have the honor of entering the sacred city of Medina [Madinah], which is the city of the Prophet of Islam, you perform an ablution [of Pilgrimage] and in front of Masjidun'nabi [the Mosque of the Prophet, may God's Peace and Glory be upon him and his holy Family!] you recite the prayer of permission to enter in the Holy Sepulcher. Enter with your right foot, and pronounce hundred times these sentences "God is Pure and Exempt from all impurity!" [Subhānallāh!], and hundred times "God is Great!" [Allāhu Akbar!] by entering carefully and quietly, slowly and barefoot. After having performed a two-rakat prayer [of blessings and greetings in this Holy Place], head on towards the Holy Sepulcher of the venerable Prophet; after entering, stop and recite this invocation; may your prayers be heard by God and His Messenger!



Greeting to ye: O, Messenger of God!
Greeting to ye: O, Prophet [elected by God]!
Greeting to ye: O, Muhammad Ibn Abdullah!
Greeting to ye: O, last Prophet!

I attest that ye proclaimed your Mission, which came from God and established regular prayers, and practiced charity [paid your Zakāt] to the poor and destitute, and ye invited the people to goodness and prohibited them from committing [God's] Interdictions, and worshipped God and prayed devotedly [sincerely] to Him, to finally attain the position of certainty, until ye passed away and joined the Hereafter.

Therefore, may God's Peace and Glory be upon ye and your blessed Family, and may the Divine Greetings be upon ye!

I attest that there is no god, but Allāh! The Unique, without any partner!

I attest that Muhammad is His servant and His Messenger!

O, Messenger of God! I attest with certainty that ye are the Messenger of God, and [ye are] Muhammad, son of Abdullāh!

And I attest that ye did succeed in proclaiming all the Missions that your God had given ye, and that ye were responsible for proclaiming them to the people! And ye advised and guided your "Ummah" completely and perfectly.

And ye performed the "Jihād" in the Way [Path] of Allāh!

And ye prayed and performed your acts of devotions, until ye reached certainty.

And ye invited the people towards God, with wisdom and a beautiful eloquence [with beautiful sermons].

And ye accomplished your duty and Mission, which came from Allāh towards the people.

And ye behaved with perfect goodness and kindness towards the believers, and with severity towards the unbelievers, until God elevated ye to the highest and most eminent rank of honorable Nobility which belongs to the Blessed Souls!

[Infinite] praise be to Ye, O God Who saved us from the abyss of disbelief and debasement by the grace of the [Prophetic] Mission [that ye carried successfully]!

O, Gracious God...! May Your Greetings and Blessings and those of Your Archangels, Your Prophets and Messengers, Your Good Servants and all the inhabitants of Heaven and the earths, and each person who had praised Ye from the very first one to the very last one, be upon [Hazrat] Muhammad, O Lord of the Worlds!

For he is Your special servant, and he is Your Messenger and Prophet, Your [closest] confident [the honest Depositary of Your Secrets], Your friend, Your pure and zealot servant, Your special and remarkable chosen one; he it is, who has the purest and most innocent soul, and who is free of his actions towards the people.

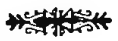
O, Gracious God...! Grant him an eminent rank [and the most exalted degree of nearness and closeness to Ye] and Grant him Paradise!

And Grant him the highest position of Intercession, so that from the very first creature among Your Prophets to the very last one, everyone may envy his position, and desire and wish it for themselves...!]

O, Gracious God...! Ye have announced [in Your Book]: "If they had only, when they were unjust to themselves, come unto ye and asked Allāh's Forgiveness, and the Messenger had asked forgiveness for them, they would have found Allāh indeed Oft-Returning, Most Merciful." [An-Nissā - 64], and according to this noble [Quranic]

verse, O [venerable] Messenger of God...! I have come to ye, by drawing my attention to ye and by supplicating ye, so that God who is your Lord, and mine, may forgive my sins, by the [grace] of your intercession...!

In that moment, if you have a wish to make, form it in your mind, and may the Gracious Allāh fulfill your wish as quickly as possible!



O, Gracious Allāh...! May Your Greetings be upon Muhammad, for he accepted the most laborious, the most difficult task, by proclaiming his Mission to the people; so that he declared as lawful, that which Ye had decided as lawful; and declared as illicit, that which Ye had decided as illicit; in like manner, he taught Your Celestial Book [the Holy Qu'rān] to the people.

Therefore, may Your Greetings be upon Muhammad once again! For he established regular prayers in the world; and he did it in order that the people may remember Ye, day and night!

He presented and offered Zakāt [religious alms] to the people [in order to save them all, from meanness] and invited Your servants to Your Religion [and taught them higher Teachings].

May Your Greetings be upon Muhammad once more, O Gracious Allāh...!

For he confirmed Your Promise [of Paradise along with Your Grace and Mercy], and feared [deeply] Your Promise of the Great Torment [Penalty]; and he warned and made his Ummah fear It too.

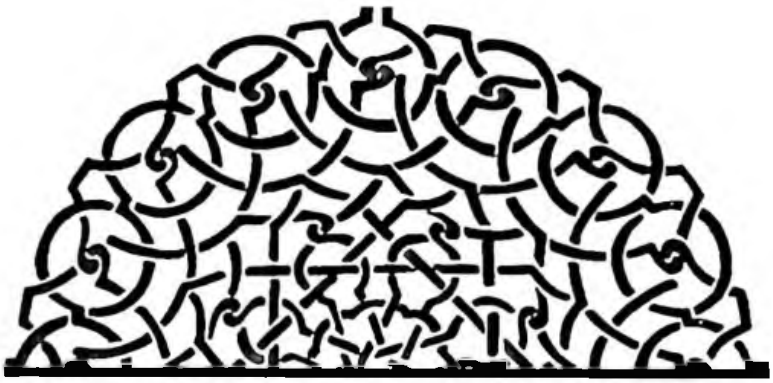
So once again: may Your Greetings be upon Muhammad! For because of him, Ye forgave the sins of Your servants, and concealed their imperfections and mischief; and

because of him, Ye made the sufferings and sorrow of the men, disappear [and put an end to the age of Jāhiliyat]; so once again: may Your Greetings be upon Muhammad! For Ye turned cruelty and misfortunes, away from men, by the virtue of his mediation and presence!

Al Hamdulellāhe Rabbel Ālamin



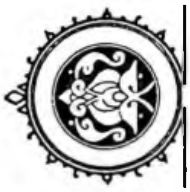
Tehran, September 23rd 2008
Ramadān 22nd 1429
Mehr 2nd 1387



In the name of God

The Last Sermon of the Messenger of God
Hazrat Muhammad Mustafā
In Ghadir Khōm
To present Hazrat Ali Ibn Abi Tālib
The lord of the believers,
As his sole successor after him,
And as the Guide of all Muslims

[Translated in Iran, for the first time into English]



1 Praise to God

All Praises belong to God who is Exalted in His Oneness, and who is Close to us in His Solitude and Singularity.

He is Sublime in His Authority and Most Great in the foundations [pillars] [of His Creation]. His Knowledge encircles and embraces everything, while He is Stationary [Immovable in His Station], and He subdues all creatures with His Power and Argument.

He has always received praises and will always be worshipped!

He is the Holder of Greatness and Majesty, which are indestructible.

He it is, the Creator and Restorer to life and all things return to Him.

He it is, the Creator of whatsoever dwells overhead [the sky and the Heavens], and He it is, who extends the [vast] expanses; the Unique Sovereign [Emperor] over lands and Heavens! Pure, Sanctified and Most Praised [by His creatures]! The Lord of the Angels and the Spirit.

He favours all that [He is Benevolent towards all that He has created]! Gracious and Favourable towards all that He has created.

He watches every eye, whereas no eyes can see Him!

He is Generous, most Patient and Enduring.

His Grace embraces everything, and He has favoured them with His Bounty [Abundance - Plenty].

He is not Hasty in His Revenge, and is [Most] Patient [and Enduring] towards those who deserve His Punishments.

He knows and understands the true natures of everyone; He knows the secret thoughts, and not a thing can remain hidden from Him, and not a thing remains concealed and obscured from His Eyes.

He embraces everything, is Victorious over everything, Strong in everything, All-Mighty over everything, and there is no one like Him!

He it is, who created everything, when nothing existed yet.

He is Perpetual, Alive and He is Justice Itself [He gives Justice and Equity]. There is no god other than Him; who is Wise and Glorious!

While the eyes do not attain Him [for He is far too beyond what [human] eyes could detect], He reaches the eyes, and He is the Subtle One who knows all things. No one can penetrate and comprehend His Attribute [no one can describe Him] by way of seeing Him, and no one can come to understand His [way of] Concealment or Manifestation,

except for that which He Himself has guided us to know.

I attest that He it is - the Gracious Allāh! - whose Sanctity and Purity have filled up all the entire world! He, whose Light has prevailed through all Eternity!

He it is, who executes His proper Command without the advice of any adviser whatsoever, and who has no partner in His Providence; in like manner, he seeks [receives] not any help [for the fulfillment of His] Plans and Measures.

What He has created, He has done it without any example whatsoever, or any prototype pattern [already existing] !

And what He has created, He has accomplished [conceived] it without the help of any one, with no effort at all, and without having had the need to think about it or having had recourse to any astuteness.

He has made all things from Nothingness, and only then, did they come to existence; He created them from Chaos, and they appeared [following His Command].

Thus, He it is, God All-Mighty, and there is no god but Him! His Artistry [Art - Creation] is solid and firm, and the structure of His Work is most beautiful!

He is Just, [and] does not commit any injustice; He is Generous and Magnanimous, and all things return to Him.

I attest that He is God [the Gracious Allāh], and that all things humble themselves before His Greatness and Majesty, and that all things are demeaned [vilified] before His Glory; all bow [yield] in sign of submission before His Power, and all things are in perfect humility before His tremendous and imposing Majesty!

He it is, the King of kings [Sovereign over all], He who makes the heavens turn around, and submits the sun and the moon to His Command, so that they all move, according to a definite duration and a precise time limit.

He makes the night turn over the day, and the day turn

over the night, which go by, rapidly, one after the other.

He destroys all unjust [oppressive] tyrants, and annihilates all rebellious and insurgent demons. There is no opponent for Him [no adversary objecting against Him]; nor is there anyone equal to Him [He is Peerless].

He is Unique, Free of all needs!

He was not Begotten, nor begets He [has ever given birth to any being], and no one is His equal, nor a match for Him.

He is Allāh, the Unique, and the Glorious God!

He wills and so He creates! He intends [decides] and so everything "is"; He is All-Knowing, thus He enumerates [all things].

He brings on Death to everyone [makes them die] and He it is, Who Bestows life [to everything and everyone].

He impoverishes and brings wealth, He provides [brings forth] laughter or tears; He draws closer or moves away [plans and creates].

He prohibits or grants. Absolute [Universal] Sovereignty belongs to Him, so as praises.

All Goodness rest in His Hands, and He is All-Powerful.

He buries the night into the day, and the day into the night.

There is no god, worthy to be worshipped but He, who is Glorious and Forbearing!

He answers and fulfills the prayer, and grants abundantly and counts the respirations; He is the Lord of Mankind and the Djinns, and nothing is difficult [impossible] for Him.

The cries of those who seek justice do not bother [annoy] Him; nor the insistence of those who insist, does tire Him in any way.

He is the Guardian of the Pious, and He gives victory to the Blessed [souls]! [He it is] the Guardian of the will of the believers and the Lord of the Worlds.

He it is, who deserves to be praised and thanked by all

those who have been created by Him [It is fair that all those who have been created by Him, show Him their gratitude].

I render Him thanks abundantly and profusely, and praise Him perpetually: not only in times of tranquility, but also in times of hardships; in the gravest of times, but also in times of peace and serenity; I believe in Him, in His Angels, in His [Celestial] Books and in His Prophets!

I listen to His Commandments and obey Him in everything. I adhere myself to everything that makes Him Pleased with my person. And I submit myself [bow] to His Providence, as a sign of my inclination [and enthusiasm] to obey Him, and as a sign of my fear for His Punishment.

For He it is, from Whose Astuteness, no one can remain safe; at the same time, no one should fear His injustice [for He does not commit any injustice whatsoever].



II - A Divine Commandment for an important issue

I confess to God that my whole being is in His servitude and I attest His Divinity. I also execute [accomplish] that which He has announced to me in Revelation, fearing that if I were not to execute His Commandments, a Torment that no one could eliminate would fall on me, even though he shall be using a great astuteness, and even though his friendship be sincere.

For there is no god, but Allāh!

And He has announced me that if I do not deliver [proclaim to] ye that which has been pronounced [sent down] and told about Ali [Ibn Abi Tālib], then I would not have completed [fulfilled] my Mission as the Messenger of God.

And God has guaranteed me of His Protection from the

wickedness of men, for God is All-Sufficient and Generous.

Thus, God has revealed to me: [In the name of God, the Most Compassionate, the Most Merciful:] O, Messenger! Proclaim the Message that has been sent down to ye from Your Creator & Nurturer [Lord].

If ye did not, then ye would not have fulfilled your duty as God's Messenger. Know that God will protect ye from [the mischievous] people. [Al-Mā'īdah - 67].

O, people...! I have not been neglectful concerning that which I had to convey [deliver] ye from God [and His Intention], and now I will explain to ye the cause of the Descent of this verse: thrice, the Archangel Gabriel came down and appeared before my eyes to deliver me God's Greetings; for God Alone is Salvation!

He then pressed me into organizing this gathering in this place, and to stand up and declare to each and every one of ye, black or white, that: "Ali Ibn Abi Tālib is my brother, my executor and my successor to guide my people, and the Imām after me...!"

His relation to me is exactly like the relation that existed between Aaron

[Hārun] and Moses [Mussā], with this only difference that there will be no other Prophet after me!

Ali will be the one and only responsible for ye all, and he will act as your Guide, after God and His Messenger!

God has sent down a Quranic verse in this relation: "Verily, your guardians [after] God are His Messenger and the believers. [The believers are] those who establish prayer and pay alms, [even] while they are bowing down [in prayer]." [Al-Mā'īdah - 55]. And it is Ali Ibn Abi Tālib indeed who has established regular prayers, and while bowing humbly, practiced charity [by giving alms] and who thinks of God Almighty at all times.

O, people...! I asked [the Archangel] Gabriel to beseech

God in my name, in order to discharge [free] me from the duty of announcing [delivering] this important news.

For I am well aware of the little number of the virtuous, and the great number of the hidden enemies [Munāfiqūn - Hypocrites]; and of the vices of those who blame and the trickeries of those who mock Islam...

Those whom, according to the Divine Book, God has defined in this manner: those who say with their tongue, that which does not exist in theirs hearts and who see this, of very little importance, when in fact [this is a serious sin]; and because the hidden enemies of Islam [Munāfiqūn] have tormented me so many times, to the point of calling me "he who lends an ear to everything" ; those who thought that because of Ali's following me up everywhere [wishing to accompany me in each and every place], and because of my deep attachment to his person, and my fond attention to him, and because of my approval [acceptance] of him, I am made in this fashion. Until God Almighty sent down this verse, which announces: "And among them are men who annoy the Prophet and say: "He is [lending his] ear [to every news]." Say: "He listens to what is best for ye; he believes in Allāh, has faith in the believers, and is a mercy to those of ye who believe." [At-Tawbah - 61].

And if I wished, I could name those who invented this nickname for me; and I could show them to ye, one by one [point them to ye with my finger]; and if I wished, I could present them to ye [reveal their identities] with signs, but I swear to God that I have behaved magnanimously and generously towards them.

But [despite all this], God will not be Satisfied [Pleased] with me, lest I let ye know, that which has been revealed to me about Ali: [the Messenger of God recited then a Quranic verse which declares]: "O Messenger! Proclaim

the Message that has been sent down to ye from Your Creator & Nurturer [about Ali Ibn Abi Tālib's Caliphate]; if ye did not, then ye would not have fulfilled your duty as God's Messenger. Know that God will protect ye from [the mischievous] people." [Al-Mā'īdah - 67].



III - The official announcement of the "Velāyat" and the "Imāmat" of the Twelve Imāms [to come]

O, people...! Know this thing about him, and understand it thoroughly; and let it be known that God has elected him as your master and appointed [designated] him as your "Imām" [Guide]; he whose obedience is compulsory for the emigrants [Muhājirin], and the "Ansārs" and those who obey them in good deeds; it also applies for the villagers and the towns-people Arabs and non-Arabs; free men and servants [slaves]; men, great and small, black and white.

[In fact], each and every Monotheist has the duty to execute his decision [his will], and obey his commandment.

Whosoever opposes him is damned! And whosoever obeys and approves of him, receives God's Grace.

God saves and forgives whosoever listens [to him] and obeys him.

O, people...! This is the very last time I stand up [to make a sermon] in such gathering... Therefore, do listen and obey well Your Creator! And submit yourselves to God's Commandment! For [verily], God Almighty is Your Lord and Master; and after God, it is now His Prophet and Messenger who calls out to ye, and who should be listened to and obeyed! And after me, Ali will be your master and your Imām, according to the Divine Commandment.

After him, the Imāmat will be preserved and perpetuated in my race, by his lineage and his descendants, until the Day when ye shall meet Your God and Your Prophet.

There is no permissible [lawful] thing unless God, along with His Messenger and those [Imāms] have allowed it to ye, and there is no forbidden [illicit - prohibited] thing unless God, along with His Messenger and those [Imāms] have prohibited it to ye.

God Almighty has made me known all the things, lawful and illicit [permissible and prohibited]; and all that God has taught me from His Book, I in turn, have entrusted and taught them all to Ali!

O, people...! Prefer Ali to all other men [do accept his superiority to all others]. There is no Science [Knowledge] that God has not gathered and taught me; and I have taught Ali all these Sciences; he who is the "Imām of the pious"; and no Science is left [in me], unless I have taught it to Ali.

It is him in truth, the "Imām-ul Mobin" [the Manifest Imām]; the very same man about whom it is said in the surah of Yā-sin: "And all things, We have recorded with numbers [as a record] in a Clear Book." [Yā-sin - 12].

O, people...! Do not escape from his "Imāmat", do not be opposed to his "Velāyat" and do not ever turn away from him!

For he it is, who will lead ye towards the "Straight Path" and who practices It on himself, and who cancels all things vain and useless and prohibits them; [so that] the blames of no reproachful could stand in his way, whatsoever!

He [Ali] is the very first man to have believed in God and His Messenger, and no one could outstrip him [be ahead of him] for his faith and belief in me.

He it is, who put his life in danger, for the safeguard of the Messenger of God!



He it is, who was always beside the Messenger of God, when no other man was beside him to worship God.

He was the very first man to establish regular prayers [salāt], and the very first one to worship God, along with me and beside me.

By God's Command, I ordered him to sleep in my bed, and he obeyed me hastily, by sacrificing his own life for my sake [for the safeguard of my person] and slept in there.

O, people...! Do honor his superiority, for it is God Himself who has honored him greatly, and accept him as your "Imām", for it is God who has elected and chosen him for this position [rank].

O, people...! He is "Imām" by God's Will! And God will never accept the repentance of whosoever refuses or renounces his "Velāyat", nor will He ever forgive him!

It is certain that God will actually do this, with whosoever is opposed to Ali and who will ignore his commands; and He will send him a Torment, severe and perpetual, until Eternity lasts!

Therefore, beware not to be opposed to him!

For otherwise, ye will be hit by the Fire whose lighter will be men and stones, and which has been prepared for the disbelievers and transgressors!

O, people...! I swear to God's Name that [the Prophets and] the Messengers of days bygone, had spoken about me and announced my Coming; and I swear to God's Name that verily, I am the Last [the Seal] of the Divine Prophets, and I am the [irrefutable] Proof for all the creatures, living in heavens and on earth!

Therefore, whosoever doubts about these things will be a disbeliever: and his disbelief will be identical to that of the era of "Jāhiliyat".

And whosoever doubts about these things, will be

doubting about all the things [Revelations] which had been sent down to me from Heaven; and whosoever doubts about one of the Imāms to come, will be doubting about all of them all together, without exception. And whosoever doubts about us, will be in the Fire.

O, people...! God has honored me extremely, and bestowed a great kindness on my person with this great Favour, and [it is certain that] there is no god, but Allāh!

Know that I shall sing His praise until the end of Eternity and the end of days and eras, and in all occasions, whatsoever!

O, people...! Honor Ali, for he is verily the best of men after myself, among ye, men and women!

And this [shall continue], until God continues [to send down] Man's Provision, and until men shall keep on living on Earth [and until Creation survives].

May he be damned, damned [far from God's Mercy], may he fall into disgrace, may he fall into disgrace [by God's Wrath], whoever refuses my words or agrees not with that which I have just stated...!

Know that it is [the Archangel] Gabriel who brought me this News from God [Almighty] who had announced: "May he be damned, he who will be Ali's enemy and who shall not accept his "Velāyat"! And may My Wrath fall upon his person!"

Thus, it is incumbent upon any man, to see that which he will have forwarded for his tomorrow, for the Reckoning Day...

And fear ye God by being opposed to Ali, lest someone's foot may slip after it was firmly planted [An-Nahl - 94], and God is All-Knowing about everything ye ever do.

O, people...! He [Ali] is the one and the same "Janbi'llah" whom God Almighty has spoken of, in His Blessed Book, and announces about the person who shall be against Ali: "Woe to me, my grief that I was undutiful to Allāh, and I was indeed

among those who mocked [at the truth]..." [Az-Zumar - 56]

O, people...! Do reflect and ponder deeply on the Holy Qur'ān, and try to understand and comprehend Its [noble] verses, and do observe Its Commandments, and do not go in search of anything that may resemble It.

I swear to God's Name that nobody can properly explain that which is deeply enclosed in the Holy Qur'ān, and Its true meaning, and Its interpretation cannot properly be explained, except by this very man that I am about to take his hand at this very moment, to raise him on this platform to where I stand.



IV - The Official Presentation
Of Amir al Mu'minin by the Messenger of God

And I announce ye: "Whoever sees me as his master, should also see Ali as his master! He is none other than Ali Ibn Abi Tālib, my brother and my successor, whose "Velāyat" has been sent down to me, from God Almighty Himself."

O, people...! It is certain that Ali and my pure descendants who will be born into his lineage, represent the "minor gravity", while the Holy Qu'rān is the "major gravity".

Each one [of these two things] will be giving news of the other one, and they [the Holy Qu'rān and the future Imāms] will be in harmony with one another, by complementing each other; and they will never be separated from one another, until they finally come to me, near the Fountain of "Kowsar"!

Let it be known that they [the Family members of the Messenger of God] are the honest guardians [trustees] of God among the creatures, and His rulers on Earth.

Therefore, let it be known that I have done my duty [accomplished my Mission]. And let it be known that I have

announced [this News], and made ye listen to the truth, and enlightened ye about [all] this. Let it be known that God Almighty has announced this, and I only repeat all this, on His Behalf; let it be known that there is no other "Amir'al Mu'minin" [lord of the believers], except for my brother who is here with me now!

And let it be known that after I am gone, nobody shall have permission to use the honorary title of "lord of the believers" except him alone.



V - Official Presentation of Amir al Mu'minin by the venerable Prophet

The Prophet took Ali's arm then, and raised him on the platform. During the Messenger's sermon, Amir al Mu'minin had kept himself respectfully below the level on which the Messenger had been standing, and his face, in regard with the Messenger of God's face, was turned to the right, so that it seemed as though the two of them were standing on the same level. Then the Messenger of God approached Ali to him, and opened up widely his arms towards the sky, and lifted him up so much that Ali's feet became level with the Messenger of God's knees. He then announced:



O, people...! Here is Ali, my brother, my executor and the keeper [Guardian] of my entire Science [Knowledge]! [He also is] my successor for my Ummah who believes in me, and my successor for the interpretation of the Celestial Book of God; and he shall invite the people to It, and put into practice [execute] all that will satisfy this Book! He

shall fight the enemies of God, and befriend those who obey God, and who will prohibit [all] things forbidden by Him!

He it is, the successor of the Messenger of God: the lord of the believers! The Imām who shall guide on God's Behalf and be the destroyer of wicked men who broke their oaths [in the battle of Jamal], those vicious men who turned away from goodness and righteousness [in the battle of Seffeyn], and those heretics who ran away from Religion [in the battle of Nahravān].

God announces: "My Word of Promise does not change." [Qaf - 29]. Therefore, O my Gracious God, I declare by Your [proper] Commandment: "O Gracious Allāh! Love whoever loves Ali, and Be the Enemy of whoever is Ali's enemy! Assist whoever helps and assists Ali, and Debase [Vilify] whoever refuses to help Ali by letting him down! Curse be on he who disavows him, and Do show Your Wrath to whoever denies Ali's right!"

O, Gracious Allāh! When Ye elected Ali as the head [leader] of [the] "Velāyat" after me, and ordered me to inform the people about this issue and nominate him as such, Ye announced: "Today, I have perfected your Religion for ye, completed my Favour upon ye and have chosen for ye Islam as Religion." [Al-Mā'īdah - 3]; and Ye added: "Whosoever seeks a religion other than Islam, it will never be accepted from him, and in the Hereafter, he shall be among the losers." [Ali-Imrān - 85].

O, my Lord, I take Ye as Witness, for what I have just proclaimed!

VI - Insistence upon the issue of Imāmat for the attention of the Ummah

O, people...! God has completed His Religion with Ali's

Imāmat. Therefore, the deeds and actions of all those who do not submit themselves to this issue, and who do not show their submission to him, and who shall not accept his successors, will not be accepted whatsoever. [Those who are my own progeny, but born into his lineage; and this shall be going on until Resurrection Day and the Day when everyone shall be present before God Almighty]! And all their deeds and actions shall be useless in this world and in the Hereafter. And they shall remain in the Eternal Fire, so that not one single Torment will be reduced for them, and no delay will be granted to them whatsoever!

O, people...! It is Ali among ye all, who has helped and assisted me the most, in everything! He is also the most well deserving [meritorious - worthiest] among ye all, and the closest to me. At the same time, the most cherished to me!

God Almighty and I, are most pleased with him!

Not a single verse [from the Holy Qu'rān] which speaks about God's Approval has been sent down, unless it has been about Ali; and never has God, called out to the pious and the virtuous, unless Ali was the very first one among them all, to be thus called out!

And not a single [noble] surah [in all the Holy Qur'ān] which is complimentary and laudatory has ever been sent down, unless it has been about Ali! And in the surah "Al-Insān", God has promised him the Paradise; and He did sent down this surah for him alone, and he alone it is, that God praises in this [noble] surah!

O, people...! He it is, who comes to help the Religion of God, and he is the defender of the Messenger of God; he it is, the purest virtuous, who has been guided to the "Straight Path", and who shall be guiding the others towards this same "Straight Path"!

Your Messenger is the best Messenger, and his executor is the best executor, and his descendants [progeny] are the best executors ever!

O, people...! The lineage of each Prophet perpetuates with his own descendance; but my lineage shall perpetuate with Ali's descendants.

O, people...! Satan chased away Adam from Paradise, with his jealousy...

Therefore, for God's Sake, do not be jealous of Ali, lest your step may slip...! For Adam was sent down on Earth, for having only committed one single offense [transgression], when in fact he was God's Elect! Therefore, how will ye be [how will ye appear before God], when ye are no other than yourselves?! And when there are so many enemies of God among ye...?

Let it be known that nobody is Ali's enemy, unless he be cruel, miserable and wicked; [in like manner], whosoever befriends Ali is pious and righteous; and only those who are devout and virtuous, believe in him.

I swear to ye, in the name of God, that the [noble] surah "Al-Asr" has been sent down [expressly] in regard with Ali: "By the Era! That Man is in a grave loss." [Al-Asr - 1]. Except of course for Ali, who had Faith and who took patience and believed in Truth!

O, people...! I have taken God as my Witness, and I let ye know of my Mission; the Duty and Mission of the Messenger of God are none other than to make the Divine Messages known, and to convey and proclaim them clearly.

O, people...! "Do fear ye the disobedience from God's Commandments as they should be feared rightly, and [beware and] see that ye do not die but as a Muslim!" [Āli-Imrān - 102]

VII - The disbelievers' wickedness

O, people...! "Believe in what We have Revealed now [to Our Messenger], confirming what is in the Scripture with ye, before we efface the faces by setting them backwards, or curse ye as we cursed the Sabbath-breakers." [An-Nissā - 47].

I swear to ye, in the name of God, that the [true] meaning of this verse, refers only to a certain group of my companions whose names [and surnames] are known to me, and somehow, I cannot reveal their identities to ye.

Thus, each one of ye should behave according to his own heart, and to whatever he feels [inside his being]: whether it is love or jealousy towards Ali.

O, people...! The Light has been placed inside me and then inside Ali Ibn Abi Tālib by God Almighty Himself. And after him [It will be placed] inside his race [progeny,] until the "Coming" [Apparition - Manifestation] of [his holiness, Hazrat] Mahdi, the Upright ["Qā'īm"] who, not only shall straighten up and rectify the Divine Right, but also that which is rightfully ours.

For God Almighty has placed us as an irrefutable Proof [Argument] before those who are neglectful, and opposed to us, and who are traitors, sinners, unjust, oppressors and usurpers.

O, people...! I warn ye by announcing ye that I am the Messenger of God, and that there were other Messengers of God before me.

And what if I come to die or perish...? Will ye be all moving backwards from the Religion of God...?!

For he who moves backwards [towards ignorance], will not harm God in any way! [At the same time], God will soon reward those who are patient, and who render Him thanks for His Blessings. And know that it is indeed Ali who is

described as he who has patience, and he who always gives thanks to God. And after him, my descendants, born from his lineage will be [exactly] as such..

O, people...! Do not behave as condescending persons [towards me] with your [conversion to] Islam, as if ye were bestowing a favor on me...

Likewise, do not behave in such a way towards God; for this kind of behavior will destroy and bring harm to your deeds, and God will be Angry with ye, and He will hold the Flame of Infernal Fire and the melted bronze in store for ye; for God will [no doubt] lie in wait for ye...

O, people...! Soon after me, there will be rulers who will invite ye to the Fire, and no one shall assist them [come to their rescue] on the Day of Judgment!

O, people...! Know that God and I, loathe these men!

O, people...! These men, along with their companions, disciples and followers shall be on the lowest level of the Infernal Fire; and how horrible and terrible is the Place of the proud!

Know that they are the very same "Ashāb Sahifah" [the companions of the Manuscript]. Therefore, each one of ye should take a look at his own Manuscript [deeds' report].

When the Messenger of God, [may God's Glory and Peace be upon him and his holy Family] pronounced the name of "Ashāb Sahifah", the majority of the people who were there did not understand what was the true meaning of the word that the Messenger of God had mentioned; and this mystery appeared to them as a great interrogation point, and only a very few number of men understood the hidden meaning of this word...

O, people...! I leave ye the issue of the "Caliphate" in deposit [as a consignment], just as I leave ye the issue of "Imāmat", and the perpetuation of these issues in my lineage, until Resurrection Day; I have made ye known [conveyed to ye,] that which I had to disclose to ye, so that it may appear as a clear argument for those who are present in here, and for those who are absent [today]; for all those who are here or not here; for all those who are alive or not yet born.

Thus, all those who are present today, should make this News known to all those who are absent, and fathers [should tell about this matter] to their sons, until Resurrection Day arrives!

But soon after I am gone, there will be those who shall take over the issue of "Imāmat" unjustly and by force, as a royal title...

May God damn the usurpers and those who take by force, that which does not belong to them! And in that moment - O ye, Djinns and Mankind! - He who should pour out the Infernal Fire on ye, will send ye such Flames from the blazing Fire and the melting bronze, that ye will not be able to turn them away from ye anymore!

O, people...! God Almighty will not leave ye to your fates, except until He has finally divided [and separated] the pure from the impure; and God will not inform ye of what is veiled from ye [from the Invisible - Gheīb].

O, people...! God will destroy certain countries before Resurrection Day arrives, for the abjurations and renouncements that their inhabitants will have pronounced [and there will only remain those countries, which had not behaved in this way]; and these places will be under the rulership and government of his holiness [Imām] Mahdi, and God Almighty always fulfills His Promise!

O, people...! Before your time, the majority of the men of older times had been wiped out, and it was God who

had destroyed them all, and it will be Him again, who shall destroy the future generations.

God Almighty has announced: "Did We not destroy the disbelievers and the tyrants of the old? So We shall send later generations of the disbelievers after them [to the land of Perdition]. Thus We punish the sinful ones. On that Day, woe to the believers of the Truth!" [Al-Mursalāt - 16-19].

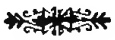
O, people...! God has ordered and prohibited me certain things, and I too, by Divine Commandment, have ordered certain things to Ali, and prohibited him certain other things; [thus] the knowledge of the Commandments and the Interdictions remains with Ali.

Therefore, do listen to his commandments to remain safe from God's Wrath. And do obey his commandments in order to reach Salvation, and abstain yourselves from committing that which he will have prohibited ye, so as to reach Happiness and Felicity; and act duly and accordingly by his wish [and will]; and do not ever separate your path from the path in which he himself is!

VIII - The disciples and the enemies Of the [venerable] Family of the Prophet

O, people...! I am the "Straight Path" of God among those ye have been ordered to follow. After I am gone, Ali will be that "Straight Path" of God; and after him, my descendance [by Ali's lineage] will be the Imāms and leaders who will invite ye towards God's obedience, and who will guide and lead ye to the way of Truth.

The Messenger of God announced then: "In the name of God, the Most Compassionate, the Most Merciful. All the praises and thanks be to Allāh, the Lord of the Ālamin..." and recited the surah [Al-Fātiha] until the end and then added:



This noble surah has been sent down about myself, Ali and my descendance, and it concerns and refers to them. They are [indeed] the "Friends" of God, and they are not tormented by any fear; in like manner, they shall never be afflicted nor grieved!

Know that the "Party of Allāh" shall be Victorious!

Know that Ali's enemies lean towards discord and hypocrisy, and they are the enemies of one another, and by their characteristics, they are the devils' brethren who get inspired deceitfully one by the other, by embellished [seductive] words, and all this is provoked by their pride and ignorance!

Also know that Ali's friends [and those of my descendants] are those who believe in God, and about whom God Almighty has spoken in this manner in His Book: "O Messenger! Ye will not find any people who believe in God, and in the Day of Resurrection, yet establish friendship with those who oppose God and His Messenger, even if they be their fathers or their sons or their brothers or their relatives. God has written Faith in the hearts of the sincere Believers and has fortified them with a spirit from His Presence..." [Al-Mujādalah - 22]

Know that God describes Ali's friends [and those of my descendants] as such: "Those who believe and have not confused their Faith with polytheism and security [in this world and the Hereafter] belongs to them; they are rightly guided." [Al-An'ām - 82].

Know that Ali's friend [and those of my descendants] are those who shall enter Paradise with Safety and in great Security, and the Angels go to their encounter with salutations and shall greet them [in this fashion]: "Peace be upon ye! Ye have done well, so enter here to abide therein!" [Az-Zoumar - 73]

Know that Ali's friends [and those of my descendants] are those who will enter Paradise, where they will be provided therein [with all things in abundance] without limit! [Ghāfir - 40] [in like manner], know that Ali's enemies [and those of my descendants] are those who shall go to Hell; know that their enemies shall hear Hell's moaning and groaning, and they shall see the Infernal Flames that will be blazed; and every time a new nation enters, it curses its sister nation [that went before]. [Al-A'rāf - 38]

Know that Ali's enemies [and those of my descendants] are those about whom God has said: "Every time a group is cast therein, its keeper will ask: "Did no Warner come to ye?!"

They will say: "Aye, indeed a Warner did come to us, but we believed him and said: "Allāh never sent down anything [of revelation]; ye are only in great error!" [Al-Moulk - 8-9]

Know that Ali's friends [and those of my descendants] are those who fear their God in secret; for that matter, God has reserved them a great Forgiveness and a great Reward!

O, people...! How great are the differences and the distance between the flames of the Infernal Fire and the great Reward!

O, people...! Our enemy is he that God has damned and vilified, and our friend is he that God praises and calls as "His Friend"!

O, people...! Know that I am only a Warner, and that Ali is only a Guide [towards the Straight Path].

O, people...! Know that I am your Prophet and that Ali is my successor.



IX - The presentation of Hazrat Mahdi
[may God hasten his Coming [and his Apparition]!

Know that the last Imām and Guide, his holiness Hazrat Mahdi, the Upright [Qā'īm] shall be a member of my Family [may God's Greetings be upon him!]

Know that he shall predominate and prevail over all nations with all kinds of religions!

He shall indeed take revenge from the oppressors.

He will be the victorious Conqueror of the castles [fortresses] and shall destroy them all!

He shall be the Conqueror and the Destroyer of all the disbelieving communities and this, no matter what their race or nation might be.

Let it be known that he shall avenge all the blood, shed from all the Friends of God!

He it is, who shall help and assist the Religion of God, the Glorious, the Exalted!

Know that he shall be the [wise] navigator in this deep sea [who shall put in order the tumultuous life of the nations].

He shall reward every possessor of knowledge and wisdom by the measure of his knowledge [wisdom], and punish every ignorant by the measure of his ignorance [or: he knows the knowledge and superiority of the scholars, and the ignorance and lack of knowledge of the fools and ignorant.]

He it is, God's "Elect", chosen by Him!

He is heir to all Sciences and Knowledge, and his Science and Knowledge embrace all the Sciences!

Know that he shall break the news about the Divine Commandment and explain them.



Know that he is righteous and honest, and he acts with firmness and constancy.

To him it is, that all the worldly affairs have been entrusted.

All the Ancients [Prophets of the past] had foretold his "Coming" [Apparition - Manifestation].

He it is, the Last Argument [Last irrefutable Proof] of God, and there shall be no more "Proof" after him.

There is no Truth [no Right] except with him, and no Light [Science and Knowledge] except with him.

Know that no one will dominate over him, and no one shall be able to defeat him!

He it is, the "Vali" [Representative - Guide - Friend] of God on earth, and his Judgment and verdict are those of God's. And God has let him know of the Mysteries of Creation, and of all that is hidden or manifest.

X - The proposition of swearing allegiance

O, people...! I have enlightened ye [on this matter], and made ye understand everything; after I am gone, this duty will be incumbent on Ali, [he will make ye understand, that which would be necessary for ye to know].

For this reason, after I have finished my sermon, I shall invite ye to shake Ali's hand as a sign of your allegiance and submission towards him; and after I have shaken Ali's hand, I shall invite ye to do the same with him.

Know that I swore allegiance to God, just as Ali swore allegiance to me; and now, on Behalf of God, the Glorious, the Exalted, I shall ask for your allegiance to Ali. Therefore, he who shall break this allegiance will only bring harm unto himself.

For God announces: "Verily, those who swear allegiance to ye [O Messenger!], in fact they swear allegiance to Allāh: the Hand of Allāh is over their hands. Then whosoever breaks his pledge, breaks it only to his own harm; and whosoever fulfils what he has covenanted with Allāh, He will bestow on him a great reward." [Al-Fath - 10]



XI - Permissible [lawful] or Forbidden [illicit] things, Religious Obligations and Interdictions

O, people...! Hajj and Umrah are among God's Commandments. [God announces]: "Verily, Safā and Marvah are some of God's Way marks; Whoever therefore, makes the [great] Pilgrimage to Ka'aba or performs Umrah, there shall be no blame on him to go round them. And whoever does good deed voluntarily, [apart from Religious Obligations, God will be Bountiful in rewarding him] verily, God is the Source-Knowledge Appreciative." [Al- Baqarah - 158]

Therefore, O people, make the Pilgrimage of the House of God! [Know] that no family could enter Mecca without becoming rich and happy, by the Favour and Kindness of Its Host; and no family should leave it [for good] without becoming poor and destitute...

O, people...! No [virtuous] believer shall stop at Arafāt, Mash'ar and Minā, unless God forgives all his passed sins until that very moment! And if ever, the allotted time of the Station is terminated, and the rituals of Hajj have not been accomplished [properly and duly], it is then required that the ceremony be repeated for the next year.

O, people...! The pilgrims of the ceremony of Hajj shall benefit from the special Favour of God; and that which

they shall spend in the Path of Allāh will be returned to them; for verily, God does not waste away the reward of any virtuous benefactor!

O, people...! Go and perform the Pilgrimage of the House of God in order to complete the Religion, and give alms in the Path of Allāh! And do not come back from these Holy Places with out having repented from your sins! And decide [there and then] to stop committing any more sins.

O, people...! Establish regular prayers and practice charity [pay your Zakāt] as God the Exalted, the Glorious has ordered ye to do; and if a certain time has passed by, and ye have neglected or forgotten to accomplish these Commandments, Ali is your lord and master [in this matter], and he shall tell ye what to do. He is the very man that God the Exalted, the Glorious, has chosen for this position, after I am gone. He belongs to my party, just as I belong to his [he is mine, just as I am his].

He and all those who shall be born from my lineage, shall answer to all of your questions, and explain all the things that ye do not know.

Know that the number of permissible, lawful things along with illicit, forbidden things is much too great for me to nominate and enumerate them all in here, in this single session; and to be able thus, to order ye to do permissible things, while at the same time, prohibiting ye the forbidden things.

Therefore, my only Mission [here] is to ask for your pledge of allegiance. And that ye shake my hand, so that ye may accept that which I have announced about Ali, the lord of the believers, on God's Behalf; And about his successors who shall come after him [one after another]; those who shall be from my race, but born into his lineage; and the Imāmat will be designated for them alone; and the last Imām shall be no other than [his holiness, Hazrat] Mahdi,

who shall be the "Proof" of God for the people, until the fateful Day and who shall reign in absolute justice!

O, people...! In regard with all the lawful things that I have invited ye to follow, and for all the illicit things that I have prohibited ye, I shall bring no changes at all; nor will I ever change my words to some other things [to decree otherwise]. It is your duty to keep them in your minds and to memorize them; advise one another, and do not change or transform them, in any way.

Therefore, I am going to repeat here what I have just told ye: establish your regular prayers, practice charity [pay your Zakāt], encourage the others to do good deeds, and forbid that which is prohibited. And let it be known that the greatest act of goodness is to remain forever constant and faithful to what I have just been saying; and to convey all that I have just declared, to those who have not been here today; and to encourage and enjoin them to accept my words; and to forbid them to be opposed or to object to whatever I have just declared! For this is a Commandment, which comes directly from God the Glorious, the Exalted, and I exhort ye all, to obey this Commandment; and [know that] the fact of inviting to perform good deeds and forbid that which is prohibited, are the very two things that an Infallible Imām will do exactly [for ye].

O, people...! The Holy Qu'rān lets ye know that the Imāms who shall come after Ali, will all be his progeny [descendants].

At the same time, I have presented them to ye, to let ye know that they are not only my descendants, but also Ali's descendants. That is why God announces in His Book: "And He left his creed of Monotheism among those who came after him, so that they may return to it from idolatry." [Az- Zukhruf - 28]; I too, declare the same thing: as long

as ye place yourselves in the hands of these two things, mentioned a while ago, [the Holy Qu'rān and the Imāms to come] and that they become your Guides, never shall ye go astray, nor shall ye ever get lost!

O, people...! [Pay close attention to] virtue, [always] virtue...! Turn away from all sins, and fear the Day of Retribution, just as God the Exalted, the Glorious has announced: "The happening of the Hour of the Resurrection Day resembles a frightful earthquake!" [Al-Hajj - 1]

And always remember to keep in mind: [undeniable] facts such as: Death, Resurrection, Divine Balances and the Reckoning before the Justly Court of the Sovereign of the Worlds, when ye shall have to account for your actions; thus, ye shall be rewarded for your good deeds, or be punished for your misdeeds. Whosoever brings on good deeds with himself and had been obedient towards God, shall receive his part of the Reward; and whosoever brings on sins with himself and has disobeyed God, shall not enjoy the privilege of entering Paradise...

XII - The Official Allegiance

O, people...! Ye are much too numerous for me to shake hands with, one by one [simultaneously]!

Therefore, my God has ordered me to receive your pledge [oath] with your "word", in regard with that which I have just announced about Ali, lord of the believers; and about the Imāms who shall come after him; those very same ones who shall be from my descendance, but born into his lineage.

So declare all together now: "We have heard and obeyed ye. And we are fully satisfied and we shall submit ourselves [to

your will] in regard with that which ye have made us known, on Behalf of our God and from your part, concerning Ali's Imāmat and that of his descendants who shall be born into his lineage, and who shall present themselves as the future Imāms.

We swear to ye our allegiance with our hearts, souls, tongues and hands!

And as long as we shall live, we shall remain faithful to this allegiance! And whenever we are about to leave this world, and be rising from the dead [and back to life], we shall keep our word! And never shall we change, or transform our allegiance [in any way]; and never shall we let any doubt or hesitation enter into our hearts; and never shall we turn away from this pledge [of allegiance], nor trample on it!

And we shall always obey God!

In like manner, we obey ye and we obey Ali, lord of the believers and his descendance; we shall obey the Imāms who will come after him: those very same ones that ye have declared them to be from your race, but born into his line, and who shall come after [lords] Hassan and Husseyn.

And ye presented the position and the rank [of lord] Hassan and [lord] Husseyn in regard with God; and described their most eminent ranks before God; and they are indeed the lords of the young men in Paradise; and after their father, Ali [Ibn Abi Tālib] and myself, they will be the leaders [Imāms] of this Ummah!"

Therefore, say once more: we obey God and His Messenger; and we obey Ali and Hassan and Husseyn, and all the Imāms who will come after them!

We swear allegiance to Ali, lord of the believers, and we do this with our hearts, souls, tongues, minds and hands! And we swear allegiance to he who has sworn allegiance to Ali; and we confess to never change this oath [pledge], nor to disobey from it. And we take God Almighty as our Witness

for our pledge; and God suffices for this attestation; and for your part, be ye, our witness! And all those who obey ye: those who are here and those who are absent, and all the Heavenly Angels and all the pious! May all of them be witnesses to our oath [pledge]; indeed, God's Witnessing is the most important thing from all the rest!

O, people...! Know that God hears your voices and knows each and every one of your hidden thoughts. Therefore: "Whosoever accepts the Guidance, it is only for his own self, and whosoever goes astray, he goes astray for his [own] loss." [Az-Zoumar - 41]

And he who swears allegiance to Ali, swears allegiance to God, for: "The Hand of Allāh is over their hands!" [Al-Fath - 10]

O, people...! Fear God and swear allegiance to Ali, lord of the believers; and know that Ali and his children [lords] Hassan and Husseyn, and the Imāms who will come after them in this world, are the "Pure and Perpetual Word" of God on earth! And God destroys whosoever uses malice; and He is Most Merciful towards he who remains faithful and loyal towards this pledge; therefore: "One who breaks his oath, he does harm to his own soul; and any one who fulfills his oath with God, God will bestow on him, a great Reward!" [Al-Fath - 10]

O, people...! Convey to the others, all that I have just said! And offer your greetings to Ali, who is your "lord of the believers" [Amir al Mu'minin] and tell him: "We have heard [your Commandment] and we obey ye. O, Allāh...!

[We seek] Your Forgiveness, and to Ye is the return [of all]." [Al-Baqarah - 285]

Say also: "All the praises and thanks be to Allāh, Who has guided us to this, and never could we have found Guidance, were it not that Allāh had guided us!" [Al-A'rāf - 43]

O, people...! [Know that] God the Exalted, the Glorious has enumerated the qualities of Ali Ibn Abi Tālib in the Holy Qu'rān; and these qualities are so numerous indeed, that I cannot enumerate them for ye, one by one, in this gathering!

Therefore, whoever comes to know these eminent qualities and begins to know Ali, he will be confirming and approving his [rightful] Imāmat even more,!

O, people...! Whoever obeys God, His Messenger, Ali and the Imāms who shall come after him [and I have presented them to ye all], shall indeed attain Great Salvation!

O, people...! Those who shall want to anticipate [and get ahead of the others] to swear him allegiance and love him fully and greet him as the "lord of the believers", shall be honored by all kinds of Divine Blessings in Paradise!

O, people...! Now say the words by which ye will bring God's Approval!

For even if ye and all those who dwell on earth, should become disbelievers: "Not the least harm will he do to Allāh!" [Āli-Imrān - 144]

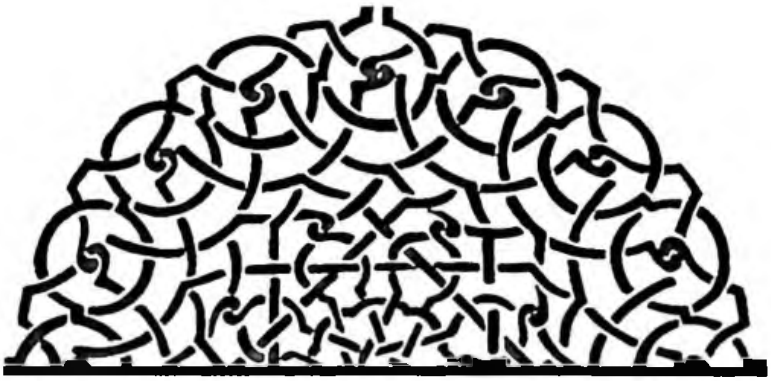
O, Gracious God...! Forgive and Grant Your Mercy to all the virtuous, believing men and women!

And may Your Wrath fall on all the disbelievers...!

A special praise belongs to the Lord Sovereign over the Worlds!

Al Hamdulellāhe Rabbel Ālamin

Tehran, December 24th 2005
Dey 3rd 1384
Zoul' ghadah 23rd 1426

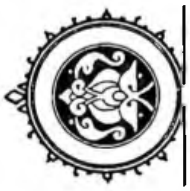


In the name of God



Invocation offered to the lord of the believers [Amir al Mu'minin, Hazrat Ali Ibn Abi Tālib, our indisputable lord and master]

[translated for the first time into English]



When you arrive at the gates of the city of Najaf, you must give thanks to God for having you brought in that Holy Place. With great devotion and deep respect, you have to say:

Praise be to God Who has made me come in this [holy] Place; without the Divine Assistance, we would never have arrived, and without having been guided by the Gracious God, we would never have been able to reach this place!

Praise be to Allāh, Who has made me see His cities and enabled me to travel long distances; and Who took all obstacles away from my path. He turned away all kinds of affliction and hardships from my person, in order to make me enter the Sanctuary of the [illustrious] brother of the Messenger of God! May God's Peace and Glory be upon him and his holy Family!]



Permission to enter into the holy city of Najaf:

A special praise belongs to the Gracious God Who made me enter this blessed city, where He has left His Blessings and His abundant Favours; He chose this Holy Place to be the Resting Place of the successor of the Prophet.

Therefore, O Gracious God, may this Place be my witness [on Judgment Day]!

O, Gracious God...! I am standing in Your Abode, and I am in the point of getting close to Your Threshold, and I grip [firmly] Your Rope, and I expose myself to Your Infinite Grace...!

And I turn to Your representative [delegate], and may Your Greetings be upon him...!

Supplication in front of the entrance of the Sanctuary:

O, Gracious God...! This Sanctuary is Your Sanctuary, and this Station is Your Station; and I am about to enter it to invoke Ye, and confide in Ye my personal secrets that Ye know better than myself; for Ye know well what is happening in my being and Ye know all my secrets...

Special praise [belongs] to Allāh Who grants lots of Favours, lots of Goodness and lots of Largess, and Whose Generosity comes from Him Alone...

He made my pilgrimage easier, in order that I may see my lord and master, by virtue of His Benevolence; and He did not deprive me of this pilgrimage, nor of the "Velāyat"! He was Good and Generous to me.

O, Gracious God...! If Ye granted me a Favour, by virtue of the knowledge that I possess from my Imām, Make it so, that I be one of his faithful Shiites, and that with his intercession, I may be able to enter Paradise, O the Most Merciful...!

Supplication in the Holy Court of the Sanctuary:

Praise be to the Sweet Lord Who honored me by virtue of the knowledge that I possess of Him and His Prophet...!

This same God to Whom I owe absolute obedience for the Goodness that He has [shown] me, and for the great Favour that He grants me and for the Benevolence that He showed me by bestowing Faith on my person!

Praise be to God Who made me enter the Sanctuary of the [illustrious] brother of His Messenger, while I enjoy good health, and Who made me see this Sanctuary closely [at close range].

Praise be to God Who designated me as one of the pilgrims of the Holy Sepulcher of the successor of His Messenger...!

I attest that there is no god but Allāh; and that He has no partner [associate] whatsoever!

I attest that Muhammad is His [Slave] Servant and His Messenger and that verily he came on behalf of God.

I attest that Ali is the servant of God and the brother of the Messenger of God.

Allāh is Great! Allāh is Great! Allāh is Great! There is no god but Allāh! And Allāh is Great; and praise be to Allāh for the Guidance and the beautiful Favour that he granted, by inviting the people to Him...!

O, Gracious God...! In truth, Ye are the Best and my Ultimate Goal [the Unique Object of my aspiration], and Most Holy and Most Eminent, to Whom one turns...! And now I come to Ye and seek to approach Ye by the virtue of Your Prophet of Grace and Mercy, and by the virtue of his brother: the lord of the believers, Ali Ibn Abi Tālib, [may Your Peace and Glory be upon the both of them!]

Therefore, Send Your Greetings to Muhammad and his holy Family, and Do not disappoint me in my efforts, and Look at me with Benevolent Eyes with the help of which I

shall be saved, and by which I could be honored!

And Make it so that I may enjoy a distinguished honor in this world and in the Hereafter; and that I may be counted among those blessed souls who are close to Ye...!



Supplication to enter inside the Sanctuary:

Greeting to the Messenger of God, the Honest Friend of God [Aminullāh], the Depositary [Guardian] of His Revelation, and His Inevitable, Inexorable Commandments...!

He who put an end to the Religious Laws of bygone days, and "opened" [the door] before the [new] Religious Laws that arrived after all these other Laws and kept watch over them...! May God's Grace and Blessings be upon him!

Greeting to he who is the Possessor [Holder] of the Special Tranquility [Sakinah]!

Greeting to he who rests in Madinah!

Greeting to he who was assisted and helped by Right and Justice!

Greeting to Abol'ghāssim, Muhammad Ibn Abdullah, and may God's Grace and Blessings be upon him...!



Permission to enter inside the Holy Sepulcher:

I attest that there is no god but Allāh; and that He has no partner [associate] whatsoever!

I attest that Muhammad is His [Slave] Servant and Messenger, and that he came on behalf of God and has confirmed the other Messengers of God! Greeting to ye: O

Messenger of God...!

Greeting to ye: O Beloved of God and His Chosen One among the human race!

Greeting to ye: O lord of the believers [Amir al Mu'minin], servant of God and [the illustrious] brother of the Messenger of God...!

O, my lord and master! O, lord of the believers...!

Your servant, the son of your servant [my father] and of your maid-servant [my mother] has come here to ye, and has taken refuge beside your threshold, and wishes to enter your Sanctuary, and has turned towards your Station, and by the virtue of your presence and by turning to ye, is [in fact] turning to Allāh [the Exalted, the Glorious]...!

May I come in, O, my lord and master...?

May I come in, O, lord of the believers [Amir al Mu'minin]?

May I come in, O, "Proof" of God?

May I come in, O, [honest] depositary [trustee] of God [who are worthy of God's Trust]?

May I come in, O, Heavenly Angels who abide [dwell] in this Sanctuary? O, my lord and master, will ye give me permission to enter? And may it be with the best of permissions that ye would grant to one of your [humble] friends [who loves ye devotedly]: even though I am in no way, worthy of this benevolence, and ye alone are worthy of it...!

Kiss devotedly the holy Threshold of the entrance of the Sanctuary and say:

In the Name of God, and by recalling God, and by taking refuge beside God, and in the Way of God, and according to the Religion of the Messenger of God...!

May God's Peace and Glory be upon him and his holy Family!

O, Gracious God...! Forgive me and Have Pity on me and Accept my sincere repentance! For in truth, Ye are the Oft-Forgiving and the Most Merciful...!



Enter then into the Sanctuary, and for the extreme respect that one should show in this most Holy Place, walk slowly and say most devotedly and humbly:



Invocation that one should say in front of the Holy Sepulcher:

May God's Greetings be upon Muhammad, the Messenger of God who is His confident and the honest depositary [guardian] of His Revelation, Messages and Inexorable Commandments...!

To this Mine of Revelations and their interpretations, and who put an end to all that which belonged to the passed, and who opened the way, for all that had to follow, and who is the Guardian of all these things.

To the Witness to the people! And to that brilliant lamp!

May God's Greetings, Grace and Blessings be upon him...!

O, Gracious God...! May Your Greetings be upon Muhammad and his holy Family who was exposed to injustice and oppression!

May Your Best Greetings - the most dignified and the most complete ones!- be upon him, just like those that Ye would bestow on each one of Your Prophets, Messengers and Chosen Ones!

O, Gracious God...! May Your Greetings be upon the lord of the believers: Your [faithful] servant and the best creature,

after Your Prophet! The brother of Your Messenger and the successor of Your Beloved...! He that Ye chose from among Your creatures and who was the [living] "Proof" for the very one [i.e. Muhammad] that Ye had designated and elected, to proclaim and divulge Your Messages to the others, and who was a just and equitable judge who completed Your Judgment among Your creatures.

May God's Greetings, Grace and Blessings be upon him...!

O, Gracious God...! May Your Greetings be upon the Guides [Imāms] among his descendance: upon those who stood up [rose up] to Your Commandment after Your Messenger; upon those pure [creatures] that Ye approved to assist Your Religion and preserve Your Secret, and who testified before Your creatures and who are [Clear and Evident] "Signs" [Āyāt] for Your servants.

May Your Greetings be upon them all...!

Greeting to the lord of the believer [Amir al Mu'minin], Ali Ibn Abi Tālib, the executor of the Messenger of God and his successor; he who stood up by the Divine Commandment after the Messenger of God, and who is the lord of the successors...!

May God's Grace and Blessings be upon him...!

Greeting to [Hazrat] Fātēmēyeh Zahrā [the illustrious] daughter of the Messenger of God [may God's Peace and Glory be upon him and his holy Family!]: the sovereign lady over all the women in the whole wide world...!

Greeting to [lords] Hassan and Husseyn, the two lords of the young men in Paradise among all the human race...!

Greeting to the Imāms who were guided...!

Greeting to the Prophets and Messengers; and greeting to the Imāms [Guides] to whom were entrusted the Secrets of "Nobovvatt" [i.e. the Prophetic Mission]...!

Greeting to the "Elite" of God, among His creatures; and

greeting to men who are perceptive and clairvoyant, subtle and meticulous...!

Greeting to pious, believing men, who stood up by the Divine Commandment and protected the Guides [Imāms] of God; The very ones who feared God.

Greeting to those Archangels who are near God...!

And may God's Greetings be upon us and the [other] worthy, honorable servants of God...!



Invocation before the Holy Sepulcher:

Greeting to ye: O, lord of the believers [Amir al Mu'minin]...!

Greeting to ye: O, God's Beloved...!

Greeting to ye: O, God's Elect...!

Greeting to ye: O, Vali [representative - Guardian] of God...!

Greeting to ye: O, "Proof" of God...

Greeting to ye: O, Imām of the Guidance [par excellence]...!

Greeting to ye: O, Sign of Piety...!

Greeting to ye: O, executor [of the Prophet] who were good, virtuous, pious, devout, faithful and loyal...!

Greeting to ye: O, [illustrious] father [of lords] Hassan and Husseyn...!

Greeting to ye: O, Pillar of the Religion...!

Greeting to ye: O, lord of the successors and the dignified depositary [trustee] of the Lord of the Worlds, and the [honorable] judge, in the Day of Retribution [with God's Permission]...!

O ye: the best believer among the believers!

O, lord of the "Sincere" and the "Elect" among the

line of Prophets. The Door of Wisdom of God, the Lord of the Worlds. The Treasurer of the Divine Science. The Benevolent one among the Ummah [i.e. Islamic Community] of his Prophet. The [faithful] partisan [follower] of the Messenger of God; he who accepted to sacrifice his own life [to save him]; he who repeated the Argument of the Messenger and invited [the people] to his Religion, and followed the same path and the same manner of being [of the Messenger of God's].

O, Gracious God...! I attest that he succeeded in transmitting [conveying] to the people, all that he was ordered to transmit, on behalf of the Messenger of God. And that he preserved that which he had to preserve. And all that he [i.e. Muhammad] had entrusted to him. And that he made permissible [lawful], whatever Ye had pronounced as permissible, and declared as prohibited, whatever Ye had pronounced as prohibited. And he executed [duly] Your Commandments and for [the sake of] Your Cause, fought against those who broke their oaths [i.e. the enemies in the battle of Jamal] and those who behaved unjustly [as tyrannical oppressors] towards Your Commandment [i.e. Mu'āviyah and all his companions] and those who exited from Your Religion [i.e. "Khārijites"]. He always acted and behaved patiently, by forcing himself to bring Your Approval and Reward; for that, he cared little about the blames of the reproachful.

O, Gracious God...! Send him Your Best Greetings!

Just as Ye would send them to each one of Your Best Friends, Best Elect and Best Successors...!

O, Gracious God...! Here is the Holy Sepulcher of Your "Vali" [Friend - Protector - Guardian] towards whom we owe obedience [by Your Command]. And Ye left his allegiance as a duty for Your servants. He it is, Your

Caliph [representative]; and Ye commanded the people to obey him; and strengthened this obedience by a pledge of allegiance so that Ye may grant or remove Your Blessings to / from Your servants; and Ye reward with goodness or punish Your servants, by the virtue of his mediation.

And now I have come to him, with great yearning [hope] for that which Ye will grant to Your friends!

Therefore, in the name of the high rank that he possesses beside Ye, and of this eminent position that he occupies beside Ye, and of his preeminence that makes him be so close to Ye, may Your Greetings be upon Muhammad and his holy Family, and Do with me, that which makes Ye Most-Dignified! For in truth, Ye are Generous and Magnanimous...!

And greeting to ye, O, my lord and master, and greeting to these two Holy [Prophets] who rest beside ye [i.e. Adam and Noah] and may God's Grace and Blessings be upon ye!

Come closer towards the grills of the Holy Sepulcher
And kiss them with great devotion and love.

Supplication before the place
Where rests the holy head:

O, my lord and master...! I enter [in the place where ye rest], and I turn to ye, so as to be able to get close to Allāh, and to reach my most cherished wish...!

And I attest that whoever turns to ye, will never fall to despair; and he who seeks [the Knowledge of Gracious

God], will never return disappointed [empty-handed] by the virtue of your [gracious] mediation; and all his wishes [desires] will be fulfilled...!

Therefore, Do [please] intercede for me beside the Lord God!

[That is:] your God [Who is also] my God. So that my wishes may be fulfilled, and my affairs be arranged and made easier [for me], and my afflictions and problems may vanish, and my sins be forgiven, and my sustenance in this world be increased, just as the length [duration] of my life will increase; and may my wishes, in regard with the Hereafter and this world of ours, be fulfilled altogether...!

O, Gracious God...! May Your Curse be on those who killed the lord of the believers...!

O, Gracious God...! May Your Curse be on those who killed [lords] Hassan and Husseyn...!

O, Gracious God...! May Your Curse be on those who killed the Imāms, and may Your Torment fall on them all, in a terrible and painful way, so that never before had Ye tormented [Punished] someone in such way!

A great, incessant Torment; infinite and perpetual!

And may this be as a punishment for the misfortunes that they brought against Your executors. Prepare a Torment that Ye had never as yet, showed anyone else from among Your creatures!

O, Gracious God...! Prepare a painful Torment for all those who killed [cruelly] the intimate companions of Your Messengers, and killed the lord of the believers and [lords] Hassan and Husseyn; and all those who were killed vilely for their love and friendship towards the holy Family of Muhammad...!

Place them in the lowest part of the Infernal Circle! May their Torments never be reduced [whatsoever]!

And may they always be exposed to Your Curse in that sad

place, and may they be afflicted in the worst way possible, and be vilified and degraded before their God! And may they see clearly their degradation, and feel deeply their long, never-ending regrets for having killed the [Infallible without stain] members of the holy Family of Your Prophet and Messenger and their followers [partisans], who were praiseworthy and most dignified servants!

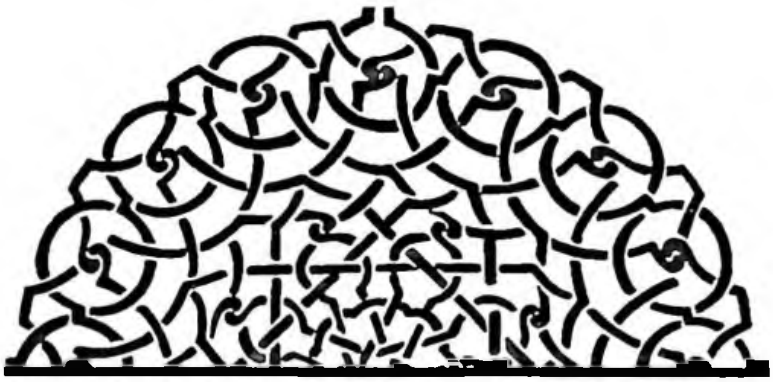
O, Gracious God...! May Your Curse be on them, on the sly and openly, whether on earth or in heaven!

O, Gracious God...! Make me constant, faithful and sincere in the friendship and love that I have for Your Imāms!

And Make it so that I may deeply love to be in their Sanctuaries and their Places of eternal rest; until according to Your Will, I may be able to join them and to [always] be their follower and their disciple in this world and in the Hereafter, O, the Most Merciful...!

Al Hamdulellāhe Rabbel Ālamin

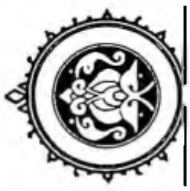
Tehran, February 14th 2009
Bahman 24th 1387
Safar 15th 1430



In the name of God



Invocation of Aminullāh



Greeting to ye: O, Depositary [Guardian] of God on Earth, and His Argument [Proof] towards His servants!

Greeting to ye: O, lord of the believers [Amir al Mu'minin]!

I attest that ye did properly the "Jihād" in the Way of Allāh, and behaved according [to the Commandments] of the Book of God. And ye obeyed the Traditions of the Prophet [may God's Peace and Glory be upon him and his holy Family!] until God called ye beside Him and took your soul to Him, according to His Will.

And He imposed an argument on your enemies, with the help of some other arguments and eloquent proofs which were with ye, and for all the human race.

O, Allāh...! Make it so that my soul be calm and serene before Your Providence, and that it may be satisfied and happy with its lot [decree], and eager to call [mention] Ye, incessantly, in all its evocations and invocations [during the prayer]!

And may my soul be able to love the Elect [Elite] among

Your Friends [with all its might]!

And may my soul be popular and beloved on earth and in Your Heaven!

And may my soul be patient and enduring before all kinds of calamity, which will strike [it] by Your Will. And [may it] be grateful before Your Blessings, which will be increased more and more [each coming day]. May my soul give thanks and be grateful before all the Favours Ye have granted it. And may it be deeply wishful, eager and impatient for happiness and the rejoicing, which comes from seeing Ye. And may it reserve virtue and piety for the Day of Retribution. And may it follow and obey the commandments of Your Friends [Elect]. And may it disassociate itself from the [bad] behavior of Your enemies and concentrates itself [solely] on the fact of praising and offering Ye thanks!

In that moment, if you are inside
the Holy Sepulcher
Of the lord of the believers, you have to turn
Towards the Holy Sepulcher and say:

O, Gracious God...! In truth, the hearts of those who profess humility before Ye, are marveled and overwhelmed! And for those who yearn deeply to come up to [approach] Ye, the ways are open! And for those who seek Ye, the signs are clear and apparent!

The hearts of the mystical, spiritual devout are terrified of Ye; the voices of those who call out to Ye, rise up to Ye; the portals of the realization and fulfillment of their wishes open up before them. The supplication and the invocation of he who confides in Ye during prayer are fulfilled in

advance; the repentance and regret of he who comes back to Ye [who turns to Ye once again] are accepted in advance; the tears of he who cries for the fear he feels before Ye are accepted with Kindness and Mercy, by Ye. Ye answer quickly and swiftly to the cries of he who calls Ye to ask for help. Your Assistance and Help are always ready and available for he who asks Ye for help. All the Promises that Ye have made to Your servants will certainly and faithfully be kept; and the fault [slip] of he who offers Ye his excuses is quickly forgiven. The [good] deeds of those who act for Ye remain intact with Ye. The Supplies that Ye grant to Your creatures are plentiful [abundant] and Ye grant them more of Your Blessings. And the sins of those who beg for Your Forgiveness are already forgiven. And the desires and the wishes of Your creatures are fulfilled by Ye Alone; and the Rewards of those who ask Ye [something] are abundantly lavished by Ye; and these are Blessings and Benefits, which increase more and more and are thus, repeated; and [the Table of] Your Blessings is already on the point of serving all those who wish this Celestial Food; and abundant Water Fountains are ready to quench the thirst [of the thirsty]...

O, Sweet God...! Fulfill then my wish, and Accept then my humble praises; and Gather then my Friends and I [in a Unique Place] in the name of Muhammad, Ali, Fātēmeh, Hassan and Husseyn...!

For Ye it is, [and Ye Alone] who are the Only Responsible and the Master of [all] my Blessings! Ye are the Peak of all my wishes and the Height of my hope, in this world and in the Hereafter...!



In certain religious texts, it is also asked to pronounce these sentences, which end this beautiful unforgettable invocation:

Ye it is, O Gracious God, my Sweet Lord and Master!

Forgive our friends, and Protect us from the enemies and Turn them away from us, so that they may not hurt us in any way at all!

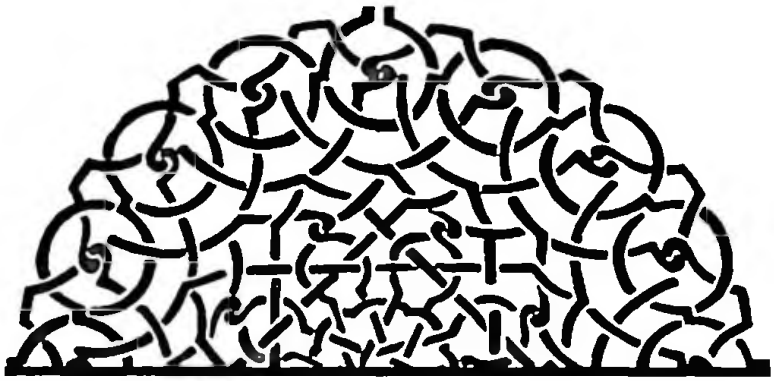
Manifest [Make apparent] the Word of Truth, and Grant superiority to that Word, and Destroy all words vain and false, and Vilify and Degrade them!

For in truth, Ye are Powerful and All-Mighty over everything!

Imām Bāghir [may God's Greetings be upon him] had declared about this invocation: verily it is impossible that one of our Shiites recites this invocation beside the Holy Sepulcher of the lord of the believers, Hazrat Ali Ibn Abi Tālib [may God's Greetings be upon him] and not see its instant influence! This invocation will in fact, be placed inside an enveloping halo, surrounded by a Divine Light, and it will fly high, directly to Heaven! After that, the Seal of the Messenger of God will be engraved on this envelop and be preserved, until it reaches the Holy Hands of Hazrat Valiye Asr [may God Hasten His Apparition]; therefore, great greetings, particular privileges and great favours shall be sent down to the invocator, God Willing!

Al Hamdulellāhe Rabbel Ālamin

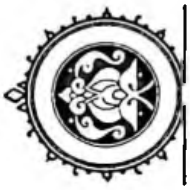
Tehran, February 12th 2009
Bahman 24th 1387
Safar 15th 1430



In the name of God



The Supplication [Prayer] of Komey'l



O, Gracious God...!

By Your [Infinite] Grace that embraces all things, and by Your Strength, which has submitted all things, so that everything becomes humble and conquered, and by Your Power [Greatness] with the help of which, Ye conquer everything, and by Your Glory to which nothing can resist, and by Your Majesty, which has occupied [taken up] all spaces, and by Your Sovereignty which has conquered and dominated all things, and by Your Pure Essence, which is Eternal and Perpetual, even after all things will have been destroyed, and by Your Sacred [Most Holy] Names that have filled all the foundations of every being by Their Presence, even after all things will have been destroyed, and by Your Science, which embraces everything, and by the Light of Your Essence that illuminates everything with Its Splendor...!

O, Light...! O, Ye Who are Pure and Exempt from all impurity and stain...!

O, Ye: the Beginning of all the very first creatures, and the End of all the very last creatures!

O, Gracious God...! Do Forgive all the sins that tear apart the veil of chastity and make the punishments fall down!

O, Gracious God...! Do Forgive all the sins that change Your Blessings and Favours!

O, Gracious God...! Do Forgive the sins that prevent the fulfillment and realization of the prayers!

O, Gracious God...! Do Forgive the sins committed, which make calamities and sufferings, fall down on my person!

O, Gracious God...! Do Forgive all the sins that I have committed, and Do ignore all the misdeeds and faults that I have committed so far!

O, Gracious God...! By Your Holy Qu'rān, I seek most dearly [yearn deeply] to approach Ye [get near Ye], and I turn to Your Generosity and Indulgence, and I would like Ye, so very much, to bring me closer to Ye, and grant me the Grace and the Favour of being able to offer Ye thanks in Your [Sublime] Presence, and to inspire myself with Your Remembrance, and to bring Ye as my Intercessor before Your very own [Gracious] Presence!

O, Gracious God...! I beseech Ye with the supplication of a powerless being who is full of modesty and humility, and who has fallen very low in his powerlessness and shortcomings...

And I supplicate Ye to forgive me and have pity on me, and to make things easier for me [to facilitate things for me], and have Mercy on me!

May I be fully pleased and satisfied with my lot and destiny that Ye had decided [willed] for me, and Grant me humility, servitude and submission at all times!

O, Gracious God...! I beseech Ye...! With the supplication of he who has attained the height of misery [poverty] and distress, and who, at the most difficult moment of his life, has turned to Ye, to make his wish known to Ye, and who

hopes greatly and passionately for all that dwells with Ye!

O, Gracious God...! How vast and large are the frontiers of Your Sovereignty [Kingship]; how sublime and eminent is Your Rank; and how well hidden [concealed] are Your Ingenuity and Your Plans; and how manifest and apparent are the power and the influence of Your "Amr", along with Your Commandments in the whole Universe!

O, Gracious God...! How victorious and dominant is Your Wrath! And how apparent and evident are the Signs of Your Power; so that one cannot run away from Your Reign!

O, Gracious God...! I know not anyone, who would forgive my sins, [and] conceal and cover my misdeeds and who, by the virtue of His Goodness and Magnanimity, transform my wicked deeds into good deeds, except Ye Alone...!

Therefore, there is no other god but Ye! O Allāh, Ye are Pure and Exempt from all impurity, and Ye are Praiseworthy!

Indeed I have wronged myself, and because of my ignorance and foolishness, I became insolent and arrogant; and I found consolation in the fact that in the past: Ye had [always] recalled me, and used to lavish [all kinds of] Favours and Blessings on me, [and for that matter, I remained with no fear whatsoever].

O, Gracious God...! O my Sweet Lord and Master...!

How numerous are the misdeeds and the errors that I committed and [that] Ye concealed [from the eyes of the others]! And how numerous are the times when Ye prevented me from committing errors and slips! And how numerous are the ugly, disgraceful actions that Ye diverted and moved away from my person! And how numerous are the praises that came out of the mouths of the others that Ye Alone had bestowed on me, for my benefit and on my behalf [here and there], while I did not deserve them at all!

O, Gracious God...! This ordeal that Ye have decided to rise

before me is enormous, and the gravity of my state exceeds and goes too far, and the number of my good, praiseworthy deeds are very little, and the existing problems [the chain of my passions] prevent me from doing anything!

O, Gracious God...! My hardships and afflictions have worsened and been aggravated. And my wicked state of being exceeds and goes too far! And my actions have vilified and disgraced me, and the chains and the bonds of dependence towards this world have chained me to the ground...

Extravagant, inaccessible wishes prevent and deprive me to reach what is beneficial and salutary for me...

The world with its deceitful lies has misled and fooled me, and forced my soul to commit crimes; and this is nothing but a waste of a precious time; and it has forced me to subtract me from serious matters [to which I have to get interested].

O, my Sweet Lord...! I beseech Ye by Your Greatness and Glory, to make it so that my misdeeds and reproachful actions and wicked behavior do not prevent my prayer from reaching Ye and being fulfilled...! And that Ye do not unveil my secrets to the others: the very secrets that Ye Alone know about them!

[Please], Do not be Hasty in punishing me for the wicked deeds that I have committed on the sly: like all the disgraceful misdeeds and my persistence for wanting to still commit all kinds of carefree, foolish things and to lead a dissolute life, which are all due to my [very own] ignorance! And for wanting to continue [all this behavior] inadvertently, for my lack of concern!

O, Gracious God...! I beseech Ye then, by Your Greatness and Majesty, to Be Good and Benevolent towards me, at all times! And may Ye be Interested in all my affairs!

O, Gracious God...! O, my Sweet Lord...! Whom can I find, who would save me from all these hardships and make

my pains disappear, and who would have a Favourable Eye on my life, except Ye...?

O, Gracious God...! O, my Sweet Lord...! To put me in ordeal, Ye commanded that I fall in the trap of my [own] passions, and [poor, unfortunate me!] I did not protect nor preserve myself from seductive, deceitful temptations [of Satan]!

This very same Enemy who embellished my wicked deeds before my eyes, while the Providence assisted him in Its turn [in a way that, by choosing this improper submission], I violated and exceeded certain of Your Commandments, and disobeyed certain of Your Commandments and Prescriptions...!

Therefore, I must praise and offer Ye thanks; and show myself grateful before Ye, at all times!

Alas, I do not have any argument to offer Ye before Your Providence [and that which Ye have wanted to decide for me], nor in front of the ordeal that Ye have wanted for me.

O, Gracious God...! I have now come to Ye, after this mistake and injustice that I have committed against my own person... With a heart, full of remorse and regrets, wishing [passionately] for Your Forgiveness, upset and sorry, vanquished and beseeching Your Indulgence [Absolution], repentant and confessing the sins that I have committed so far...

I do not have any other alternative, and [alas,] what happened, has already happened... And I do not know any other refuge to take shelter, except by hoping that Ye would accept my excuses, and include and make me enter in Your Infinite Grace...!

O, Gracious God...! Deign to accept my excuses, and Have pity on my afflicted state and misery! And Free me from the bonds of this calamity and unhappiness that keep me captive!

O, Gracious God...! Deign to have pity on my physical weakness, on the slimness of my skin and the fragility [thinness] of my bones...

O, Ye: the Most Holy [Sublime] Essence!

O Ye who initiated my creation and made me grow up and develop, and who were Good to me and who nourished me: pray! Forgive me with the same Favour and Grace that Ye demonstrated at the beginning; like the Goodness and the Benevolence that Ye used to bestow on me in the past!

O, Gracious God...! O, my Sweet Lord...! Is it possible that after having believed in Your Oneness, I should suffer the Torment of [Hell] Fire from Ye...? When in fact, my heart is full of what I know of Ye, and of all that I have learned about Ye? And while my tongue is incessantly pronouncing Your Name? And while my mind is loving Ye and believes in the love that it has to express to Ye? And after my sincere, honest confession and my humble prayer [invocation] before Your Rank and Position, as the Sole Creator and the Lord...?

Indeed, this is not possible!

Ye are much too Generous and Magnanimous, to destroy and annihilate he that Ye had formed and grown! Or chase away, he who had come closer to Ye! Or let him wander [with no cause or goal], when Ye had granted him shelter! Or deliver and submit to calamities, he that Ye had pampered [so much] and taken under Your Care and Tutelage [sweet Responsibility], and to whom Ye used to be [so] very Merciful!

O, Gracious God...! O, my Sweet Lord...! How I wish to know if Ye really are going to submit to the Fire, the faces of those who had prostrated in utter humility and submission before Your Majestic Greatness...?

[Would Ye really submit to the Fire], the tongues that had pronounced and confessed sincerely Your Oneness

[in utter devotion], and adored and offered Ye thanks by praising Ye? And the hearts which, in utter sincerity and truthfulness, had confessed and recognized Your Divinity?! And the consciousnesses that, after having known Ye, were full of humility, modesty and submission?! And hands and feet, which hurried to the places of worship, and while they were confessing their mistakes, implored and begged [at the same time] for Your Forgiveness...?

Never, O never such thought, which concerns Ye, will ever occur to us [cross our minds]! And Your Favour and Benevolence have never given us such references!

O, Possessor of Generosity and Indulgence...!

O, Gracious God...! O, my Gracious Allāh...! Ye Know perfectly well about my weakness and powerlessness before the rigors and hardships of life, and Ye Know perfectly well about misfortunes and calamities that fall on the people; and even though these calamities are temporary [short-lived], however, how can I bear the Torment of the Day of Retribution...? And the terrible events and misfortunes of that Day, when their duration shall be long, perpetual and incessant; and when there shall be no reduction [of the Torments] for those who must bear them...?

And this calamity, O, Allāh, falls on Man, solely, because of Your Wrath, Retribution and Displeasure! And this Torment is such that, not even the Heavens, nor the earth could bear It...!

How then could I bear It, I who am Your poor servant, vilified, weak, miserable, humble and insignificant...?!

O, my Gracious God...! O, my Lord and Master...!

[In truth], of which calamity, of which misfortune can I lament before Ye...? And for what kind of catastrophe should I cry out in pain and weep [desperately]...?

For the Great Torment, painful and difficult, or for Its

intensity and violence, or for the length and duration of this Torment...?

Therefore, if Ye wish to place me in the ranks of Your enemies to punish me, and place me along with those who deserve the Fire of Your Hell, and turn me away and get me farther from Your Friends and Your "Awliyā" [Guides], O my Gracious God, O Allāh, let us say that I would be patient and would endure Your Torment... But how could I ever remain patient and endure the thought of a separation from Ye...?!

And if I endure the burning of the Fire of Your Hell, how could I ever bear the misery and the tragedy of loosing Your Favourable Gaze upon me...?

And how could I ever dwell [remain] in the Fire, I who am hoping so much to receive Your Forgiveness...?

For that, [and also to be] absolutely sincere and honest, I swear in the name of Your Greatness and Majesty, O my Lord and Master, that if Ye do not prevent my tongue from talking, I will cry out, loud and clear, and will moan [and wail] among the inhabitants of Hell! With the cry and the groaning of those who seek passionately someone who may answer their cry for help!

And I will cry fiercely and violently, as would cry and moan those who are reduced to complete powerlessness...!

And [in that moment], I shall invoke Ye aloud and tell Ye:

Where are Ye, O Friend of the believers...?

O, Ye: the Height of aspirations and hopes for Mystics [those who know Ye well]! O, Ye: who respond to the desperate cries of the supplicants! O, Ye: the Beloved of the sincere hearts! O, Ye: Who are worshipped by the people of this world...!

In that moment, would I see Ye, Who are indeed the Purest...?

O, my Sweet Lord! O, Ye that I am so very absorbed in praising!

And all the while, Ye shall hear the voice of a Muslim servant in that lament, who, because of the mistakes that he had committed, has fallen in the prison of Fire and suffers the Torment that he has to bear for his disobedience. He, who is a prisoner in the various Infernal Circles of Fire. And who laments and moans before Ye...

With the laments and the weeping of he who hopes in Your [Infinite] Grace, and calls and invokes Ye with the vocabulary, which is used by the [Pure] Monotheist, and calls out Your Position and Rank, as God the Creator...!

O, my Sweet Lord...! How then is it possible, that this servant of Yours should remain in Torment, when he has already had [infinite] examples of Your Forgiveness and Indulgence...?

Or, how is it possible that the Fire should torment him, when he hopes for Your Favour and Mercy towards himself?!

Or, how is it possible that the [Infernal] Flames should burn and envelop him, when Ye know his weakness and powerlessness?!

Or, how is it possible that he should spin around the Infernal Circles, when Ye are Conscious of his devotion and sincerity?!

Or, how is it possible that the infernal delegates should torment him, when he has not ceased to invoke Ye, Who are his God and his Absolute Lord and Sovereign, while he is asking for Your Help...?

Or, how is it possible that he should hope for Your Grace [Mercy] and Favour for his liberation [freedom], while Ye should leave him be, so that he may suffer in the Fire...?

In truth, such thought is unconceivable...! Especially in regard with Your Most Holy Essence and it does not resemble at all to the Goodness and Mercy for which Ye are Famous...!

And this does not resemble whatsoever, to the behavior that Ye had towards the Monotheistic souls in the past, which appeared in the shape of Goodness and Benevolence!

I have this deep certainty that if Ye had not decided to torment and punish those who deny Your Most Holy Essence, and had not decided in Your Providence, that Your adversaries and hostile enemies should remain forever and for perpetuity in Hell Fire, Ye would have certainly cooled down all Hell completely, and there would have been no one in that Place...!

But Ye, Whose Names are always Sanctified, Ye swore to fill in Hell with Djinns and men altogether who had sinned [As-Sadjah - 13]. And to leave the enemies of the True Religion in that place for all Eternity; and Ye Who are Dignified and Worthy of the most glorious praises, Ye had announced from the beginning: "Is then he who is a believer, like him who is a Fāsiq [disbeliever and disobedient to Allāh]? Not equal are they!" [As-Sadjah - 18] and with this announcement, Ye had accomplished Your Benevolence over us, Your servants.

O, Gracious God...! O, my Sweet Lord...!

I implore [beg of] Ye, by the Power with which Ye created ...e Providence, and by the Commandment with which Ye ...firmed it, and over which Ye have the Power to put It ... execution for whosoever: I implore Ye then, in this ...ht and in this very hour to forgive all the sins and all the ...stakes that I have committed so far...!

...nd all the crimes that have been perpetrated by me; and ... the wicked deeds that I have committed on the sly. And ... the actions that I have committed on the sly or openly, in ...ecret or apparently [in public] due to my ignorance. And all the dishonorable mischief that Your noble [Angelic] Scribes that Ye have charged [to watch over me,] inscribe by Your Commandment!

Those to whom Ye ordered to testify against me, just as my tongue, my hands and my feet shall testify against me, for whatever I had been doing.

As for Yourself, Ye watched over me from above their heads, and were Witness to all that remained hidden and veiled, even from the Angels' Eyes; and Ye covered and concealed all my sins and imperfections by the virtue of Your Grace and Generosity!

O, Gracious God...! I beg of Ye to grant me a generous, abundant part of each Benevolence that Ye deign to grant me; or from each Favour that Ye grant me by the virtue of Your Grace. Or from each Benevolence that Ye distribute from all sides to me. Or from each Sustenance that Ye bestow on me. Or from each sin that Ye forgive and from each mistake that Ye cover...!

O, my God, O Allāh...!

O, my God, O Allāh...!

O, my God, O Allāh...!

O, my Lord and Master! O, my Tutor! O, Possessor of all my being! O, Ye the Most Holy Essence into Whose Hands lies my life!

O, Ye know my misery and misfortunes!

O, Ye know my poverty and destitution!

O, my God, O Allāh...!

O, my God, O Allāh...!

O, my God, O Allāh...!

I implore [beg of] Ye, by Your Presence and Your Absolute Sanctity, and by all Your Names and all Your Supreme Attributes: that Ye fill and flourish all the hours of my days and nights with Your Thought and Remembrance [Evocation]. And that I may be responsible, so that my words and actions become most harmonized; and may my actions bring Your Approval; and that my emotional and

mental state be always ready to serve Ye duly and fully!

O, my God...!

O, Ye: the Most Holy Essence in Whom I put my trust, for all my affairs, and towards Whom I turn, to lodge a complaint...!

O, my God, O Allāh...!

O, my God, O Allāh...!

O, my God, O Allāh...!

Fortify the parts of my body for the better, in order to serve in Your Way.

Strengthen the power of my heart and will.

Grant me a perseverance that has taken roots in the fear that I have of Ye.

And a continuation in my constancy in serving Ye, so that I may run towards Ye through fields, where pioneers of Faith run enthusiastically, and hurry [in order to reach] the "Elite" of the Religion!

And to wish fiercely to get close to Ye, and find myself among those who aspire [yearn] to get close to Ye, in the same manner as all the devout and the illustrious souls.

And to fear Ye, just as would fear the believers, and surround Ye in the group of the pious virtuous!

O, Gracious God...! For he who wishes me ill, Wish him ill, and whosoever wishes to commit astuteness [malice] against my person, Prevent his astuteness to be carried out.

Place me among Your best servants; and Grant me one of the closest places to Ye, by the virtue of the Position that I shall see myself granted!

Indeed! No one can reach this high position, except by Your Grace [Mercy] and Generosity!

Make me benefit from Your Generosity and Liberality, and by Your Greatness, Be Attentive towards me [Your humble servant], and Protect me with Your embracing Grace!

Make my tongue [become] eloquent, in order to recall and evoke Ye, and may my heart be seduced and full of Your Love; and by the virtue of Your Benevolence, Be Attentive to my prayers!

Forgive my mistakes and Forgive my sins, for Ye commanded that Your servants worship Ye, and declared that they had only to invoke Ye; and Ye had vouched to answer their calls.

Therefore, O, my Gracious God, I open [and hold out] my hands towards Ye, in sign of a request for help and assistance...

O, my God, my Sweet Lord...!

I have come to Ye and am before Your Threshold!

O, my God, O Allāh, I reach forth [hold out] my hands towards Ye, and beg Ye...!

Therefore, by Your Greatness, I implore Ye to fulfill my prayer [supplication], and make me see my wishes come true; and by the virtue of Your Favour and Generosity, Do not destroy my hope!

Preserve me from all the wickedness of my enemies, whether they are Djinns or men!

O, Ye Whose Forgiveness and Indulgence hasten Your Approval towards Your servants! Forgive and Have Mercy on the servant who does not possess anything but his prayer; for Ye are indeed Powerful and Your Will is done suddenly!

O, Ye the Most Holy Essence, Whose Glorious Name is the healing of all the illnesses, and Whose remembrance [evocation] are the healing from all kinds of diseases, and Whose obedience brings on wealth and riches!

Have pity on this servant who has no other possession but his hope, and whose only arms [which he uses] are his [pitiful] tears...!

O, Ye it is, Who pours down all Bounties and Abundance!

O, Ye it is, Who turns away all calamities!

O, Ye: the Light of the fearful ones who have sunk in the Darkness!

O, Ye: the All-Wise Who has learned no sciences from any one!

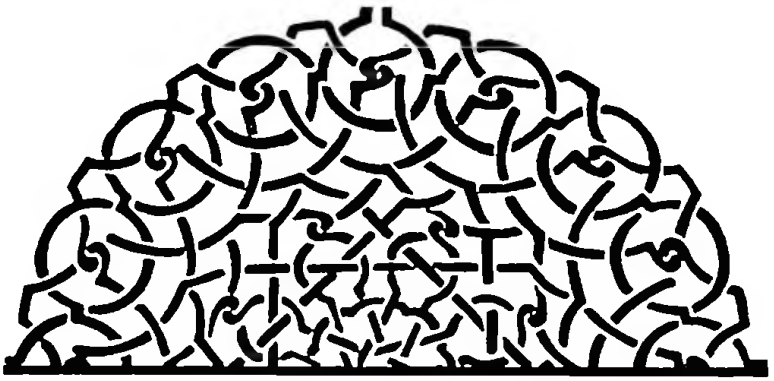
May Your [Infinite] Grace be upon Muhammad and his holy Family, and [pray!] Do act towards me, as it would become Your [Exalted] Position and Generosity!

And may the Grace of God be upon the [venerable] Prophet, and the Blessed Imāms, from his holy Family!

May Innumerable, Countless [Abundant] Greetings be upon them all...!

Al Hamdulellāhe Rabbel Ālamin

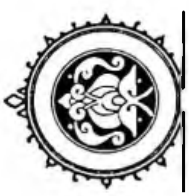
Tehran, Septembre 22nd 2005
Shabān 17th 1426
Shahrivar 31st 1384



In the name of God



The Testament of the lord of the believers
Ali Ibn Tālib to his eldest son:
The beloved Imām Hassan Mujtabā



From a father who shall pass away before long, while he confesses and admits the passage of the [ephemerous] time and who has put a lifetime behind him.

A father who is submitted to the lot that Fate has reserved for him and who reprimands and blames the world.

He who has lived in the dwelling places of the Dead and who, shall go away [in his turn] from this land in a day not so long...

[He writes these lines] to his son who is full of hopes and who shall never reach his wishes [whose wishes shall never be fulfilled], and who shall walk [in his turn] in the path of the mortals.

To the son who shall be the target of [all kinds of] illnesses and the hostage of this world. Calamities shall be directed to him; he who is now the servant of this world.

To he who is the merchant of deceptions, while being at the mercy of Death, and the captive of Nothingness.

To he who has made a covenant with sufferings and misery, and is the close companion of grief and sorrow and the target of afflictions and calamities of his time.

To he who has dropped and fallen to dust, because of his desires and fancies... To he who succeeds to the dead.

And after that:

In regard with the turning of one's back on the earthly world and [the indomitable] rebellion of life and the fact of having the world before the eyes, [all this then,] made me fully comprehend that I had to be preoccupied by my own self only; and to have no other thought towards anyone else. And to let go all that I had left behind me for good; and even though I do sympathize with other people's miseries, to be attentive to my own self however, and be preoccupied by my own self.

This attention, prevented me from submitting myself to senseless [absurd] desires [fancies] of my soul, and illuminated me upon the truth of the matters; so that it provoked a serious effort from my part, without the possibility of any indulgence [slightness], and it led me towards a rectitude and a righteousness that no lie could ever be revealed in it.

On the other hand, the way I saw it, it was not as a part of my being. But as a part of my whole being; so much so that your suffering appeared to me as my own suffering, and if ever death should approach ye, it appeared to me that it should also approach me. And your preoccupations appeared to me as my own preoccupations; for that matter, I decided to write ye this letter [this testament] so that it may hold ye up and support ye, whether I be alive or dead.

O, my child! I advise ye to virtue and to the fear of God, and to follow and obey the Divine Commandments; and to revive and refresh your heart with the remembrance of God;

and to grip solely the "Rope", which is the bond that unifies ye to God! For in truth, which rope could be stronger than that which ye have in your hands...?

For that matter, revive [raise] your heart with wise advice [predications]; and make it die with piety [virtue] and [a total] disinterest towards the world; and fortify it with certainty [towards God]; and illuminate and light it with Wisdom [that the venerable Messenger of God has presented].

Debase [vilify] your heart with an incessant, constant recall of death; and make it humble; and force it to confess its mortality.

[In like manner], open the eyes of your heart [illuminate it] on the calamities and the misfortunes of this world; and warn it from the [surprise] attacks of time and the [disgraceful] ugliness of the passage of day and night.

Tell [expose] to your heart, the news about the ancients and warn and recall that which happened to the ancients.

Look attentively their houses and the vestiges that have remained from them, and observe what they did, and to which direction they went away, and in which place they settled down in fact...?

Ye will see that they untied themselves from their friends and separated from them, and accepted to live in solitude and exile...

After a little while, ye in your turn, will be [just] like them. Therefore, erect your Eternal Dwelling-Place with beauty and fairness, and do not ever exchange the Hereafter, with this world of ours!

And do not talk about that which ye ignore, or about something that does not concern ye [in any way].

Avoid entering a way through which ye fear to fall down into Perdition; for to know [how and when] to stop in front of the facts that will provoke Perdition, is much better than

to fall down and be overthrown into a fearful abyss.

Invite the people to good deeds, so that ye may be included in your turn among these good people. In like manner, with your hands and tongue, forbid [prohibit] he who commits all kinds of reprehensible actions; and turn him away from the action of committing misdeeds; and try hard to be in the Way of Allāh, as it should be and as it should appear as appropriate.

Do not fear at all the blames of the reproachful in the Way of Allāh! And when an occasion presents itself, [anywhere and anytime], look out for hardships, and anticipate them so as to assist God, and bear with everything, and learn perfectly the Religion.

Prepare yourself and take the habit of bearing up hardships that life presents ye, and seek refuge with God, from everything.

For if ye do as such, and God protects ye in His turn, ye shall have found refuge with a Shelter, Solid and Strong, and ye shall be in the Hands of a Victorious, Invincible Guardian!

If ye wish for a thing, hold out your hand to your God [Almighty]! For all generosity and all deprivation are solely in His Hands.

In all things, ask often that Allāh may grant ye abundantly from His Bounties.

Listen wisely to all that is written in this testament, and do not turn away from this writing. For the best words, are those that can benefit ye.

In addition, know that there is no goodness, no virtue whatsoever, in a science that brings no benefit to anyone; and a science that brings not any benefit, is not worthy to be taught in any way.

O, my child! When I saw myself getting old and saw that my powerlessness and weakness are on the brink of being

more and more increased, I hastened to write these advices, by describing qualities and virtues to ye, before death can overcome me and hasten to take me along with It. Without my being able to have the opportunity to let ye know of certain things...

And before my mind becomes deranged, just as it appeared in my body... Or, before some desires [fancies - whims] invade your soul, and before this world be able to seduce and dazzle ye, even before I could deliver ye these advices...

And [before] ye become like a savage, untamable horse, which does not want to obey anyone, so that my advices could not produce any influence in your being anymore.

Indeed, the heart of young men resembles to a virgin soil, which has never been cultivated yet: one could plant in it anything, well knowing that it shall be receptive to anything, in order to develop and cultivate it more and more.

Therefore, before your heart becomes too hard and closed [to any external influence], and before your mind gets inclined and be leaned to some other things, I wanted to teach ye politeness and courtesy. So that with your will, which is perfectly serious, ye may begin to act and obtain your benefit, by the experiences that the ancients had acquired, and that ye may not be forced to redo [restart] these hard experiences yourself!

Therefore, ye receive things that we had to attain by great effort, without any supplementary effort to be required from ye. Thus, certain things are clarified to ye, as they were never explained to us clearly at the time: things that had continued to remain obscure for our minds.

O, my child! Even though I have not lived as long as the ancients, however I observed their deeds and actions. I used to think and ponder over the story of their lives. And I used to study their works; so much so that I saw myself, not only

as one of them, but also as someone who had had a deep knowledge from their deeds and actions; so that it seemed to me to have lived with the very first one among them, until the very last one among them.

Thus, I came to fathom out and understand which facts were clear and precise, and which other facts remained vague and obscure. I came to recognize the difference between a beneficial and a damaging fact.

For that matter, among all these actions, I chose that which was the purest, the most beautiful, the worthiest and the best; and I put aside all that had remained incomprehensible, or that which could make ye deviate or disorient ye [in any possible way].

Like a benevolent, anxious father who observes the business [affairs] of his offspring, I began to observe your business, and I accumulated many things for ye that had to do with politeness and courtesy, so that ye may learn them, and put them into execution.

For ye are finding yourself in the very first days of your youth; with your life in full blossom! Ye are well intentioned and endowed with a pure soul.

Therefore, I decided to teach ye the Book of God [the Holy Qu'rān] before anything else. And to let ye know of Its Interpretation, and to present ye more and more the Laws and the Islamic Commandments, so that ye may learn all about the lawful or the illicit. And apart from these things, not to occupy myself with anything else and to confine myself to this matter solely.

Somehow, I feared that all the things that had provoked such a great divergence of opinions among the creed of the people, so that they had [greatly] gone wrong, may somehow mislead ye too...

At first, I did not wish to lead ye at all in this way. It

displeased me to let ye know of all these things. However, I reached this conclusion that if I tried to strengthen [and consolidate] your opinions, it was far better, than to throw ye in a perilous way and to submit ye to a thing that I could not be certain that ye could preserve your life in it and survive.

Anyway, I hope that God honors ye by making ye reach Salvation and guides ye towards the Straight Path!

Therefore, I advise ye to put into execution [the instructions] of this following will and testament.

O, child of mine: know that the best advice from among all these advices is the following one: I advise ye to piety and to content yourself with doing that which God has made obligatory for ye; and to imitate the manner that the ancients, [that is] your Ancestors and the [virtuous] Pious of your Family followed [and obeyed].

For they always studied their deeds and actions with great attention. Just as ye too have to do it in this way. They pondered deeply and with great care on their own actions [deeds] just as ye too, have to do it; until ye reach finally the point when they had to execute and practice that which was good and appropriate, and to abstain from committing that which they were not to do, nor follow it.

However, if your soul does not wish to follow this way and refuses to practice their manners of being, and ye wish to reach the comprehension of these truths by yourself, just as they had reached them by themselves, try hard then to do it in a way that your field of research be based on Knowledge and Science. And that ye do not fall at all into the abyss of doubts; and that ye do not launch into vain, useless discussions.

But before practicing any opinion on this subject, and before ye enter this path for good, ye should ask for the Assistance of your God, before anything else: by turning yourself solely

towards God [Almighty] for your success; and to avoid any doubt leading ye towards uncertainty and Perdition!

In this way, when ye will have reached this certainty that your heart has become pure, humble and submitted, and that your mind has reached perfection and possesses a keen concentration, and that your will in its entirety, will henceforth be turned towards this one and only direction, ye should then and only then, study thoroughly this will and testament. And ponder deeply about all that I have written clearly [with a lucid, evident way] for ye.

But if on the other hand, ye will not have reached what ye were seeking, and are suntil agitated, without having been able to find the concentration that ye would have liked to possess, know then that ye resemble a camel that moves blindly towards darkness, without being able to see forward.

[Evidently], he who moves in this way towards distraction, and who mixes up and confuses truth with falseness, is nowhere in search of the [true] Religion. And how better would it be that he refrains himself and stops from walking, instead of continuing in this path.

Therefore my child, know well my advices [in this will and testament]; and know that the same God Who possesses Death, possesses also Life. And He who creates and gives life, is the Same One Who makes [everything] die; and He Who takes away life, is the Same One Who revives [resuscitates]; and He Who makes [one] ill, is the Same One Who heals.

And know that the world has been established solely according to what God had wanted and decided upon: [that is] upon Blessings, Bounties, Ordeals, Retribution of the Judgment Day and [many] other things that we ignore their nature.

If ever the comprehension of these things appear difficult to ye, know that this comes from your own ignorance; for ye

are born ignorant, from the very beginning of your creation; and it was only after, that ye could achieve wisdom. And how numerous are, all the things that ye [suntil] ignore!

For that matter, your mind remains stupefied and stunned, and your perception remains powerless and confounded in front of their comprehension; however, with the passage of time, ye will come to understand them [little by little]...

Therefore, cling to He Who created and provided ye with a Provision [Livelihood], and granted ye a beautiful, harmonious form. For that matter, your devotion [worship] should be limited to Him Alone! And your inclination and penchant should be meant and intended for Him Alone; and ye should fear Him Alone!

Know my child, that nobody has ever given any news of God, as the [venerable] Prophet did [to present Him more fully to ye]!

Therefore, Make ado [content yourself] by accepting the Prophet as your Guide and Leader, and to find the Way of Salvation, with only his Guidance.

Know that I have not limited myself in the advices that I have given so far; and that your own self has never preoccupied you, as much as it has preoccupied me...!

Know my child, that if there ever were a partner for your God, the Prophets of this other god had also come to ye. And ye would have certainly been witness to the signs of royalty and power of this other god. And ye would have been able to know of the actions and the attributes of this other god, without any doubt whatsoever!

However, your God is a Unique God, without equal!

No one opposes himself to His Royalty and Reign! He has always been and He shall always be Present! He existed before anything else and He is therefore without any beginning; [in like manner] He shall exist after everything,

and He is therefore, without any end!

He is far too Superior and Sublime for us to be able to prove His Lordship [Sovereignty] and His Divinity with a limited comprehension and knowledge that come to us, from our heart or our human eyes.

Therefore, when ye will have recognized this truth fully, act and behave as it befits a creature like ye. By knowing fully well the insignificance of your position and rank, your limited power, your far too great weakness and your enormous need to present yourself to Him, in order to present your wishes and demonstrate your obedience and servitude towards Him. And your fear of a punishment from His Part and your terror from His Wrath.

God has advised ye to do only good, while He has forbidden ye to commit misdeeds.

O, my child...! I brought ye up to date on the facts of this world and its transformations, and the fact that it passes along from one hand to another hand... I also brought ye up to date on the Hereafter, and all that has been prepared and reserved for those who prefer the Hereafter [to this world]. I have also offered ye examples so that ye may know of them, and learn about them and follow them [judiciously].

Thus, the example of those who knew the world by the ordeals [that it offered them], resemble to the example of those travelers who decide to leave a dry and arid land, which is deprived of any abundance, to head on towards a nice place, full of green, refreshing plants...

They bear up all the hardships they meet along the road: the separation from their friends, the rigors of the journey, the lack of nourishment and the perils, which threaten them before they reach that beautiful, idyllic place, which shall become their Perpetual, Eternal Dwelling-Place.

Therefore, by accepting to bear all these sufferings along

this long journey, they do not feel any sorrow or pain, and they do not feel themselves damaged after all the sufferings they had borne in this path. For them, nothing is more beautiful than to be able to get closer to their final destination, and reach their Dwelling Places, so much awaited...!

And the example of those who fell in love and were deceived by the splendor of this world is the example of those people who used to live in a beautiful, verdant place, and who decide then to go to a dry, arid place... Therefore, nothing is more difficult or more disagreeable for them than to leave that first place where they lived, to go on then to another place, [which does not resemble in any way to their first dwelling place]!

O, my child...! Imagine yourself as a balance for that which exists between the people and yourself; therefore, ye should want for the others, that which ye would want for yourself, and do not wish for the others, that which ye do not want for yourself!

[In like manner], do not commit any injustice to another person, just as ye would not want another person to do ye injustice! Be good to the others, just as ye would want the others to be good to ye.

All that would seem disgraceful and unworthy from the others should also be such for you. For all the good that ye should receive from the others, while making ye happy, ye too should do the same thing for the others, and let them have all that is good from you, while making them happy in their turn.

Do not say anything that ye ignore, even if your knowledge is little. In like manner, do not ever say to the others that which ye do not wish to be said to ye.

Know that vanity [arrogance] is against the way of goodness and that it destroys the human wisdom.

Try hard with perseverance to gain your livelihood [sustenance], but [beware!] so as not to be the treasurer of the others either, in any way at all. When ye will have reached your goal, be more humble and submitted before your God.

Know that there is a long and difficult road before ye. Evidently, ye shall need to provide for your daily needs and gain a lawful sustenance which shall also be light; but at the same time, be in a proper measure, in order to make ye reach your final destination.

Therefore, do not take any burden that would be too heavy for your shoulders, and which may appear painful to ye, so as to provoke your uneasiness [malaise].

If ever ye will have found a person who could lighten your burden until the Day of Reckoning, and who, in that very Day, when ye will have the greatest need for help, repays ye fully, know then to appreciate the great worth of such person, and put your burden on his shoulders and assist him often and grandly!

For when ye will have found such person, it is possible that a day would come when ye would want to call him over to ye, but it would be in vain, and ye will not be able to find such person anymore...

In like manner, know to appreciate and understand the worth of he who, in your wealthy days [in this world], asks a loan from ye, in order to return it to ye on the Day of your complete destitution [in the Day of Resurrection].

Know and be conscious that there is a very difficult passage in front of your path. Therefore, he who has a lighter burden is much happier at the time of passing through this passage than he who has a heavier burden. In like manner, he who moves forward slowly and painfully will be much more unfortunate than he who moves forward with agility and speed.

In the end, instead of going down this passage, let it be known that it would lead either to Paradise or to Hell...

Therefore, before stopping, send a sentinel and prepare yourself a Dwelling Place. For after death has come, there will be no other way to procure God's Approval, and there will be no way to return to this earthly world in any way.

And know that He Who possesses all the treasures of Heaven and Earth, has granted ye the permission to pray and invoke Him; and He Himself has guaranteed the fulfillment of these prayers, He has asked ye to invoke Him and to present Him your wishes, so that He may grant all that ye had wished for!

He has asked ye to ask Him for Forgiveness, so that He may grant ye Forgiveness. And He has not placed anyone between ye and Himself as an obstacle; and He has not left ye alone so that ye may be obliged to supplicate another one, in order to intercede in your name [except for the fourteen Imāms, pure and spotless].

If ye have committed sins, He has not prevented ye from repenting, and He has not hastened to punish ye either!

And when ye return to Him, He blames ye not; and where ye deserved to be dishonored, He dishonored ye not, nor vilified ye; and by accepting your repentance, He has not shown Himself as being Strict or Intransigent.

[In like manner], He has not been difficult towards ye for the sins that ye have committed; and He has not made ye despair for His Mercy; in fact, He has even inscribed your refusal to commit henceforth any more sins, as a good deed!

He will only punish ye once, for the sin that ye had committed; while He will reward ye ten times, for just one of your good deeds!

He has also opened the Portal of Repentance for ye, so that every time ye invoke [implore] Him, He hears your

invocation [imploration - cry], and if ye whisper [something to Him], He knows always and forever of your [most hidden] secrets [inside your being]!

Therefore, do present Him your desires and fancies, and confide in Him, and complain to Him from all the afflictions and all the pains that weigh down on your heart...

Ask Him the remedy for your sufferings, and ask Him to help ye in your affairs; and to grant ye something from the Treasury of His Infinite Grace; for except for Him, no one could grant ye nothing whatsoever... Things like: long life, good health and physical well-being, ample livelihood and abundant, bountiful sustenance.

Thus, God puts the keys of His Treasures into your hands!

For He has given ye the permission to be able to supplicate and ask Him [whatever ye wish for]; and ye are free to open the Portals of His Grace and Favour, with prayer and supplication; and to ask Him for a rain of Grace and Abundance to be poured down on your person.

In like manner, if He ever delays the fulfillment of your wish, may this slowness and delay, make ye not desperate...

For His Generosity depends on the measure of your proper intention. And it is most likely that His delay in fulfilling a wish is aimed in such way that the Reward of the petitioner [he who asks] be greater; and that His Generosity towards him become more bountiful!

It is also possible that sometimes, when ye have supplicated Him for a thing, He did not grant it to ye; but in reality, He wanted to give ye a better thing, far more superior than that which ye had wished for, be it in this world or in the Hereafter!

Or else that [according to Providence], that particular wish was not to be granted to ye for your own ultimate good.

For it might have been that by reaching that particular

wish, the destruction of your belief and your faith in Religion was hidden into it.

Therefore, it would always be better to ask from your God, for a thing whose sweetness and goodness will always survive along with ye, while the hardships and the sufferings that are attached to it, remain far away from your person!

Thus, neither wealth could remain indefinitely with ye, or ye to survive indefinitely for any wealth and riches...

And know and remember well [this truth:] that ye have been created for the Hereafter, and not for this world!

Ye have been created for mortality, and not for survival!

Ye have been created for death, and not for life!

Ye are in a "Place of Transfer", which is ephemeral and a "Temporary Dwelling-Place" only; and ye will have to leave It behind ye; [therefore, to have an affection whatsoever for this world of ours, is a great mistake].

Your path is that which leads to the Hereafter; and ye are [in truth] a prey for Death, from which, no one can free himself; [in like manner], Death will not lose its prey [and will go after it, inevitably and inexorably] to reach it at the end.

Therefore, be well-advised and vigilant, and fear most seriously that Death may not grip ye while ye are committing a sin, from which ye always used to say that one of these days, ye were going to repent from it; and [fear] that Death may put a distance between ye and your thoughts!

For [be certain about it,] that in this manner, ye will destroy yourself definitely [for ye will have committed sins, without having had a thought for the future; and ye will fall down into the abyss of punishment, due to this sin...]

O, my child...! Think often [and a lot] about Death and remember well its sudden attack. Also, think well on the events that will happen after death. So that if death comes

to ye, ye may be well prepared in advance, and that its unexpected arrival may not surprise ye in an unforeseen manner, and that it may not be able to vanquish and defeat ye.

Be vigilant! Try hard not to fall into a trap, and not be seduced by the bond that binds the people who love the earthly world, according to their greed and covetousness, but also according to the enmity, they feel for this earthly plane.

For God has [already] let ye know of this fact, and the world, for its own part, has also discovered and presented itself to ye and pulled away the veil, from its ugliness.

Those who love this world, resemble those dogs which bark, and which are like those savage beasts that yell and growl against their own kinds [in order to appropriate their portions for themselves]; and those who are stronger, eat those who are weaker; and those who are bigger, dominate those more humble ones! Indeed, they are like those animals that have tied foots, or some others that are free and have lost their reason, and move forward in the way of Perdition...

These are abandoned [lost] animals in the arid, unbearable desert, which search to graze in the pasture of calamity and damage...

They have neither a shepherd who could prevent them from falling down into perils and come to protect them [from all perils] or a guide that will lead them to a [secure] pasture...

Indeed, this world drags them towards a deviated, digressed path, and deprives their eyes, of the brightness of the Lamp of Guidance.

The world plays with them and they err and wander over the distraction and the Perdition of this world, just as they play with the world and distract themselves, by forgetting completely the steps that will come after the life of this earthly plane [such as Death, the Day of Resurrection, etc...]

Wait then, so that a respite may be granted to ye, and that

the Darkness of this world may go away. It seems that the litters [of Death] have already arrived, and he who hastens by running forward to join them, reaches them [finally]...

Know my child, that he whose mount is day and night [is a prisoner of time], in like manner, the days of his life will lead him on, even if he appears as somewhat motionless; and he will walk in this path necessarily, even if he has spent his whole life in serenity and rest.

Know with certainty, and believe in it firmly and absolutely, that ye will never be able to fulfill [all] your dreams! Ye will never be able to outstrip Death or save yourself from It! And that ye are moving forward, exactly in the same way that those who were before ye [the ancients]; those who had covered this way much sooner than ye. Therefore, try to be moderate in seeking the world, and take things easily and try well and take good care in your search of your sustenance.

For it is very possible that [various] efforts and hardships may destroy your earthly possessions.

In fact, it is not that every seeker who tries hard and takes great care, could provide his [daily] sustenance; or [on the contrary,] a man who does not give himself too much trouble, will be deprived of his [daily] sustenance.

Retain and prevent your soul from approaching any ignominy and vilifying stain, even if ye can fulfill your [most cherished] wishes! For, ye will never be able to regain the respect of your self that ye had lost at such a high price...

[In like manner], do not submit yourself to anyone, and do not vilify yourself before anyone; nor show yourself as a vile servant, for God has created ye free [as a free spirit]!

[In fact], what good lies in an action, which has been accomplished in wickedness...? In like manner, what benefit exists in the tranquility and the relief that only become accessible with suffering and torment...?

Avoid then the horses of covetousness and greed to transport ye hastily towards the watering place of Vice and Perdition!

If ye could succeed, do something in order that there may be no mediator between yourself and your God whatsoever [for the benefit that ye may find in this earthly plane]; act then in this manner.

For ye will only be able to appropriate a benefit for your own self. And to receive your own part of the profit. [Therefore,] the least Provision coming from God, the Pure, the Exalted, is much better and worthier than a great provision that comes from men, while knowing perfectly well that all things come from the Divine Goodness and Blessings.

[In like manner], the reward that ye will have lost for your silence and patience is much easier than that which ye have lost by talking. For the way to preserve what is inside a recipient, comes from the good closing of this recipient. [For that matter], the fact that ye preserve what lies in your hands, is hundred times sweeter for me than your desire to appropriate for yourself, that which lies in the hands of another individual.

[In like manner], to feel a bitter despair is much better than to hold out your hand towards other men; and to do a virtuous work is hundred times better than to be rich and wealthy, but to be mixed and stained with sin at the same time...

Everyone keeps his proper secret, a lot better than any other person does. It is also possible that there are people who try hard and take great care, without knowing that they are moving towards an end, which will not be in their best interest.

He, who talks a lot, will eventually fall into babbling and useless chattering, while he who ponders, accumulates perspicacity and acquires an inward perception.

Do befriend the righteous and the benevolent, in order to become like them; and turn away from the wicked, in order not to belong to their group.

The worst nourishment [food] is that which is illicit; and to do injustice towards the weak is the most odious oppression, and the most blamable injustice [which could ever be]!

Where moderation and tolerance are changed into rudeness and severity, rudeness and severity become then moderate.

It is likely that a medicine may provoke a pain, while a pain becomes a medicine! It is likely that someone offers a good advice, when in fact, no one expected him to do such thing; and he whose good advice expected from everyone, commits treason.

Avoid and abstain yourself from trusting and counting on your wishes, for to wish for a thing is solely the good of fools and silly persons! While the sign of wisdom [for ye] is to forever remember the experiences that one had lived through. Thus, your best experience is that which ye obtained a moral lesson from it.

Seize and take most of the propitious occasions before a suffering [pain] afflicts ye.

It is not that every seeker arrives at the end of what he was seeking, or that every traveler comes back [safely] from his journey.

The greatest crime that one could commit is to destroy the Provision that one had amassed during a lifetime, for the Hereafter.

There is an end for everything, and what has been decided in your destiny will happen to ye [will be accomplished inexorably].

He who is in the trade [commerce] will always be in peril. And it happens sometimes that the capital [goods - assets]

of a person may be insignificant, but at the same time, he possesses a very particular abundance and opulence [much greater than great wealth].

There is no good or benefit, which could help a vilified petty-minded man or a friend who is accused of hypocrisy.

Do not complicate your life [relax in regard with your attitude towards life, and take things easily], for its mount is tamed and at your mercy; and do not put yourself in peril, by hoping to find a bigger profit for yourself.

Lo! Beware that the mount of obstinacy and tenacity does not throw ye in dust!

If your friend unties the bonds of his friendship with ye, ye on the contrary, ease [facilitate] the ways that could make him join ye [come back to ye]. And when he will have turned away his face from your person, ye on the contrary, turn yourself towards the beauty and the sweetness of friendship. When he shows his jealousy, ye on the contrary, hold out your hand in sign of reconciliation. [In like manner,] when he turns away from ye, ye on the contrary, approach him [get close to him]. And when he becomes gross and rude, ye on the contrary, be sweet and tolerant with him. And when he commits an offense [a misdeed,] ye on the contrary, find him excuses, so that one would imagine that ye were his servant, and he, your lord.

But know that ye should not put these advices into execution in a displaced situation, or that ye be good and benevolent towards unworthy creatures who do not deserve this behavior [from ye]. Do not ever take the enemy of your friend as your friend! For in that case, ye will have provoked the enmity of your friend.

When ye are advising your [religious] brother, let it be in a sweet, benevolent way. Try to be sincere and truthful, even if your advise may appear to him as being good or

severe. Try to drink your anger with little, slow sips [abstain yourself from getting angry and retain yourself] for I have never tasted a more delicious nectar than that, and I have never seen a more marvelous end...!

[Then], in front of he who behaves grossly and rudely in your confrontation, be good, conciliatory and obliging; for after a little while, he too in his turn, shall behave sweetly towards ye.

And behave with sweetness and goodness towards your enemy, for by these two things [revenge and punishment, in front of benevolence and forgiveness], these last ones are much more marvelous than the two things mentioned previously.

If ye ever wish to cut your friendly bonds with your friend, somehow, leave a little space for reconciliation; for maybe, there will come a day when he shall wish once again, to renew his friendship with ye. If someone thinks ye good and benevolent, [try your best] to fulfill his primary thought, by doing good all around him.

Do not destroy the right of your brother [in religion] by counting on your friendly relation with him; for if ye trample on the right of your friend, he will not see himself as your brother anymore.

Behave with your kin [relatives], in such way that they do not consider themselves as the most unfortunate people, because of ye... Do not befriend he who avoids ye and wishes to keep his distances from ye.

[In like manner], in front of your firm desire to preserve your friendship with him, your brother [in religion] should not have any firmer or more solid arguments or reasons than ye, for wanting to cut short his friendship with ye. In like manner, he should not have any stronger motive than ye, in his desire to do ye wrong, compared with ye who wish on the contrary, to be good to him.

The injustice of an oppressor should not appear great to ye. For he is trying hard for your own good and for his own damage [to his own detriment]!

[In like manner], the reward of he who rejoices ye should not be the wickedness that ye do unto him...

And know [O,] my child, that the Provision [Sustenance] appears in two manners: either ye it is, who wishes to appropriate it for himself, or it is the Provision Itself that wishes to appropriate ye for Itself. So that if ye do not go in its search, it will be the Provision itself that will come in your search.

How disgraceful it is to behave with a vilifying, false modesty in times of necessity, and with arrogance and rudeness, in times of wealth and riches!

The benefice that ye could receive from this world is exactly in the same measure that ye will have tried for the construction of your Eternal Dwelling-Place. And if ye lament and cry for that which ye have lost, ye should cry then for all the things that ye could not appropriate for yourself.

Do your reasoning, according to what has been, in front of that, which has not been. For events do resemble to each other [in many ways].

Do not be like those who remain indifferent and deaf in front of good advices, unless ye should want to be tormented and suffer greatly; for wise, intelligent men take advice with great courtesy and politeness, while animals take heed with blows, from a stick... Turn away any grief and sorrow from your person, with the help of the magic that patience and endurance possess, along with the help of a deep, optimistic certainty.

Whosoever lets go of the justice, has joined the injustice and the oppression.

A friend is like a close member of the family; and a true friend is he who remains sincere and full of devotion, even in the absence of his friend.

Human passions are like partners of suffering and sorrow.

It is possible that a stranger may be hundred times closer and more intimate than a member of your own family is. And a member of your own family, be more aloof [distant] than a perfect stranger!

The stranger is he who does not have any friend.

He who ignores and violates a right, cannot reach its end and will then fall into pressure.

He who accepts his position and rank according to the measure of his person, will always preserve it.

The most solid bond and the most constant union are those, which exist between ye and your God.

He who is negligent and heedless in his confrontation with ye, is your enemy. Where covetousness and greed could destroy a man, for him to remain in his despair, appears then as a victory.

One cannot perceive a mistake, neither benefit from every propitious occasion, in a manifest, apparent way.

[For that matter], it is possible that a wise man [who has eyesight] deviates from his path, while a fool [blind one] reaches his destination.

Delay [as long as ye can] any wicked deed, for ye could hasten to commit them whenever ye wish...

To cut short any ties with a fool is like joining a wise man.

He who is confident before the days of his life will see himself betrayed by life itself! And whosoever takes life seriously and respects it, life in its turn, will humiliate him!

And whosoever throws an arrow, will surely and certainly not reach the [desired] target.

[In like manner], whenever the decision of a sovereign is changed, the world changes too.

Before the beginning of your journey, get information about the identity of your travel companion; and before

buying a house, get information in order to know who your neighbor is.

Avoid and abstain yourself from telling jokes, even if ye are only repeating the words of someone else.

Avoid from taking advice from women, for their opinions are weak and their will is feeble.

With the help of the veil [which will cover them], make it so that their eyes may not fall on any man; for the veil preserves women from all perils.

In fact, their going out from the house cannot be worse than inviting a man to your house, and in whom ye cannot put your trust. If ye can, make it so that your wife knows ye and ye alone. Do not give her any task, which may be more than the measure of her capacity! For [in truth,] a woman is like a delicate, fragile flower, and not like a violent, strong champion.

Do not exaggerate on the respect that ye owe her, so that she may be tempted to intercede in the name of another person, in front of ye.

Avoid and abstain yourself from showing any feeling of jealousy and possession, in a place where it is not necessary to be thus; for this will lead a virtuous, honest woman towards dishonor, and will lead any woman who is adorned with her chastity, towards hesitation.

Choose a precise task for any one of your subordinates, so that they may try hard to accomplish that particular task, and may not one of them, let the execution of his task, fall on the shoulders of another person.

Respect and honor your close ones, along with the members of your family, for they represent the wings with the help of which ye could fly away in the sky. They are from your own race and come from your own lineage; and ye will always return to them; they represent the hands with the help of which, ye [can] attack.

I leave your religion and your life in the Hands of God and in His Care, and I supplicate Him for the best of destinies for ye!

And not only for the present time, but for the future time; not only for this world of ours, but also for the Hereafter.

That is all.

Ali Ibn Abi Tālib - In the Year 37 after Hegira

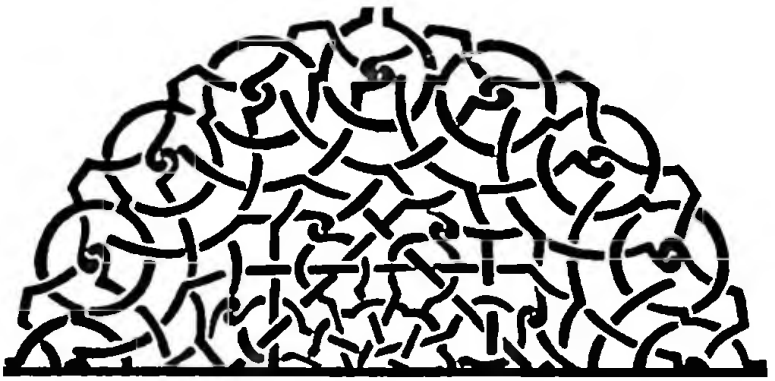


Al Hamdulellāhe Rabbel Ālamin



Tehran, July 19th 2006
Tir 28th 1385
Jomādā al Sāni 24th 1427





In the name of God



Supplication for the blessed month of Shabān

[translated for the first time into English]



O, my Sweet God...!

May your Greetings be upon Muhammad and his holy Family!

When I call out and invoke Ye, [pray!] Do listen to my prayer and Hear my imploration!

And when I call out and talk to Ye, [pray!] Hear Ye then, my imploring, beseeching voice!

I have run away to come to Ye; and I am in Your Presence; and before Your Threshold: at the height of my misery and degradation! Moreover, I hope to receive a reward from Ye...

Ye know perfectly well, what I have in my heart, and what is indeed happening inside my soul. Ye know my wish, and Ye know well my soul; and Ye know perfectly well, what will be my end and where I shall end...

And Ye know all that I would like to say, after having opened my mouth; and that which I would like to ask and beseech Ye; and I hope that my wish would do something for my end!

O, Allāh...!

Your Providence and Decree have been put into execution for me. And all these facts and deeds that I will accomplish until the end of my life, whether the things that I would do on the sly or in public [openly], will be accomplished by Your Hand [Your Will], and not by another one's hand!

In like manner, Ye Alone will do the increase or the reduction of my Blessings or Damages!

O, Allāh...!

If Ye deprive me, who will provide for my sustenance and my daily Provision?

And if Ye debase me, who will come to my help and assistance?

O, Allāh...!

I take refuge with Ye, from Your Wrath; and I take shelter beside Ye, from the descent of Your Torment!

O, Allāh...!

I am not worthy of receiving Your Grace, while Ye on the contrary, are Worthy of granting me Your Blessings, and from that which remains, as a surplus from Your Generosity!

O, Allāh...!

I see myself as though I am indeed in Your [Glorious] Presence. And it seems that the fair trust that I have in Ye, is such that it throws its benevolent shadow upon my humble person; and it seems to me that Ye too, announce things about me, that are verily worthy of Ye; and as it fits Your Dignity; and that Ye have covered me with the veil of Your Forgiveness...!

O, Allāh...!

If Ye wish to forgive [my sins], indeed who would be better and more dignified than Ye?!

And who is worthier than Ye, to forgive me?

And if my death is coming to me little by little, and my

deeds have not approached me to Ye, then I am in the obligation of confessing my sins, and that which I have committed... And I place my confession before me, as an instrument [of my defense] before Your Threshold!

O, Allāh...!

I have wronged myself and harmed my soul...! I should not have been so attentive to that which my soul yearned to commit! I only thought of making all kinds of wrongs and sins!

Therefore, woe on me, if Ye do not wish to forgive my soul...!

O, Allāh...!

During all the days of my life, the shadow of Your Benevolence and Goodness was over my person. Therefore, please, Do not deprive me from Your Goodness or Benevolence in the moment of my death!

O, Allāh...!

How could I fall into the abyss of despair, by thinking that after death, Ye could turn away from me and ignore me? When in truth, Ye have always been Good and Benevolent to me, during all the days of my life; and Ye have taken all my affairs in Your Benevolent Hands...?

O, Allāh...!

Be my Guarantor and the Responsible of my life, as it befits Your Dignity to be thus! Fix Your Attention upon my humble person, by Your Favour and Blessing!

In fact, I am nothing but a vile sinner who is entirely covered by his own ignorance and foolishness!

O, Allāh...!

In truth, Ye concealed well my sins in this world, when in fact I shall be needing more of Your Help on the Day of Judgment, so that Ye may conceal them...

Ye have preserved my honor in this world, by not unveiling

anything of my sins before the eyes of Your servants, who are righteous and virtuous! Therefore, Do not dishonor me before the witnesses, on the Day of Retribution; or let me loose face before the others...!

O, Allāh...!

Your Generosity and Magnanimity have spoilt and made me arrogant and increased my expectation... Your Indulgence and Clemency are superior to my deeds!

O, Allāh...!

On the Day when Ye shall judge Your servants, Rejoice my heart with Your Sight!

O, Allāh...!

My excuses and sincere repentance before Your Court are indeed the excuses and the repentance of he who extremely needs to be forgiven!

For that, Do accept my repentance, O Ye the Most Magnanimous and the Most Forbearing!

O, He from Whom all the sinners ask forgiveness!

O, Allāh...!

Do not refuse my request and supplication; and Do not change my ardent desire and greed [to be forgiven] in [utter] despair! Do not destroy my hope and wishes before Your Threshold!

O, Allāh...!

If Ye had wanted my degradation and humiliation, Ye would never have wanted to guide me [in the Straight Way].

If Ye had wanted my dishonor, Ye would never have provided me with Your Salvation!

O, Allāh...!

I do not believe that Ye would wish to chase me away from [Your Threshold], or refuse to grant me my most cherished wish that I have spent all my life, begging it from Ye!

O, Allāh...!

Praises belong only to Ye! Infinite, eternal, incessant, boundless and perpetual praises which never end!

Praises which will never be diminished; and which will always be increased, according to Your Pleasure; and which will provide Your Approval!

O, Allāh...!

If Ye retain me because of my crime, I too will retain Ye for Your Forgiveness! And if Ye retain me for my sin, I too will grip Your Clemency!

And if Ye wish to throw me in Hell and in the Fire, I shall cry out loud, by calling the damned [the Infernal souls], and I will tell them that I do love Ye [from the bottom of my heart]...!

O, Allāh...!

If my deeds, compared to the obedience that I do owe Ye, appear as insignificant and little, however my wish, along with the hope that I have in Ye, are most great!

O, Allāh...!

How could I go back from Your Threshold, empty-handed and deprived of everything...?! I, who had hoped so very much to see Your Generosity and Largess, to be granted to me; and to be protected by Your [Infinite] Grace; and to return with Salvation and Redemption!

O, Allāh...!

I have spent my life with this greed, which pushed me to neglect and ignore Ye...! I have destroyed the days of my youth, in the drunkenness that Your Being far away provoked in me...

O, Allāh...!

For that, I have wronged myself and not awakened my soul at the time I was drunk by Your Generosity! [When] I yearned to enter in the Way of Your Wrath...!

O, Allāh...!

I am indeed Your humble servant; and the child of Your humble servant; and I am standing in Your Presence; and I would like to approach Your Threshold, by benefiting from Your Generosity...

O, Allāh...!

I am a humble servant who would like to purify himself from all the abomination and impurity with which, he has been standing in Your Presence! And to purify myself from my impudence and arrogance...

I beseech Ye to grant me Your Indulgence and Forgiveness! For Indulgence, is the description of Your Generosity [par excellence]!

O, Allāh...!

Alas, I do not have the necessary strength or the power to deviate from the path of Your disobedience. Except when Ye deign to awaken me, to grant me Your Goodness and Friendship...!

So that I may become like the way Ye would want me to be.

Therefore, I praise Ye and render Ye thanks, by expressing my gratitude for having let me enter in Your Generosity; and for having purified and cleansed me from all the abomination and the impurity of ignorance and negligence...!

O, Allāh...!

Look at me as Ye would look at he that Ye have called to Ye, and who has responded to Your call! Like someone, Ye have helped to stand up again with Your Help and Assistance and who obeys Ye.

O, the Most Close One Who never moves away from he who has put his trust in Him...!

O, the Generous One! Ye are not mean at all, to he who stares at Ye with hope and who hopes to see [Your] Blessings granted to him!

O, Allāh...!

Grant me a heart, which could get close to Ye, with his great desire and ardent enthusiasm; and Grant me a sincere, truthful tongue, to reach Ye high above; and Grant me a perception, based on pure truth; and may it approach Ye, with the help of this truth!

O, Allāh...!

He who has had the extreme honor of being known by Ye [to be taken into consideration by Ye] does not remain unknown!

He who takes refuge with Ye, does not remain debased!

And he towards whom Ye turn Your Eyes, can never be the servant of other [than Ye]!

O, Allāh...!

In truth, he who seeks to come to Ye, and advance in the Path that would lead to Ye, shall benefit from Your Refuge!

O, Allāh, I take refuge with Ye!

Therefore, Do not make me despair from Your Infinite Grace, and Do not deprive me from Your Goodness!

O, Allāh...!

Place me among those of Your Elect Friends who always hope to see Your Friendship be increased for them!

O, Allāh...!

Place in my heart such an ardor, such a love for Your Remembrance and Evocation that I may do it incessantly and without stopping it! And may my will be placed in the triumphant joy of Your [Glorious] Names and in Your Sanctified Dwelling-Place!

O, Allāh...! By the right that Ye do have over Yourself, Place me in the Place where one obeys Ye duly; and in the honorable, worthy Place, where Ye have established all those who have procured Your Approval!

For in truth, I cannot move anything away from my person

in any way; in like manner, I cannot attract any blessing to my person!

O, Allāh...!

I am Your powerless servant who has committed many a sin; and I yearn [ardently] to return to Ye!

Therefore, Do not place me among those, from whom Ye have turned away Your Stare; and whose negligence made it such, that Ye deprive them from Your Indulgence!

O, Allāh...!

Grant me the possibility of liberating myself from all the ties of dependence towards the people; and may I be able to turn away my stare from everything, in order to be able to come to Ye!

May their own beauty illuminate the eyes of our hearts; and may they tear the veils of Light, and penetrate to principal mine of Your Greatness; and may our souls be able to be united with Your Great and Sanctified Majesty!

O, Allāh...!

Place me among those that Ye have called to Ye and who have answered Ye [in their turn]; among those to whom Ye pay attention and who loose consciousness before Your Greatness and Glory!

For that, Ye spoke with him on the sly, whereas he began to serve Ye in public!

O, Allāh...!

In the place of my hope and optimism, Do not make despair and distress dominate; and Do not break the tie of my hope that binds me to Your Benevolent Generosity!

O, Allāh...!

Even though my sins have made me loose the position that I had before Ye, however, Deign to forgive me by the full trust that I have in Ye!

O, Allāh...!

Even though the number of my sins have debased and vilified me before Ye, by the virtue of the Goodness that comes from Your Generosity and Magnanimity, however, with the full certainty that I have in Your Forbearance, made me vigilant and come out from this state of mind!

O, Allāh...!

Even though the negligence and indifference that I had in me had prevented me from preparing myself to see Ye and provoked my apathy while I was heavily sleepy, however the realization of Your great Blessings and the knowledge that was granted to my person, awakened me indeed!

O, Allāh...!

Even though Your terrible Torment leads me towards Hell, however Your abundant Recompense invites me to Paradise!

O, Allāh...!

I cry and lament before Ye, and I beseech Ye, so that Your Greetings be upon Muhammad and his holy Family!

Place me among those who recall Ye incessantly and invoke Ye always!

And who never break their pledge with Ye!

And who do not neglect to praise Ye and render Ye thanks for Your Blessings!

And who do not take Your Commandment lightly!

O, Allāh...!

Make me reach the brilliant and splendid Light of Your Glory and Majesty, so that I may be able to come to know Your Essence [Pure and Sanctified]!

And to turn myself away from all the others, except from Ye!

May I fear Ye, and be always on my guards, O, the Holder of Glory and Majesty!

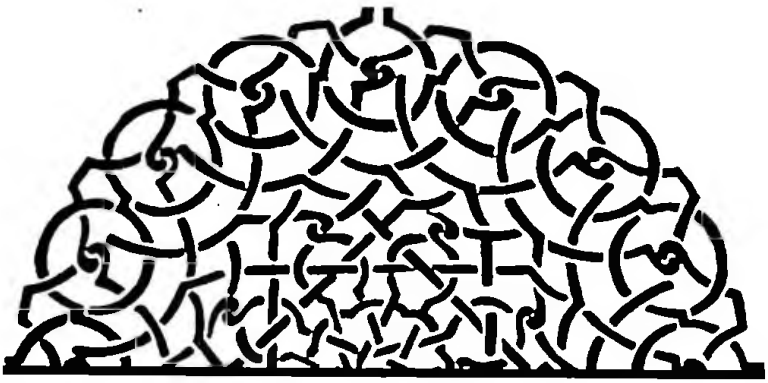
May Your Greetings be upon Muhammad and his pure, spotless Family: abundant and innumerable Greetings!

Al Hamdulellāhe Rabbel Ālamin



Tehran, July 26th 2009
Mordād 4th 1388
Shabān 3rd 1430
Imām Husseyn [Lord of the Martyrs'] Birthday





In the name of God



Invocation offered to Hazrat Fātēmēyeh Zahrā
Sovereign Lady over all the women
in the world

[translated for the first time into English]



Greeting to ye: O, daughter of the Messenger of God!

Greeting to ye: O, daughter of the Prophet!

Greeting to ye: O, daughter of God's Elect!

Greeting to ye: O, daughter of the Honest Depositary [Guardian] of God!

Greeting to ye: O, daughter of God's Best Creature!

Greeting to ye: O, daughter of the Best Creature of God, among the Prophets, Messengers of God and Celestial Angels!

Greeting to ye: O, daughter of God's Best Creature!

Greeting to ye: O, Sovereign Lady over all the women in the whole world, from the very first one, to the very last one of them!

Greeting to ye: O, spouse of God's Friend [Guide] and the best man after the Messenger of God!

Greeting to ye: O, [sweet] mother of Hassan and Husseyn: the [noble] lords of the young men in Paradise!

Greeting to ye: O, Martyr who spoke truly!

Greeting to ye whose sacred, holy being is adorned with the Divine Approval and who in her turn, approves God!

Greeting to ye: O, holder of Knowledge, along with pure, sanctified qualities and virtues!

Greeting to ye: O, Angel who appeared in human form!

Greeting to ye the pure and the virtuous!

Greeting to ye who speak with Wise Angels!

Greeting to ye who were oppressed and whose [legitimate] right was usurped!

Greeting to ye who were oppressed, while injustice was done to ye, and on whom, the others turned their back!

Greeting to ye: O, Fātēmeh, daughter of the Messenger of God!

May God's Grace and Divine Blessings be upon ye!

May Divine Greetings and Blessings be upon your body and soul!

I attest that when ye left this earthly plane, ye had clear, irrefutable certainty and proof from your God! And whosoever has made ye happy and rejoiced ye, has made the Messenger of God happy and has rejoiced him; and whosoever has committed injustice and wrongs against your [saintly] person, has committed injustice and wrongs against the Messenger of God!

Whosoever has tormented ye and done ye wrong, has tormented the Messenger of God and did him wrong!

Whosoever preserves his relation with ye, has preserved his relation with the Messenger of God!

Whosoever breaks his relation with ye and separates himself from ye, has in truth separated himself from the Messenger of God!

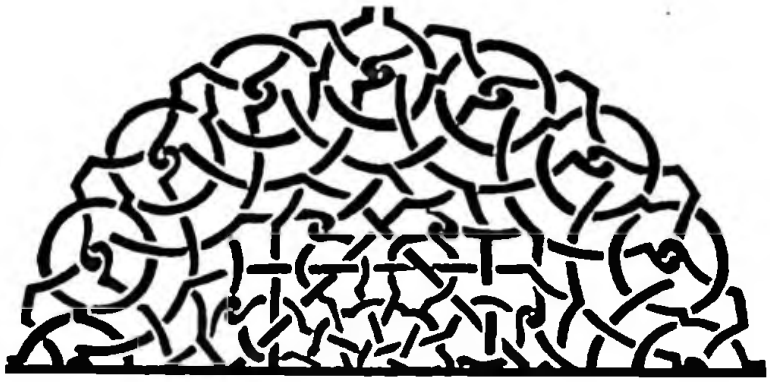
For, ye are indeed the flesh and blood of the Prophet! Ye are the very soul of the body of that illustrious creature!

I take God [Almighty] as my Witness, along with His Messenger and Angels, that I am pleased with whosoever has rejoiced ye, and feel anger towards whosoever has angered ye!

In like manner: is indeed my friend, he who is your friend; and God be my Witness to certify my attestation, for He is the Best Witness, and He it is Who makes the reckonings; and He it is Who punishes and rewards!

Al Hamdulellāhe Rabbel Ālamin

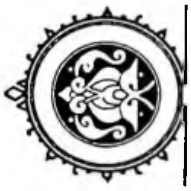
Tehran, September 9th 2006
Shahrivar 18th 1385
Shabān 15th 1427
On the Blessed Day of Imām Mahdi's Birthday,
Imāni of Time - May God Hasten His Manifestation!



In the name of God



The Sermon of Hazrat Fātēmēyeh Zahrā,
Concerning the Property of Fadak:
[Translated for the first time into English]



1- Praise be to God Almighty for what He has bestowed upon us with abundance, and infinite thanks for what He has inspired into human hearts. Praise for all sorts of abundances and all forms of bounties that He has always bestowed in advance and with generosity. And for all the Graces with which, He surrounds Man, at all times, and whose number is more than innumerable.

[He is] far from being thanked properly and adequately or compensated sufficiently for their reception [by the people]; and whose limit is far from being reached!

It is He Who invites the people to offer Him [gracious] thanks, always and forever; and to show Him gratitude, for all these Blessings, so that He may increase them even more; and He requires gracious praises from the people, so that He may abound these Blessings [Bounties] even more so; and He has provided the prayer [invocation] to increase these bounties!

2 - I attest that there is no other god but Allāh: the Unique Creator! And there is no other partner [associate] for Him. The sentence, which announces: "There is no other god but Allāh!" is a sentence that is interpreted and based upon the pillars of Pure Devotion, which dwells in our hearts; and from which, human reason receives its light.

The God that human eyes cannot possibly behold [perceive], and the human tongues are powerless to describe, and the space inside the human imagination is far too limited to understand [and imagine] Him!

He created everything, not with an existing material, or by imitating from a model; and He did not have to resort to any example for their creation.

By the virtue of His Might [Power], He created the creatures and gave them life, according to His Will, without having had any need for their creation, or taking advantage from their creation whatsoever.

He did this, for the sole purpose of reinforcing His Wisdom. And to inform and instruct the people of their obedience towards Him, in order to reinforce His Power, so that it should appear as a sign of their submission and servitude towards Him; and in order to honor His Invitation.

He established the Reward in obedience, and imposed the Punishment for the disobedience, to move away His creatures from His Wrath and lead them to His Paradise.

3 - I attest that my father, Muhammad [may God's Peace and Glory be upon him and his holy Family] is the Servant [Slave] and the Messenger of God!

Before giving him this Mission, God had already chosen him, and before creating him, He had already chosen him his name, and before choosing him for this Mission, He had already elected him! And this, at the time when all creatures were suntil concealed behind the curtain of the Invisible

[Gheīb,] while they were [concealed] protected behind the terrifying curtains of Nothingness; when they found themselves at its extreme limit [boundary]...

[This was because] God Almighty, by having complete Knowledge of the end of things, dominated fully over the events [of the Providence], and everything was known to Him beforehand.

4 - God elected His Prophet to execute and complete His definitive "Amr" [Commandment], and accomplish His decisive Will for the unwavering execution of His Commandments [Decrees], and reinforce them decisively and definitely.

God saw the nations, divided in their various religions; some of them kept themselves prostrated in front of lit fires; meanwhile some others worshipped and prostrated themselves in front of their idols; and even though they knew God [by nature], they were renouncing Him nonetheless.

God, with the presence of Muhammad [may God's Glory and Peace be upon him and his holy Family], lighted up the Darkness, and moved away the blackness from the human hearts and drew the obscure, dark veils that covered and concealed them, from the human eyes.

The Messenger of God began then to guide men, by moving away [drawing aside] Perdition, and by saving human souls; he cast the Light of Intelligence and Clairvoyance to the obscured, blinded eyes of the people, and gave them their eyesight; he guided them towards a solid and constant Religion, and led them towards the "Straight Path".

5 - Until [at last], God Almighty called [my father] to His Side, with great Kindness and in complete freedom: with enthusiasm and generosity!

Therefore, the Messenger of God is now relieved [freed] of all the wickedness and sufferings of this here world.

He is now surrounded by the Benevolent Angels of Heaven; and Paradise, along with the Approval of the Merciful God Who is [indeed] Oft-Forgiving, are bestowed upon him, so that he now dwells in the Vicinity of the Powerful Sovereign over Heavens' Grace! [Therefore], may God's Infinite Greetings be upon my father! To he who is His Prophet and the honest Spokesman of the Divine Revelation, and His "Elect" among His creatures! He it is who procured amply the Approval of the Gracious, Merciful God!

May God's Greetings, Grace and Blessings be upon him!



Hazrat Zahrā looked then at the present crowd, and continued her sermon:

6 - O, servants of God...! Ye are the banner-holders and the executors who are responsible for the execution of the Commandments and the Interdictions of God!

Ye are the bearers of the Religion and Divine Revelations! Ye are the faithful guardians of God all together, and the conveyors [missionaries] of the Divine Commandments to other peoples!

Ye are to vouch and be responsible for the Divine Right among men; and God left a covenant and an oath among ye, and a reminder of Himself, by appointing His successor:

That is: the "Eloquent Book of God" beside the Holy Qu'rān, which is truthful and just; and which is a bright Light and a brilliant Splendor!

Its arguments [those of the Holy Qu'rān] are clear and precise, its secrets are unveiled, its meticulous subtleties are manifest and all its appearances are evident.

Everyone envies its supporters! For to obey [the Precepts

of the Holy Qu'rān] guides Man towards Paradise, and to submit to Its Commandments, brings on [causes] Salvation and Deliverance!

For the sake of this [Sacred] Book, one could acquaint oneself with the brilliant Arguments [Proofs] of God, and with the Religious Prescriptions that God the Glorious, has clarified [for us].

One could come to understand the compulsory [and well] interpreted Commandments, so as to respect the Interdictions, prohibited by God; to understand the clear Commandments and the sufficient Reasoning [Arguments]; to execute good deeds, and those lawful actions that God has given us the permission to accomplish them.

7 - Thus, God designated Faith to purify ye from disbelief; the Prayer [Salāt], to erase pride and vanity from your soul and as a way to purify yourselves; Alms [Zakāt], for the purification of your soul [from any vice and stain], and as a way to increase the abundance of your livelihood [sustenance] in life; Fasting, to strengthen, reinforce and confirm your religious devotion. The Pilgrimage [of Hajj], to fortify and strengthen your religion. Justice and Equity, for the harmony and [mutual] concord [among men], along with the communion [of human hearts]. Obedience from us [Ahlil Bēyt] to establish and impose the order of the society, along with the execution of the Divine and Religious Laws. Our [lawful] "Imāmat" and "Guidance" to prevent any seditions, uprisings and disruptions. "Jihād" for the glory and honor of Islam [and the degradation of the disbelievers and "Hypocrites"]. Patience and Temperance in order to attract justly rewards, and deserve them duly. [In like manner,] the invitation to do good deeds, for the good of all. [To demonstrate] kindness and benevolence towards the father and mother, in order to remain safe

from God's Wrath. [The act of] taking care of close relatives and the communion with them [to respect the blood ties], in order to prolong life and the goods of this world, etc...]. "Qisās" [Talion] in order to preserve other people's lives and prevent unnecessary human bloodshed. Respect and engagement towards the repayments of the vows, in order to expose and bring the people, closer to Divine Forgiveness. Exactitude in measuring the recipients and the weights, so that no one could sell less that what is required. Interdiction against drinking wine, in order to turn away the people from all sins and vices. Abstinence from falsely accusing others, in order to prevent God's Curse and prevent deprivation from Divine Grace. The preservation of the soul, from committing any act of theft, in order to attain chastity and purity. [Finally] interdiction against behaving as a disbeliever and a polytheist, so that devotion may belong to Allāh Alone. Thus: "O, ye who believe! Fear Allāh as He should be Feared, and die not except in a state of Islam!" [Āli-Imrān - 102]; and obey God in everything that He enjoins ye to accomplish, or forbids ye to commit, for: "Those truly fear Allāh among His Servants, who have knowledge." [Al-Fātir – 28]

8 - O, people...! Know that I am Fātēmeh, and that my father is Muhammad [may God's Peace and Glory be upon him and his holy Family]!

What I say in the first place, just as my last comment, is nothing but one and the same thing. I do not utter vain words [or talk nonsense]; and whatever I say is just and truthful; in like manner, whatever I do, is based on the axis of righteousness [rectitude]: "Now has come unto ye a Messenger from amongst yourselves: it grieves him that ye should perish: ardently anxious is he over ye: to the Believers is he most kind and merciful." [At-Tawbah - 128]

Now, if ye go back to his origins and ancestors, and if ye do know him well, ye will understand that he was only a [beloved] father to me; and that he was not at all the father of any other woman among your family, either!

In like manner, he was a brother to my cousin [my husband: Ali Ibn Abi Tālib] alone, and not the brother of any of your men!

And how illustrious and eminent is he, to whom I am attached, by family blood ties [may God's Peace and Glory be upon him and his holy Family]...!

He conveyed his Message and spread It among everyone, while he warned the people [of his Prophetic Mission].

He then turned away from the polytheistic disbelievers and separated his way from them [from then on].

He then struck them with his sword [i.e. Pure Monotheism] and split open their skulls, and squeezed their throats, firmly and strongly!

He then invited the people to [enter] the Path of his God, by [way of] Wisdom and beautiful advices [sermons].

He destructed the idols, crushed and repressed the leaders, until he could finally disperse their gatherings; so that all of them withdrew and took the flight!

Thus, the darkness of the night was dissipated and the dawn [of the Truth] arrived finally; the veil was pulled away from the face of the legitimate Truth, and it appeared in its true colors!

The religious Guide began to talk then, and the yelling, rackets and tumultuous outcries of the demons were silenced. And the thorns of Hypocrisy were swept away; the knots of Heresy, Schism and Discord were untied, and all of ye uttered your declaration of faith and your Pure Monotheism, while men with pale faces, who were fasting, were present among ye...

And all the while, ye O, people: "Ye were on the brink of the Pit of Fire, and He saved ye from it." [Āli-Imrān - 103]

[Because of your degraded situation], ye were indeed like the simple gulp of any thirsty drinker, the mouthful of any hungry eater, the [feeble] prey of any ferocious greedy creature, the humble fire-lighter of any [impatient man, so that ye were lighted and then put out in a flash], and anyone could trample ye down and tread on ye...!

Ye drank from the same rotten, stinking water of the pits, from where the camels used to drink water, and ye nourished yourselves with the skins of the animals and the leaves of the trees...

Ye were despised, chased and rejected from everywhere: "Afraid that men might despoil and kidnap ye!" [Al-Anfāl - 26]

9 - [This lasted,] until God, the Exalted, the Glorious, sent ye His Messenger: Muhammad [may God's Peace and Glory be upon him and his holy Family] and saved ye.

All this happened after many a sorrowful event, [which happened to my father]; and after the [venerable] Prophet [may God's Peace and Glory be upon him and his holy Family] was attacked and tormented by courageous warriors, Arab wolves and savage renegades that had the Book [i.e. the Jews].

So that: "Every time they kindle the fire of war, Allāh does extinguish it." [Al-Mā-īdah - 64].

And each time the Devil's horns appeared, or a dragon opened savagely its mouth among the disbelievers and wanted to go its own way, the Prophet [may God's Peace and Glory be upon him and his holy Family] sent his brother [Ali] to their pursuit and threw him into the open mouth of the dragon!

In his turn, never did Ali stop fighting the enemy, and never did he return home [from his mission], unless he had already cut their heads and left them beheaded! He never

returned back, unless he had already extinguished the fire of the enemy, with the water of his [sharp] sword!

Ali suffered greatly in the Way of Allāh, and gave all of himself, body and soul, for the task of obeying the Divine Commandments [Amr], and tried laboriously in this way...!

He was the closest to the Prophet. He was indeed the lord and master, among all the "Friends" [Awliyā] of God!

He was always available and ready to obey the least of the Commandments; he advised the people duly, and was assiduously busy and actively diligent!

And all the while, ye were all living in comfort and in a most perfect tranquility, while prospering in a reassuring security...

Ye were always on the look-out for us, waiting for [terrible] disasters and calamities to fall on us and afflict us [the Family of the Prophet]...

Ye were waiting [impatiently] for bad news to reach ye about us. And where there was a question of fighting and making war, ye preferred to beat a retreat; and when ye had to be in a battlefield, ye always chose to take the flight, like cowards!

10 - Finally [after the Messenger of God passed away], God chose for His Prophet, the Eternal Dwelling-Place of all His Prophets and the Residence of all His "Elect" [the Paradise]. And at that exact moment, the thorny bushes of Hypocrisy began to crop up and appear suddenly among ye; and the garment of Religion became all of a sudden, worn and used...

It was then, that all the lost souls and the perverts who had remained in silence until then, began to cry out loud and to make all kinds of rackets; and despicable, vile strangers appeared [from nowhere]...

The camel of the lost souls and of those who had chosen the way of Perdition began to make a lot of noise, and it began to strut about with pride and vanity before your eyes...

The Devil poked his head out from his hiding place to call ye to him; he found ye much receptive to his invitation [call], and ye were seduced by his deception; he then asked ye to start an insurrection; and he saw then, how frivolous ye were to obey him body and soul [and indeed, ye fell into his trap]! He provoked ye and kindled a fire in your hearts and found ye furious [and enraged].

This resulted to the fact that, instead of your own camels, ye branded other camels that did not belong to ye at all, with a red iron; and ye wanted to take advantage of a watering-place that was not yours at all!

And all these facts took place, when not much time had yet elapsed from the "Covenant" [Pledge of allegiance in Ghadir Khōm].

And all the while, the deep wound from the terrible injury of this tragedy [i.e. the death of the venerable Prophet] was suntil open and nothing was yet healed properly; our mourning had not yet come to an end, and the Prophet was not yet properly buried in the ground...

Ye hurried, and gave as excuse, the fact that ye were afraid that discords and uprisings would soon take place! But ye should know that: "Have they not fallen into trial already? And indeed Hell surrounds the unbelievers [on all sides]." [At-Tawbah - 49]

11 - How very much unlike ye, this behavior! How could ye do such thing?! [What has happened to ye?!]: "How are ye deluded away from the truth?" [Al-An'ām - 95]

When in fact, the Book of God is before ye [and a very little time has just elapsed from Its Descent]!

A Book whose Subjects are clear and evident, whose Instructions are perfectly luminous and brilliant, whose Signs [of Guidance] are apparent and bright, whose Interdictions are perfectly evident and manifest and whose

Commandments are perfectly lucid and comprehensible!

But ye turned yourselves away from the Holy Qu'rān...!

Do ye wish to ignore and leave It behind ye for good?! Or do ye intend to choose another criterion [another reference] than the Holy Qu'rān, to arbitrate your affairs?!

In truth: "Evil would be the exchange for the wrongdoers!" [Al-Kahf - 50]; when in fact: "If anyone desires a religion other than Islam [submission to Allāh], never will it be accepted of him; and in the Hereafter, he will be in the ranks of those who have lost [all spiritual good]!" [Āli-Imrān - 85].

In fact, ye did not even wanted to wait for a while [in order that all chaos and disorder may come to an end], so that the savage camel of Succession [Caliphate] may be submitted to ye, and the way of holding its reins [to handle and guide it] may become easy for ye!

Ye then began to kindle the firelighters violently, and stirred them up even more, to reach your ends! And ye did answer the call of the deceitful Devil, and gave yourselves the mission of extinguishing the splendid Light of the Manifest Religion of Islam, and destroy the Traditions of the Prophet [who was] chosen and elected by God Himself!

And so ye drank milk on the sly, so very smoothly and slowly, with the excuse of swallowing only its froth [i.e. ye benefited from the Caliphate and acted most deceitfully]. And ye are moving so very smoothly forward, against the children of the Prophet [Ahlil Bēyt] by hiding yourselves behind hills and trees, while at the same time, ye are lying in wait...

On the other hand, like those who are threatened by the point of a sharp dagger on their throats, or by the point of a spear on their entrails [guts], we remain patient and endure...

And now ye want to make [everyone] believe that we do not benefit from any inheritance [from the venerable Prophet]...?!

"Do they then seek after a judgment of [the Days of] Ignorance? But who, for a people whose faith is assured, can give better judgment than Allāh?" [Al-Mā-īdah - 50]

Can ye not understand anything whatsoever...? [Are ye not conscious of this undeniable truth?!]

But ye should know it well, as much as I know it!

Indeed, this [undeniable] truth resembles the splendid, bright sun, and announces clearly that I am verily the daughter of the Prophet of Islam [may God's Peace and Glory be upon him and his holy Family].

12 - O, Muslims...! Is it right then, that my inheritance should be taken away from me, by force [and that I be deprived of it]?!

Thou! O, son of Abu-Ghohāfah...! Is it written in the Book of God that thou should inherit from thy father, while I for my part, should be deprived of my paternal inheritance?!

In truth, what a strange thing [to state indeed]...!

Is it deliberately or by enmity that ye dare leave the Book of God behind, and ignore It in this way...?! Do ye know not that:

"Solomon was David's heir..." [An-Naml - 16]? Or when the story of Yah'yabni Zakariyā [John the Baptist, son of Zachary] is told in the Book of God: did not [Zachary] supplicated God by saying: "So give me an heir as from Thyself. [One that] will [truly] represent me, and represent the posterity of Jacob!" [Maryam - 6], and in another part [of the Book of God] he declared: "But kindred by blood have prior rights against each other in the Book of Allāh." [Al-Anfāl - 75]...?

The Holy Qu'rān has also declared: "Allāh [thus] directs ye as regards your children's [inheritance]: to the male, a portion equal to that of the two females." [An-Nissā - 11] and also: "When death approaches any of ye, if he leave any

goods, that he make a bequest to parents and next of kin, according to reasonable usage; this is due from the God-fearing." [Al-Baqarah - 180]

And [now] ye pretend that I do not benefit from any thing from the goods of my father, and do not inherit from him [that there is no blood ties between my father and I]?!

13 - Is it to ye alone that God has sent and attributed a verse of the Holy Qu'rān, regarding the issue of the inheritance?! And then this same verse would exclude my father [Hazrat Muhammad, may God's Peace and Glory be upon him and his Holy Family] from this law...?!

Or do ye pretend that the disciples of two different religions cannot inherit from one another?

And is it not true that my father and I, have been converted to the one and the same unique religion [that we are both Muslims]?! Or [do ye have this incredible presumption to believe] that ye are wiser and more learned than my father [the Messenger of God] and my cousin [the lord of the believers] about the essential and secondary truths of the Holy Qu'rān...?!

If ye are thinking in this way [O, Abu Bakr!]: here! Take this camel [i.e. the Property of Fadak] with ye! [I offer it to ye!]; a tamed, saddled camel, which is ready to give ye a ride: it belongs to ye from now on!

But know that I shall meet with ye on the Day of Resurrection [the Last Judgment]...!

And what a Good Judge and a Supreme Arbitrary shall be God Almighty! And what a good prosecutor and a good guarantor shall be Muhammad [may God's Peace and Glory be upon him and his holy Family]...! And what a beautiful Meeting-Place shall be, that Day!

The Day when the Hour shall come, the "Moubtiloūn" [the followers of Perdition, polytheists, criminals, sinners…] on

that Day, shall be lost, and no regret or repentance could benefit them, for: "Every Message is a limit of time, and soon shall ye know it." [Al-An'ām - 67]; "But soon will ye know who is it on whom will descend a Penalty that will cover them with shame, on whom will be unloosened a Penalty lasting." [Hūd - 39]



Hazrat Seddigheyeh Kobrā
turned her face to the Ansārs then and declared:

14 - O, ye: brave [noble] men...!

O, ye who represent the powerful arms of the Ummah [Islamic Community]!

O, ye: guardians that protect Islam! Why do ye show such indifference and negligence towards my rightful claim...? What is this nonchalance and slackness from your part, in front of the injustice and oppression that are being done against my person?!

Was it not my father, the Messenger of God who had declared: "Indeed, to respect the child is to respect the father"...?

How quickly have ye changed colors [and turned over the situations]...! And how swiftly the water comes out from the nose and the mouth of this [meager goat]!

What seems tragic [about this matter,] is that ye have greatly the power and strength to claim my right, and my part of the justice!

Do ye pretend that Muhammad [may God's Peace and Glory be upon him and his holy Family] is already dead and buried [underground]?! [And that with his departure, everything has come to an end, and that ye do not have any more responsibility]?!

[Alas], his death was indeed a great loss, which brought a

huge calamity and provoked a vast schism!

Its rift was large and open to the extreme, and its wound, which was barely healed, opened up again [the great solidarity and the [smooth] cohesion that existed, cracked and a rift appeared]...

In fact, by this absence [i.e. the death of the venerable Prophet], the earth became obscured and darkened, and all the stars lost their [splendid] glitter, and all hopes were transformed into despair [distress], gone with the wind...

The mountains collapsed and all due respect [towards the Prophet and his Family] was destroyed, and this absence and lack of respect came on quickly, after his death...

I swear before God, that this event represented the greatest tragedy, and nothing is more terrible than that! And no afflicting calamity, no tragic misfortune can reach its measure or be equal to it...!

[It is] a tragedy, which the Book of God, had already predicted! This same Book of God, which is found among ye all, and which is often read out in your nocturnal or daily gatherings, and that ye recite with various tones and with sharp or grave intonations...

Moreover, is not Death, an inexorable Divine Commandment indeed? An inevitable event, which happened to all the Prophets of the past and the Divine Messengers of the times, bygone? And is it not indeed the Holy Qu'rān, which has declared this fact [and predicted the death of the venerable Prophet]: "Muhammad is no more than a Messenger: many were the Messengers that passed away before him. If he died or were slain, will ye then turn back on your heels?" [Āli-Imrān - 144]

15 – O, ye: progeny [of the tribe of Bani] Ghay'lah...! Is it right and fair that I be deprived unjustly of my paternal inheritance...?

Is it really possible that I present myself before your very eyes and that ye hear my words, and are equipped with [an innumerable] gathering and a [separate] society, and ye all hear my call for help and are perfectly aware of the facts of my situation [and do nothing]?!

When in fact, ye have soldiers and an army and warfare and [physical] strength to take my defense...! When ye possess armament, armors and shields...!

And when ye hear repeatedly the call for help [of an oppressed, innocent person] and her request, for justice to be done, and ye do not answer that call?!

Do ye remain indifferent and deaf, even though this cry has repercussion on ye?! And do ye not hurry on to provide help for that person?! Even though ye are most famous and admired for your bravery, courage and nobility of soul! And when people honor ye everywhere, for ye are indeed the chosen, illustrious Elite...!

Indeed, were ye not those who fought against the Arab disbelievers? Had ye not endured wholeheartedly, all the sufferings and possible torments?! Were ye not those who had fought against the [unbelieving polytheistic] nations? Were ye not indeed those who fought against the courageous warriors and the brave champions...?!

We used to command ye at all times, and ye used to obey us with perfect loyalty! And it was like this, until the Mill of Islam began to turn around, because of our existence [and by our assiduous efforts], and happy days arrived and took their course: just as milk that pours down; and the faces of polytheism, pride and prejudice were thrown back in dust!

Thus, the effervescence of covetousness and greed, and all kinds of lies was calmed down, and the fire of disbelief extinguished and the rackets of discord and disruption calmed down and Religious Institution was perfectly

established and stabilized for good...

For what reason then, have ye turned into morons and become like this?! And after having confessed your faith?! And why is it then, that after having been with us openly, ye [now] strive to conceal your brotherhood [friendship] with us?!

And why is it that after having always been as pioneers and initiators, ye have withdrawn yourselves from us, and in this way?! Moreover, after having accepted the True Faith, for what reason then, do ye turn yourselves to disbelief now...?

When in fact, the Holy Qu'rān declares: "Will ye not fight the people who violated their oaths, plotted to expel the Messenger, and took the aggressive by being the first [to assault] ye? Do ye fear them? Nay, it is Allāh, Whom ye should more justly fear, if ye believe!" [At-Tawbah - 13]

16 - Lo! Be vigilant, for I see very well that ye have turned to comfort and ease, and given yourselves to indolence and laziness!

And ye have removed [taken away] from his post, the only one who was the worthiest and the most dignified [in comparison with the others,] to take in charge, the matters of the government! Instead, ye preferred apathy and laxness, to all other things...

Ye ran away from hardships and pressures, in order to reach comfort and ease [and because of this behavior], ye threw in the wind, all that ye had gathered inside yourselves; thus, ye have returned [vomited] all that ye had put in your mouths and all that ye had drank... But know this well that: "If ye show ingratitude, ye and all on earth together, yet, Allāh is Free of all wants, Worthy of all praises." [Ibrāhīm - 8].

Know that what I have just said is because I am well aware of the apathy and the indolence, which have taken possession of your natures, and of the affinity that your

hearts have found with Treason and the lack of loyalty.

However, what can I do...? These words are the consequences of an inward grief that surges from the depth of my desperate soul!

It is the effervescence of a [desperate] rage and a [deep] anger... A [measure of] patience that reaches to its end... It is the effervescence of a burning lamentation and a desperate complaint, to empty my chest from all grief...!

I have declared all this, so that all the arguments be stated and clarified for ye, [and that nothings remains in suspense and no excuses subsist].

Now, take possession of the Caliphate!

I leave it to ye. Knot well its ropes!

But know that the back of this camel is wounded; it limps and its legs are wounded!

And [know] that the only things that will remain with ye, would be disgrace and shame... Indeed, the red iron of the Divine Wrath has marked it forever, along with an eternal shame and dishonor!

Whosoever takes possession of this camel, will be united with the lighted Fire of God, which consumes the entrails!

For whatever ye do, is being done in the presence of God, for that matter:

"And soon will the unjust assailants know what vicissitudes their affairs will take!" [Ash-Shouarā - 227]

And I am indeed the daughter of he who warned ye of the Great Divine Torment that shall await ye... and say to those who do not believe: "Do whatever ye can: we shall do our part! And wait ye! We too shall wait." [Hud - 121-122]

After Abu Bakr's discourse,
Hazrat Fātēmĕyeh Zahrā spoke once again:

17 - God Almighty is Pure and Exempt from all

abomination! Never, [ever] had the Messenger of God turned his back to the Holy Qu'rān! In like manner, he was never opposed to Its Divine Commandments [Instructions]!

On the contrary! He always obeyed, point by point, Its Commandments and followed Its noble surahs, step by step [and never did he violate the Precepts of the Holy Qu'rān]!

Is it per chance, that by making references to this false argument, ye intend to accuse the Messenger of God too?!

Is it indeed for that reason that ye have all gathered here, to betray him with deception...?

In fact, your behavior [along with this betrayal] after the death of the Prophet, look very much like the many traps that were set up for him, during his lifetime...

Now, the Book of God will be a Fair and Equitable Judge, which will decide between ye and I, and separate right from wrong.

For it is the Holy Qu'rān that announces: "So give me an heir as from Thyself, [one that] will [truly] represent me, and represent the posterity of Jacob." [Maryam - 5-6] and in another surah, repeats: "And Solomon was David's heir." [An-Naml - 16].

God the Glorious, the Exalted, has explained everything most clearly and precisely in regard with the distribution and division of the parts of the inheritance. He has also announced and designated with meticulous care, the exact, justly measure of the inheritance, for each inheritor; and the amount of benefits and each part, which would belong to any male and female children; He has spoken at length, and specified all this, in a most lucid, explicit way. So that He refutes categorically, the arguments and the reasoning of the lost souls, and for the last time, puts an end to any doubt and suspicion whatsoever, until the Day of Retribution.

Thus, it is very clear indeed, that it is not as ye pretend! Nay, on the contrary!

[Here, she was referring to the story of Joseph and the calamity, which hit Jacob when he saw that he had lost his beloved Joseph]: "But your minds have made up a tale [that may pass] with ye. [For me] patience is most fitting: against that which ye assert, it is Allāh [Alone] Whose Help can be sought..." [Yussuf - 18].

**After Abu Bakr's pernicious answer,
Hazrat Fātēmēyeh Zahrā turned to face the people
and she spoke once again by declaring:**

18 - O, people...! [O, ye] who are so very hasty into hurrying to listen [and accept] vain, false words; ye would rather close your eyes before the misdeeds of this malefactor: "Do they not then earnestly seek to understand the [Holy] Qu'rān, or are their hearts locked up by them?" [Muhammad - 24]

Indeed not...! In fact, it is your own bad deeds, full of perfidy, that have rusted your hearts and veiled [closed] your eyes and ears! In truth, how badly have ye interpreted [the noble verses of the Holy Qu'rān]! Moreover, to what a wicked direction are ye heading off indeed! And what a wicked exchange have ye done [what a bad choice have ye made]!

I swear to God Almighty, that when these veils will be taken back, and the damages and losses will appear before your eyes: "Something will confront them from Allāh, which they could never have counted upon!" [Az-Zumar - 47], and to bear this heavy, unbearable burden will be very difficult for ye, and ye shall have a dreadful end, full of suffering; for: "There perished, there and then, those who stood on Falsehoods." [Ghāfir - 78]

In that moment, Hazrat Fātēmēyeh Zahrā
Turned her gaze towards
The Holy Sepulcher of her venerable father
And called out to him with these verses:

1- After ye, there has been some news, various problems, along with grievous dreadful calamities, so that if ye were suntil alive, not all this would have appeared so terrible...

2- Like a land that has been deprived of rain, we too, lost ye... Your people weakened. See how they deviated from the "Straight Path"...!

3- A Family, which is so close to God and holds an eminent rank and a high position in comparison with the others, should indeed be respected!

4- When ye went away and the ground rose between ye and us, men from your "Ummah" unveiled the secrets of their hearts...

5- When ye left us, men frowned at us and humiliated us, and all our inheritance was taken away from us!

6- O, father...! Ye were the moon and the splendid, brilliant light of our existence! And "Letters" from God reached ye!

7- The Archangel Gabriel who brought us Quranic verses was our Close Friend! However, when ye left this earthly plane, all the Blessings ended...

8- After ye left us and were buried in the ground and the earth hided ye in its chest, how I wish it had been us that had passed away before ye...!

9- In truth, we have put up with this calamity and tragedy, and we are afflicted by this misfortune; so that no ill-fated person, whether Arab or non-Arab, had never been afflicted, as much as we had been afflicted!

10- On Resurrection Day, whosoever attacked our tribe shall know for certain to which direction he will be headed from then on...!

11- As long as we shall live, we will mourn ye...! Moreover, as long as we shall have eyes to cry for ye, we will let our tears roll down on our cheeks, just like spring clouds!

12- We mourn, he whose creation was perfect and devoid of any fault; whose character was honest and sincere; whose lineage is noble and whose race is superior to everyone!

13- O, ye who left us alone...! Ye were the best servant of God and when ye had to speak, ye were the most truthful!

14- The Holy Spirit: the Archangel Gabriel, was visiting us at all times, and when ye left us, the face of every Blessing was veiled before our eyes...

15- After ye, the world became restrained and narrow for us; and this happened after it had been so large and vast for us! Lo! Such injustice was committed against your two grandchildren that it brings me much suffering, and it grieves me deeply...

In that moment, Hazrat Fātēmēyeh Zahrā threw herself over the Holy Sepulcher of her beloved father and cried desperately, while the people were crying and moaning with her in her tragic, disconsolate pain. She then returned to her, home and never again, did she speak with Abu Bakr, and this lasted until her Martyrdom, which was soon to arrive... When Hazrat Fātēmēyeh Zahrā got ill, she turned to the Ansār women along with the emigrated women who had come to visit her at her sickbed, and by calling on to them, she announced sadly:

19 - I swear to God, that I am discontented with your world and it displeases me henceforth; and I am [also] angry against your men...!

Like a meal that one would examine, I have evaluated them [for their loyalty towards my person] and found them cowardly; so I rejected them... And after having carefully considered their behaviors, I now wish them harm [they do repel me]...

In truth, how disgraceful are the swords that are not sharp anymore, especially after having been fine and sharp, for such a long time! And that they cannot be as effective as in the past, and after all the efforts they had to endure! And to have a twisted spear, instead of a straight one, specially after it had given [so many] hard blows to the granites!

How disgraceful indeed, to have reprehensible, wicked opinions...! And deviated motives and wishes [from the Straight Path]! In truth: "Evil indeed are [the works,] which their souls have sent forward before them [with the result] that Allāh's Wrath is on them, and in torment will they abide." [Al -Mā-īdah - 80].

And I had to throw the rope of this duty around their necks; and I made the heavy burden of this responsibility fall on their backs! I did it in such a way that shame and disgrace should engulf them all!

Thus, may the nose of [each member of] this oppressing, unjust group, be ripped off from his face! May they be wounded and scarred! May they be far from God's Grace!

May [terrible] misfortune be on on them...!

See how they could displace and turn away the Succession [the Caliphate] of the Prophet, from the structure and foundations of "Nobovvatt" [Prophetic Mission] and from the Guidance...! How could they change its dwelling place and displace it from the very "Dwelling-Place" where the

Archangel Gabriel used to visit...? How could they take it away from the capable hands of those who knew well the affairs of this earthly plane and the Religion...?!

Know that: "It is loss for all to see!" [Al-Hajj - 11].

And what made them indeed reproach anything, to the person of Abil'hassan [Ali Ibn Abi Tālib]?! [What fault did they find with him...?]

20- I swear before God that they were dissatisfied with his person for the sole reason that his sword did not recognize anybody [and he fought his friends, just as he fought the enemies]; and for the fact that he has always been indifferent towards death, and never given any importance for his own life!

And also because Ali was very strict against the enemies [of God and the Prophet]; and that he took their lives to punish the others, solely for God's Approval and give them an unforgettable lesson! And because Ali's wrath was [always] lighted.

I swear before God, that if your men had sought [tried hard] not to let the reins of Caliphate fall from the [capable] hands of Ali and placed these reins into his hands, just as the Prophet himself had placed them into his hands, he will have taken the reins in his hands and guided the people, most easily and smoothly [with temperance] towards the "Straight Path"! So that he would never have let the wood, wound and hurt the nostrils of the camel [of the Caliphate], while he was driving it forward. He would have guided the people to the final destination, safe and sound...!

Thus, his progression would not have hurt nor tired the others! He would have then guided them towards a clear and translucent spring: so very abundant, that water would have run from everywhere, and from its two banks! And it would never have become muddy or opaque! There, he

would have let them drink up their fill and go, only after they had fully quenched their thirst!

In like manner, he would have offered them advices: either openly or in private.

In this manner, he would never have benefited fully from the "Common wealth" of the Muslims, and never have wanted to take anything, whatsoever, from the material goods of this earthly plane! Few things would have been sufficient for him: a little water to quench his thirst [and the minimum of that which would have kept him alive]...

And a few things to appease his hunger and nothing more.

Thus, the people could have recognized [differentiated] a pious, virtuous man from another man who is greedy for the goods of this world. He would have done it, in such way that the people would have recognized the difference between a truthful, honest man from a liar! [For God has announced]: "If the people of the towns had but believed and feared Allāh, We should indeed have opened out to them [all kinds of] Blessings from Heaven and earth! But they rejected [the truth] and We brought them to book for their misdeeds." [Al-A'rāf - 96] and: "The evil results of their deeds overtook them. And the wrongdoers of this [generation], the evil results of their deeds will soon overtake them [too], and they will never be able to frustrate [Our Plan]!" [Az-Zumar - 51]

Therefore come and listen to me now: in truth, the more ye live, the more the world will unveil strange things before your eyes! Indeed: "If ye do marvel [at their want of faith], strange is their saying!" [Ar-Ra'd - 5]

Indeed, how deeply do I wish to know, which refuge have sought your men...? And to which column have they leaned on? And to which rope have they suspended themselves? And to which family have they turned to and extended their domination...?

In fact: "Evil, indeed, is the patron, and Evil the companion [for help]!" [Al-Hajj - 13], and: "Evil would be the exchange for the wrongdoers!" [Al-Kahf - 50]

I swear to God that instead of choosing great feathers, they have chosen the down and fluffy feathers of the bird, and they have preferred the tail, which is behind, to the chest, which is in the front [i.e. they have preferred that which is incongruous and displaced, to that which is fair and appropriate]...!

So, may misfortune and degradation fall on them! May the nose of each one of this group, fall on dust! Those: "Whose efforts have been wasted in this life, while they thought that they were acquiring good, by their works." [Al-Kahf - 104]; therefore, may they know that: "Fain would they deceive Allāh and those who believe, but they only deceive themselves, and realize [it] not!" [Al-Baqarah - 9]

Curse is on them...!

Is it not the Holy Qu'rān Itself, which announces: "It is Allāh Who gives Guidance towards Truth. Is then He Who gives Guidance to Truth, more worthy to be followed, or he who finds not Guidance [Himself] unless he is guided?! What then is the matter with ye? How judge ye?!" [Yunos - 35]

21- Lo! I swear upon my life: that which has been conceived, will reach shortly its end. One should wait to see when this wickedness and perfidy would be widespread in the body of the Islamic Society... After that, one should let out the blood and the poison, which kills instantly, from the breasts of this camel!

And it will be in that moment that: "The dealers in Falsehood perish!" [Al-Jāthiyah - 27] and the future generations will know that which had been planned [elaborated] by the passed generations... Therefore, attach yourselves to your own world, and may your hearts be calmed down by all these "Fitnah" [discord]!

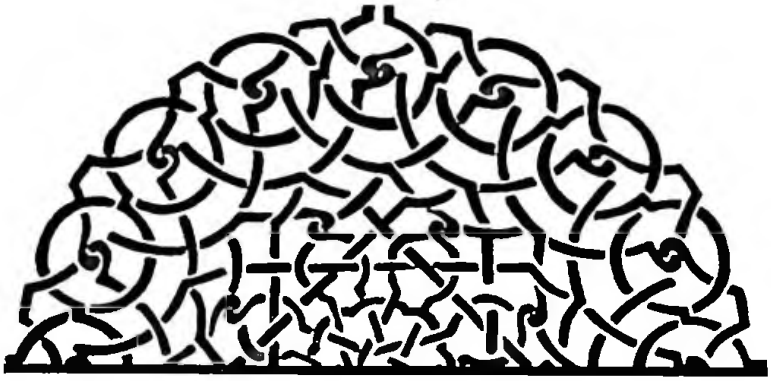
I am already glad to announce ye that sharp swords will raise in the air against ye, before long; and attacks and domination from the unjust, tyrannical invader will begin... A chaos and a general upheaval will invade each part, from which, no one would come out safe...

And of the despotism of the tyrannical criminals: they will plunder all your possessions and goods and scatter them [to the wind], while destroying ye with their swords...!

May shame and regret envelop ye! What shall be your end?! In fact: "[what would ye say if] I have a Clear Sign from my God, and that He has sent Mercy unto me from His own Presence, but that the Mercy hath been obscured from your sight? Shall we compel ye to accept it, when ye are averse to it...?" [Hūd - 28]

Al Hamdulellāhe Rabbel Ālamin

Tehran, Tir 9th 1384
June 30th 2005
Jomādi al Sāni 23rd 1426
[24th anniversary day of the death
of my beloved grandfather,
Ayatullāh Sheikh Muhammad-Kāzim Mahdavi-Dāmghāni
[God rest his sweet soul!]

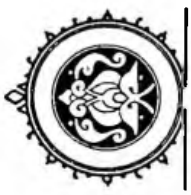


In the name of God



Invocation offered to Imām Hassan Mujtabā

[Translated for the first time into English]



Greeting to ye: O, son of the Messenger of God...!

Greeting to ye: O, Messenger of God...!

Greeting to ye: O, son of the lord of the believers...!

Greeting to ye: O, son of [Hazrat] Fātēmēyeh Zahrā...!

Greeting to ye: O, Friend of God...!

Greeting to ye: O, God's Elect...!

Greeting to ye: O, God's Depositary [Trustee – Guardian]...!

Greeting to ye: O, "Proof" of God...!

Greeting to ye: O, God's Light...!

Greeting to ye: O, "God's Path"...!

Greeting to the [holy] tongue, which pronounced God's Commandment...!

Greeting to ye who assisted God...!

Greeting to ye: O, pure and spotless [without stain – Infallible] lord...!

Greeting to ye: O, pious benefactor...!

Greeting to ye who rise up! O, ye who are God's Depositary [Guardian]...!

Greeting to ye who know how to interpret [the Holy Qu'rān]...!

Greeting to ye who have been guided and who guide [Hādi and Mahdi]...!

Greeting to ye: O, pure and pious [one]...!

Greeting to ye: O, pure and devout [one]...!

Greeting to ye: O, the original truth...!

Greeting to ye: O, the sincere Martyr...!

Greeting to ye: O, Abā Muhammad...!

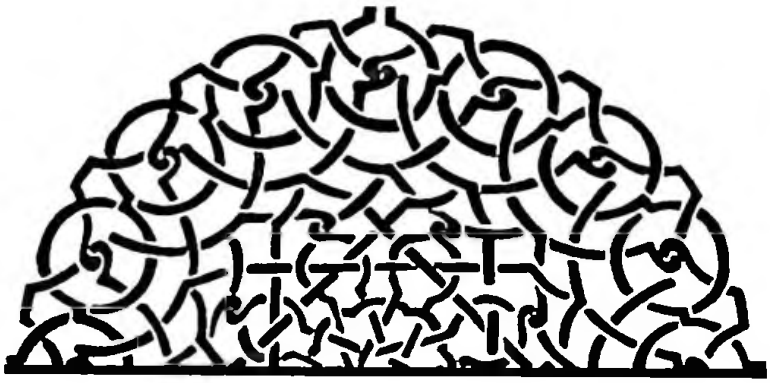
O ye, Hassan Ibn Ali...!

May God's Grace and Blessings be upon ye...!

Al Hamdulellāhe Rabbel Ālamin



Tehran, October 15th 2008
Mehr 24th 1387
Shawwāl 15th 1429



In the name of God



The Sermon of Imām Hassan Mujtabā
On the first day of his Caliphate
On Ramadān 21st of the year 40,
After the Martyrdom of his illustrious father
Hazrat Ali Ibn Abi Tālib:
Lord of the believers

[Translated for the first time into English]



Tears rolled down on his face and did not give him any respite, to let him forget his deep grief in front of his beloved father's Martyrdom, [Hazrat] Ali Ibn Abi Tālib, the lord of the believers. When he could finally calm himself down a little, he called out to the inhabitants of Kufah and declared to them:

"Praises belong to the Unique Allāh for all that exists, whether for the events that rejoice us, or for all that which appear tragic and sorrowful to us.

I attest that there is no god but Allāh, and that no partner can be associated to Him...

And I attest that Muhammad is His Servant and Messenger. I bring on [present] my tragedy to God, and identify it as the tragedy of our most venerable father, who is the Messenger

of God...! For he had declared: "When a tragedy falls on someone, may he find consolation with the tragedy that fell on my person..." for indeed, no tragedy is greater than those which fell on the Messenger of God; and they were most sorrowful and most tragic...

I swear in the Name of the God Who has no partner and to the fact that there is no god but Him, and swear to the Creator Who has sent down the [Holy] Qu'rān to His Servant during the very night that just ended: that a man who had not an equal among the enthusiastic ones who hurried on towards belief and faith, has just passed away... And no one outstripped him, except the Messenger of God himself!

In like manner, among the men who shall come in the future, no one could reach his high rank [his eminence]...!

We believe firmly that the tragedy that has fallen on us and on the whole "Ummah" [Islamic Community] of the venerable Prophet, is a Divine Reward!

I swear in the Name of God, the Unique, that in this very day, I only speak the truth.

O, people...! For all those who know me, there is no need for me to present myself; and for all those who do not know me, [I have to say that] it is I, Hassan, the son of Muhammad!

It is I, the son of the Bringer of "Glad Tidings" [Bashir]! It is I, the son of the Warner [Nazir]...!

I am the son of he who invited the people to God, by God's own Permission...!

It is I, the son of the brilliant, illuminating Torch of Guidance...!

I come from this same Family from whom the [Glorious] Allāh removed all abomination and made them pure and spotless [without stain]...!

I belong to this same Family towards whom, God in His

Book, enjoins and exhorts ye to have our love [affection] in your hearts! Where He announces: "No reward do I ask of ye for this, except the love of those near of kin!" [Al-Shūrā - 23]; and to befriend with our Family.

My father did not leave anything after him, from the goods of this world. There remains nothing [except for seven hundred dirhams, which was to be used to employ a maid servant, so that she may help the members of his family, in the household chores]; but the Divine Providence had decided otherwise; and what thing is fairer [more beautiful] than the Divine Providence? And what is worse than the behavior that ye had...!

O, people...! The Quraysh have entrusted the reins of their affairs to the hands of demons, and these same demons, dragged them down to Hell Fires!

Indeed, some of the Quraysh began to make wars with the Messenger of God, until God made His Prophet, victorious and triumphant...! And some of them concealed their rancor in their hearts, [and it lasted] until they found accomplices for the discords they wanted to provoke...

In brief, events took shape and were put into execution; facts that had been written inside the Book, much more before that...

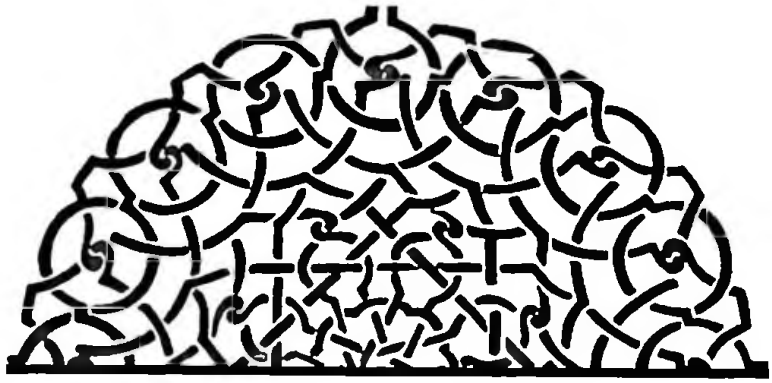
O, people...! The world is full of calamities and "Fitnah" [discord and agitation], and all that is found in this world, and all that represent the blessings and the various abundances are in the way of destruction and transformation... God the Exalted, the Glorious, has filled us in with the characteristics of this earthly plane, and has given us Promises and Warnings, so that we may learn our [moral] lessons, and refrain ourselves from committing injustice [transgressions] and sins. For that matter, do not attach yourself to this inconstant world, and try hard to do

good things that will last! The characteristics of the lord of the believers, Ali [Ibn Abi Tālib] are not unknown to ye! Ye have witnessed his good nature, his kindness of heart and his temperance. And ye know well that during his lifetime on earth, he lived with goodness, beside the other servants of God; and when the time of his death arrived, he drank good-willingly from the cup of Martyrdom, and left the members of his Family [Ahlil Bēyt] among ye all.

I, Hassan Ibn Ali Ibn Abi Tālib accept your pledges of allegiance, and announce ye my agreement in that which concerns this pledge, with the condition that ye follow me absolutely in this. That is, to wage war with whosoever I decide to wage war with, and to reconcile with whosoever I decide to reconcile with."

Al Hamdulellāhe Rabbel Ālamin

October 21st 2008
Mehr 30th 1387
Shawwāl 21st 1430



In the name of God

The Sermon of Imām Hassan Mujtabā
At the time of accepting the Peace Treaty
With Mu' āviyah

[Translated for the first time into English]

On that very day, Imām Hassan Mujtabā turned his face towards the Irakis with great sorrow, and declared with a weary, sickened voice:

"O, people of Irak...! What shall I say to ye? What am I to do with ye and what shall I tell ye...?

Indeed, I am going to "praise" your deceptions, your trickeries and your rebellion! And I shall speak of your wicked deeds and your mean, sickening characteristics, which I have been forced to bear with them, many a time and be the [silent] witness to them...!

Ye were opposed to my father and were taken away by innumerable groups, to join in with Mu'āviyah, and provoked many a difficulty in my father's affairs...

Even though in truth, this kind of behavior is not strange, coming from ye...

It was ye who forced my father to choose arbitrary judges; and when he submitted himself to your wishes, he declared to ye:

"Now that ye have forced me to accept judges against my wish [will], ye too have to choose Abdullāh Ibn Abbāss, for my part."

However, ye accepted not this proposal, and forced him to accept Abu Mussā Ash'ari.

He whose enmity towards my father was well known to all of ye...

When my father once more accepted that, the arbitrary judges began then their work, and they did, what they did... My father refused their decision and invited ye instead, to wage war against Mu'āviyah.

However, ye were full of apathy and laziness, and refused to comply with his wish; in the meantime, on that sorrowful day, the death of my father arrived and he was transferred unto God's Grace and Forgiveness; He, the Exalted, the Glorious...!

After he passed away, [all of] ye came to me with your own willingness, without the least obligation or the least loathing.

I accepted your pledges and opposed myself to Mu'āviyah.

Only God knows, how much was I inflamed for my willingness to wage that war against Mu'āviyah, and that my primary and last motive was to give ye tranquility and calm, among Muslims; and after all these events, this situation could have developed itself all over.

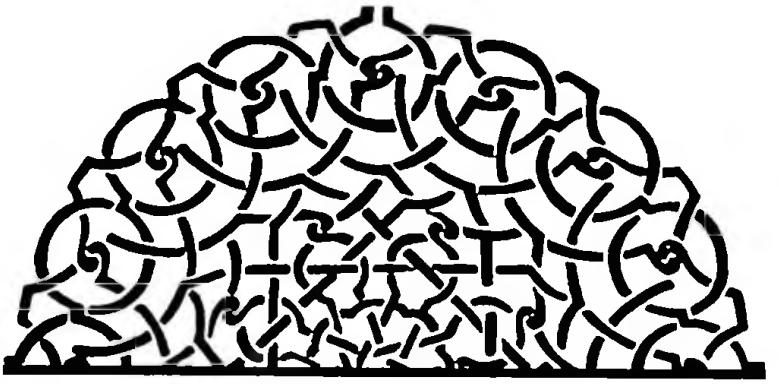
But now [I see that] ye are acting and behaving exactly as ye had acted with my father, and just as ye had behaved with him...

O, people of Irak...! If ye restrain yourselves from accusing me falsely in my religion, this should be enough for me, coming from ye.

For I am now about to make peace with Mu'āviyah..."

Al Hamdulellāhe Rabbel Ālamin

Tehran, October 21st 2008
Mehr 30th 1387
Shawwāl 21st 1429



In the name of God

The Peace Treaty with Mu'āviyah

[Translated for the first time into English]

In the name of God

This is a peace treaty between Hassan Ibn Ali Ibn Abi Tālib and Mu'āviyat Ibn Abi Sufiyān.

By this treaty, Imām Hassan reconciles with him and hands him the affairs of the "Velāyat" of the Muslims.

1- At the approach of Mu'āviyah's death, he should not choose any successor, but to hand over this, to a [specially conceived] Council [for this matter], so that Muslims may choose, he whom they see fit, to become their leader.

2- All Muslims should feel themselves in security with him; whether with their hands or their tongues. He should live in complete harmony and goodness with the people.

3- He should guarantee security and a safe life along with the presence of peace, for all the next of kin and all the followers of Ali [Ibn Abi Tālib].

All this should be applied [thoroughly]; and it includes their very lives, material goods, possessions, along with their wives and children.

This treaty is a serious, official covenant and concluded

[and written] in the Name of God; and Mu'āviyat Ibn Abi Sufiyān should respect and execute it properly and duly.

4- No misdeed, no damage, no perilous action, whether openly or on the sly should be perpetrated against Hassan Ibn Ali or his brother [lord] Husseyn, or their progeny, their spouses, their next of kin and all those who attach themselves to them and depend on them.

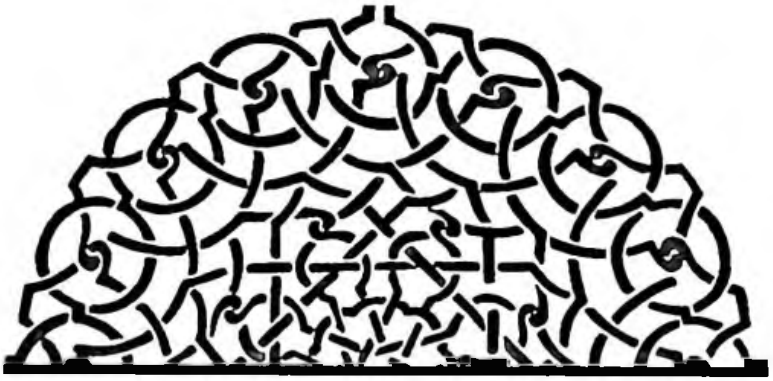
No action should be perpetrated against the members of the holy Family of the Prophet; and these [persons], wherever should they be in the entire world and in all times, should benefit from the security that will be offered to them by Mu'āviyah [himself] and he should never, ever, frighten them!

That is all.

The witnesses to this treaty are Abdullāh Ibn Nofel and Omar Ibn Abi Salamah, and this one and that one certify to its authenticity.

Al Hamdulellāhe Rabbel Ālamin

Tehran, October 21st 2008
Mehr 30th 1387
Shawwāl 21st 1429



In the name of God



The Sermon of Imām Hassan Mujtabā
After the Peace Treaty with Mu'āviyah
[Translated for the first time into English]



In this speech, Imām Hassan Mujtabā talks about his sorrow and grief, for having been forced to sign a peace treaty with Mu'āviyah; by this speech, he tries to show how the earthly plane is inconstant, unfaithful, treacherous and apathetic; and how much did his companions seek to litigate one against the other... It is a brief speech, but full of wisdom and a realistic bitterness:

"Be warned...! I swear before God that it is not because of fear or powerlessness, or even of the few or great number of my companions of arms that I was persuaded not to continue the war against Mu'āviyah [but because of many other things...]

Before that, we were fighting the enemy with endurance, patience and purity of heart. However, this same purity of heart was transformed into conflict, and patience turned into impatience; before that, ye used to accompany us, while your religion preceded your material world and it had priority over the other thing; but now, it is your

material world, which has sadly outstripped and preceded your religion...

Before that, ye were our followers and were beside us, just as we were beside ye; but alas, now ye are against us...!

In truth, Mu'āviyah invites us to something in which there is no honor, no nobility [greatness], and no justice or equity whatsoever!

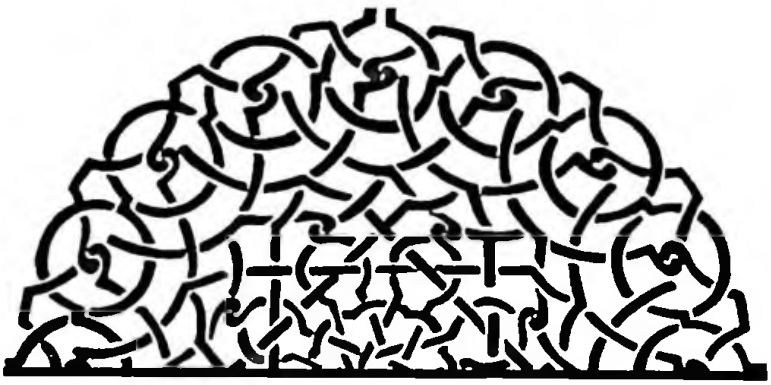
Now that ye wish to live, we have to close our eyes before these brambles, these thorns and these dried scrubs, and we accept his proposition...

However, if ye are ready to fight and sacrifice yourselves, we too are ready to offer ye our life, for the Cause of Allāh!

In any case, we accuse [officially] Mu'āviyah before God."

Al Hamdulellāhe Rabbel Ālamin

Tehran, October 21st 2008
Mehr 30th 1387
Shawwāl 21st 1429

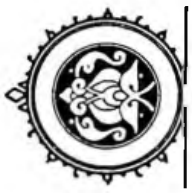


In the name of God



The Sermon of Imām Hassan Mujtabā
In front of Mu'āviyah in Kufah

[Translated for the first time into English]



One of the most painful moments in the life of Imām Hassan was when he had to meet with Mu'āviyah in person.

Imām was in Kufah on that fateful day, and a great number of Muslims were there.

Imām, before Mu'āviyah's persistence and insistence made an unforgettable speech and enumerated his reasons for his withdrawal from the responsibility of being a Caliph.

He made the most beautiful speech of his life! A most eloquent, historical sermon, made by that great Imām!

He stated the most evident truth, by using a clear language, but at the same time, extremely eloquent, literary and sophisticated one.

He described his situation in this darkened period, with a breathtaking precision:

Imām, after having praised God, and given thanks for His Blessings, asked God to bestow His Greetings upon

Muhammad and his holy Family.

He then declared:

"O, people...! Know that no deception or astuteness can take over piety, and no ignorance can precede vices and sins!

If ye were to search on the east and the west of the entire world for a man who could have Muhammad Mustafā as his grand father and Ali Murtezā as his father, and whose mother is the daughter of the Messenger of God, ye will never find a person who would possess all these characteristics, apart from my brother Husseyn and myself...!

Today, ye who have been guided and come out from the Darkness of disbelief and polytheism, is because of the intermediary and mediation of our [illustrious] grandfather; and because of him, ye have achieved Felicity and Happiness!

God the Pure, the Exalted, by the intermediary of our venerable grandfather has liberated ye from the chains of degradation and vileness, and let ye achieve an honorable rank.

He made ye famous in the world, after ye have been insignificant; and He increased your small number.

Not only for ye, but also for the people of the world, it is so very evident that the Caliphate [offered by] my grandfather, was my father's [legitimate] right, and after him, this right belonged to me...

However, to put an end to any "Fitnah" [discord - uprising] and for the good of the "Ummah" [Islamic Community], I handed over this responsibility to someone else; and put an end to all the wars and quarrels; for I did not want the blood of the followers of Islam to be shed, in any way at all!

Ye are reproaching me at all times, and blaming me for having handed over this responsibility to someone else

beside myself; and the fact that I put this legitimate right in an inconvenient position that did not belong to it. But my intention was solely to wish well for the "Ummah" [Islamic Community]."

Tabari in his turn, has written that Imām Hassan added these few supplementary sentences:

"O, people...! The Gracious God has guided ye with the very first among us [Ahlil Bēyt] [Muhammad Mustafā and Ali], and preserved ye from all carnage, by the very successors He had chosen Himself]. In truth, this Caliphate is a thing that belongs to the realm of the mortals and is ephemeral and temporary... It is a property, which goes from hand to hand."

In his turn, Allāmeh Maj'lessi added these other sentences:

"... Mu'āviyah pretends that I had considered him the fittest and worthiest of all, for the Caliphate! And that I did not see myself worthy of occupying this position. Bt he is lying! In the Book of God the Exalted, the Glorious, and according to the judgment of His Prophet, we are the worthiest, and so very much better for governing the people!

In truth, from the moment the Messenger of God passed away and let out his last breath, we were exposed to all kinds of injustice, oppression and wickedness...!

And God will surely judge between us and all those who committed injustice against us. Those who wanted to dominate us and who provoked the uprising and the rebellion of the [simple-minded] people against us. Those who deprived us from benefiting that which belonged to us and from that which the Messenger of God had designated for us, by taking them away from us, by force...!

I swear to God that if the people, at the time of the death of the Messenger of God, had respected their pledge of allegiance towards my father and renewed this engagement,

Heaven would have poured down Its Infinite Grace on all of us, and the earth would never have been deprived of abundance and fertility!

O, Mu'āviyah...! If only ye had not been so greedy and so full of covetousness, to monopolize the Caliphate...!

For that matter, when the Caliphate changed its place, the Quraysh began to quarrel with one another; and it was then, that the freed slaves and their progeny - that is: ye and your companions! - showed yourselves as being most greedy!

The Messenger of God had announced [previously]: "If one day, a nation gives the reins of power to someone, and that there is another man who is much wiser and more sensible than the first man who had been chosen from among the people, the affairs of the state of that nation would surely move more and more towards meanness and decadence. So that it shall go back to its first place and be reduced to nothing!"

[Nonetheless,] the children of Israël left Hārun [Aaron], knowing perfectly well that he was indeed the successor of Mussā [Moses]. Instead they obeyed the Samaritan [Sāmeri]...

In like manner, the Islamic Ummah left my father and began to follow other men. Even though they had heard [from the very mouth of] the Messenger of God who had declared to Ali: "Your relation to me is exactly like the relation that bounds Hārun to Mussā: with this only difference that I am the last Prophet." and that on the day of Ghadir Khōm, they had witnessed with their own eyes, the Messenger of God announcing that my father was his official [legitimate] successor!

Thus, he had ordered the people to give that news to the others. Indeed, the Messenger of God ran away from his

"Ummah", in order to take refuge inside a cave; that is: from those very same ones that he used to invite towards God! If he had companions, he would never have ran away from them...!

Then, when my father asked them for some assistance and did not receive any answer from them, he stopped making all those efforts. God placed Hārūn [whose life was in peril and who was helpless and powerless] in a good place, and He did not ask him any explanation; He left His Prophet who had taken refuge inside a cave and had no helper, as a free man and did not ask him for any explanation.

Therefore, My father and I who were never assisted by this "Ummah" and who never found any helper, will never be blamed by God! These are the Traditions of God and events resemble each other; and it is in this way that certain facts take place and repeat each other, after certain other facts.

I swear in the Name of the God Who chose and elected Muhammad justly, that if someone deprives us from that which belongs rightly to us, God in His turn, deprives this person of his right. And no power will ever dominate us, unless the conclusion of this fact ends by our own hands; and ye will know about all this, in a later time.

O, ye: who called Ali in a very discourteous way...!

I am Hassan...! My father is Ali...! While ye are Mu'āviyah and your father is Sakh'r.

My mother is Fātēmeh, while yours is Hind...!

My grandfather is the Divine Prophet, while yours is Otbeh...!

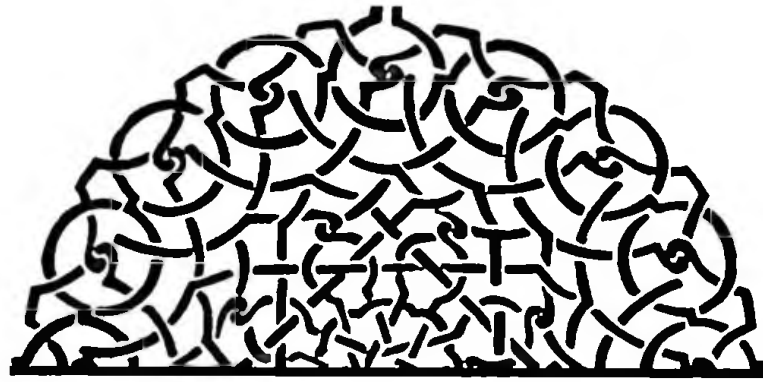
My grandmother is Khadijah, while yours is Fetilah...!

Therefore, may God's Curse be on he who has a lineage, inferior than the other one! And whose lineage and family

are much more mean-minded and mediocre than the other one! And whose passed is more vicious and more wicked, and whose past histories, in all kinds of discord and uprisings, are more numerous than the other one...!

Al Hamdulellāhe Rabbel Ālamin

Tehran, October 21st 2008
Mehr 30th 1387
Shawwāl 21st 1429



In the name of God

The Sermon of Imām Hassan Mujtabā
On his deathbed
After having been poisoned by Mu'āviyah

[Translated for the first time into English]

O, Djunādah [Ibn Umayyah]...! Be ready for your last journey [which will take ye to the Hereafter]! However, before ye die, prepare the provisions of this journey, and know that while ye are in search of life, death on its side, is seeking ye out...!

Do not weigh down the burden of tomorrow, on your shoulders in this very day,. Do not let tomorrow's grief invade ye; and know it for certain, that all that ye have amassed, ye have indeed amassed them for the others, more than the measure of your own benefit! And know that among the lawful things of this world, there is a reckoning; and in illicit things, there lies a punishment; and by amassing things that ye are not sure of their lawful characteristic, ye should [one day] give an account of them.

O Djunādah...! This beautiful world that ye have before your eyes is nothing but a corpse [carcass]! Therefore, do not take anything, but according to the measure of your need. For to eat more than that which is the measure of our need, is an illicit act!

Take little mouthfuls from this table; so that if they happen to be illicit, the account that ye will have to give may be light; and if they ever happen to be lawful, no sin shall be written for ye.

For ye should use this "corpse" in this way only; so that it will not provoke too much blame upon ye.

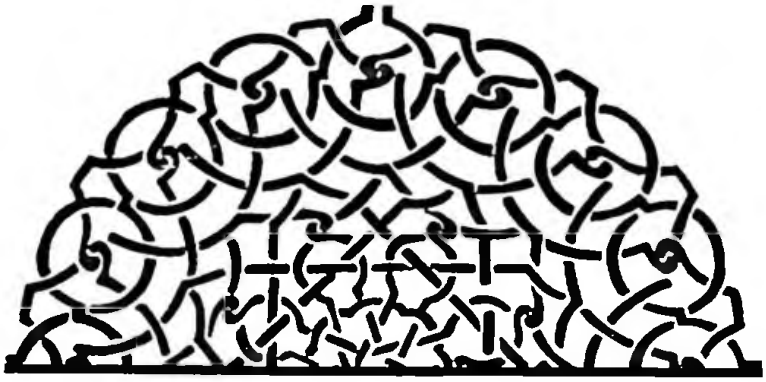
Always act in such a way that one may suppose that ye will always be alive; in like manner, be so very meticulous for your last journey, that one would think that ye shall die the very next morning. If ye wish to achieve an eminent position without the help of your next of kin, and to reign without having any power, turn towards the glory that exists in the submission to God and to His obedience! And turn away from the degradation that exists in the disobedience towards God.

[In like manner], if ye wish to choose an [ideal] companion for yourself, befriend he whose company will bring ye glory and honor; he who shall be able to guard and preserve ye from wickedness [and all the calamities].

So that whenever ye shall ask him for help, he will come to your rescue, and confirm your words and add to your greatness. He who would hold out a generous hand to ye and make up for your defeats and praise your good deeds and offer ye that which ye have asked of him. He who would begin to talk in your moments of silence and assist ye in your problems and afflictions, while not bringing ye any pain [or suffering]; he who would not attack ye from all sides or vilify ye in any way, and who would want ye to precede him in all the benefits...

Al Hamdulellāhe Rabbel Ālamin

Tehran, October 21st 2008
Mehr 30th 1387
Shawwāl 21st 1429

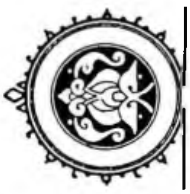


In the name of God



The Testament of Imām Hassan Mujtabā

[Translated for the first time into English]



Sometime before he let out his last breath, Imām Hassan called his brother, lord Husseyn by his side, and ordered everyone [known or unknown] out, in order to be left alone with his brother.

He wanted to be all alone with him and to have him all by himself, for the last time...

He embraced Husseyn tenderly, and they began to cry most painfully, with a deep grief that bound them even more strongly...

The agonizing Imām gave his brother the entire heritage that each Imām possessed, and had to pass on to the next Imām; he then began to write his will.

This is Imām Hassan Ibn Ali's last will, that he wrote to his beloved brother, lord Husseyn Ibn Ali:

"He attests to the Oneness of the Unique God and to His undeniable Lordship and Sovereignty, as it befits Him; and he prostrates himself [in the dust] as a humble servant of Allāh.

There is no partner [associate] for God, the Unique, in His Sovereignty! God has never asked for the assistance of

those who are treacherous; and He has created according to a just measure.

He is the Most Worthy to have servants [slaves], and the most Perfect to be praised...!

Whosoever obeys God has found the just way; and whosoever disobeys Him will fall into Perdition. Whosoever returns to Him will have saved himself from Perdition.

O, Husseyn...! I recommend ye about my children and the members of my household [family]; and that ye forgive their mistakes with magnanimity and mercy; and accept those among them who are good-hearted; and act as my sole successor and become a tender, loving father to them!

Bury me near the Holy Sepulcher of my grandfather, the Messenger of God...!

For I am worthier than anyone else, to be buried beside the Prophet!

Evidently, if they should prevent ye to put my last wish into execution, I adjure ye in the Name of God and in the eminent position and the high rank that ye possess beside God and by your kinship with the Messenger of God, that ye be attentive to the fact that: not even one drop of blood [even in the measure of a phial that one would use for a simple bloodletting] should be shed, because of my person...!

And it should remain so, until I meet the Messenger of God once again, and begin to talk to him about all the [bad and wicked] behaviors that people had in their confrontation with us..." he remained silent for a moment and ordered then, that his other brother, Muhammad Ibn Hanafiah, be brought to him. Muhammad, rushed over to see his beloved brother.

Imām turned to him and declared:

"Try hard to be the center of Science and Wisdom! Try to make the Light of Guidance, shine like a lighted torch

around ye! The sun, at the time of its rise, and until it has set itself, is fully illuminated at all times; but during the whole day, its light is not identical. Sometimes it has a dim light, sometimes it dazzles...

At noon, it has a complete light and at the end of day, its light weakens.

Do ye know, O Muhammad, that God the Exalted, has designated the descendants of Ibrāhīm [Abraham] as the spiritual Guides for the human race...? In like manner, He has made certain group of men, superior to certain others; and He chose Muhamad Ibn Abdullāh, the Messenger of God, as the lord of the Prophets and the Divine Messengers.

O, Muhammad...! I do not see ye jealous nor envious, for God the Unique, has compared the jealous to those who disbelieve in His [Noble] Qu'rān. I do not see ye as having anything to do with Satan, O Muhammad; I know well your soul and I know that it is indeed much holier and so very pure and blessed, so as to have the possibility of knowing Satan!

O, Muhammad! Would ye like to know what had declared our father about ye...?

During the battle of Basra, our father declared: "He who would like to do me a goodness, could be good towards my son Muhammad!"

O, Muhammad...! Ye should know well that when my eyes will be closed forever to this world, the position of Imāmat should belong to Husseyn Ibn Ali.

And ye surely know this too: that this sanctified garment is a garment that God has chosen for him alone; and just as Muhammad chose Ali and Ali chose me: in like manner, I have the mission to choose Husseyn."

At that moment, [lord] Muhammad Ibn Hanafiah replied to him tenderly: "My lord! Ye are my Imām and Guide, and

ye are the sanctified Mediator that bonds me to Muhammad, the Messenger of God!

I would rather be dead, a thousand times, than to hear the news of your coming death...!

In my mind's eye, a stormy ocean, with enormous waves has taken shape and it is formed by your high characteristics and praiseworthy things that ye have already achieved [accomplished], so that no hand could ever reach its depth or immensity...! In like manner, the passage of time and the days [of our lives] could not calm these waves!

There is no one among us, more intelligent, more knowledgeable, more patient than Husseyn, nor closer to the Messenger of God...!

He was [already] an "Imām"! Even before his coming to this earthly plane; and even before having opened his mouth to pronounce his first words: in fact, he had already recited the [noble] verses of the Holy Qu'rān...!

[For that matter], we accept your decision with good grace and we submit ourselves [to your wish]! We recognize Husseyn Ibn Ali as our legitimate Imām and Guide...!

We shall indeed present him the problems of our lives."

After having seen the agonizing state of his older brother, Muhammad returned home with grieving, teary eyes, deeply sad and inconsolable.

Once again, Husseyn remained all alone with his brother.

Imām Hassan stuck his weakened fingers in the palm of his brother's hand, and their fingers interlaced tenderly.

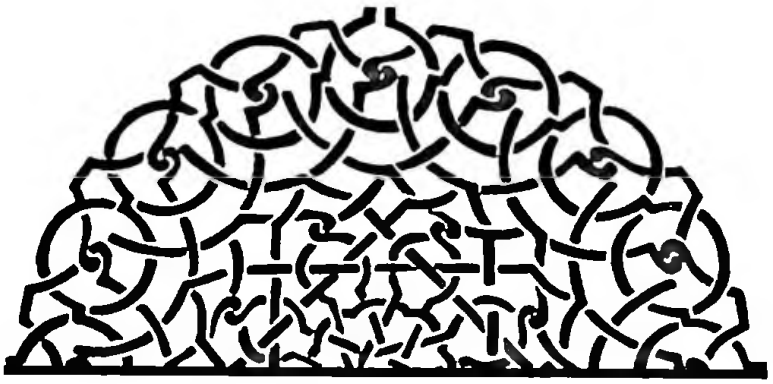
Imām Hassan declared weakly: "When I shall set my eyes upon the Angel of Death, I will squeeze your fingers, so that ye may know how your brother died and left his mortal body..."

Imām Hassan was breathing slowly. After a little while, he squeezed imperceptibly the fingers of his brother and

declared: "To the Best of Friends...!" and his pure, holy soul flew up from this world of pain and suffering, to enter Paradise; and he arrived in the serenity and beatitude, which dwelt beside his grandfather, his father and mother...

Al Hamdulellāhe Rabbel Ālamin

Tehran, October 21st 2008
Mehr 30th 1387
Shawwāl 21st 1429



In the name of God



The Invocation offered to Imām Husseyn Ibn Ali
Hazrat Abā Abdēllāh'l Husseyn
"Seyyedo'shohadā"
[The lord of the Martyrs]
[Translated for the first time into English]



When you have the honor of entering into the Sanctuary [Martyrium] of [Hazrat] Imām Husseyn in Karbalā, you should ask humbly and in complete devotion, the permission to enter in that Holy, Sanctified Place. Pronounce these words then:

God is Greater and more Magnificent, that one may be able to describe Him...! Infinite praises belong solely to God! We do recognize this [undeniable] fact, every morn and every night; and we praise Him, by saying that God is Pure and Exempt from all abomination [impurity]...!

Praises belong solely to Him!

He Who guided us towards the path of Imāmat and Velāyat and Who guided our steps towards this direction.

If God had not guided us towards this clear way that leads to Salvation [and Deliverance], we would never have been among those who have reached this way...

In truth, the Messengers of our God have come from Him and by the virtue of the Right that He granted them; and they have really proclaimed and divulged Truth and Justice.



Greeting to ye: O, Messenger of God!

Greeting to ye: O, Divine Prophet!

Greeting to ye: O, Last Prophet!

Greeting to ye: O, lord and sovereign over the Messengers of God!

Greeting to ye: O, Friend of God!

Greeting to ye: O, lord of the believers!

Greeting to ye: O, lord and master of all the successors!

Greeting to ye: O, illustrious leader of all those who have a luminous face!

Greeting to ye: O, son of [Hazrat] Fātēmeh, Sovereign Lady over all the women in the whole, wide world!

Greeting to ye and to all the Imāms who are your descendants, issued from your lineage!

Greeting to ye: O, successor of the lord of the believers!

Greeting to ye: O, benevolent Martyr!

Greeting to ye: O, Celestial Angels that dwell in that Holy, Honorable Place!

Greeting to ye: O, Divine Angels who turn around [make the circumambulation of] the holy sepulcher of Imām Husseyn!

May the greetings sent by me, survive and last for ever and ever, until eternity, and until night and day last!

Greeting to ye: O, Abā Abdellāh!

Greeting to ye: O, son of the Messenger of God!

Greeting to ye: O, son of the lord of the believers!

Your servant here, the offspring of your servant [my father] and your [other] maid servant [my mother] confesses that he is your humble servant. He who has always turned

away from any kind of opposition against ye in whatever manner that is; he who loves ye and your friends, and who is the fierce enemy of your enemies is here [now], and he takes refuge inside your Sanctuary [Martyrium], and approaches your threshold in this very moment, to perform the pilgrimage of your Sanctuary...!

O, Messenger of God, will ye now let me in...?

O, [venerable] Prophet, may I come in...?

And ye too, O, lord of the believers, will ye let me in...?

O, lord of all the successors! May I come in...?

O, Fātēmēyeh Zahrā! O, [indisputable] Sovereign Lady over all the women in the world! Will ye grant me permission to come in...?

O, my [beloved] lord and master...!

O, Abā Abdellāh! O, son of the Messenger of God! Will ye grant me permission to come inside your Pure Sanctuary [Martyrium]...?

O, my lord and master...! Will ye grant me permission to enter, with the best possible manner, so that I may present myself to ye, with the same permission that ye have granted to each one of your friends...? For, if I do not have this merit and honor, and I am deprived of this favour, ye on the contrary, have the absolute authority to grant me this graceful honor and favour!

In that moment, place yourself in a propitious angle to face the holy sepulcher of Imām Husseyn. You shall then say with great humility:

Greeting to ye: O, "Proof" [Hojjat] of Allāh, and son of the "Proof" [Hojjat] of Allāh!

Greeting to ye who were killed for the cause of Allāh and in the Way of Allāh! O, ye who were the son of he who was killed for the cause of Allāh and in the Way of Allāh!

Greeting to ye: O, "God's Blood" [Sārollāh], [O, ye]: the pure and sanctified blood that was shed in the Way of Allāh, by injustice and oppression; he, Whose Avenger shall be Allāh Himself...!

O, son of "God's Blood" [Sārollāh]...!

Greeting to ye: O, sole survivor that God Himself shall avenge the blood, in Heavens and on earth...!

I attest that your sanctified, pure blood was placed in Paradise! Because of your Martyrdom, the structures, the pillars and the shades of the Empyrean Heaven trembled! And all the creatures of God and all the seven Heavens and the earths and all that which is between these Heavens and these earths and all the creatures of God, whether in Paradise or in Hell, and all that which is visible or invisible, everything and everyone, mourned ye [deeply]...!

I attest that ye are the truthful "Proof" [Hojjat] of Allāh and the son of His "Proof" [Hojjat]!

I attest that ye have been killed for the cause of Allāh and in the Way of Allāh, and that ye are the son of he who was killed for the cause of Allāh and in the Way of Allāh!

I attest that ye are "God's Blood" [Blood that belongs to God] and the son of "God's Blood" [Blood that belongs to God]!

I attest that ye are a Martyr that remained all alone, whom Allāh will avenge the blood in the Heavens and on the earth, and Who shall be your Avenger Himself!

I attest, that which ye have proclaimed in the Way of Allāh. That ye were good and benevolent. That ye offered advices; [in like manner] ye kept your promise. And ye acted according to Truth and Rightfulness. Ye fought and did the "Jihād", in order to accomplish and achieve your

Duty, bestowed on ye by God. Ye walked all the way to the scarlet line of Self-Sacrifice, by seeking to reach the [noble] rank of Martyrdom. And in that paved path of blood and sacrifice, ye were not only a witness, but also he whose actions testified in his place...!

I, who have entered here, am only a humble servant of God and your humble servant and slave, and I am at your command!

I beg [of ye] to obtain the honor of being granted a perfect position in the presence of God; and a firmness and a constant resolution to turn to ye always; and a simple, direct manner, to enter inside the dominion of your "Velāyat" and your Safeguard [Protection], which I have been commanded to follow and obey duly.

Whosoever desires to attain God and His Way, should [inevitably] begin all things with ye!

By your intermediary, God unveiled lies and scorned them; God, by your mediation, put an end to the oppression and the tyranny of the Umeyyad family!

By your mediation, God initiates and finishes Guidance!

By your hands, He destroys whatever He desires; and He creates that which He wills!

By your mediation, He takes away the yoke of degradation and vileness from our necks!

In fact, by your mediation, God shall take back the blood of the pious believers, which had been shed unjustly.

By your gracious presence, the earth grows its trees and matures its fruits; and Heaven in Its turn, pours down the Provision for the people, and rains down Grace and Favours!

By your mediation, God turns away all the torments and hardships; and He [even] pours down the rain, because of ye!

And the earth, which has borne the weight of your [holy] body upon its shoulders, moves forward but remains calm;

and the mountains exist, only because they could remain solid and firm for their anchors.

Thus, the Will of God is decreed; and the Providence and the Lot of the Divine Affairs remain in your hands: they are issued from your dwelling place.

In like manner, the Commandments and the Instructions, which are made for the servants of God, are delivered and concluded by ye.

May God's Curse be on the people who killed and opposed ye and renounced your "Velāyat"!

May God's Curse be on the people who supported and protected your enemies against ye, and placed themselves inside the enemy camp, and did not want to attain the rank of Martyrdom as ye would have wished them to do.

[Infinite] praises to Allāh Who designated Hell Fire for them; and how truly terrible is that Place, for those who have to stay in It! And how shameful will be their entry [into It]!

Praises belong to God! And may the Divine Grace and God's Greetings be upon our lord and master, the venerable Prophet: Muhammad Mustafā and his holy Family!

One should then recite the invocation of Vāress, which is on the page 277. Perform then a two-rakat prayer near the holy sepulcher of Imām Husseyn. After that, one should pronounce the "Praises and Glorifications of Hazrat Zahrā". Recite this prayer with deep devotion and respect

O, Gracious God...! I have performed this prayer and I did the Ruku [I curbed the spine] and [all] the [necessary] prostrations for Ye! Ye are the Unique God, without equal, and Ye have no partner or associate!

In truth, the prayer, the "Ruku" and the prostrations are for Ye Alone! For Ye are this very Unique God, and there is no other god, but Ye!

O, Gracious God...! May Your Greetings be upon Muhammad and his holy Family, and may my best greetings be upon them and [in return] Make me receive their answer...!

O, Gracious God...! This two-rakat prayer is a humble present, dedicated to my lord and master: [Hazrat] Husseyn Ibn Ali...!

O, Gracious God...! Send your Greetings to Muhammad and Husseyn, and Deign to accept this prayer from me!

O, Ye: the Protector [Vali] and the Guardian of the believers!

O, Gracious God: Grant me my reward, according to the hope that I have placed in Ye and Your Vali...!

Now send particular, special greetings to Imām Husseyn, by preserving your humility and deep devotion:

O, Gracious God...!

Send Your Greetings to Muhammad and his holy Family, and especially to Husseyn the innocent one, the oppressed one!

To Husseyn who was a martyr: to he who was slain in the path of sacrifice, and for having wanted to turn away from life.

May Your Greetings be upon he who was [painfully] devastated by all kinds of afflictions, torments and ordeals...!

May this Greeting be full of Your Grace and Favours!

A Greeting, Pure and Blessed that shall always fly up higher and never be finished!

O, Lord of the Worlds...! May this Greeting be better and superior to all the other Greetings that Ye have already sent

to the descendants [progeny] of Your Prophets who were also Your Messengers...!

O, Gracious God...! May Your Greetings be upon this Martyred Imām who was slain unjustly [and most cruelly, by the despotic oppressors], and whose due respect was trampled on, ignominiously... To this lord and Guide who surpassed everyone else for his piety and his entire devotion towards Ye!

To the Caliph and successor to this other sincere Imām.

To this Imām, pure and spotless [without stain], benevolent and blessed, praiseworthy and respected. He who was elected and chosen [by Ye], as pious and virtuous. A Guide who leads [the people] towards goodness; a pious defender; a "Mujāhid" [fighter], wise and knowledgeable; a Guide and a leader of the Guidance; the grandson of the Messenger of God and the light of the eyes of "Batul" [one of the surnames of Hazrat Fātēmēyeh Zahrā]; In fact, may Your Greetings and Grace be upon her...!

O, Gracious God...! May Your Greetings be upon my lord and master, in the same manner that he himself tried hard to obey and serve Ye, in complete submission; he who prevented the others to disobey Ye and commit all kinds of sins against Ye.

He who tried laboriously for Your Approval and Satisfaction!

And while he was turning his self towards the realm of Faith, he refused any kind of hidden or manifest excuse [from the others].

He invited Your servants towards Your Threshold and led them to Ye.

And he stood up in Your Presence, with the best possible manner to destroy and annihilate oppression, and revived the Tradition by exposing the Celestial Book [the Holy Qu'rān].

He who lived with so much difficulty for Your Approval, and traveled with lots of despondency, in the way of Your obedience, to serve Ye well, while traveling with lots of difficulty, in the way of Your Friends and Vali; until he flew up towards Ye and gave his last breath for Your Love!

He never committed any action, based on disobedience against Ye, not during daytime, or nighttime! And he fought valiantly and made the "Jihād" against the "Munāfiqūn" [the Hypocrites] and the disbelievers!

O, Gracious God...! Grant him the best of rewards!

The same reward Ye would grant to the Sincere and the Righteous!

And Increase and Double the Torment of the "Munāfiqūn" and the disbelievers; and Destine a terrible Torment and Punishment for those who killed this Imām [most cruelly]!

For he fought [the enemy] with absolute nobility and most generously; and he was slain unjustly; and while he was receiving Your Grace and Mercy, he gave his last breath...

It was him who declared: "It is I, the son of the Messenger of God, Muhammad Mustafā and the son of he who paid his Zakāt [religious alms], and who worshipped God, and who was killed intentionally [on purpose]!"

They killed he who was the best example of Faith, and they obeyed the Devil in this horrible crime; and they ignored God the Generous, the Gracious!

O, Gracious God...! Send Your Greetings to my lord and master: a Greeting that will bestow honor to his memory and elevate him [even higher], and Unveil [Uncover] his legitimate right for his uprising, and Hurry to help and assist him, and Adorn him with Your best Favours, on the Day of Retribution!

O, Gracious God...! Increase his honor and nobility in Your Empyrean Heaven; and Raise him to the highest degree of

honor, achieved by those who procure Your Approval!

By the virtue of Your Grace, Raise him from the position that he benefits now, to a position that will approach him even closer to Ye: to the most exalted eminence, and to the highest rank that exist [with Ye]!

Grant him a high position, along with Your Favour, Grace and Generosity!

O, Gracious God...! Grant a reward to this Martyred Imām from us, and may this reward be the best reward that a vassal has offered so far, to his Imām and alleged lord...!

And Send Your Greetings and [Infinite] Grace to my lord and master, whether his name has been quoted [said] or not!

... And now, my lord and master: include me [introduce me] in your party and group! And [for God's Sake!] ask the Divine Forgiveness for my humble person!

For ye possess honor and dignity before God! And ye have a high position and an elevated station!

Therefore, if ye have to ask for something, ye shall surely receive a positive answer, if ye deign to intercede for my humble person, for it shall be accepted surely!

O, my lord and master...! Take then into consideration, the sad state of your humble servant before God, [aye!:] before God...!

And do not leave me in any way, because of my wicked deeds, [misdeeds] and the gravity of my crime during the difficult, frightening moments!

For ye are my hope and desire; and ye represent my point of trust and assurance beside God; and ye act as my intermediary, before the Presence of God Who is your Lord and mine too!

O [illustrious] members of the [holy] Family of the Prophet...!

Those who have recourse to God and take refuge with Him to present themselves before His Threshold, have

not yet been able to approach the Divine Threshold with a mediator, whose right would be greater than yours, and whose respect would be more imperative than yours, and whose position would be more elevated than yours..!

May I not be separated then from ye in any way, because of the sins that I have committed...! And may God gather ye and I in Paradise; [a Place] He has prepared for ye and those who love ye [and your friends]! For He it is, the Oft-Forgiving and the Most Merciful...!

O, Gracious God...!

May Innumerable, Infinite Greetings be upon my lord and master!

May we [too] receive a greeting from him...!

For in truth, Ye are Most Generous and Magnanimous!

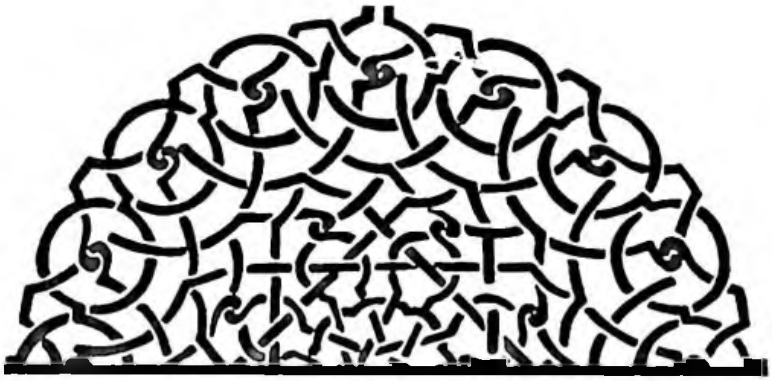
O, Lord of the Worlds...!

Send Your Greetings and [infinite] Grace to my lord and master, whether his memory is remembered or not by the people.

Al Hamdulellāhe Rabbel Ālamin



Tehran, july 19th 2006
Tir 28th 1385
Jomādā al Sāni 24th 1427



In the name of God



The Supplication [Prayer] of Arafah

[Translated for the first time into English]



Worthy praises belong to God [Almighty], Whose Providence cannot be driven back by anyone, nor prevent the reception of His Grace and Donations; [in like manner] no craftsman can make a creation like Him!

He it is indeed, the Generous God, expanding and spreading, His Generosity all over...!

He created all kinds of various and diverse creations, and by His Wisdom, He strengthens and renders His creatures constant.

The phenomenon of the world do not remain hidden from him; and all the deposits of existence are not damaged [destroyed] in His Presence; He rewards the deeds of each creature, and arranges and provides [for the affairs of] all those who are satisfied with the least; and He is Good to all those who sigh and cry.

He it is, that sends down all the Goodness and the Benefits; He it is, Who has sent down this Perfectly Completed Book, [which gathers in Itself, all the truths of the Universe] by His brilliant and dazzling Light!

He it is, Who listens to all the prayers and invocations; and Who turns away and dispels all grief and pains; and Who raises the degrees [ranks] of the servants of God and represses the rebels.

Therefore, there is no other god but Allāh, and no one could be His equal and He is Unique; and He is All Hearing, Clairvoyant, Vigilant, All-Knowing and Exalted in power!

O, Gracious God...! I have come to Ye with great ardor and great enthusiasm; and I attest Your Divinity and Seigniory; and I confess that Ye are verily my God and to Ye I return.

By Your Favour, Ye created me even before I had become as someone significant [who could be recalled and remembered by human memories]. And Ye created me from an [insignificant] clay; and Ye put me in the spine [backbone] of my [fore]fathers [ancestors]. Ye gave me refuge [sheltered me] from all the distressing and tragic events and the passage of time and the vicissitudes and damages of the years [of life]. And during all this time, which has passed and all these centuries, which have elapsed, I always emigrated from a spine to a womb [uterus]. And by the Grace and Goodness that Ye granted me, Ye did not create nor made me come into the world at all, [specially] at the times when the disbelieving leaders who broke their pledge and pact with Ye, used to live on earth and who fought against Your Messengers. Ye were Good and Benevolent to me. Ye made me come into existence and into this world, when Ye had already [à priori] prepared and arranged the means and the background for my Guidance. Ye made me grow in that ambiance; when Ye had already been So Good to me with Your Benevolence, [which lasted from always], along with all the Blessings and the Favours that Ye had granted me!

Ye then created me from a water, which had to be always sowed [dropped] and spread [poured in]; and Ye put me

inside the triple Darkness, between flesh, skin and blood.

Ye never did inform me about the facts of my Creation [never made me a witness to it]; nor made the execution of any of the steps of my creation fall upon my person. Ye then made me come into the world: with a complete, perfect and harmonious creation [without any defect or imperfection], to guide me towards the Guidance, which Ye had already prepared and provided for me.

And when I was but a [very little] newborn baby in the crab, Ye preserved and watched over me. And among the food, Ye chose the [delicious] milk for me. And Ye sweetened the hearts of the wet nurses towards me, so that they be kind-hearted and fond of me, and designated tender, loving mothers to take care of my person; and protected me from the wickedness and mischief of the Djinns; and preserved me from all insufficiency or excess in my creation.

Therefore, Ye are Most Exalted: O, the Most Merciful! O, the Most Compassionate! O, the Oft-Forgiving!

When Ye then opened my mouth to make me speak, Ye completed and perfected Your Blessings and Favours on me. For each year of my life, Ye granted me a well-ordered growth. When my nature was perfected, and my physical and mental strength reached equilibrium, Ye made the acceptation of Your Proof [Argument] obligatory for me. Ye inspired me [with the need] to know Ye. And by the extraordinary marvels of Your Wisdom, Ye filled me with marvel, and stupefied me! Ye made me vigilant and awake towards the phenomenon and the novelties that Ye had created in Your heaven and [on Your] earth. Ye made me conscious and vigilant [attentive] towards the [deep] gratitude and the [infinite] praises that I had to offer Ye; and towards Your invocation and [incessant] remembrance. Ye made Your obedience compulsory and necessary for me

[praying and supplicating Ye]. Ye made me understand the Message of Your Messengers; Ye made it easy for me the [difficult] way and the manner of behaving as a submitted person, and as a servant who is satisfied with his lot. And at all times, Ye honored me with Your Assistance and Goodness; and Ye created me with the best of clays!

O, my God...! It displeased Ye to grant me a Blessing, by depriving me of another Blessing... Far from it! Ye made me benefit from Your greatest Favours and donated me Your Blessing, which lasted from always. And Ye bestowed on me various, diverse Sustenance and Provisions, and provided me with all kinds of comfort and happiness! Until Ye had completed and perfected all the Blessings and the Favours for my person, and turned away all the afflictions [problems] from me! [In fact], my ignorance and insolence did not prevent Ye from guiding and make me approach Your Threshold; and from honoring me with all that could make me get closer to Ye! Thus, each time I cry out, Ye answer my call; and Ye grant me all that I ask of Ye; and when I obey Ye, Ye reward me; and when I render Ye thanks and praise Ye, Ye increase the measure of my Blessings!

Verily, all that is to complete perfectly Your Blessings and Favours on me!

Therefore, Ye are Pure and Exempt from all abomination!

How much indeed are Ye Pure and Exempt from all abomination!

Because Ye it is, Who made the Creation, and Ye it is, Who makes the human race return to Ye; Ye are praised and Most Great!

How Pure and Sanctified are Your Names! And how Great and Majestic are Your Blessings!

Therefore, O Gracious God, which one of Your Blessings and Favours could I enumerate or recall...?

For which one of Your Donations could I render thanks and show my gratitude?

O, Gracious Allāh...!

In fact, Your Blessings are much greater and more numerous that one could count and number them all; and those who could recall, may know more about Them!

O, Gracious Allāh...!

All the perils and afflictions that Ye turned away from my person are much too numerous [for me] than all the joys and rejoicing that Ye had manifested for me, and so much more than this Salvation that Ye bestowed on me!

O, Gracious Allāh...!

I attest Your Oneness [from the bottom of my heart], and the fact that Ye are Unique and without Equal! I act in this way, by having inside my being, the essence of Faith, and by having a firm and solid certainty, along with a Pure Monotheism, Full of devotion.

I attest from the bottom of my heart, and with all the strength and might, which exist in my sight, in the features of my face and the quality of my respiration, in my sense of smell, in the corridors of the eardrums of my ears, in all the interior parts of my mouth, in all the eloquent movements of my tongue, palate and jaws, in the place where my teeth grow, in my sense of taste, which provide me the [necessary] instruments to help me drink and eat, in all the nervous fibers of my brain, in my veins and diverse ties of my neck, in my heart and chest and thorax, in all the vital veins and ligaments, in my diaphragm, in the different parts of my liver, in my entrails, in each of the articulations and joints of my bones [skeleton], in the contraction of my muscles, in the tips of my fingers, in my flesh, in my blood, in my hair, in my skin, in my nerves, in my windpipe, in my bones, in my brain, in my veins, in all the members of my physical body,

and in all that have grown from my childhood, and from the time that I was nothing but a [weak] newborn baby, and in all that have settled down on the ground by me, in my sleep and my awakening state, whether in immobility [calm] or in all the movements that I execute during my "Ruku" [the action of curbing the spine and inclining oneself very low] and during my prostrations: indeed, I attest that if I had to live for the length of infinite eras and ages, and for a long and lasting life, - with the improbable eventuality that I was going to live for so long... -, I had to spend them [solely] rendering Ye thanks, and expressing Ye my deepest gratitude, for just one of Your Blessings only...!

In like manner, never would I have been able to accomplish this, without Your Favour and Grace upon me! And this would force me to praise Ye and render Ye thanks once again, for this other Blessing that Ye just granted me [now].

Indeed...! If all Your creatures and I, had given ourselves the duty to enumerate all Your Blessings, - past and those to come - we would never have been able to number them or achieve this work, in order to reach the final result of these counts!

In truth, how could we...?! When Ye Yourself have announced in Your Eloquent Book, and in the truthful news that Ye sent us: "But if ye count the Favours of Allāh, never will ye be able to number them!" [Ibrāhīm - 34]

O, Gracious Allāh...!

Your Book is true and Your announcement is truthful.

And Your Prophets and Divine Messengers divulged to the people, all that Ye had sent down to them by way of Revelation, and by the Religion [perfected and completed] that Ye had established on the earth.

O, Gracious Allāh...!

And I attest, according to my [limited] efforts, and according to the measure of my power and capacity, and by

the [unwavering] faith and the certainty that I do possess: infinite praises belong to God Who has never begotten to leave a heir [after Him]! He has no partner whatsoever to stand up before Him for all that He has created, and He is without Equal in His Infinite, Boundless Reign!

In like manner, He has taken no friend whatsoever, and has no assistant among the vile to come to His help for all that He has created!

Therefore, He is Pure and Exempt from all abomination!

He is indeed Pure and Exempt from all abomination!

For if [per chance], another god had existed in the Heavens and on the earth, he would have certainly been destroyed and annihilated!

God, the Unique, without Equal, and Free from all needs is Pure and Exempt from all abomination! He Who never begets, nor is He begotten!

He is without equal, and no one resembles Him!

Infinite Praises belong to God! Praises that should be equal to those of the Archangels and the Prophets and the Messengers; and may God's Greetings and Blessings be upon the best creature among His creatures: to Muhammad, the last Prophet, and his holy, pure Family, which is full of devotion and piety!

O, Gracious Allāh...!

Make it so that I fear Ye, with a deferential fear, and that I be intimidated by Your Majesty and Greatness, so that it would seem to me that I am seeing Ye properly...! Grant me happiness and felicity, by the piety and devotion that I contain in myself!

Do not make me unhappy for my disobedience towards ye! And Deign to grant me Blessings and Goodness, according to Your Providence; and Bless me and Grant me happiness in Your Decree, so that I may not wish to precipitate [hurry] anymore, towards all that Ye had wanted to delay for me

nor seek to delay all that Ye had wanted to anticipate and precede for me!

O, Gracious Allāh...!

May my mind be free from all needs; and may the full certainty dwell in my heart; and may true devotion manifest itself in my behavior; and may my sight be illuminated; and may clear perception [intuition], establish itself in my Religion; and may I benefit from the physical members [of my body]!

Transform my eyes and ears into good inheritors, so that they may inherit my heart and my reason [intellect]! Assist me before those who wish to do me wrong; and Fulfill my wishes and my revenge against them; and Rejoice my heart with the defeat of these oppressors.

O, Gracious Allāh...!

Make the sadness and sorrow disappear [from my heart]; and Conceal my ugliness and disgraces; and Forgive my mistakes [faults] and sins; and Chase away my interior Demon [Satan]; and Free me from my debts and engagements.

O, Gracious Allāh...!

Grant me in this world and the world to come [the Hereafter], the highest rank and the most eminent position!

O, Gracious Allāh...!

Infinite praises belong to Ye, for the fact that Ye created and granted me sight and hearing.

Infinite praises belong to Ye, for the fact that Ye created me; and that by Your Goodness and Kindness, Ye made me harmonious, while Ye were Free from all needs to create me.

O, Gracious God! Just as Ye created and adorned my being with harmony and perfection,

O, Gracious God! Just as Ye created me and traced the features of my face harmoniously,

O, Gracious God! Just as Ye were Good to me and provided me with health and salvation,

O, Gracious God! Just as Ye protected me and made me happy and fortunate,

O, Gracious God! Just as Ye granted me Favour and guided me justly,

O, Gracious God! Just as Ye made me get closer to Your Presence and granted me all the Blessings and goodness,

O, Gracious God! Just as Ye nourished me and appeased my hunger,

O, Gracious God! Just as Ye freed me from all need and granted me wealth,

O, Gracious God! Just as Ye assisted me and made me glorious and honored [among the men],

O, Gracious God! Just as Ye clothed me with the garment of purity and limpidity, and provided me fully [amply] with the pleasure of Your charming, graceful Pleasures, in like manner, may Your Greetings and Blessings be upon Muhammad and His holy Family...!

May Ye wish to help me in all the events that life has in store for us. And in the [incessant] turning of the days and nights. And may Ye wish to liberate me from disasters and frightening calamities of this world. And from the torments and afflictions of the Hereafter. And may Ye wish to turn my person away from the mischief and wickedness of the oppressors and the tyrants of this earth!

O, Gracious Allāh...! Protect me from all that may provoke my fear and may Ye be Sufficient [for me]. Preserve me from all that may provoke my [deep] distress and fright! Take care of me and Watch over my person and my Religion. Preserve me in [all] my journeys and travels; and [during my absence], [pray!] Be my Successor, in regard with my family and my goods!

Increase even more, that which Ye grant me as my sustenance. [in like manner,] Vilify me in front myself [in my heart of hearts]. Honor me in front of the others and Grant me greatness! Protect me from all the harm and damages of the Djinns and the men. Dishonor me not with the sins that I have already committed! By unveiling my true nature, Do not vilify nor debase me at all! Do not destroy me with the character and the temperament that I have. Do not pull back Your Favours and Blessings from my person. Do not leave me in the care of the others!

O, Gracious Allāh...!

In whose care [what other person], will Ye leave me alone...?!

Will Ye leave me in the care of a close kin who could break the bonds of kinship with me, at any moment...?!

Or in the care of a stranger who could frown at my sight [turn his person away from me]? Or in the care of those who wish for my powerlessness and weakness...?!

When Ye Alone, O, my God, have my life in Your Hands...!

I bring Ye my complaint: for my solitude and the distance, which separates me from my country [home land]; and for my vileness, by the hands of he to whom Ye entrusted my person.

O, Gracious Allāh...!

Do not point Your Wrath against my person, for if Ye are not Angry against me, I will have no more fear from other people's anger!

Ye are Pure and Exempt from all abomination, and Your Salvation is most extended [widespread] over my person and It strengthens me!

Therefore, I implore Ye by the splendor and the luminosity of Your Essence, which illuminates Heavens and the earth, and which makes Darkness disappear, and which by the virtue of Its Grace, arranged the affairs of the very first ones

and the very last ones, I beg of Ye, not to send Your Wrath upon my person!

I beg Your pardon! A Pardon, which could rejoice Ye, before Ye become Wrathful.

There is no other god but Ye, O Lord of the Holy City [Mecca] and "Mach'arul Harām" [Muzdalifah] and the Ancient House [Ka'aba], upon which Ye sent down Your Blessings and Grace and which Ye rendered as a Place of absolute security [Sanctuary] for the people...!

O, Ye it is, Who forgives the great sins, by His Patience!

O, Ye it is, Who grants abundant Favours and Blessings by His Grace!

O, Ye it is, Who grants largely and grandly by His Generosity!

O, Ye: my Support in my afflictions and pains [in my most difficult hours]!

O, Ye: Companion of my solitude!

O, Ye it is, Who answers my call [cry for justice] in the most rigorous hours [of my life]!

O, Ye my Lord and Master in [my] moments of comfort!

O, Ye: my Gracious Allāh! O, God of my [fore] fathers [ancestors]: Ibrāhīm, Ismā'īl, Is'hāgh, Ya'ghub, [may Your Greetings be upon them all]!

O, [Ye:] the Lord of the Archangels: Gabriel, Michael and Israfīl!

O, [Ye:] the [Gracious] Lord of Muhammad [may Your Peace and Glory be upon him and his holy Family] who is the last Prophet and his Family, elect and pure!

O, [Ye:] the Lord of the Torah, the Bible, the Zabur and the Furqān [the Holy Qu'rān]!

O, Ye it is, Who sends down [the Miracles buried in] "Kāf Hā Yā Aīn Sād" and "Tā-hā" and "Yā-sin" and the Wise Qu'rān!

Ye are indeed my [only] Refuge, when all the ways, most

vast and large, make me come near [the abyss] of despair!

[Especially] when the earth, despite its immensity appears to me tight and squeezed! If it were not for Your Goodness and Grace, I would have fallen into the abyss of Nothingness at any moment...!

Ye it is, Who forgives, when I stumble and slip [transgress]; and if Ye did not cover my imperfections, I would have dishonored myself before all! And Ye it is, Who assists me and comes to my rescue in front of my enemies and those who wish me harm; and if Ye did not help me, I would have been vanquished and defeated [inevitably] before them, at any moment...!

O, He Who is singled out by a Greatness and a Majesty most particular and special, and Whose "Friends" are acclaimed and honored by the virtue of His Glory!

O, He Who has placed the yoke of servitude and humiliation on the necks of kings and emperors and made them frightened and fearful of His Might and imposing Domination!

O, He Who knows the treason of the eyes, the secrets buried in the hearts and the "Gheīb" [the Invisible,] which belongs to times and epochs that will come in the future...!

O, He that no one knows anything about Him, except Himself!

O, He that no one knows what He is, except Himself!

O, He that no one except Himself, knows not that which He knows!

O, He Who tightened the earth by water, and limited the air by the sky!

O, He Who holds the Most Glorious Names!

O, He Who has a Generosity, which never dries up!

O, He Who prepared a caravan in the dry, arid desert, in order to save Yussuf [Joseph]!

O, He Who made him come out from the depth of the

well and led him to the throne of royalty, after he had been a slave!

O, He Who made him return to his father Ya'ghub [Jacob] after his eyes had lost their sight by extreme sorrow, and by the tears he had shed so much; for he restrained himself from showing his pain and sorrow...

O, He Who turned away all harm and damage from Ayub [Job]!

O, He Who prevented the hand of Ibrāhīm to immolate his son [Ismā'īl] as a sacrifice at the end of his life and in the height of old age, when his life had reached its end...!

O, He Who fulfilled the supplication of Zakariyā [Zachary] and granted him Yah'yā [John of the Baptist] and did not leave him heirless and alone!

O, He Who liberated and made Yunos [Jonas] come out of the womb of the fish!

O, He Who opened the sea for the Israelites and saved them, by drowning Pharaoh and his army!

O, He Who sends and scatters winds forward, in order to announce His Grace!

O, He Who hurries not to chastise His disobedient servants!

O, He Who rescued and saved the magicians and the sorcerers of Pharaoh from Perdition, after they had lived in disobedience and disbelief for so long! And all the while they had lived happily by His Favour and Blessing, and benefited from the Sustenance that He had granted them, by worshipping [and serving] other divinities and fighting Him and renouncing His Messengers...

O, Allāh...! O, Allāh...!

O, Ye it is, Who made the Creation! O, Ye: without any beginning!

O, Ye it is, Who has always been and has no end whatsoever!

O, Ye the Living, the Eternal and the Perpetual, when

there was no living creature [at all]!

O, Ye it is, Who resuscitates the dead! O, Ye it is, Who watches over any soul and verifies that which they do!

O, Ye that I praise so little and to Whom I do not render [enough] thanks as it is appropriate to do so; and Who [despite all that,] never turns me away [from Him] in despair and never disappoints me! He has never shamed [dishonored] me, I, whose sins and mistakes are so very great! He Who sees me, while I am committing a sin, but does not debase me at all!

O, He Who preserved and kept me away from all harm and calamity, when I was nothing but a child!

O, He Who shall provide my Sustenance for me, during my old age!

O, He Whose Blessings and Favours cannot be enumerated [numbered] by me, and [verily] no gratitude, no thanks, as little and insignificant as they may be from me, cannot [ever] compensate these Blessings and Favours in any way!

He it is, [always] Good and Kind to me, whereas I behave wickedly and with rebelliousness towards Him!

He it is, Who led and guided me towards faith and belief, even before I knew the way of thanking Him properly!

He it is, Whom I call and invoke during my illness. He healed and clothed me when I was naked. He appeased my hunger when I was hungry. He quenched my thirst when I was thirsty. He made me return to my homeland, when I was vilified and debased. He made me rich when I was miserable and destitute. He assisted me when I sought help and support; And He never took away my wealth, when I was rich and powerful...!

However, despite all that, I never rendered Him enough thanks for all these Blessings, while He suntil and for always, continued to be Good and Benevolent to me!

[Infinite] praises belong to Ye, Who are Indulgent towards my faults and Who forgive them; O, He Who erased and made all my sorrow and pain disappear; and hears my prayers [implorations] and invocations; and forgives my sins; and fulfils my most cherished wishes; and assisted me [to defeat] my enemies!

If I now wanted to count and enumerate Your Blessings, Favours, Generosity, Magnanimity and Goodness, never would I succeed in doing so!

O, my Sweet Lord...! Ye it is, Who is Indulgent towards me! Ye it is, Who granted me Blessings! Ye it is, Who favours [me]! Ye it is, Who does so much Goodness and Kindness! Ye it is, Who gives in abundance! Ye it is, Who completes and [puts the finishing touches to all things, for me]! Ye it is, Who grants Sustenance and Provision! Ye it is, Who granted Favour! Ye it is, Who donates generously! Ye it is, Who made it so that I may need no one! Ye it is, Who gave me riches! Ye it is, Who gave me refuge and shelter! Ye it is, Who is Sufficient for me! Ye it is, Who guided me! Ye it is, Who preserved [me from sins]! Ye it is, Who covered [the faults]! Ye it is, Who forgave! Ye it is, Who let go of the faults [that I have committed]! Ye it is, Who granted Greatness and Might! Ye it is Who granted honor! Ye it is, Who assisted! Ye it is, Who hold out His Hand! Ye it is, Who granted power and strength! Ye it is, Who granted victory and triumph! Ye it is Who heals! Ye it is, Who granted dignity and honor! Ye it is, the Exalted, the Glorious, the Pure!

Therefore, incessant, perpetual praises belong to Ye: eternal, unending and laudatory praises!

And now, O my Sweet Lord, I recognize my faults and confess them [in utter humility]...!

Deign to forgive them all! Forgive my sins for I was wicked [I committed wrong]; I was a sinner and I slipped; It was I,

who persisted in committing sins; I was foolish and committed indeed, so many foolish acts! I was neglectful. I was absent-minded, distracted and forgetful. It was I, who trusted others than Ye. It was I, who committed sins on purpose. It was I, who made promises. It was I, who committed infractions [transgressions]. It was I, who broke his promises. It was I, who confessed to his sins. It was I, who confessed to the Blessings that Ye had granted him. Blessings, he suntil has, but then, he has taken refuge in the sin, alas...

Therefore, Do forgive my sins, O Ye, to Whom the sins of Your servants do not bring any harm! Ye, Who are above all needs, as far as it concerns their obedience [to Ye]; Ye it is, Who grants Your Grace to Your servants who are good and virtuous, by Your Goodness and Assistance!

O, Allāh...!

[Our] praises and gratitude belong to Ye!

O, Allāh...!

Ye commanded me, but I was a rebel! Ye turned away the sin from my person, but I committed transgressions...!

I became such that I had not a [solid] argument to lean on it, so as to ask Your forgiveness, nor the [necessary] power to triumph and fight this state...

Therefore, how can I come to Ye, O, my Gracious God..?!

Should I come with my ears or my eyes? [Should I come] with my tongue, my hands or my feet? But are these Blessings, not the very Blessings that dwell inside of me...?

And nevertheless, I disobey Ye [alas], O my Gracious God! And Ye are perfectly right! And all the ways are closed before me...!

O, Ye it is, Who covered my faults [and my reprehensible deeds] from the eyes of my fathers and mothers; and preserved me from the reprobation and the blames of my parents and brothers [so that, no one found out anything

to say about my behavior]; and Ye protected me [from quarrels] and the domination of the kings over my person!

O, my Sweet Lord...!

If they were told about my [true] state, and that which Ye do know about my person, indeed they would never have let me a respite, and would have certainly chased me away from their vicinity and broken all bonds of kinship with me...!

O, Allāh...!

And now, I am in Your Presence...

O, Allāh...!

I am vilified, debased, miserable and insignificant, with little importance... I do not have any excuses whatsoever, to offer Ye humbly, nor any strength to triumph over that, nor even a [solid and worthy] argument to refer myself to it, nor can I say that I have never committed a sin or done any harm...!

Even if I deny my sins, O my Gracious Lord, nothing could save me nor benefit me!

How and in which way, could I deny anything? When in fact, all the members of my physical body shall bear witness against my reprehensible behavior! I am certain that Ye shall no doubt, demand that I account and justify myself for the great sins that I have already committed so far...

Ye are indeed the Equitable and Just Judge Who does not commit any injustice; and Your Justice shall destroy me; therefore, I fly away from Your Justice!

So my Gracious God, if Ye chastise me, this Punishment will be the result and the consequence of my own sins, after Ye had been completing Your Argument for me; and if Ye wish to forgive me, it will only be because of Your Indulgence, Generosity and Mercy [Forbearance]!

There is no god but Ye! Purity belongs to Ye! Verily I was among those who were unjust!

There is no god but Ye! Purity belongs to Ye! Verily I am among those who ask for forgiveness!

There is no god but Ye! Purity belongs to Ye! Verily I am among the Pure Monotheists!

There is no god but Ye! Purity belongs to Ye! Verily I am among those who fear Ye!

There is no god but Ye! Purity belongs to Ye! Verily I am among the warners!

There is no god but Ye! Purity belongs to Ye! Verily I am among those who hope!

There is no god but Ye! Purity belongs to Ye! Verily I am among those who yearn ardently for Ye!

There is no god but Ye! Purity belongs to Ye! Verily I am among those who praise Ye!

There is no god but Ye! Purity belongs to Ye! Verily I am among those who make petitions and ask!

There is no god but Ye! Purity belongs to Ye! Verily I am among those who invoke and supplicate Ye!

There is no god but Ye! Purity belongs to Ye! Verily I am among those who glorify Ye!

There is no god but Ye! Purity belongs to Ye! For Ye are my [Gracious] Lord God and the [Gracious] Lord God of my first ancestors...!

O, Gracious God...!

This was my praise for Ye, by describing Your Glory and majestic Greatness!

And this is my devotion towards Your Unique Position and Oneness; this is my confession of Your Blessings and Favours, that I had wanted to enumerate; but I admit that: never will I be able to count and number them exactly and enumerate them justly!

For Your Blessings are plenty, abundant, innumerable, continuous, successive and they were manifested in a very

far away passed, and they continue to survive until now!

Ye have always granted me Your Blessings and Favours, from the very first moment that Ye created and made me come into existence, from the very beginning of my life!

Ye transformed my destitution and poverty into wealth and power. Ye turned away all harm from my person. Ye provided me tranquility and granted me happiness. Ye turned poverty and hardships away from my person. Ye made all sadness and sorrow disappear [from my soul]. Ye granted good health and well-being to my body and preserved my Religion [safe and sound]...

And if all the humans, from the very first ones to the very last ones, came to my help and assisted me, so that I may praise and render Ye thanks for Your Blessings, never would I have succeeded to do that [as it should have been done]! And never could they help me, in order that I may succeed in doing it!

Ye are Pure and Sublime, Superior to all things; for Ye are the Generous Lord, Most Great and Most Merciful!

Your Blessings and Favours are innumerable and could not be numbered; and [the human race] cannot praise Ye, as they should; and no one can repay Ye for the Blessings that Ye grant all!

May Your Greetings, Blessings and Grace be upon Muhammad and his holy Family! And Deign to complete Your Blessings for us; and Assist us to be able to obey Ye well; [for in truth,] Ye are Pure and Exempt from all abomination; and there is no god, worthy to be worshipped, but Ye!

O, my Sweet Lord...! Ye fulfill the prayer [and the implored invocation] of any miserable [desperate]!

Ye turn away the hardships and anything, which is wrong!

Ye answer the calls of those desperate ones who call Ye!

Ye heal the sick and the invalid; Ye brought wealth and

riches to the poor and destitute! Ye caress and compensate [the suffering and the pain of] those who have a broken heart!

Ye are Merciful and Forbearing to the little ones [the children] and assist the old ones.

There is no protector, no mighty, greater and stronger than Ye! Ye are indeed Exalted and Most Great!

O Ye it is, Who liberates the chained prisoners!

O Ye it is, Who provides for the needs of the little children!

O Ye it is, Who gives refuge to those who are afraid and seek a refuge!

O Ye it is, Who has no partner and is without an equal!

O, God! May Your Greetings be upon Muhammad and his holy Family! In this very night, Grant me the Best of Your Blessings, among the Blessings that Ye would want to bestow on each one of Your servants! From those very Blessings that Ye bestow normally on all, and from those Blessings that Ye renew often and which are always repeated!

Turn all disasters and calamities, afflictions, hardships and sorrows, away from my person! And Hear the prayer and the invocation that I offer Ye; and [pray!] Accept all good deeds with Your Generosity and Goodness, and Cover all the wicked deeds! For Ye are Most Kind and Ye are All-Wise and Almighty!

O, my Gracious Lord God...!

Ye are so very Close to us, to be Invoked and Implored!

Ye it is, Who fulfils all the prayers and wishes at the quickest possible time!

Ye are the Most Generous to forgive the sins and the Most Forbearing in Your Indulgence to bestow Forgiveness!

Ye are the Most All-Hearing to be Invoked and Implored!

O, Ye: the Merciful, the Oft-Forgiving [of all sins] in this world and the Hereafter! O, Ye: the Most Merciful in this two Worlds!

Ye are without equal and one always turns to Ye to implore and ask Ye [everything]; and everyone places his hopes in Ye!

Each time I have invoked and called Ye out, Ye have answered me and fulfilled my prayer...!

Each time I have asked Ye [all kinds of things], Ye have granted them to me, in the quickest of times...!

Each time I have ardently yearned for Ye, Ye have been Good and Kind to me...!

Each time I have put my trust in Ye, Ye have saved me...!

Each time I have brought Ye my complaint and moaned and lamented, Ye have been Sufficient for me!

O, Gracious God...!

May Your Greetings be upon Muhammad, Your [devoted] Servant, Your Messenger and Prophet and all his [holy] Family, pure and spotless [without stain]!

Do complete Your Blessings and Favours for us, and may Your Donations be good and pleasant!

And [pray!] Inscribe our names beside those who render Ye full thanks; among those who evoke and remember Your Blessings [incessantly]!

Amen! Amen, O, Lord of the Worlds...!

O, Gracious Allāh...!

O, Ye: the Unique Master of the realm of Existence!

O, Ye it is, Who is All-Mighty and Who dominates over all things!

O, Ye it is, Who covers the disobedience [of His servants]!

O, Ye it is, Who forgives, when one asks Him Forgiveness!

O, Ye: the Goal and the Final Destination; the Ideal of those who seek Ye ardently!

O, Ye: the Supreme Wish of all those who hope!

O, Ye Whose Science embraces and surrounds all things and Whose Goodness and Mercy embrace and surround everyone!

O, Gracious God...!

In this very night that Ye have granted honor, greatness and majesty to it, we turn to Ye: by the presence of Muhammad, Your Prophet, Messenger and Your best creature on earth! Your Elect among Your creatures! The [honest] depositary of Your Revelations to others! He who did announce the Good News and did warn the people! He indeed: the illuminated, bright Light of Guidance! The very same one by whose mediation, Ye granted the great Blessing to the Muslims and who is thus, the Grace personified for the inhabitants of the entire world!

O, my Gracious Lord...!

May Your Greetings and Blessings be upon Muhammad and his holy Family; for in truth, Muhammad is most worthy of these Greetings!

O, God: the Greatest! May Your Greetings be upon him and all his Family, pure and spotless [without stain]! Do Cover us with the veil of Your Indulgence and Clemency!

It is towards Ye that all the moaning and the lamentations, in diverse languages, fly up and all the painful cries raise!

Therefore, in this propitious night, Grant us all the Blessings and the Goodness that Ye distribute among Your creatures! Grant us all the Lights that Ye send, in order to guide the human race [towards the Straight Path]. The [same] Grace that Ye spread and expand over the creatures. The abundance [Reward] that Ye send down! Salvation, with which Ye cover Your servants. Provision that Ye spread [all around]! Grant us a portion of the benefit of all these things, O the Most Merciful...!

O, Gracious God...!

Make us victorious, good, virtuous and blessed!

Grant us Salvation and Do not place us among the desperate; Do not disappoint us; Do not throw us [into the

abyss of] distress and desperation, when we hope for Your Favour to be granted to us! Do not deprive us of Your Grace; Do not disappoint us in our hope to see Your Abundance be increased more and more for us; Do not send us back, like desperate creatures from Your Threshold; Do not chase us away from Your Threshold, O Ye the Most Generous, the Most Venerable and the Most Exalted! We have turned towards Your Threshold, by having full certainty and we have come near Your Honorable, Sanctified House; and we intend to make Its Pilgrimage!

Therefore, Assist us in the rituals of the ceremony of Hajj; and Forgive our sins; and Grant us Salvation: for we have truly hold out our hands to Ye...! And these hands, which are hold out for Ye, are really marked with the vileness of our confession, for having committed sins...

O, Gracious God...!

Grant us in this night, all that we have implored from ye [with utmost humility]; and Be Sufficient for all the things that we have beseeched Ye; for there is no other [god] but Ye! And Ye suffice us! And we do not have any other God apart from Ye, who could give us entire satisfaction!

Your Will and Commandment are executed by us, and Your Science surrounds and embraces us, and the judgment Ye pronounce on us is absolute Justice!

[Therefore], will Ye grant us Benevolence and Goodness, and Place us among the Righteous and the Blessed!

O, my Gracious God...!

In the name of Your Generosity and Magnanimity: Grant us a great reward and a generous, precious reserve, a constant and perpetual easiness and tranquility! And Do forgive all our sins! And Do not make us perish among those who have to perish! And Do not refuse Your Goodness and Grace from our persons, O Ye the Most Merciful, the Most Compassionate...!

O, Gracious God...! Place us in this moment, among all those who invoke and Implore Ye, and to whom Ye grant that which [they wish for]! And all those who praise Ye and for whom Ye increase Your Blessings; and all those who return to Ye, and from whom Ye accept [repentance]; and all those who present themselves [humbly], before Your Threshold, by turning away from all sins, and to whom Ye bestow Your Forgiveness, O Ye: the Glorious, the Exalted!

O, Gracious God...!

Grant us purity and Make us constant and firm in our obedience to Ye; and Accept our laments and implorations!

O, Ye: the Best to be implored! O Ye: the Most Merciful to be sought out, in order to receive Mercy!

O, Ye: from Whom nothing escapes or remains hidden! Neither the least movement of the eyelash, nor the stare of the eyes; or the secrets of the soul or those of the human heart [remain hidden from Him]...

Indeed, Your Science has enumerated [counted] all that and Your Indulgence has covered and veiled all that...

Ye are Pure and Exempt from all abomination! Ye are Most Superior and much Better than that which the unjust and the wicked might say!

The seven skies, along with the earth and all that is between them; praise Ye! There is no creature whatsoever who would not want to praise Ye! Therefore, Praises, Greatness and Pre-eminence belong to Ye, O Holder of Glory, Majesty, Grace and Generosity! O, Ye it is, Who grants Your Blessings with abundance! O, Ye: the Gracious Oft-Forgiving; Ye, the Benevolent and Indulgent Merciful!

O, Gracious God...!

Grant us generously and largely from Your Provision and lawful Sustenance! Grant me Salvation in my being and in

my religion! Transform my fright into security and Free me from Hell Fire!

O, Gracious God...!

Do not overwhelm me with Your Astuteness, and Do not take me gradually [step by step] towards my own destruction; Do not overwhelm me with trickery and deceptions! Turn all harms, along with the wickedness of the Djinns and the wicked sinners, away from my person...!

O, the All-Hearing, the Most Clairvoyant!

O, Ye it is, Who is indeed the Most Swift in the reckonings!

O, Ye: the Most Merciful!

May Your Greetings and Blessings be upon Muhammad and his holy Family! To those who are the lords and masters of the creatures!

O, Allāh...!

If Ye wish to grant me this very wish, [but in exchange] Ye wish to deprive me of all the other things [that I had asked and supplicated Ye beforehand], this would be without any importance! In like manner, if Ye do not wish to grant me [the wish here presented], all the other Blessings that Ye will be granting me, will be thus, without any benefit for me:

[Thus, I implore Ye humbly] to free me from Hell Fire...!

There is no god, worthy of praises, but Ye! Ye it is, Who has no partner and is without equal!

Royalty of the world and worthy praises belong to Ye Alone; and Ye are All-Mighty and Strong over all things!

O, Gracious God! O, Gracious God! O, Gracious God...!

O, my Gracious Lord...!

I, who am poor and destitute in my prosperity, how could I not be poor and destitute in my poverty and destitution...?

O, my Gracious God...!

I, who am very ignorant in my wisdom, how could I not be ignorant in my ignorance...?

O, Allāh...!

The diversity of Your Astuteness [in world affairs] and the swiftness in the movement and the development of Your Decrees and Your Providence [in human situations,] prevent Your servants who seek to know Ye [most ardently] from finding quiet and serenity before one of Your Donations and from taking back their hope, before one of Your calamities...!

O, Allāh...!

All that comes out of my self is unworthy and vile; and all that comes from Ye, is worthy of Your Generosity and Magnanimity!

O, Allāh...!

Before I become powerless and weak, Ye were describing Yourself as Good and Benevolent... And now that my powerlessness manifests itself [in my being], would Ye deprive me of Your Kindness and Indulgence...?!

O, Allāh...!

If it happens that a good deed may come out of my person, this has [solely] been possible by Your Own Help, Grace and Benevolence!

And if it happens that a wicked deed has been committed by me, this has been made so, only by the exigency [necessity] of Your Justice; and Ye are Worthy to reprove and ask me to account for it.

O, Allāh...!

How is it possible that Ye would want to let go of me and leave me to my lot, when in fact, Ye are Responsible for me...?

How is it possible that I will suffer injustice, when in fact, Ye are my Rescuer...?

How is it possible that I will fall into the abyss of despair, when Ye are Good and Benevolent to me...?

And now, I come to Ye: with my humbleness and

destitution... How could I attain Your Threshold, with this poverty, which could never reach Ye...?

[Or] how could I lament for my situation to Ye, when nothing in fact, remains hidden from Ye...?

[Or] how could I express myself with the help of words, when everything is manifest and apparent before Ye?

[Or] how could I lead myself towards despair and destroy my hope and wishes, when in fact, all these wishes are leading towards Ye...?

[Or] how is it possible that Ye would not want to grant me well-being and a better [mental] state, when in fact, all that depends on Ye Alone...?

O, Allāh...!

How Gracious are Ye to me, when I am overwhelmed by this profound ignorance that I am affected! And how Good are Ye to me, despite all the wrongs that I have committed [so far]!

O, Allāh...!

How Close to me are Ye, whereas I myself, am so far away from Ye!

How Benevolent and Kind, Ye are to me! What is this veil then, which is raised between Ye and I...?

O, Allāh...!

By the diversities and the variety of the signs, and by the change and the development of the phenomenon, which exist, I have come to understand that Ye wish to make Yourself known to me in all things, so that I may not ignore Ye.

O, Allāh...!

Each time my insignificance prevents me from saying anything, Your Magnanimity and Generosity make me talk once again. Each time my characteristics and defects lead me to despair, Your Favours and Benevolence give me hope, once again!

O, Allāh...!

He whose good deeds are in truth misdeeds [mischief], how then is it possible that his misdeeds, be not wicked...? And he whose truthfulness and sincerity are nothing but sheer pretentiousness [conceit], how then is it possible that his pretentiousness, not be pretentious...?

O, Allāh...!

Your inexorable Decree and Your intransigent Providence do not let anyone to utter anything whatsoever!

And They do not let any such state, to be constant and stable to he who is in it...

O, Allāh...!

How many times have I tried to obey Ye, in order to attain this state of pure devotion...! But as soon as I have looked at Your Justice, It destroyed my support and trust in these things, so that I found them insignificant and empty; and even when I look upon Your Favour and Generosity, I cannot trust my obedience and devotion...

O, Allāh...!

Ye know however, that even if there is no regular and permanent constancy in my acts of devotions, which do not last for long, despite everything, Ye know very well that my love and affection for Ye are indeed, always permanent and eternal!

O, Allāh...!

How Could I decide to do something, when Ye are the All-Mighty [God] Who dominates over anything...? How could I not do something, when it is Ye, the Indisputable Sovereign Who has commanded in this way...?

O, Allāh...!

The fact of reflecting deeply on the signs and the indications of the world moves me away from Ye; therefore, may I succeed in a service where I could attach myself to Ye...! And how then, one may come to know Ye, with the help of he

whose very nature needs Ye and who is essentially poor...?

Is there something apart from Ye, which is more manifest than Ye and by which, Ye could manifest Yourself...?

And when Ye were Absent, in order to find Ye, may one need a reason to it...?

And when Ye have been far away, did I have to reach out to Ye, with the signs and indications of this world...?

May the eyes of he who cannot suffer Your Watchfulness over them, be blind...!

And may the business of he whom Ye have wanted to deprive of Your Friendship, be damaged...!

O, Allāh...!

Ye have ordered me to observe the phenomenon of life.

Call me then to Ye, and may I be surrounded by an aura of light and vision [clairvoyance] so that I may turn away my stare from these phenomena, in order to fix Ye for good...! Just as the very first time, when I came to understand Your Essence, by these very same phenomena...! And may I not have any need of them, and may my will, which seeks a support beside these phenomena, be taken away for good! For verily Ye are All-Mighty!

O, Allāh...!

This is due only because of my insignificance; and it does not remain hidden from Ye; and this is my state and feeling, which do not remain concealed from Ye...

I implore Ye for the means to reach [and attain Ye], and may I be able to find a way, which would lead me to Ye, by Your very own Help!

Therefore, by the luminosity of Your Pure Essence, Make me reach out to Ye and Raise me to Ye, by the devotion and the sincerity of my servitude!

O, Allāh...!

Grant me the treasure of Your Occult [Esoteric]

and Mysterious Science, and Preserve me with Your immune cover!

O, Allāh...!

Adorn me with the truths, which the "Elect" who are in Your Presence, do possess; and Lead my steps in the way of those who yearn for Ye!

O, Allāh...!

By Your Astuteness, Liberate me from my own imperfect astuteness; and may I have no more need of it; and may I not need my own will anymore, by Your Inexorable Will!

Inform me of my weak points [so that I may know the aspects of my soul]!

O, Allāh...!

Before the earth buries me and I be buried [for good], Free me from the vileness of my soul [my human passions]; and Free me from the wrongs and damages that doubts and disbelief could provoke [in my soul].

O, Allāh...!

I seek Your Help and Assistance! Help me! Come to my rescue! I take refuge with Ye! Do not leave me to my fate [lot]! This is my only request, my only supplication to Ye! Do not lead me towards the abyss of despair and desperation! I only yearn for Your Grace! Do not deprive me of that! I am approaching Your Threshold! Do not ever chase me away from Ye...!

O, Allāh...!

Your Approval is so pure and sublime that there is no reason for it. So, how should there be a reason for it, from me...?!

O, Allāh...!

Ye are so Rich in Your Essence that Ye do not need at all to provide a Benefit [Blessing] for Yourself! So, how is it possible that I may provide any benefit for Ye, in any possible way...?!

O, Allāh...!

Providence and Destiny create wishes and desires in my being; and they have tied my human passions with the solid rope of lust and vice!

Come then to my rescue, to grant me Assistance and Clairvoyance! By Your Grace and Favour, may I need no one by Your Presence, so as to free [liberate myself] from any wish!

O, Allāh...!

Ye it is, Who illuminates the hearts of Your Elect [Friends] with the rays of the light of Your Knowledge, so that they may come to know Ye; and know Ye as Unique and without equal!

And Ye it is, Who chases away the friendship of the strangers from the heart of Your Friends, so that they may not take anyone in friendship apart from Ye! And may they not take refuge, but in Your Presence!

Ye are their Friend and their Sweet Companion, when they get frightened from the inconstancy of the men of this world and who fear the Worlds!

Ye it is, solely, Who guides them forward and shows them the way, when Your Signs are manifested before them!

Therefore, what happens to he who loses Ye...? Whom does he find in Your Place...? And he who has found Ye, what has he lost then...? He who submitted himself to someone other than Ye and chosen other than Ye, has done himself a great wrong! And he who let go of Ye and broke his ties with Ye, in order to join others than Ye, was deeply wrong!

How could one rest his hope in someone other than Ye, when Ye have not [yet] broken Your Tie of Goodness and Clemency...?

And how one could supplicate or implore other than Ye, when Ye have not [yet] changed Your Habit and Manner of granting [us] Your Goodness and Generosity...?!

O, He who has made His Friends taste the delicious sweetness of His Company and Friendship, so that they serve and worship Him with servility!

O, He Who has clothed His "Elect", with the garment of His Majesty and Glory, so that they stand before His Threshold, in a state of repentance, in order to implore His Forgiveness!

Ye it is Who remembers His servants, even before they remember Him!

Ye it is Who initiates All Goodness and Benevolence towards His servants, even before they have recourse with Him and before they turn to Him!

Ye it is Who grants Blessings, even before His servants ask Him something!

Ye it is, the Most Generous God! And when Ye will have granted Your Blessings, Ye ask us for a loan!

O, Gracious Allāh...!

Summon me to Your Goodness, so that I may attain Your Threshold! Bring me close to Ye, by Your Favour and Grace, so that I may turn to Ye completely!

O, Gracious Allāh...!

My hope in Ye never dies away, even if I disobey Ye! In like manner, my fear and fright will never disappear, even if I obey Ye [I am always in a mixture of fear and hope]!

People push me towards Ye, but my certainty in Your Magnanimity [Clemency] approaches me to Your Threshold.

O, Gracious Allāh...!

How Could I reach despair, when Ye are indeed my Ideal and Ultimate Hope...?

Or, how could I vilify myself, when in fact Ye it is, to whom I lean, and Ye it is indeed, my only Support!

O, Gracious Allāh...!

How could I seek greatness and honor, when in fact Ye have

placed me in [a state of] degradation]...?

O, Gracious Allāh...!

How could I not pretend to poverty and need, when in fact Ye have placed me among the needy and the poor...?

Or, how could I need anything, when in fact Ye have enriched me with Your Generosity and Liberality...?

There is no god, worthy of worship, but Ye!

O, Ye it is, Who has presented and made Himself known in everything!

For that matter, there is no creature on earth who does not know Ye, and Ye it is, Who has made Himself known to me in all things, and I saw Ye in all the things, manifest and apparent! Indeed, Ye are Manifest and Apparent in all things!

O, He Who is Sovereign over the Universe by His merciful Grace and Who dominates from the height of his Empyrean Heaven over everything; so that the Empyrean Heaven hides Itself into His [Sanctified] Essence!

Ye make the phenomenon disappear with other phenomenon, and [Ye make] all the other unknown things [disappear], along with the spheres of the heavens of Light!

O, He Who is Hidden behind the veil of His Empyrean Heaven, so that [human] eyes may not detect Him!

O, He Who manifested Himself by His Beauty; and by His Perfect, Absolute Light!

[O, He] Whose Majesty and Greatness did His constant, firm Perpetuity did create!

How then is it possible that Ye are Hidden, when Ye are Manifest...?

How then is it possible that Ye are Invisible, when Ye are always Ever-Present, and that Ye dominate and watch over everything...?

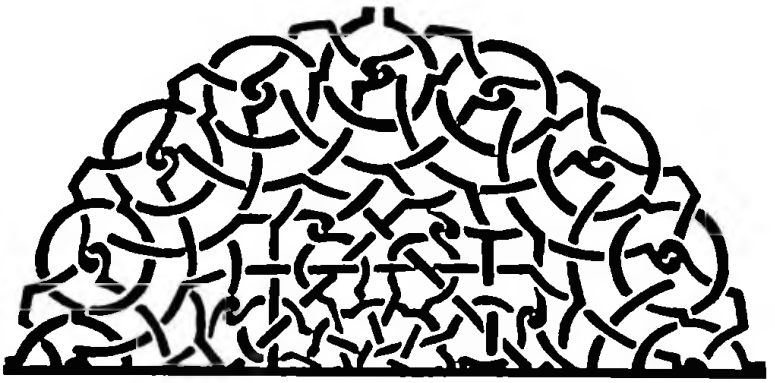
Ye are All-Mighty over everything; and infinite praises belong solely to Allāh, the Unique Lord!

Al Hamdulellāhe Rabbel Ālamin



Paris - Lisbon [Fātima]
January 9th 2005
Dey 19th 1383
Zoulhidja 8th 1426 - beginning of Hajj



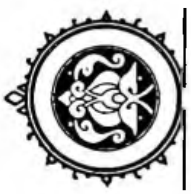


In the name of God



The Sermon of Seyyedo'shohadā:
On encouraging the people to do the good,
And fulfill the wishes
Of their brothers in religion

[Translated for the first time into English]



O, good people...! Compete with one another, to take over in nobility and chivalry, and for wanting to obtain the Reward, reserved for the benevolent!

If ye do not hurry to do good deeds and do not see them as deeds, based on pure goodness and compulsory benevolence that ye have the "duty" of accomplishing them, ye could provoke the reprobation of the people, by wishing to remain apathetic and indolent...

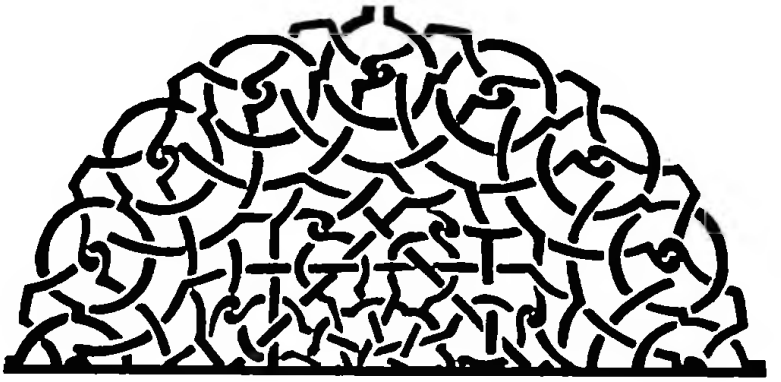
Thus, by remaining negligent and indifferent towards good deeds, ye shall be exposed to the reproaches and gossips of the people who will [certainly] be blaming ye for it.

And even if someone answers to the cry of a needy who had hold out his begging hand, and this same person did him good without receiving the gratitude of this beggar, [know that] God will surely reward this person and will do so, O how generously...!

Ye are All-Mighty over everything; and infinite praises belong solely to Allāh, the Unique Lord!

Al Hamdulellāhe Rabbel Ālamin

Paris - Lisbon [Fātima]
January 9th 2005
Dey 19th 1383
Zoulhidja 8th 1426 - beginning of Hajj



In the name of God

الله

The Sermon of Seyyedo'shohadā:
On encouraging the people to do the good,
And fulfill the wishes
Of their brothers in religion

[Translated for the first time into English]



O, good people...! Compete with one another, to take over in nobility and chivalry, and for wanting to obtain the Reward, reserved for the benevolent!

If ye do not hurry to do good deeds and do not see them as deeds, based on pure goodness and compulsory benevolence that ye have the "duty" of accomplishing them, ye could provoke the reprobation of the people, by wishing to remain apathetic and indolent...

Thus, by remaining negligent and indifferent towards good deeds, ye shall be exposed to the reproaches and gossips of the people who will [certainly] be blaming ye for it.

And even if someone answers to the cry of a needy who had hold out his begging hand, and this same person did him good without receiving the gratitude of this beggar, [know that] God will surely reward this person and will do so, O how generously...!

Know that the need that the people feel, in order to turn to ye, is one of the most marvelous Favours that God the Almighty, has bestowed on ye! Therefore, do not ever lament for the [incessant] visit of these people for their needs, to see ye; for if ye turn away from this Divine Favour, it shall be transformed into a calamity.

Know that goodness and benevolence provoke the people's praises and will reserve ye a Divine Reward in the Hereafter. If by accident [chance], benevolence came to appear as a human, visible form, ye would have seen a person endowed with great beauty and who would rejoice the eyes of those who see him!

In like manner, if ugliness became a visible, human form, ye would have seen a sullen, aggressive person, with a frightening ugliness, so that the hearts of men would instantly have felt a great repugnance to watch that form, and would not have been able to bear to look at it, for a long time...

O, people...! Whosoever is liberal and philanthropist, and who behaves as a generous person, will reach a high position; and whosoever is mean, will lose his position.

The most generous one is he who offers a good to a poor one, without expecting anything whatsoever in return. And the person who has a great clemency, is he who knows how to forgive, while being at the height of power. And the best person among ye is he who strives to preserve the ties of kinship with his folks [next of kin]; that is, he who strives to renew these ties of kinship with the persons who had cut them out with him, beforehand. For it is by nourishing the branches and the leaves of a tree, that one may witness the growing of its trunk!

Whosoever hurries to fulfill the needs of his brother in religion, shall receive help on the Day of Retribution.

Whosoever can help and assist a needy, for God's

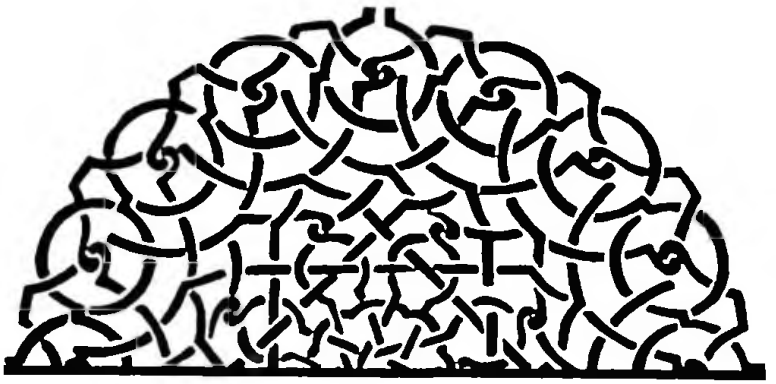
Approval and Pleasure, God in His Turn, shall reward him and will be Good to him, much more than what that person had done; and He shall relieve him from the heavy burden of the sorrow of this earthly plane.

Whosoever makes the sadness and the grief of a believer disappear, God shall lighten the weight of sorrow and pain of this world and the Hereafter, off his shoulders.

Whosoever does good, God will be Good to him; for God loves the good and the benevolent!

Al Hamdulellāhe Rabbel Ālamin

Tehran, October 22nd 2008
Āban 1st 1387
Shawwāl 22nd 1429



In the name of God

الله

The Sermon of Seyyedo'shohadā:
On Death,
And all the hardships that It brings on

[Translated for the first time into English]

O, people...! I recommend ye to piety towards God; and I warn and make ye fear the very last moments, before death and agony; and I am going to reveal to ye its particular signs.

It seems that death puts its paws on your person and embraces ye with a frightening face and an undesirable presence, along with an unbearable, wicked taste that it shall provoke in ye, creating thus, a distance between ye and your affairs...

Suntil, ye only think of the length of your life and your physical health...

And suddenly ye find yourselves in the hands of Death. A Death that will pull ye away from the surface of this world, to take ye into the entrails of the ground, and to topple ye over the elevated heights towards the [deepest] abyss. And it will turn ye away from all kinds of friendship and all your earthly acquaintances, by pushing ye towards

terror and fright. And to turn ye away from any security and light, so as to make ye approach the Darkness. And from the abundance and ease that surrounded ye, up until now, towards stress and restriction...

Where no friend shall ever receive the visit of a visitor; and no sick shall ever receive the visit of a visitor; and no voice that shouts aloud, shall ever receive an answer from anyone...

May God help ye and us, in those difficult moments! And may He save us from His Torment and grant ye and us, from His Blessings...!

O, servants of God...! Even if these brief moments were possible for us, it is good and becoming that we remember and recall this thought, incessantly. And that we forget completely this vile world, so as to try to save and liberate us from this Great Fright, by keeping in mind this undeniable fact that: after death, Man is prisoner of his actions; and that he is arrested then, so that his actions may be inspected carefully. While he will not have any helper who shall come to his rescue, nor a protector who shall be able to divert that calamity from him...

On that day, [according to the Holy Qu'rān]: Say to those who do not believe: "Do whatever ye can: We shall do our part; and wait ye! We too shall wait!" [Hūd - 121-122]

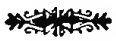
O, servants of God...! I recommend ye then, to piety towards the Allāh...!

For God has guaranteed to he who has acted with piety, that He shall move him away from all that is disagreeable to him. And to take him towards all that shall please him! And to grant him a Provision from a place that this person had never imagined to receive anything, whatsoever!

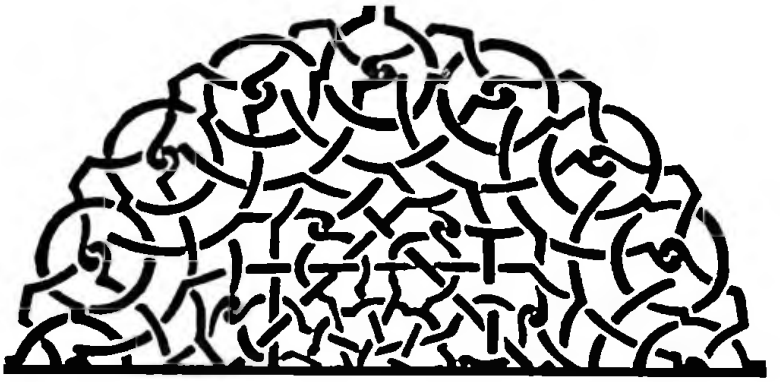
[Therefore], do not ever be among those who fear for

the sins of others, while they are relieved and tranquil of the consequences of their own actions; for God, in regard with His Paradise, shall not be deceived! Only those who had obeyed Him absolutely could reach that Place, by the Divine Will.

Al Hamdulellāhe Rabbel Ālamin



Tehran, October 22nd 2008
Ābān 1st 1387
Shawwāl 22st 1429



In the name of God



The Sermon of Seyyedo'shohadā:
He calls out to Mu'āviyah who wanted to force the people
To swear a pledge of allegiance to his son Yazid
[Translated for the first time into English]



The illustrious Imām Husseyn, after having praised God Almighty and greeted the Messenger of God, begins his sermon in this way, by calling out to Mu'āviyah and declares:

"O, Mu'āviyah...! Even if an orator can, at length, talk about the Messenger of God, somehow he cannot describe all the qualities of the Messenger of God and do him fully justice.

I well understood that which ye did after the death of the Messenger of God! Ye enumerated less and less, the description of his good qualities!

Alas! Alas...! O, Mu'āviyah...! Know that, day light has discovered and unveiled the dark obscurity of the night, and that the splendid sun has dominated over the weakened light of the lamps...!

Ye have raised yourself in regard with the others and have wanted to dominate the others, until ye overstepped [defied] the limits [of conventions].

Ye granted yourself money from the "Common Wealth" as much as ye could, up to exaggeration; and ye destroyed the right of the others, up to gossiping and defying once again, your limits. Ye refused to pay the part that belonged to he who had to benefit from his legitimate right. And this fact continued, until Satan benefited greatly and largely from it; and I knew then, for what [specific] reason, ye described with [all kinds of] lies, the perfection that existed in the politics of [your son] Yazid, to the "Ummah" [Islamic Community] of Muhammad!

In truth, ye want the people to begin to see Yazid with another eye, and make them reach this false conclusion that ye are somehow trying to describe a man who had remained unknown [and hidden] to them, so far.

Or, as if ye were trying to reveal [the identity] of a man that ye had somehow "discovered" [by pure accident] with the help of a special, most particular science... While the mental and emotional state of Yazid denounces his true inward thoughts [alas]...

Decide then for the destiny of Yazid, just as he himself has decided for his own destiny. That is: ye let him watch the fights that he ordains between his wild dogs and the flight of male pigeons; and the games that the male pigeons would do with the female doves; and to entertain himself, by watching women play music, and hear vagabond singers sing songs, while he himself plays some musical instruments that provoke debauchery and licentious libertinage...!

And [I can assure ye that] ye shall find him indeed, very knowledgeable [in such matters]! Therefore, leave be, that which ye run after it!

Is it not already enough for ye that ye shall have to go to the encounter of your God, burdened by all the problems that ye have put upon your [own] shoulders...?

I swear before God that ye have always been unjust and committed all kinds of sins! Even up to fill and spill the recipient, while the distance between ye and death is nothing but the wink of an eye! Therefore, ye shall present yourself before Your God, in a Known Day, with a preserved action: "When there was no longer time for being saved!" [Sād - 3] and I shall see ye, as he who has done us injustice. And taken by force, the paternal inheritance and the legitimate right, which was ours from our father. And moved away all that from us, while I swear to God, that the Prophet, from the very moment of our birth had presented us as his [rightful] heirs! And in "Saghighah", ye offered us the same argument that they had offered, at the time of the Prophet's death...

Abu Bakr believed in these arguments and he gave reason [to us] in good faith. This made ye justify the offered reasons and arguments and all the things that ye did not have to commit; and ye said many things, until the [reins of the] government fell into your hands; and indeed, by ways, whose final goal was not to be destined to ye [was not to be concluded with your person].

For that matter: O, ye possessor of wisdom! Learn a moral lesson from all this! And ye remembered that at the time when the Prophet was suntil alive, that other man had been chosen as a commander [in the army]. It was indeed an undeniable fact; for at that time, and by the pledge of allegiance that he had sworn to the Prophet, it manifested itself as a grace and a favour for Amr Ibn Āss. Somehow, the people did not want to accept him as their rightful commander. And they enumerated his wicked deeds, which were far too great, so that the Prophet declared: "From this day on, nobody except me shall be your commander!"

So, how can ye argue then and refer to a forbidden action that the Prophet himself had ordained in a particular

moment...? How could ye accept to associate with him and be his companion, when nobody could put his trust in him, whatsoever? A man in whom one can never put his trust: neither in his religion nor in his kinship!

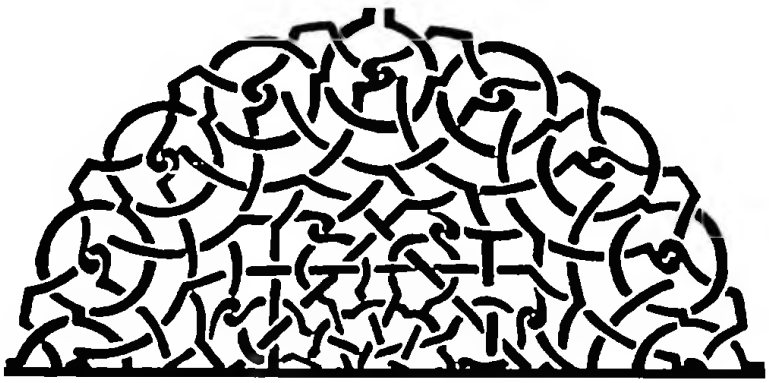
And ye wish to lead these people to a crazy man who is a great spender, and push these people, inside the abyss of doubt, so that [your son] Yazid may entertain himself fully in this world, while ye in your turn, shall be destroying your Hereafter...?! Indeed, this is a manifest damage and a most evident one!

I seek the Divine Forgiveness for ye and me. That is all."

Al Hamdulellāhe Rabbel Ālamin



Tehran, October 22nd 2008
Ābān 1st 1387
Shawwāl 22st 1429



In the name of God



The Sermon of Seyyedo'shohadā:
A Supplication that he recited
During his "Qunut", while performing
his salāt [regular prayer]

[Translated for the first time into English]



O, Gracious God...!

Everybody seeks a refuge, but Ye indeed are my [only] Refuge!

Everybody goes in search of a rescuer, but Ye indeed are my [only] Rescuer...!

O, Gracious God...!

May Your Greetings be upon Muhammad and his holy Family!

Hear then my cry and Fulfill my prayer!

Place me into Your Vicinity!

May I return to Ye...!

O, Gracious God...!

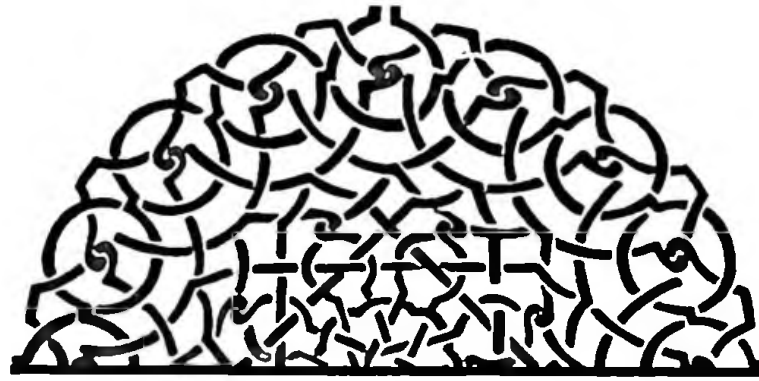
I take Ye as my Witness...!

By the virtue of this Majesty [Greatness] that has no place for greed and covetousness, or for that matter to "Fitnah" [discord], may no doubt or suspicion transpierce It ever!

And no other way, transform It!
Preserve me then from all ordeals!
Protect me from the misdeeds of Satan!
Until Ye make me return to Ye, while there shall remain neither a doubt nor a suspicion whatsoever, in my whole being!
For Ye are the Most Merciful, the Most Compassionate...!

Al Hamdulellāhe Rabbel Ālamin

Tehran, October 22nd 2008
Ābān 1st 1387
Shawwāl 22st 1429

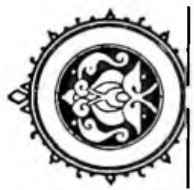


In the name of God



The Sermon of Seyyedo'shohadā:
Another beautiful Supplication

[Translated for the first time into English]



O, Gracious God...! Providence and Destiny together, come from Ye and by Your Will and Strength...! There is no other god, but Ye! Ye have chosen the hearts of Your Friends [Representatives - Protectors], as a place of Your inexorable Will; and Ye have chosen their reason [intellect], as the place of Your Commandments. Whenever Your will is made, Ye inflame their thoughts and all their private secrets. And Ye make them pronounce, that which Ye have made them understand. Thus, this reason [intellect] calls out to Ye, and by all the Truth that Ye have given them, they invoke Ye! And I am [all this], by the virtue of all the things that Ye have taught me; and by all that Ye have demonstrated to me, while Ye were also designating my place. For that matter, I have to thank Ye and show Ye my gratitude and appreciation!

O, Gracious God...! Yet, I have to take refuge with Ye! And by Your Will and Strength, I seek shelter beside Ye!

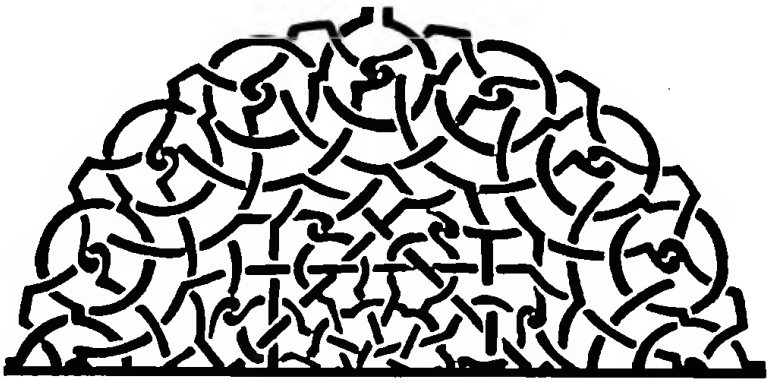
I am submitted and satisfied [pleased] with Your Providence and Wisdom. And I shall go [and enter] in all the ways that Ye will have chosen for me; and I rely upon Your Will and Intention; and for all that has brought Your Approval [Pleasure], I declare my submission and satisfaction! I shall never limit myself from executing all that Ye have invited me to do! I hurry towards that which Ye have shown and presented to me, and I shall walk in the path of Your Religion. And for all the perception that Ye have granted me, I shall be fully perceptive. And I will watch over [look after] all that I have the duty to watch over; things that I have chosen as my duty. O, Gracious God...! Do not deprive me of Your Favours! Do not exclude me from Your Attention! Do not deprive me of Your Will and Strength! Do not exclude me from the goal [and the final destination] by which, I could attain Your [Inexorable] Will! Do appoint my progress over perception and Be a Guide to my soul; and may I attain Salvation, by my deeds and my whole manner of being, until Ye make me reach my wishes; and Deign to designate Paradise as my Eternal Dwelling-Place...!

O, Gracious God...!

Preserve Your good, benevolent servants from all calamities and afflictions that I may somehow perpetrate [unwillingly against them]; and Give them refuge with Your Grace; and Make me join my worthy [fore]fathers...!

Al Hamdulellāhe Rabbel Ālamin

Tehran, October 22nd 2008
Āban 1st 1387
Shawwāl 22st 1429

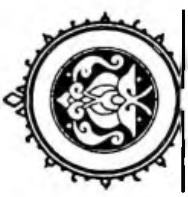


In the name of God



The Sermon of Seyyedo'shohadā
To his close companions:
On his own Martyrdom,
And his Return to the earthly plane

[Translated for the first time into English]



Once, the venerable Prophet had declared to me: "My beloved child...! They will take ye to Irak; it is a country where all the Prophets and their Successors have seen and visited. And this is the same country, which is also called "Amourā".

Ye shall be a Martyr in that place, along with a group of your close companions, without feeling whatsoever, the touch of the swords upon your flesh...

They too [i.e. your comrades-in-arms] shall become Martyrs..."

In that moment, the venerable Prophet had recited this noble verse:

"We said: "O Fire! Be thou cool and [a means of] safety for Abraham!" [Al-Anbiyā - 69] and he had continued talking, by saying to me: "The battle shall be calm for ye and your companions. May this Good News be sweet to ye!"

Imām Husseyn kept on talking and added:

"I swear to God, that if they happen to kill us, we shall return beside the [illustrious] Prophets! And as long as Allāh wills it, I too shall wait. Then I will be the very first person to come out from my tomb! And I shall return to this earthly plane. And my "Exit" will be like that of the lord of the believers and as the uprising of "Qā'īm" [Hazrat Mahdi], and as the life of the Messenger of God; then the "Delegates" will come down from Heavens, to come to me.

"Delegates" that had never before, come down on earth, until that very moment! In their company, there shall be the Archangels Gabriel, Michael, Isrāfīl and a Great Army, adorned with Celestial Angels!

All our Shiites shall come out of their graves in their turn. The Angels shall clean the dust, from their faces; and they will show them their spouses and their Dwelling Places in Paradise, and there shall be no longer - any sick, or an afflicted man, on the face of earth!

For, by our intermediary [us, the Ahlil Bēyt!] no man will ever become sick or afflicted anymore! God will make the Abundance and Plenitude of Heavens, to descend down on earth, so that all the trees will produce fruits! And one could even eat winter fruits in mid-summertime...!

And vice versa [eat summer fruits in mid-wintertime].

This shall be so, according to the meaning of this Divine Commandment in the Holy Qu'rān, which announces: "If the people of the towns had but believed and feared Allāh, We should indeed have opened out to them [all kinds of] Blessings from heaven and earth; but they rejected [the truth], and We brought them to book for their misdeeds." [Al-A'rāf - 96].

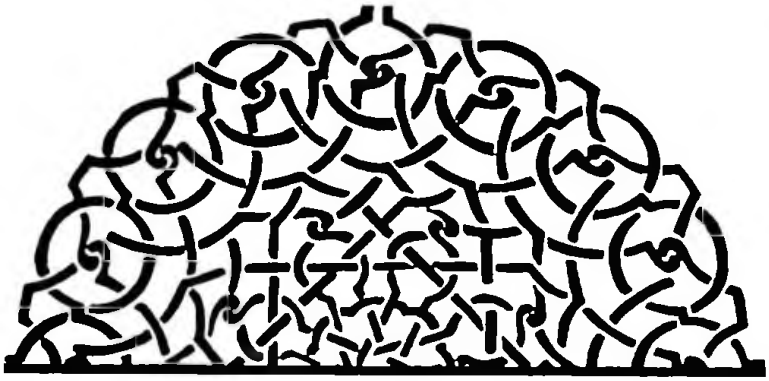
Allāh shall then be Most Generous to the Shiites: so that

not a thing will be hidden from them! And every man could come to know about everything, even in regard with the hidden secrets of his own family; and he could predict, that which they wanted to do on the sly..."

Al Hamdulellāhe Rabbel Ālamin



Tehran, October 22nd 2008
Ābān 1st 1387
Shawwāl 22nd 1429

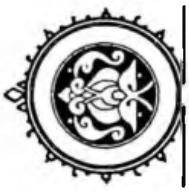


In the name of God



The Sermon of Seyyedo'shohadā:
On Evident Signs of the Apparition
And Manifestation of Hazrat Mahdi
[may God hasten His Apparition!]

[Translated for the first time into English]



Imām Husseyn, by calling out to his companions, declared to them: "Be vigilant and warned...! I can already foresee that day not far away, when the people shall commit that crime against me! For that matter, I let ye go. Go on, all of ye! Ye are free from now on."

His faithful companions exclaimed in stupor and answered him indignantly: "We take refuge with God! What?! To let the son of the Messenger of God go all by himself to his destiny...?! Never, O never!"

Imām Husseyn declared then: Before the Apparition [of Hazrat Mahdi], there shall appear Signs for the believers from God Almighty, and this is exactly the meaning of this noble verse in the Holy Qu'rān, which announces:

"Be sure we shall test ye with something of fear and hunger, some loss in goods or lives or the fruits [of your soil], but

give Glad Tidings to those who patiently persevere..." [Al-Baqarah - 155].

That is: O, ye who believe...! God shall put ye on trial before the Apparition of "Qā'īm" [Hazrat Mahdi] with something of fear that will appear in the form of kings and sultans. With something of hunger that will happen at the end of their dynasty for the increase of the prices. With something of the loss in goods: your material goods will be diminished and reduced, because of the misdeeds and the vices in business and little benefit that will be obtained. And sudden death will occur. And the diminishing in the agricultural products and the fruits on the trees, whose cause will be the loss of payment of "Zakāt" for the products of the soil.

But the Glad Tidings will be the Manifestation and Apparition of Hazrat "Qā'īm" for all those who shall be enduring! For there shall be Evident Signs for the institution of the "Government" of the holy Family of our Prophet.

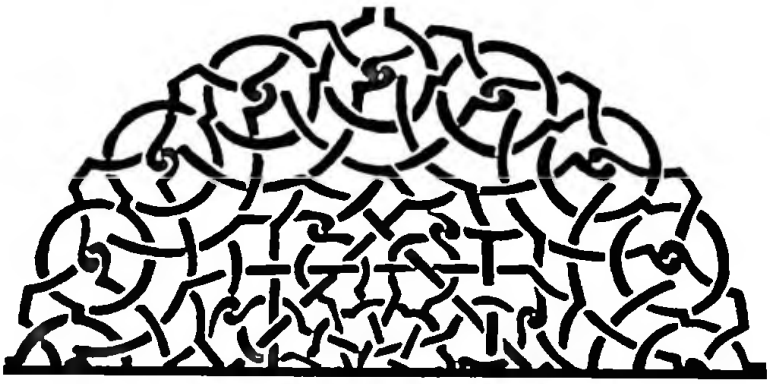
Wait then until that day, to see [and perceive] those Signs!

And when the Romans and the Turcs will have attacked ye and prepared and mobilized great armies against ye, and when the Caliph who used to amass your goods, will see the last day of his life approach him, and shall let out his last breath, an honest man will indeed succeed to him.

After two years have passed, he shall be deprived of his Caliphate, and from that time on, where they will have begun, the decadence and the destruction of their government shall then begin...

Al Hamdulellāhe Rabbel Ālamin

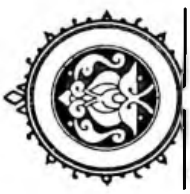
Tehran, October 23rd 2008
Āban 2nd 1387
Shawwāl 23rd 1429



In the name of God



The Sermon of Seyyedo'shohadā:
While facing the army of the enemy, in Karbalā
[Translated for the first time into English]



After having praised Allāh with praises worthy of the Almighty God, he greeted then the Prophet, the Archangels of heavens and the other Prophets. It is indeed one of the most beautiful speeches of Imām Husseyn, and one of the most touching ones:

"O, Kufans...! May God forgive ye not! For ye were beseeching us to help ye; and in those moments, ye were showing a lot of love and affection to us...!

We came to ye, but ye brandished your swords against us: these same swords that ye had sworn to take out of their scabbards, for our [just] cause! And ye lighted against us, the fire that ye had to light against the enemy...!

Ye bonded with our enemies and became our enemies!

Whereas, the enemy had not even established any justice between us; or planted any grain of hope in your society...! Therefore, may misfortune fall on ye! For ye let us down, while we had our swords in our scabbards and our minds were serene, calm and deprived of any anguish whatsoever! Alas,

ye hurried into this discord, to begin the war; ye behaved just like powerless grasshoppers and butterflies on fire...

Therefore, death to ye, who are the progeny of the slaves, and to those who suffered defeats, and to those who turned away from the Holy Qu'rān, and to those who falsified and altered the events, O, progeny of the sinners and the disciples of Satan and all those who wanted to annihilate the Tradition of the Prophet...!

Are ye indeed helping the partisans of Yazid now?!

And now ye seek to turn away from us...?! Indeed! I swear before God, that it is such! Ruse and artifice are indeed old things with ye all! And your branches have thus followed the course of their growth... Ye are indeed the worst kind and the most vicious of the fruits! Indeed, seeing ye, provokes sorrow! And ye are a delicious pray for the powerful and unjust invaders, despots and oppressors...!

Lo! Know then that a bastard whose father is also a bastard, has forced me to do two things: that we choose between death and vileness [degradation]!

Why, may the fact of accepting to vilify ourselves, be far from us!

God, the Prophet and the believers will not accept this degradation for us, in any way!

Our pure lineage and the nobility of our Family and the honor that is with us, along with our inexorable will and our zeal and sense of honor and chivalry will not permit us in any way, to prefer obedience and submission towards the vilified and the petty-minded, to an honorable death...!

Know then that I, along with my few companions, will be heading for an encounter with my God!"

Here, Imām began to recite a poem from Farvat Ibn Massik al-Murādi:

Indeed, if we succeed in putting the enemy
to flight, this is an old habit of ours;
and if we are to suffer a defeat,
it was not us indeed who were vanquished!
In truth, fear does not suit us well!
But this government
and the reign of the others,
cannot survive, except with our death!
In that moment, death will not limit itself
to destroy a certain number of men:
it shall knock its mortal grip
in the chests of another group!
Death will take away the great ones
of their tribe, just as It took away
the great ones of our tribe...
If kings and sovereigns
had to remain
in power, immortally,
we too would have been immortals!
And if the great ones had to survive,
we too would have survived for our part!
Tell those who blame us, to remain vigilant.
For very soon,
shall they see that which we saw
much sooner than they...

I swear before God that after this battle, ye shall not benefit from anything, whatsoever, in your life! Your benefit will be like an equestrian who has turned around a mill in circles, and who turns around it incessantly [and vainly]...

This was told to me by my father who had heard it in his

turn from the mouth of the Prophet himself: my [illustrious] grand-father. Therefore, instead of all this, assemble your collaborators so as not to be afflicted by sorrow and pain, and come to me then; and do not wait to wage war against me! For I have taken refuge with my God and there is no creature alive who has not put his affairs in the Divine Hands! For it is God Alone Who is in the "Straight Path"!

O, Gracious God...! Deprive the pouring rain of [Your] Grace to fall on these people! Bring on the same famine, of the time when Joseph [the Prophet] lived on earth! May the son of Saghif dominate them all, in order to torment and make them suffer! May not remain anyone of this cruel people, unless he who has given a [mortal] blow, receives a similar blow in his turn, and may he be killed just as he has killed!

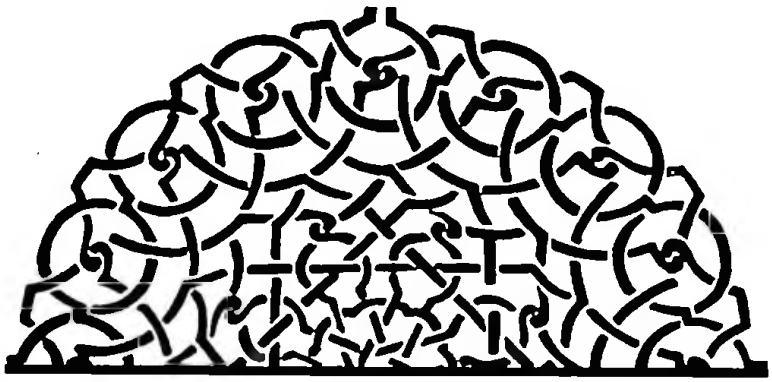
O, Allāh, Avenge me, my friends, companions and Family! For, they deceived us ignominiously, and renounced and humiliated us!

O, Gracious God...! Ye are indeed our Gracious God; and we take refuge with Ye; and our return is unto Ye.

For all returns are [indeed] unto Ye!

Al Hamdulellāhe Rabbel Ālamin

Tehran, October 23rd 2008
Ābān 2nd 1387
Shawwāl 23rd 1429

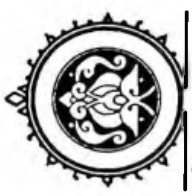


In the name of God



The Sermon of Seyyedo'shohadā:
Before the army of the enemy, in Karbalā,
When he was fighting all by himself, on foot

[Translated for the first time into English]



Are ye so very eager to see me dead...?!

I swear before God that after killing me, ye shall provoke the greatest Wrath of God against yourselves...!

I swear before God that I hope that He sees us and grants us His Greatness, in comparison to your degradation and petty-mindedness...! He shall then average my death, from an unknown place, so that ye shall never guess [from whence, all that had been started]...

I swear before God that if ye were to kill me, God shall bring down on ye a Torment, great and severe! And He will shed your blood and not be Satisfied with that; but with much more than that: He shall prepare a great, fearful Torment..."

When Imām Husseyn had turned his sad, desolate gaze all around the battlefield and observed the bloody remains of all his dear comrades-in-arms in the dust, he then caressed his beard thoughtfully and declared gravely:

"God's Wrath aggravated against the Jewish people; for

they had pretended [falsely] that God had begotten children. Then His Wrath worsened against the Christians; for they accepted the existence of three natures [Trinity] for God; and His Wrath aggravated against the "Magi"; for they worshipped the sun and the moon.

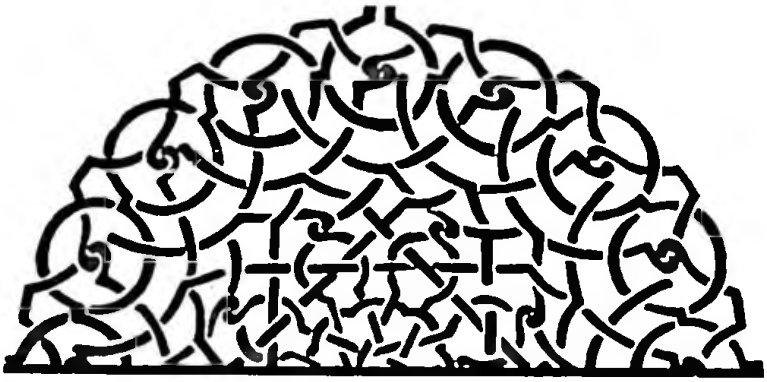
But God's Wrath worsened against the people that united together, to massacre and slay the son of the daughter of the Prophet. I swear before God, that I shall never submit myself to the degradation of swearing a pledge of allegiance! And that will be so, until I meet my Gracious God; and while I shall be covered with my own blood..."

And to complete his argument, he cried out loud: "Is there anybody who wishes to help us, for [the sake of] God's Approval...? Is there anybody who would want to defend the Family of the Prophet...?"

... Soon after that, the cries and the lamentations of the women of the Household of Hazrat Abā Abdellāh'l Husseyn flew off to the sky and all began to cry and shed tears, with loud cries...

Al Hamdulellāhe Rabbel Ālamin

Teheran, 23 Octobre 2008
2 Ābān 1387
23 Shawwāl 1429



In the name of God

الله

The Sermon of Seyyedo'shohadā:
Before the army of the enemy, in Karbalā
When the soldiers began their attacks
Against his holy person

[Translated for the first time into English]



O, Gracious God...!

Ye are my refuge, in the face of all kinds of hardship and rigor!

Ye are my Last Hope in the extreme tragedy that has afflicted me!

It was always used to protect me from all kinds of hardship and against grief, before which, the heart was weakened and the reason remained stupefied; and before which, each and every friend and companion remained appalled and shattered; and which made the enemy to keep on committing his wickedness...

Before these afflictions, I used to come to Ye, to lament, and present my complaint to Ye.

For beside Ye, I did not want anyone else! Ye always saved [and liberated me] from these afflictions!

Ye are my Protector, my Guardian and the Defender in all the Favours and the Blessings! Ye are the Sublime Holder

of everything good and blissful, and Ye are my Last and Ultimate Hope...!



May ye be cursed! Ye are those who attributed the Religion of Islam, to themselves!

O, ye: followers of the worst men...!

This is the last thing I will say, and then I will finish and complete my argument.

Do ye really believe that after my death, ye shall benefit from this world, and rest in tranquility...?

Never, O, never! Soon, men who will make all the parts of your body tremble, shall surround you; and they shall tear your hearts, out of your chests! So that ye shall not find any refuge to fly away from it, and to take shelter; and ye shall not find any shadow of security over your heads; so that ye shall become the most vilified men on earth...

And how do ye expect that such a thing, not happen to ye...? For it was ye [O, unhappy souls!] who had decided to shed the blood of the Messenger of God and to kill his progeny and keep them thirsty and take the women of his Family, in captivity...

Know that I have let ye free to decide for yourselves before three things, which face ye; but ye turned away and fell down in the trap of this apparent greatness, while I myself, will never, ever, swear a pledge of allegiance to Yazid, this despot...!

I seek refuge beside God and it is indeed impossible that these sublime, elevated souls and these noble, honorable spirits permit us to turn ourselves away from any honorable action...!"

O, how enthusiastic and wishful I am to join these noble knights...!

Here, he shows with his holy hand, the bloody remains of the men of the Bani Hāchem tribe and his dear comrades-in-arms. He continues calmly:

"... [And how I wish] to act, according to my promise and pledge with my God All-Mighty...!

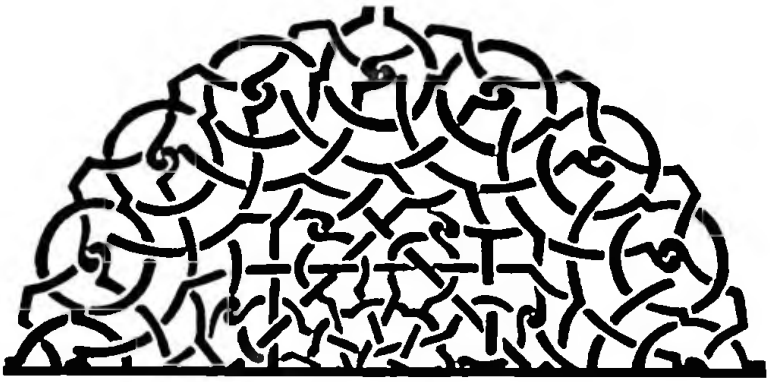
Therefore, return to your habitual artifices and trickeries!

Prepare yourselves to kill me and do not delay anything, any longer...!"

Al Hamdulellāhe Rabbel Ālamin



Tehran, October 23rd 2008
Ābān 2nd 1387
Shawwāl 23rd 1429

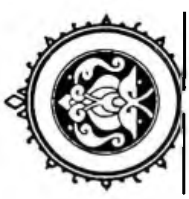


In the name of God



The Supplication [Prayer] of Vāress
[The Prayer addressed to the lawful Heir,
To all the illustrious Prophets,
All the illustrious Messengers of God,
And all the illustrious Imāms]

[Translated for the first time into English]



Greeting to ye: O, Adam's heir who was God's Elect.

Greeting to ye: O, Nouh's heir [Noah's heir] who was a Prophet.

Greeting to ye: O, Ibrāhīm's heir [Abraham's heir] who was God's great Friend.

Greeting to ye: O, Mussā's heir [Moses' heir] who was God's Interlocutor.

Greeting to ye: O, Issā's heir [Jesus' heir] who was God's Spirit.

Greeting to ye: O, Muhammad's heir who was the true Friend of God and so very close to Him.

Greeting to ye: O, lord of the believers' heir [Amir al Mu'minin's heir] who is God's Friend [and His Guardian and "Elect"].

Greeting to ye: O, son of Muhammad Mustafā.

Greeting to ye: O, son of [Hazrat] Fātēmēyeh Zahrā.

Greeting to ye: O, son of [Hazrat] Khadijah who was the greatest lady among ladies.

Greeting to ye: O, "God's Blood" [Sārollāh] and son of "God's Blood"; they, whose blood [shed, unjustly,] has not yet been avenged, by anyone!

I attest that ye established regular prayers and practiced charity [paid your Zakāt], ordered [the people] to do good and forbade them from committing, that which is blamable, and obeyed God and His Messenger until death took ye away!

Therefore, may God's Curse Curse be on all those who slew ye; and on the people who committed oppression and injustice against ye; and the groups who rejoiced over the news of your death...

O, my lord and master...! O, Abā Abdellāh'l Husseyn!

I attest that ye were a bright light in the backs of your [illustrious [fore] fathers] and inside the pure and chaste wombs!

And the days of the great "Ignorance" [Jāhiliyat] did not make ye impure in any way, despite the abomination and the wrong that existed [in that epoch]; and it did not clothed ye with its unclean garments!

I attest that ye are verily one of the essential Pillars of Islam...!

Ye are one of the Supports of the pious and the virtuous!

I attest that ye are our Imām and a benevolent Guide; a virtuous and a pious Imām; an Imām [who is] submitted and content [of his fate]; a pure Imām; a Guide who has been guided in his turn!

I attest that the Guides and the Imāms who have come from your noble lineage [your descendants] are the symbols of virtue and piety; the Banners of Guidance; the solid and firm

Ropes of God; the "Proofs" for all men, in the entire world...!

I take God [Almighty], the Angels, the Messengers and the Prophets as my Witnesses: that I believe in ye, O, [holy] Family of the Prophet and I am certain of your Return...!

This is because of the ways of my Religion and the consequences of my deeds and actions; my heart submits itself to your heart; and my will is submitted to yours...!

May God's Greetings, Constant and Perpetual, be upon your soul and body, upon your presence or your absence, upon your appearance or your unapparent essence!



You will approach now the holy sepulcher and kiss devotedly the grills, which surrounds the holy sepulcher and you then pronounce, with great devotion:



O, [illustrious] son of the Messenger of God!

May my father and mother give their lives for ye!

O, Abā Abdellāh'l Husseyn...!

May my father and mother give their lives for ye!

The torment and the misfortune [calamity], which have fallen on ye, have been an extremely painful and tragic event for us; also for all the inhabitants of the earth and Heaven...!

Therefore, may God's Curse be on all those who saddled their horses and prepared themselves to slay ye!

O, my lord and master...! O, Abā Abdellāh!

I have made a wish to come to your Sanctuary to present humbly myself to ye.

By the eminent position and the high rank that ye hold in the Presence of God, I beseech the Sweet Lord to send His

Greetings, Constant and Perpetual, to Muhammad and his holy Family; and to place me among ye, in this world and the world to come [the Hereafter]...!



Stand up now and perform a two-rakat prayer near the place where rests the holy head, and choose whatever surah that you wish, to recite. Pronounce these sentences with great devotion and emotion:



O, Gracious God...!

I have performed my prayer, solely for Ye; and I have bowed [curbed my spine] and prostrated solely for Ye!

Ye are Unique, without any partner!

For to perform the prayer, to bow and prostrate are not allowed for anyone else, but for Ye and before Ye...!

For Ye are Allāh [All-Mighty], and there is no other god that we may worship, but Ye!

O, Gracious God...! May Your Greetings be upon Muhammad and his holy Family; and [pray!] Make them receive my most respectful, deferential greetings!

In like manner, [pray!] Return their responses to my humble greetings!

O, Gracious God...!

This [two-rakat] prayer is a humble gift from me to my lord and master: lord Husseyn Ibn Ali, may the Divine Greetings be upon the two of them [father and son]!

O, Gracious God...!

Send Your Greetings to Muhammad [may God bless him and his holy Family] and Imām Husseyn [God bless him]!

Accept this prayer, which I offer Ye as a [humble] gift, and [pray!] Do reward me well, and more than what I had hoped and wished for, as far as it concerns Ye, Your Friend and Your Guardian [on earth]; O, Ye: Responsible of the pious...!



Stand up and go towards the place where rest the holy feet and remain standing near the place where rests the holy head of lord Ali Akbar, the dignified son of Imām Husseyn [may God's Peace and Glory be upon them] whose holy remains rest near those of his illustrious father, and say with great love and deep compassion:

Greeting to ye: O, son of the Messenger of God!

Greeting to ye: O, son of the Prophet!

Greeting to ye: O, son of the lord of the believers [Amir al Mu'minin] Ali Ibn Abi Tālib!

Greeting to ye: O, son of Imām Husseyn, the [noble] Martyr!

Greeting to ye: O, noble Martyr!

Greeting to ye: oppressed in utmost injustice and son of a man, oppressed in utmost injustice!

May God's Curse be on the men who killed ye and committed oppression and injustice against ye!

And all those who, after hearing this news, rejoiced extremely, and approved greatly these [tragic] facts!

May they be damned and far from the Divine Grace!



You will have to approach then the holy sepulcher and while you will be kissing the grills most devotedly, you will have to say with great respect and devotion, and in utmost piety and sincerity:

Greeting to ye: O, God's Representative and Friend!

Greeting to ye: O, God's Elect; O, God's special Friend!

Greeting to ye: O, helping companions of the Messenger of God!

Greeting to ye: O, companions of the lord of the pious!

Greeting to ye: O, companions of Fātēmeh, Sovereign Lady over all the women in the entire world!

Greeting to ye: O, companions of Imām Hassan, Ali's son, benevolent Guide and Representative [caliph] of the Muslims!

Greeting to ye: O, companions of Abi Abdellāh'l Husseyn!

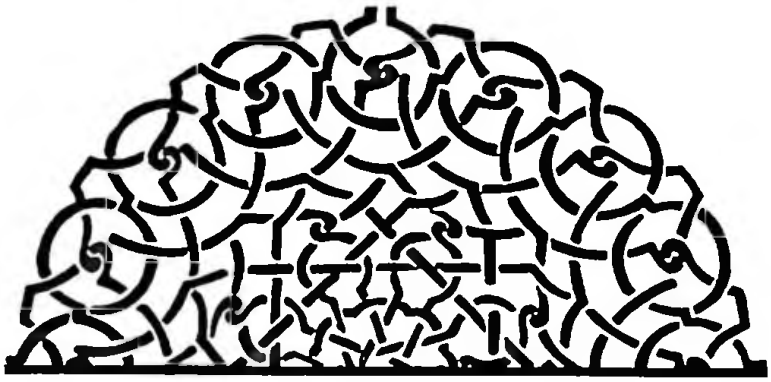
May my father and mother give their lives for ye!

Ye are most pure and holy, and the ground inside, which ye are buried is pure and holy! Ye have attained the great Happiness and the Great Salvation! How I wish, I could be with ye and be saved along with ye...!

Return then towards the place where rests the holy head of Imām Husseyn, and as long as you can, do pray for yourself, your family, your parents, your brothers and sisters in religion, the sick and those who are hit by misfortune and all those who had asked you to pray for them in that Holy Place. For in this Sanctuary, no prayer, no wish, no supplication, no desire will ever remain without answer, and all of them will be fulfilled by the graceful Intercession of Imām Husseyn and by the Divine Grace! May God's Will be done...!

Al Hamdulellāhe Rabbel Ālamin

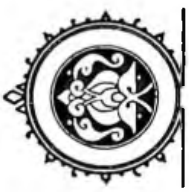
Tehran, July 23rd 2009
Mordād 1st 1388
Rajab 30th 1430



In the name of God

الله

The Invocation of Arba'īn
[Translated for the first time into English]



Greeting, to ye, O "Vali" of Allāh and Friend of Allāh!

Greeting, to ye, O Allāh's beloved and His noble slave [servant]!

Greeting, to ye, O elect servant of Allāh and the son of His elect one!

Greeting, to ye, O [Husseyn]: the oppressed, Martyred one!

Greeting to he: the captive of calamities! He who was killed, while many tears were shed for him [afterwards]!

O, Gracious God!

I attest that this lord [Husseyn] is indeed Your delegate [Vali - representative] and the son of your Delegate! And [he is] Your Elect and the son of Your Elect! He achieved Salvation, because of Your Favor! Ye honored him, by the Martyrdom that Ye bestowed on him. Ye favored him with Happiness and Felicity! Ye elected him by bestowing a pure, purified birth upon him! Ye appointed him as a lord among the lords and as a Guide among the Guides and as a defender among the defenders of Truth and Justice! And Ye

granted him the legacy of the Prophets and appointed him as one of the successors who are Your [living] "Proofs" for Your creatures.

Thus, in order to invite the people well, he did not leave them any excuse whatsoever. He was good-natured and benevolent. He gave his life for Your Way, in order to save Your servants from ignorance and confusion, which are found in Perdition: but men who were deceived by the world, opposed him. They sold their Salvation and Felicity for the most insignificant and vilest price and they gave away their Hereafter, in exchange of the lowest price! They thought themselves much greater than they really were. They fell in the Well [Abysm - Chasm] of whims and wishes. They made Ye and Your Prophet angry. And they obeyed those from among your servants who [sowed the seeds] of discord and who carried a heavy burden of sins on their shoulders, so much so that they deserved Hell...

And this lord [Husseyn], patiently, and in order to receive a [Divine] Reward did the "Jihād" against them, until his blood was shed in the Way of Your obedience; and they broke the respect they had to show him, alas!

O, God...! May Your Curse be on them all, and Torment them most painfully!

Greeting to ye: O son of the Messenger of God!

Greeting to ye: O son of the lord of the successors!

I attest that ye were truly the trustee [depositary] of God and the son of His trustee [depositary]!

Ye lived blissfully, ye died innocently and as a Martyr; and death took ye away!

I attest that God will keep up His Promise towards ye!

He will annihilate all those who stopped from helping and assisting ye; and He will torment, he who killed ye!

I attest that ye acted perfectly well, in accordance with God's Promise [Covenant] and ye did the "Jihād" in the Way of Allāh, until death took ye away.

May God's Curse be on he who killed ye and did ye wrong! May God's Curse be on those men who heard all this and who were satisfied and happy about all this!

O, God...! I take Ye as my Witness: that I love, he who loves Husseyn and I am the enemy of he who is his enemy!

May my father and mother give their lives for ye: O, the son of the Messenger of God! I attest that ye are indeed a light in the back of your illustrious, eminent fathers and in the pure uterus [of your mothers].

And that the actions of the era of "Jāhiliyat" did not defile [stain] ye at all, with abominations and stains; and they did not dress ye with soiled, stained garments!

I attest that ye are indeed the Pillar of Religion and the strong and firm Column of the Muslims and the Refuge and Shelter of the believers!

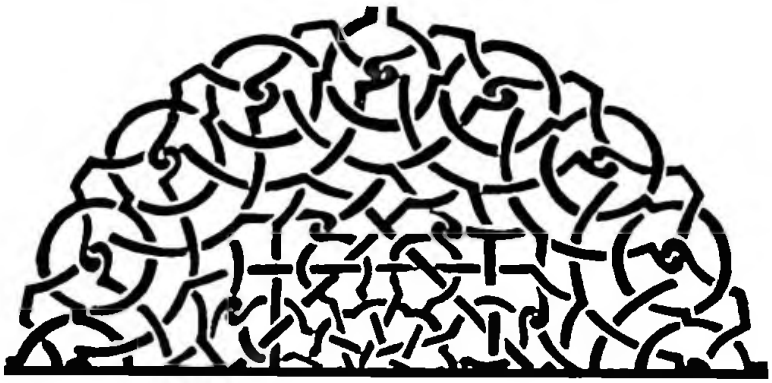
I attest that ye are the good and benevolent Guide, pious and satisfied, pure and purified [without stain]; and a Guide who knows well his way! I attest that your progeny [the Imāms who came after ye] are the spirit and the truth of Piety and the Signs of Guidance and the solid Bonds of Righteousness and Favor; and the "Proofs" for all the men in the whole world. I attest that I believe in ye and I am certain of your return, along with the Laws of my Religion and the consequences of my behavior. May my heart be entirely submitted to ye! May my affairs obey your affairs! May my help and assistance be offered to ye, so that God may let your manifestation be! I am with those who are with ye and not at all with your

enemies! May God's Greetings be upon ye, your soul and body; upon your presence and your absence; upon your appearance and your unapparent essence! Amen, O, God of the Worlds!

Al Hamdulellāhe Rabbel Ālamine



Tehran, January 24th 2010
Bahman 4th 1388
Safar 8th 1431



In the name of God



The Invocation offered to Hazrat Abulfazlil Abbās

[Translated for the first time into English]



When you have the honor to enter into the Sanctuary [Martyrium] of [Hazrat] Abulfazlil Abbās in Karbalā, you should seek humbly and with full devotion, the permission to enter this Sanctified and Sacred Place. For that matter, you should pronounce these words with respect and love:

May God's Greetings and those of the Archangels and the Prophets that God had sent down on earth, be granted to ye: O, son of the lord of the believers...! [along with the greetings of the good and the worthy servants of God; and may the greetings of all the Martyrs and all the Sincere be granted to ye, along with all the pure, purified greetings]!

I attest that ye were submitted, loyal and faithful towards the successor of the Prophet [who was] the grandson of the venerable Prophet, [who was indeed] a Guide and a Leader, wise and knowledgeable; an executor who proclaimed rightfulness and truth; and who was oppressed

and overwhelmed with lots of trials in Karbalā...!

Ye confirmed and approved him; and ye were loyal, faithful, submitted and full of devotion in your friendship towards him, while ye fully obeyed his "Velāyat" [Guidance].

May the Gracious God, the Glorious, the Magnificent, grants ye the best of the Rewards from His illustrious Messenger and the lord of the believers Ali, and Imām Hassan and Imām Husseyn [may God's Greetings and Grace be upon them all]...!

For not only ye were patient and enduring in your benevolence, goodness and [burning] desire to assist Islam, but ye also wanted to reach that sacred goal; and how many awesome and difficult trials, ye had had to bear [suffer]...! How marvelously well, have ye been able to benefit from the Eternal Dwelling-Place, which is indeed a Divine Favour!

May the Divine Curse be on he who killed ye...!

May the Divine Curse be on he who did not recognize your legitimate right, and who degraded and vilified your greatness, along with the deference they had the duty to show ye...!

May the Divine Curse be on he who made an obstacle between ye and the water of the Euphrates...!

I attest that ye were slain most cruelly and became a Martyr by unjust ways!

May God put into execution the Promises He made to ye!

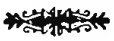
O, ye: son of the lord of the believers...! I have come here, invited by ye and I am about to enter the threshold of your Sanctuary [Martyrium], while I love ye and am at your command...

I am at your command and submitted to ye; and I have come to help ye, along with the victory of your way; so that God who is the Best Judge, decides for a Commandment.

I am devoted to ye and to the way that ye follow, and not to the way of your enemies! I have faith in ye and according to my belief [in regard with] the return to God, I do believe firmly in your return!

I do not believe in any way, to all those who oppose ye, and who participated in your murder!

May God annihilate all those who, with their hands and their tongues, provoked your death and were the cause of your Martyrdom...!



When you have entered inside the holy sepulcher of lord Ghamar Bani Hāchim [the Moon of the Bani Hāchim tribe, because of his extreme physical beauty], the loyal, faithful lord of Karbalā, do walk slowly towards the right side; you shall reach a place, which is just behind the holy head of this illustrious lord. Turn then towards the Qiblah, while the grills of the holy sepulcher will be before you. Recite then this invocation with great humility and utter devotion, and do understand well and fully, how much you are fortunate and blessed to find yourself in this Holy, Sanctified Place:

Greeting to ye: O, worthy servant of God!

O, ye: benevolent servant of God!

Greeting to ye who were submitted and obedient towards God, His Messenger, the lord of the believers, Hassan and Husseyn...!

May the [Infinite] Grace of God be upon them all!

Greeting to ye, [most humbly and most devotedly] and may God's Grace, Blessings and Favours, along with His Forgiveness and His Paradise, surround [include] your physical body, along with your spiritual body [your spirit]!

I attest, and take God as my Witness that ye traveled along the same path that traveled the Martyrs of the battle of "Badr" and the fighters of the Way of Allāh!

Those very same ones who reached the peak and the

apotheosis of devotion and benevolence, in the combat that they fought against the enemies of God...!

Those very same ones who tried hard to help and lead the "Vali" of God [the Friends of God - the Guides and the Protectors that God had chosen] towards victory, and who in the deep, ecstatic love that they felt for the Friends of God, were completely immersed in that fusion...!

May God grant ye His Best Reward! May It be the most elevated, abundant and greatest one:

Perfect, complete rewards that belong solely to those who remained faithful to their pledges with God and who obeyed the Divine Invitation and the Guardians of God's Commandment [Amr]...!

I attest that ye did all that was in your power, in the devoted and sincere friendship and assistance that ye wanted to bring to the Religion of God, until Allāh made ye join the assembly of the Martyrs!

And God placed your spirit [soul] beside the Blessed souls and He granted ye the best and the greatest Dwelling-Place in Paradise! He honored your name and memory in the most sublime and noblest of the Places...!

May God place ye beside the Prophets, the Sincere, the Martyrs and the Righteous...! For, they are the Best and the most Benevolent of Companions...!

I attest that ye did not show any negligence or listlessness in your assistance to the Religion of God; and ye never turned away; and I attest that ye moved further in this way, in full consciousness and perception; and by obeying and following the examples of the Righteous and the Divine Prophets...!

For that matter, may the Gracious God place ye, the Prophet, his friends and us, in the Best of the Dwelling-Places of those who love God...!

For God is the Most Merciful!

At the place where lies the holy head of Hazrat Abulfazl, it is good to perform a two-rakat prayer. After the prayer, do recite this invocation with sweet devotion:



O, Gracious God...!

Send Your Greetings to Muhammad and his holy Family!

And may Ye leave me no more sin, in this most Sacred Place and in this illustrious, glorious Sanctuary [Martyrium]; and may Ye forgive them all!

Do not leave me any more problems, unless Ye will arrange and end them with goodness.

Do not leave me any more suffering or pain, unless Ye heal them.

Do not leave me anymore mistakes or imperfection, unless Ye cover [conceal] them for me.

Grant me Your Provision and [pray!] Do increase It! Do not leave me any more fear, unless Ye reassure me fully.

And Do not leave me any more dispersion or separation [schism], unless Ye assemble them for me.

And Protect anyone who is absent [and dear to me].

Protect this person until his / her return.

And do not leave me with any other wish anymore: wishes that I could have for this world or for the Hereafter, unless Your Approval and Blessing be upon them.

And may my ultimate good be among these things, until Ye fulfill them: O, Ye: the Most Merciful...!



Stand in the place where the holy feet lie and say:

Greeting to ye: O, [lord] Abulfazl!

O, ye: [illustrious] son of the lord of the believers...!

Greeting to ye: O, son of the lord of all the successors!

Greeting to ye: O, son of the first man who embraced Islam and became a Muslim...!

O, ye: son of the first man who had faith!

O, ye: son of the most resolute man, the firmest in the Religion of God and the most esteemed in the safeguard and the preservation of this Religion...!

I attest that ye fully accepted the "Velāyat" of God, His Messenger and your [illustrious] brother [towards whom ye were the most faithful, the most loyal of the brothers!]; and that your acceptation and submission were fully devoted and based on the love and affection [that ye showed them]...!

May God's Curse be on the people who killed ye...!

May God's Curse be on the people who behaved unjustly towards ye...!

May God's Curse be on those who declared as permissible their being discourteous and disrespectful towards your sanctity, and who tore down [savagely] the veil of the respect and deference for Islam...!

How honorably and with dignity, have ye accepted the Divine Invitation to obey your brother! How with dignity have ye behaved like a patient, enduring fighter; like a protective aide and a brother who takes the defense of his brother...!

And in your beautiful worship of God, how enthusiastic and impassionate did ye show yourself, in order to receive Rewards...!

All the things towards which, the others were most utterly indifferent.

May God raise ye to the rank of your fathers, in the Sublime Bliss and among the Favours and the Blessings of Paradise...!

O, Gracious God...! It is indeed with great enthusiasm that I wish to receive Your Blessings; and by hoping to receive Your Forgiveness; and to see myself granted the abundant

Generosity from Ye, for the fact that I have come to the pilgrimage of Your Friends!

Therefore, I beseech Ye that Your Greetings may be upon Muhammad and his holy Family! And for the deference that they really do incite, to grant me a constant, incessant Provision! And to arrange my life and sustenance. And to accept my pilgrimage and sweeten my life; and make me happy; and to raise my rank and to make me reach the same rank as that of the honorable, glorious personalities...!

I beseech Ye to place me among the pilgrims who, on their way to return from their pilgrimage of the Sanctuaries of Your Friends, return home happily by reaching Salvation; and may they become worthy of being forgiven; and that Ye cover their faults and sins; and that Ye take their problems away!

For in truth, Ye respect the piety and the virtue of Your servant, O, my Gracious Allāh! And Ye Alone hold the Power of forgiveness and the power to grant him Salvation...!

The invocation to say, while offering your farewell to this lord:

Greeting to ye: O, Abulfazlil Abbās...!

O, ye: son of the lord of the believers...!

I leave ye in the Hands of God and ask ye humbly that ye take my state and situation into consideration and I say to ye: Farewell...!

We have believed in God, in His Prophet, in His Book and in all that which the Prophet brought along from God!

O, Gracious God...!

Inscribe, please, our name on the Scroll of the Witnesses and those who have attested the truth!

O, Gracious God...!

May this pilgrimage not be my last pilgrimage of the holy sepulcher of the offspring of the brother of Your Messenger...! May always I be able to perform the pilgrimage of his Sanctuary, as long as I shall live on [this] earth!

Grant me once more this honor and this chance!

And once in Paradise, Place me beside him and his forefathers...!

And may there be an acquaintance between Your Messenger and I, between him [Abulfazl] and I and all Your Friends and all Your Guardians [Protectors - Vali] into consideration; and may that acquaintance be mutual and reciprocal!

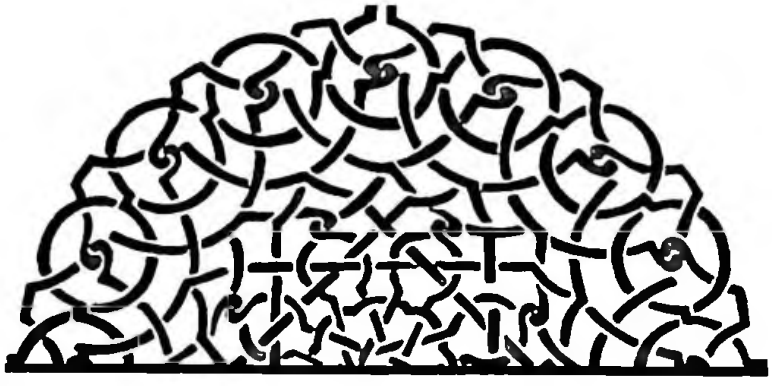
O, Gracious God...!

May Your Greetings be upon Muhammad and his holy Family; Make me die, by having Faith in Ye; by confirming and approving Your Messenger; by being submitted to the "Velāyat" of Ali Ibn Abi Tālib and that of the Imāms who are born from his lineage, while abhorring their enemies...! Therefore, I am and shall be happy and satisfied with these facts [in my life]...!

May God's Peace and Glory be upon Muhammad and his holy Family...!

Al Hamdulellāhe Rabbel Ālamin

Tehran, September 21st 2008
Shah'rivar 31st 1387
Ramadān 21st 1429, on the night of the Martyrdom
Of the lord of the believers, Hazrat Ali Ibn Abi Tālib,
May God's Greetings be upon him!



In the name of God

The Sermon of Hazrat Abulfazlil Abbās
Over the roof of Ka'aba,
In Masjidul'Harām, in Mecca:
[Translated for the first time into English]

In the name of God:

Praises belong to the Gracious God Who honored this House with the steps of his father...! [here, Hazrat Abulfazl shows Hazrat Abā Abdellāh'l Husseyn with his forefinger, may God's Greetings be upon them both]

This Same God Who, yesterday [in the past] had this House all to Himself; but today, [by the fortunate presence of his father] [once again, he showed Hazrat Abā Abdellāh'l Husseyn] this Place became the Qiblah...!

O, ye: wicked, perverse disbelievers...!

Would ye by any chance, make an obstacle for the continuation of the ceremony of Hajj for the leader [Imām] of the pure and the righteous...?!

But who indeed would be more worthy than he [the most meritorious] before the House of Ka'aba...?!

Who would indeed be closer than he, to Ka'aba...?!

In truth, if there had not been the Evident Reasons of God Alone, along with the Superior, Sublime Mysteries and the Ordeals that the servants of God have to pass [by the presence of Ka'aba], this House would have hurriedly flew over and gone to him [to Imām Husseyn] before even Imām Husseyn had decided to approach It...! In fact, the people implore the "Testimony" of Hajarul Asvad [the Black Stone], whereas Hajarul Asvad Itself implores the "Testimony" of the [holy] hand of this same Imām...! If the will and desire of my lord and master did not take root in the Will of the Merciful God and did not belong to the Divine Will, [be certain] that I would have attacked ye like an enraged, angry bird of prey, which attacks the sparrows that fly up in the sky...!

Are ye trying to provoke fear in the members of a holy Family, which mock death from their very early age...?!

Indeed! Imagine now what they have become, during their maturity! In this case, I would have willingly sacrificed your chiefs and equerries before him [i.e. Imām Husseyn]!

Alas...! Look then with great care! And see [that it would better to follow and be loyal to what man, here...?!]

Would it be good to follow a man who is always in a state of drunkenness, or to follow he who has the Fountain [of Kowsar] in his possession...?!

Would it be good to follow a man who lodges [and takes in] drunken singers in his house, or to follow a man, to whose Dwelling-Place, the Divine Revelation and the Holy Qu'rān had been sent down...?

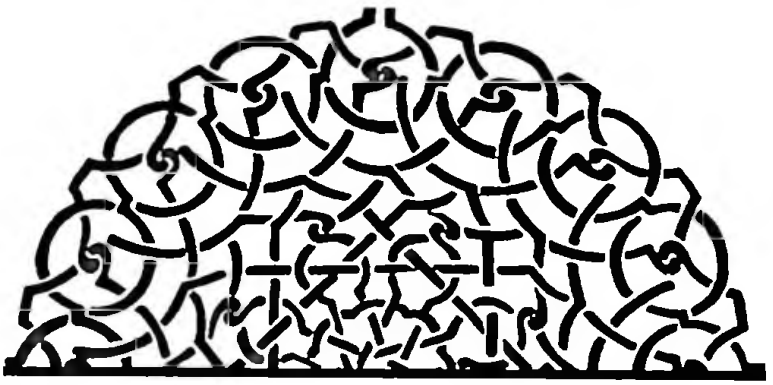
Would it be good to follow a man whose house is full of luxury, debauchery, perversity, misdeeds, loose living and feasts...? Or to follow he whose Dwelling-Place shows purity and the Evident Signs of God...? Ye are now in the same Perdition and Deviation that the Quraysh were in, before ye!

Their final goal was to kill the Messenger of God; whereas ye have now decided instead, to kill the son of the daughter of the Prophet...! While the lord of the believers lived, it was never possible for them to kill the venerable Prophet; and I will ask ye now a question: how in truth, do ye think ye would kill [lord] Abā Abdellāh'l Husseyn while I, who am the son of Ali, am suntil alive...? Come to me then, so that I may show ye the way to kill Imām Husseyn: prepare yourselves to kill me and behead me [cut my throat, in order] to be able to fulfill your dearest wish! May the Gracious God, not let ye attain your goal, for which ye have all gathered here...! May the Gracious God diminish and reduce your life and disperse your progeny [here and there]! And may the Divine Curse be on ye and your [damned] ancestors...!

[This sermon is extracted from the book entitled "The Orator of Ka'aba" by Ali As'ghar Yunessiān.]

Al Hamdulellāhe Rabbel Ālamin

Tehran, October 4th 2008
Mehr 13th 1387
Shawwāl 4th 1429



In the name of God

Invocation offered
To Hazrat Ali Akbar Ibn'l Husseyn,
The honorable Martyr of Karbalā
[The eldest son of the lord Abā Abdāllāh 'l Husseyn]
[Translated for the first time into English]

O, ye: friend of God!
O, ye: so close to God...!
O, ye: a flower inside a flower, belonging to the Messenger of God...!

May God's Greetings, Grace and Favours be upon ye who were of the race of the benevolent Martyrs, in the Way of Allāh!

In truth, your position is very illustrious and eminent; and the condition of your return [to Allāh] was very honorable...!

I attest that your efforts and your deeds were indeed rewarded by God! and that He manifested the goodness of your reward!

And that He elevated ye to a high, eminent position, so very honorable; and that He placed ye in one of the Magnificent Palaces [of His Paradise]!

For God did ye an extreme honor, even before that: [that is:]

when He placed ye into a holy Family, whose impurity and abomination were completely removed from its members; when God made them pure and spotless [without stain].

May God's Greetings, Grace and Favours be upon ye and may His Paradise be granted to ye!

Therefore, O my lord and master, [who are] pure and spotless: [pray!] do intercede for me, so that the heavy burden of my sins may fall from my person...!

Assist me and Help me to lighten the weight of my sins!

Have pity on my degradation and vileness...

And [pray!] do consider the deference and the humility that I express, in your confrontation and that of your illustrious father!

May God's Greetings be upon ye both!

May the Gracious God Who has honored ye so much and has made ye illustrious and eminent, add even more to your honor, in the Hereafter!

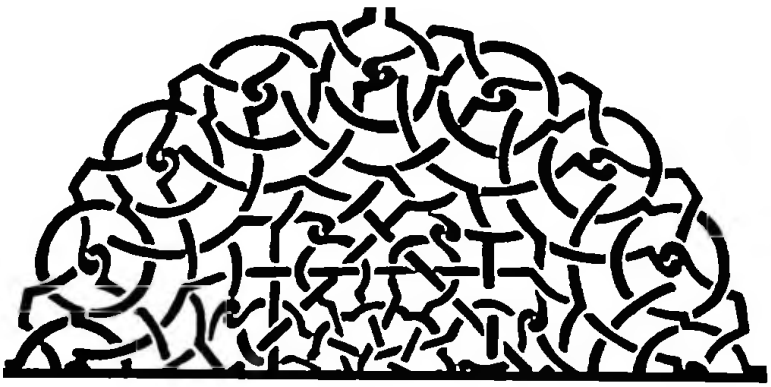
And may He make ye more Blessed! Just as He has already Blessed ye!

I attest that ye are indeed the "Signs" of the Religion; and the splendid stars, in the sky of the existence!

May God's Greetings, Grace and Favours be upon ye...!

Al Hamdulellāhe Rabbel Ālamin

Tehran, October 3rd 2008
Mehr 12th 1387
Shawwāl 3rd 1429



In the name of God

Invocation offered to [Hazrat] Zeynab Kobrā
[The illustrious daughter of Ali Ibn Abi Tālib
And Hazrat Fātēmēyeh Zahrā,
Sister to Hassan, Husseyn and Abulfazl]

[Translated for the first time into English]

Greeting to ye: O, [beloved] child of the holder and owner of the Fountain of "Kowsar" and the Banner of the "Day of Resurrection"...!

Greeting to ye: O, daughter of he who ascended the Heaven and was at a distance of but two bow-lengths or [even] nearer [to God]...

Greeting to ye: O, daughter of the Prophet of Guidance and the Best of the creatures among the creatures! O, daughter of the Rescuer of the servants of God, from all ignorance...!

Greeting to ye: O, daughter who possesses a high character and a great generosity; O, ye to whom God bestowed the knowledge of the Divine "Signs" and the [Holy] Qu'rān, which is Firm and Solid!

Greeting to ye: O, daughter of he who holds a praiseworthy, eminent rank [because of the Prophetic Mission (Nobovvatt) and the "Imāmat" of Muhammad and his holy Family]!

Ye, who have entered the Fountain of "Kowsar" and are the Banner of the "Day of Resurrection"!

Greeting to ye: O, daughter of he who made the way of the Religion of Islam appear clearly; and who has the "Qiblah" and the [Holy] Qu'rān; he who has the Banner of Truth, Righteousness and Charity...!

Greeting to ye: O, elected daughter of the Prophets and the symbol of the virtuous Pious...!

She, whose memory is suntil alive and famous among the inhabitants of the earth and Heaven...!

May God's Grace and Blessings be upon ye...!

Greeting to ye: O, daughter of the Best Creature among God's creatures!

He it is, their lord and the very first creature: even before the Creation of the earth and the Heavens! He who is the end, after Nothingness and the disappearance of the world; [greeting to she whose] soul is the copy of the Book of God, and whose face is the personified example of royalty and majesty; and whose heart is the Divine Treasury, which never dies!

May God's Grace and Blessings be upon ye...!

Greeting to ye: O, daughter of he to whom, the cloud of the sky brought [some] shadow; and who was the lord of this world and the Hereafter; and who was the lord of the Djinns and the men; he who shall intercede for his Ummah [Islamic Community] on Resurrection Day!

May God's Grace and Blessings be upon ye...!

Greeting to ye: O, daughter of God's Best Elect...!

Greeting to ye: O, daughter of the leader [Imām] of the pious believers...!

Greeting to ye: O, daughter of the pillar and foundation of God's Friends...!

Greeting to ye: O, daughter of the indisputable lord and master of the Elect...!

Greeting to ye: O, daughter of the Example to follow for all those who do good deeds in Religion...!

Greeting to ye: O, daughter of the lord of the believers and the Messenger of God...!

Greeting to ye: O, daughter of the lord of the Elect...!

Greeting to ye: O, daughter of the Guide of those who do good deeds!

Greeting to ye: O, daughter of he who vilified and annihilated the disbelievers...!

Greeting to ye: O, daughter who inherited from the Prophets...!

Greeting to ye: O, daughter of the successor of the lord of the Messengers of God...!

Greeting to ye: O, daughter who lights and illuminates the Religion...!

Greeting to ye: O, daughter of he who certainly was a great good [Ali Ibn Abi Tālib]...!

Greeting to ye: O daughter of he who has the affairs of the people under his responsibility and who possesses the Fountain of "Kowsar"; and the [great] event, which took place in "Ghadir Khōm" was manifestly for him alone...!

May God's Glory and Blessings be upon him...!

Greeting to ye: O, daughter of the Prophet! He, that the Archangel Gabriel held the reins of his camel in his hands! And the Archangel Īsrāfīl shared the sufferings; and for whose extreme sufferings, God became Angry, and for whom, Ibrāhīm [Abraham], Nouh [Noah] and Mussā [Moses] shed tears [of sorrow] for the fact that Husseyn had been slain in Karbalā, in a faraway land...

Greeting to ye: O, daughter of the illuminating, shining moons!

Greeting to ye: O, daughter of the burned, splendid suns!

May God's Grace and Blessings be upon ye!

Greeting to ye: O, daughter of Zamzam and Safā!

Greeting to ye: O, daughter of Mecca and Minā!

Greeting to ye: O, daughter of he who flew up to the sky during the Night of the Ascension [Mi'rāj], mounted on a horse [called Borā'gh] and who found himself between the earth and the heaven!

Greeting to ye: O, daughter of he who transported the alms and the charities of the people, with the coat-tails of his abā and who offered all those alms to the poor and the destitute!

Greeting to ye: O, daughter of he who traveled from Masjidul'Harām to Masjidul Agh'ssā!

Greeting to ye: O, daughter of he who gave severe, hard blows with his two point-sword [Zulfa'ghār] in the battlefields!

Greeting to ye: O, daughter of he who performed his prayer [salāt], while facing two "Qiblah" [Ka'aba and Jerusalem]!

Greeting to ye: O, daughter of Muhammad Mustafā!

Greeting to ye: O, daughter of Ali Murtezā!

Greeting to ye: O, daughter of [Hazrat] Fātēmēyeh Zahrā who distributes light!

Greeting to ye: O, daughter of the illustrious lady Khadijah!

Greeting to ye and your [venerable] ancestor, [Hazrat] Muhammad who is God's Elect!

Greeting to ye and your father Heydar! He who attacked many an enemy!

Greeting to ye and to all the great, virtuous "Pure" ones! And to all the Righteous who are indeed the "Proofs" of God for the human race! And to all the lords of the earth and Heavens who are the children [descendants] of your dear brother Husseyn who was a Martyr. He who was so thirsty...! He who is indeed the father of nine Pure Beings; and these are indeed the "Proofs" of God in the East and the West of the Earth and in Heavens!

The friendship and the love that we have to express and show them are imperative for all the human race, and God Almighty is Pure and Exempt from all impurity [abomination]...!

Greeting to ye: O, daughter of God's great Friend!

Greeting to ye: O, daughter of God's greatest [most honorable] Friend!

Greeting to ye: O, [sweet] aunt [sister of the father] of God's respectable Friend!

Greeting to ye: O, [sweet] mother of all sorrows and grief...!

O, ye: [lady] Zeynab...!

May God's Grace and Blessings be upon ye...!

Greeting to ye: O, the Sincere one, so praiseworthy!

Greeting to ye: O, holder of the constant, unchangeable Virtue!

Greeting to ye: O, great lady, perfect and knowledgeable who acts according to Islam!

Greeting to ye: O, honorable, magnanimous great lady!

Greeting to ye: O, pure, pious, virtuous great lady!

Greeting to she whose love was manifest and apparent towards the innocent [infallible] Husseyn, in various occasions; and who had to bear and endure sorrows, pains and grief that burn the heart of every man [on the face of the earth] and who bore all kinds of rigors and vicissitudes...!

Greeting to ye, who preserved and saved Imām [Sajjād] from among all those who had been slain, on the day of Āshurā,!

O, ye who sacrificed [and put into peril] your own life so as to save Imām Zeynul Ābedin, in the banquet of the most miserable despotic oppressor!

O, ye who made a sermon [speech] according to the way your father [lord] Ali [may God's Greetings be upon him!] had had the habit of making in the streets of Kufah, while all the innumerable enemies gathered around ye [surrounded ye]...!

Greeting to ye who, hit your [noble] forehead on the front side of the litter [that had to carry ye] upon seeing the severed holy head of the lord of the Martyrs, so that blood gushed out from under your veil... And all the enemies who were around ye, could witness this fact.

Greeting to ye who are on the same rank as the Infallible ones...!

Greeting to ye who were put into ordeal and had to endure and bear up the terrible hardships and the austere sufferings, just as Imām Husseyn, the Innocent one, [had to endure them].

May God's Grace and Blessings be upon ye...!

Greeting to ye: O, great lady who was far away from her homeland!

Greeting to ye: O, great lady who was held in captivity inside the city [walls]!

Greeting to ye: O, great lady who was lodged inside the ruins of Shām!

Greeting to ye: O, great lady who became stupefied and staggered before the holy remains of the lord of the Martyrs [Seyyedo'shohadā]! So that ye called out to your [venerable] grandfather, the Messenger of God [may God's Glory and Peace be upon him and his holy Family!] by crying out loud: "O, Muhammad...!" and ye did it in such a way that the Angels of Heaven greeted ye...!

When ye declared [out loud]: "Do these remains, truly belong to Husseyn...? This same Husseyn who has fallen low in his nudity and has no turban [on his head] or any clothes or any abā [on his noble person]! He who is mutilated in this way, with cut out members...! He whose [beloved] daughters, have been taken as [vile] captives! I now present my complaint to God and [send it up to the sky]!"

And when ye declared: "O, Muhammad...! These remains belong to Husseyn! To he, over whose lifeless

body blows the Zephyr...! The same Husseyn whose head was cut from behind...!

He who got killed, by the progeny of the tyrannical oppressors!"

O, Abā Abdellāh...!

O, ye: enveloped in sorrow and deep grief...!

Greeting to she who had an [extremely] heavy, painful heart for [lord] Husseyn, the Innocent, infallible one; he who had fallen in his nudity in the dust; [Greeting to she] who had declared with a deeply sad and tragic voice:

"May my father give his life for he that my life depended on him...! May my father give his life for this sorrowful slain one...! May my father give his life for the thirsty man who passed away in this manner...! May my forefathers give their lives for the drops of blood that ran down out from his [holy] beard...!"

Greeting to she who cried painfully before the [holy] remains of his brother who had fallen among the other slain ones! So that all the enemies and all the friends all together, by seeing her crying [and moaning] in this way, began to cry in their turn; and the people could witness with certainty, the sad tears of the horses, which fell down, one after the other, on their hooves!

Greeting to she who, in the afternoon of that [gloomy] day of Āchurā, gathered around her the little girls and the children of the Messenger of God, with great effort and difficulty; and who saw the Day of Resurrection that was taking shape before the Martyrdom of two little children, oppressed and with no refuge at all!

Greeting to she who could not close her eyes, not even for an instant, for her will to preserve and protect the members of the holy Family of the Messenger of God, from the burning heat of Karbalā! Those who were being kept in captivity by the enemy...!

Greeting to she who had to mount a camel without a litter and who called out [in vain] his other [slain] brother, by saying: "O, brother! O, Abulfazl...! It was ye indeed, who helped me sit on the camel, the day we were to leave Medina...!"

Greeting to she who made a useful sermon in a square, inside the city of Kufah, until the voices of all the people stopped and everyone kept silent...

Greeting to she who offered clear and explicit arguments in the banquet, held by Yazid, and who gave precise and justly replies; [especially] when the son of Ibn Ziyād turned his gaze to her [may God's Greetings be upon her!] and told her: "Indeed! How did ye see the Power of God, in regard with your brother Husseyn?!"

She answered him: "I only saw Goodness and Blessing...!"

Greeting to ye: O, captive into the hands of the enemies in the deserts, while ye witnessed the joy and the jubilation of the inhabitants of Shām, when they raised up their banners...!

Greeting to she, whose hands and arms were tied with a rope, while the same [terrible] thing happened also to Imām Zeynul Ābedin...

And they made them walk along, with sixteen other members of the Family of the Messenger of God, while they had tied them like oppressed captives, whose hands were tied down to each other with iron strings; and Imām Ali Ibn'l Husseyn [may God's Greetings be upon him!] declared to Yazid: "O, Yazid! What think ye...? If ever the Messenger of God [may God's Glory and Peace be upon him and his holy Family!] was to see us now in this way, what would ye do...?!"

And when the mother of all pains and sufferings: [i.e. Hazrat Zeynab] called out to Yazid, while the latter was joyfully letting out a cry in utter jubilation, so that his

close friends had to warn and reprove him by saying: "O, Yazid...! May your hands be paralyzed for the way ye are hitting shamelessly the [holy] teeth of [lord] Abā Abdellāh, the lord of the young men in Paradise with this stick [ye are holding in your hand] and by breaking them [in such way] in your banquet...!"

And ye told him: "Even though the vicissitudes and the rigors of life, force me to speak with ye, however your worth appears to me as very insignificant and small; whereas your meanness and degradation appear very great to me; and I do blame ye a lot; and our eyes are shedding tears and our hearts burn from bitter pain... But how strange and stupefying is in fact your desire to have wanted so much, to slay the venerable "Party of God" by a group of men, left out by Satan...!

And even though ye have now succeeded to slay us, however ye will come across us once again, very soon: and [in that moment], ye shall have to pay a great price: in a moment when ye shall not find anything else anymore, but that which ye have committed with your own two hands...

And [know that] God does no injustice to anyone; and all complaints reach His Court; and He it is, the Support of all, [not only] in moment of hardships, [but also] in moment of tranquility.

Therefore, widen your thoughts and make all the efforts that ye need to make...

I swear before God, that never shall ye succeed, in making the memory of the spirits of the people disappear...!

Never shall ye succeed, in making the Revelation of our Prophet disappear!

Ye know absolutely nothing of the end and conclusion of our affairs!

And never shall ye be able to free yourself from these

shameful crimes [misdeeds]! And do ye have per chance, a thought or an opinion, which would not be erroneous or false...?! [Know that] this earthly plane will suntil turn around for your pleasure for a few more days only, and then it will be dispersed after that...

O, Yazid...! Have ye never heard this Word of God, which announces: "And say not of those who are slain in the Way of Allāh: "They are dead." Nay, they are living, though ye perceive [it] not."...?!

O, Yazid...! This should be [amply] sufficient for ye that God is the Ultimate Judge and Muhammad [may God's Glory and Peace be upon him and his holy Family!] is your enemy; and the Archangel Gabriel is also your [fierce] enemy..."

[Lady] Zeynab continued and declared: Praises belong to God Who designated Happiness and Forgiveness for our beginning and Martyrdom and Mercy for our end...!

For God is the Most Merciful! The Most Compassionate and He is our Friend!

And He suffices us amply!

And He is a Good Defender [for us]!

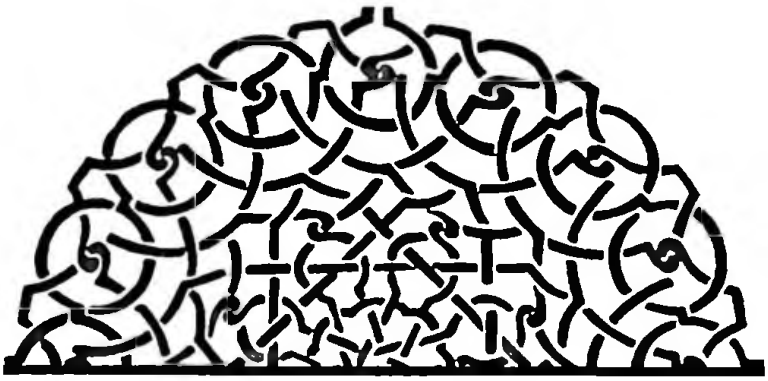
May God's Greetings be upon Muhammad and his holy, pure Family!

For they are Imāms: Innocent and Infallible Leaders!

[Therefore], fulfill our wishes, O, Lord of the Worlds...!

Al Hamdulellāhe Rabbel Ālamin

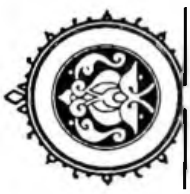
Tehran, October 15th 2008
Mehr 24th 1387
Shawwāl 15th 1429



In the name of God



The Sermon of Hazrat Zeynab Kobrā,
Before the inhabitants of Kufah:
[Translated for the first time into English]



And now, O, ye: inhabitants of Kufah...! O, ye who are treacherous and work on the sly and break your oaths [promises]...! O, ye: deceptive creatures!

Ye are withdrawing so as not to save [us] or come to our rescue! Behold! May your eyes never stop from shedding tears...! May your chests never stop from heaving sighs...!

Verily, ye resemble that woman who sewed firmly her threads, then undid what she had already sewed... In like manner, ye have behaved in such manner that your pledges and promises appear as deceptions and trickeries!

Are there in truth, any other things than boastfulness, insolence, pride, enmity, lies and flattery like those slaves [who flatter exaggeratingly], along with resentment and rancor against your enemies...?!

Is it not true that ye resemble this plant, which grows in the place where one empties the excrements...?! Or to

this plaster [or: melted silver] with the help of which, one coats the surface of a tomb...?!

Behold! What a bad provision ye have provided indeed for your Hereafter! Because of all this, ye have provoked God's Wrath, and ye shall always remain in the Torment!

Are ye crying for my brother...?! Aye, do cry then! For I swear before God that ye really deserve to cry a lot! Cry then more than ye would laugh...!

For ye are badly affected with a great disgrace and a degrading, vilifying shame [for the tragedy of the death of Seyyedo'shohadā and his companions, slain in the battlefield], and this shameful dishonor has fallen on ye and will not leave ye ever again; and ye could never again cleanse this stain from your persons, until the end of times...!

Therefore, all the delays [that God has granted ye] and all the time that has remained for ye, should incite and encourage ye to feel yourselves as insignificant, debased creatures. For your hasty deeds will not incite Allāh to break His Promise; and one should not wait to see God taking revenge quickly and punish straight away: "For your Lord is [as a Guardian] on a watch-tower." [Al-Fajr - 14]

In that moment, Hazrat Zeynab Kobrā
Began to recite bitterly these verses:

If the venerable Prophet came on to ye and asked ye: "Ye who are the last Ummah [Islamic Community], what have ye done with the members of my Family and my progeny and all the people who were most dear to me...?"

What would ye say in truth...?!

[He will tell ye then:] Why, I see in fact some of them who have become your captives and some others who have fallen in the dust, in a pool of blood... That should not have been your answer in front of my benevolence towards ye! It was not graceful of ye to do all that against my Family...!

In truth, I fear that the same Torment, which fell on the inhabitants of Eram, may fall on ye too...

After these verses, Hazrat Zeynab Kobrā stopped talking and turned her head, to show them clearly that she did not wish to speak with any one of them anymore.



The words had come out of her mouth with utmost clarity and most comprehensibly... From a heart burned by pain and suffering; by a soul, which mourned all those deaths, most tragically! Those words took their strength, from a sea adorned with white waves of an unwavering faith in God. They moved all the people present, in a most terrible and unexpected way...

Those who listened to her words, hid their mouths with their hands, sighed bitterly, and regretted what had already happened; no one could undo the events, which had already taken place and turn back the clock...

In this tragic surrounding, an old man from the Bani Jafi tribe cried so much that all his beard was moistened by his tears; he recited then this poem: "The young men of this [noble] Family are the best! Never has a shameful stain, ever fallen on the descendants of this honorable Family...!"

When the soldiers brought the caravan of the captives inside the palace, they forced the noble captives to enter the hall of audience, where the son of Ziyād sat at the centre.

In the hall, all the signs of a luxurious, pompous power appeared everywhere, in order to provoke that feeling of a steadfast power among the newcomers. The son of Ziyād, according to his erroneous way of thinking, thought to have reached the apotheosis of victory and greatness by having slain Imām Husseyn Ibn Ali!

Now, he had the women and the little girls of his sworn enemy in his power, in front of him, with hands and feet tied firmly behind their backs...

Therefore, everything had ended.

Therefore, the sole victor was no one but him!

With a triumphant voice, he declared loudly: "I thank God for having let ye fall so low from your position and showed that what ye said was nothing but a handful of lies...!"

For a despotic, unjust oppressor who does not own anything but his brutal force, nothing is more disdainful or scornful as the fact that others may not judge his power, as seriously as he himself thinks of it.

Or that one may dare mock him...

At that moment, Ali Ibn Abi Tālib's courageous daughter, Hazrat Zeynab Kobrā began to speak. She appeared to be so sure of herself, so very confident and strong, as though no tragedy had fallen on her, whatsoever; or that no member of her family had been slain or taken as a captive...

She appeared as though she did not fear the man who stood up before her and who could have ordered them to be slain with only a slight movement of his head.

"I thank God Almighty for having made us dear to Muhammad! It is the liar that lies only; and the malevolent that is dishonored! This concerns others. Not us."

In truth, Ibn Ziyād wanted to subdue that courageous woman, so full of self-confidence, to his own will; but he only made the head that he wished so very much to see

lowered by humiliation, vileness and fear, to stand up even higher and more upright...

Once again, he began to demoralize and destruct the strength of that unwavering soul from the Family of the Prophet; thus, he asked scornfully:

"Did ye see what God did, with your brother...?!"

"I have seen nothing but Pure Benevolence from my Sweet Lord! My brother and his comrades-in-arms followed the way that Allāh had traced, decided and chosen for them! They chose a glorious Martyrdom and they reached their ultimate goal and their greatest [most cherished] spiritual aspiration!

But ye: O, son of Ziyād...! Prepare yourself for the answer ye shall have to give to your Lord for that which ye have committed so horribly!"

The son of Ziyād could not have the reaction that he had expected to provoke in her, by this dialogue. He could only be more defeated and even more scorned than the past. What is then the arm of an ignorant fool...?

To insult of course!

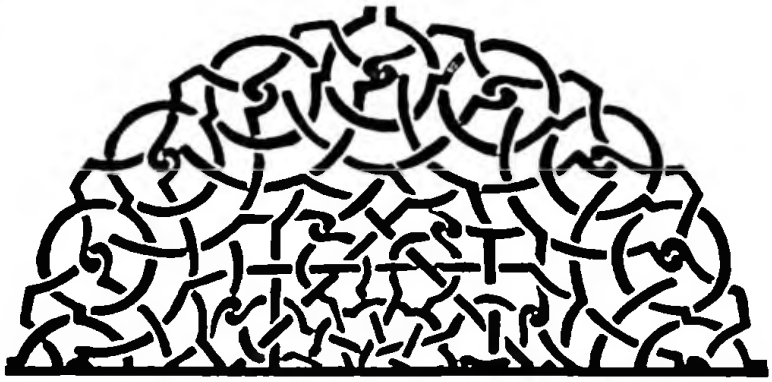
He declared: "Verily, with the death of that wild and rebellious brother of yours, God healed my heart!"

"O, Son of Ziyād...! Ye killed our squire, uprooted the Tree [of our Family] and broke our hearts... If that is your way of being healed, so be it. Aye... Then it is as ye say..."

Ibn Ziyād, astonished in the extreme, answered her: "Aye... [one can see that] Zeynab speaks with a rimed prose! I swear upon my soul, that her father Ali, used to talk in this very same manner too!"

Al Hamdulellāhe Rabbel Ālamin

Tehran, October 15th 2004
Mehr 24th 1383
Ramadān 1st 1425

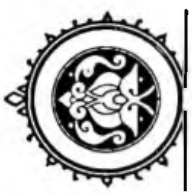


In the name of God



The Sermon of Hazrat Zeynab Kobrā,
Before Yazid Ibn Mu'āviyah:
When she called out to him with grief:

[Translated for the first time into English]



In Yazid's palace, the procession of the captives entered the private courtyard. According to what Ibn Abi Tāher has written, it seems that Yazid had also read aloud a poem that he had written himself.

After a time, in front of Hazrat Seyyedo'shohadā, Imām Husseyn Ibn Ali Ibn Abi Tālib's severed head, [may God's Greetings be upon them both!] Yazid gave himself the pleasure of hitting most cruelly, Hazrat Seyyedo'shohadā's beautiful teeth, with his scepter [or: cane], while declaring joyously: How I wish the notables and the high personalities of my tribe were here now, to see this delectable, joyful event...!

That is, those who had participated in the battle of Badr and received the burning blows of the arrows and the spears of the Khazraj tribe...! How I wish they were present in this banquet, to participate in this joyful gathering and exclaim: "Aye, Yazid...! In truth we congratulate ye on this occasion!

Ye have finally responded to Ali Ibn Abi Tālib's family, in exchange for that fatal, sinister day of the battle of Badr!

Now, we have been able to take our revenge fully and duly...!"

As one could see, there was not a single allusion, in regard with the Prophet of Islam or the Holy Qu'rān for that matter...

What had remained, alas, was nothing but the terrible, bitter memory of the "vendettas" and the tribal revenges that had existed from before the advent of Islam [during the era of Jāhiliyat]...

In fact, Yazid wanted to say that he had washed blood with blood. But if all this had ended in this way, it meant that Yazid had truly won the game...

In other words, what he had really committed as something atrocious, should never have provoked such great scandal, or of this magnitude and impact.

But the illustrious lady of Islam, Hazrat Zeynab Kobrā did not let him enjoy this opportunity and pleasure. It was primordial to put a quick end to the excessive joy of Yazid, in front of the assembly of the people and the courtiers, in Yazid's palace; she had to make him drink the poisoned chalice of reality, and the terrible, inexorable impact of his reprehensible misdeed, forever unforgivable!

Hazrat Zeynab gave herself the difficult task of letting all those who were present in that sinister banquet, to see the reality of that tragedy and had to announce the identity of those illustrious prisoners who were forced to remain standing, before the people present, like vilified captives; and to present them duly, by unveiling their high, spiritual ranks...

She had to make them see that those young girls and little ones, along with those young women and young boys who were all prisoners, were in fact the children of he who had

the duty to govern the Ummah in Shām, according to the Divine Right! She had to make the others see that Yazid had virtually usurped the legitimate right of he who was not alive anymore, and had imprisoned the illustrious members of the Family of that noble Martyr, in that disgraceful, vilifying manner...

Therefore, she begun her sermon before Yazid, and with a loud, clear voice so that all would hear her words, she declared firmly:

"Praises belong to God who is the Lord of the Worlds and may the Divine Greetings be upon Muhammad, the Messenger of God and to his holy Family!

In truth, God who is Pure and Exempt from all abomination, has said the truth, when He declared: "In the long run, Evil in the extreme, will be the End of those who do evil; for that they rejected the Signs of Allāh, and held them up to ridicule." [Ar-Rum - 10]

O, Yazid...!

Do ye really believe now, that by tightening the contours [outlines] of the heaven and the earth around us, and for the fact that ye are dragging us as slaves [vilified captives] from city to city, ye could debase us?! While ye would be regarded as most respected?! And that, it is because of your majestic position and the fact that ye are much dearer and more respected before God...?!

Is it then for that matter that ye are boasting in this manner, and behaving in this proud, arrogant way, and look joyously to that which is below ye [and under your feet]...?!

For in truth, ye see that the world is turning according to your good pleasure; and the order of the affairs is turning and appears to be benevolent to ye...

Ye are seeing that our sovereignty and royalty have fallen easily into your hands, with no difficulty at all, whatsoever!

Come now, slow down...!

Is it possible that ye have forgotten the Word of God when He declared:

"Let not the unbelievers think that Our respite to them is good for themselves: We grant them respite, that they may grow in their iniquity: but they will have a shameful punishment." [Āli-Imrān - 178]

O, ye: son of he who was "freed"...! [O, Yazid!] Is it just and fair, that ye keep the women and the slaves who belong to ye, and who are behind the curtain, as free souls, whereas ye imprison and take into captivity the daughters of the Messenger of God...?!

And that ye tear off the veil of their respect and dignity? And unveil their faces, before the people and exhibit them, from city to city? And ye call out their enemies to you, so that they may be able to observe and watch them [curiously and shamelessly]...?!

[Is it truly fair] that the people who meet with them in each step of the journey, can have the possibility to watch them with their [insistent] gaze, and according to their own pleasure? And that the people, from far away places or near ones, whether they are worthy or unworthy, honorable or dishonorable, watch them with their [insolent] gaze...?!

[Specially] when there are no guardian among their Family to accompany them, and no protector whatsoever for them...?

In truth, what could one expect from the son of she who devoured the liver of a pure man and then rejected it soon after? So that from the blood drops of that noble slain one, the blood of the Martyrs grew...!

And how could one expect that he who bears a grudge against us and feels enmity in his heart and hates us so,

stops from doing wrong to us, the members of the Family of the Prophet?! Then again, without having to reproach yourself for anything whatsoever, and recognizing yourself as a sinner and criminal, ye could recite this verse:

Joyously, they all cry aloud or slowly
by saying: O, Yazid, well done! Well done!

And all the while, ye hit on the holy teeth of Abā Abdellāh'l Husseyn, lord of the young men in Paradise, with your cane [or: finely sharpened sword]...

How in truth, can one declare it not, when in fact ye have shed the blood of Muhammad's progeny and the stars, in the sky of the Family of Abdul'muttalleb...!

Ye have scratched and hurt the unhealed wound and destroyed fully this [open] wound!

Now, ye imagine calling aloud and proudly, your ancestors and forefathers... Be certain that ye will join them soon! In that moment, ye will wish with all your heart that your hand had acted idly and your tongue become mute, and that ye had not uttered these words and not committed that terrible deed...!

O, Gracious God! Do agree with us and Take back our right from those who had taken it! Avenge us properly...!

Lead and Make Your Wrath fall on all those who have shed our blood and slain our [worthy] protectors!

I swear to God that by committing this crime, ye have done nothing but mangle your own skin, and tear down to pieces, the flesh of your own body!

And with this atrocious crime: that is, by shedding the blood of the progeny of the Messenger of God, along with the disrespect and the total absence of courtesy that ye have shown towards the Family of the Prophet and his kin, ye shall be called at last [to present yourself] before the Messenger of God!

The Day when Allāh shall assemble all the members of the Family of the Prophet and ordain and arrange all their affairs and take back their trampled rights from the [hands of] the usurpers and give them back to them!

"Think not of those who are slain in Allāh's way as dead! Nay! They live, finding their sustenance in the Presence of their Lord." [Āli-Imrān - 169]

In that moment, God shall appear as the Supreme Judge and Muhammad as the principal Plaintiff and the Archangel Gabriel as His Aide and Assistant! And this should suffice ye fully!

And he [Mu'āviyah] who encouraged ye to do all this, and made ye sit on the throne of the Muslims, shall soon know what an unfortunate successor he is for the tyrants and the oppressors!

And: "Evil would be the exchange for the wrong-doers!" [Al-Kahf - 50] and: "They will at length, realize who is worst in position and [who] weakest in forces!" [Maryam - 75]

If because of painful, afflicting circumstances that exist now, I have been forced to speak with ye, however I am perfectly aware of this undeniable fact, that ye are most insignificant and devoid of any worth, at all...

For that matter, I blame ye, I condemn ye and I reproach ye!

However, tears roll down on my face and the chests [hearts] are burning from pain...

Behold! In truth, what a strange thing it is! Very strange, in fact, that a group of men of God, pure and inestimable, were slain by the [cruel] hands of a group of freed demons...!

Therefore, the hands of those men were stained with our blood [they shed it shamelessly]; and their mouths were stained with our flesh that they tasted; so that the savage animals could plunder these pure and spotless bodies! Thus,

the mothers of the savage hyenas make all signs of them disappear forever...!

If ye have taken us as [war] captives, ye shall soon see that we will not bring ye any benefit! In that moment, ye will only see what your own hands had sent forward, before yourself [your misdeeds]; so: "Whoever works righteousness benefits his own soul; whoever works evil, it is against his own soul; nor is your Lord ever unjust [in the least] to His servants." [Fussilat - 46]

For that matter, I take my complaint in the Presence of my Sweet Lord and I lean on Him solely!

Therefore, ye had better put aside all trickery and artifice! Try hard to do all that which is within your power, and try all the things, in order to reach your ends!

But I swear to God that ye shall never erase our memory from the mind [and the hearts] of men, or kill our Revelation, or witness our destruction and wash away the [great] shame and dishonor of this [unforgivable] crime, from your person...!

Is it not because ye have lost your mind and become senile? And that the days of your reign are coming to an end...?

Your fellow followers will be dispersed [here and there], in the Day when the Angel shall proclaim: "May the Divine Curse be on on all the unjust and the oppressors!"

Thus, [infinite] praises belong to God who is the Lord of the Worlds and who adorned the beginning of our Mission with Happiness and Clemency, and finished our end, with Martyrdom and the Divine Mercy...!

I beseech God to complete His Blessings and Favours upon them [our Martyrs], and grant them His Mercy [and His Blessing] more and more! And that He Be a Good Protector for us! For He is Good and Benevolent, and He is Merciful; in truth: "For us Allāh suffices, and He is the Best Disposer of affairs!" [Āli-Imrān - 173]

It is evident that after this courageous discourse, there fell a heavy silence, all around her...

In that moment, Yazid by seeing the indignant reaction of the people present and those who were in the banquet understood suddenly the gravity of the situation.

To attenuate in some way, the consequences of his terrible deed, he called out aloud, with a hypocrite tone: "May God slay the son of Marjānah and make him disappear [from the face of earth]! He it was who persuaded me to give my agreement for the death of Husseyn...! In fact, I did not agree to the murder of Husseyn!"

He then saw that it was not wise or cautious to let the captives in that distressing, deplorable state; so he ordered that a more bearable place of living be offered to them; and that if one of the Quraysh women wanted to pay a visit to them, he would not see any inconvenience to that.

From that day onward, on midday and sunset, he used to invite lord Ali Ibn'l Husseyn [Imām Sajjād] to seat at his table, so that the young Imām may eat in his company.

For what reason indeed, did he do such a thing? Did he have sincere regrets...? Was he truly remorseful?

Nay! Of course not.

He knew well enough that if he did not do these things, the rebellion of the inhabitants of Kufah would also reach Shām. Even if in the end, he could have suppressed the uprising, with the help of his army...

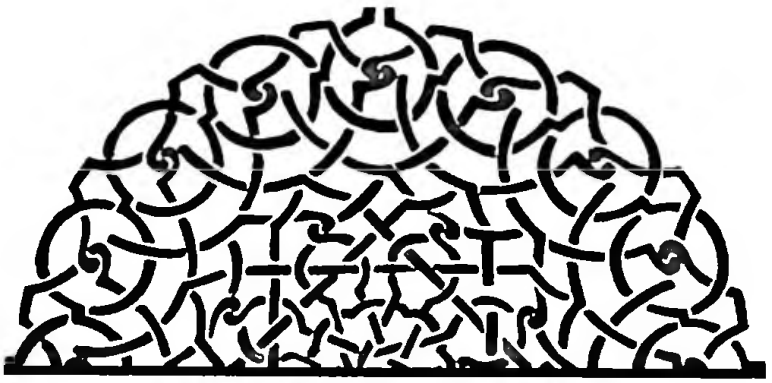
When on that fatal day, Hazrat Zeynab Kobrā had begun to speak, some of the people in Shām had finally understood that Islam was not what they had known until then... And that their religious and spiritual leader was not the man who used to govern them, alas; but on the

contrary, it was he that Yazid had slain most ignobly and in complete injustice...

[Except for the entire sermon, the introduction and conclusion of this part are extracted from the book entitled "The uprising of Husseyn" by the deceased Seyyed Jafar Shahidi, may God, the Most Merciful, rest his soul! (the translator)]

Al Hamdulellāhe Rabbel Ālamin

Tehran, October 10th 2004
Mehr 19th 1383
Ramadān 5th 1425



In the name of God



Invocation offered to Imām Ali Ibn'l Husseyn
[Imām Sajjād, Zeynul Ābidin,
The Ornament of all the worshippers]

[Translated for the first time into English]



Greeting to ye: O, ornament [par excellence] of all the worshippers [of God]...! [O, Zeynul Ābidin!]

Greeting to ye: O, ornament of all those who remain awake, during the nightly hours...!

Greeting to ye: O, leader of all the pious and righteous...!

Greeting to ye: O, "Vali" [Guide - Imām - Guardian] of the Muslims...!

Greeting to ye: O, Light of the eyes of all the mystics...!

Greeting to ye: O, a successor among the successors of God...!

Greeting to ye: O, treasurer of the inheritances of the Messengers of God...!

Greeting to ye: O, light of those who fear [God]...!

Greeting to ye: O, light of the zealous pious who try hard [in the Way of Allāh]...!

Greeting to ye: O, illuminating lamp of the ascetics...!

Greeting to ye: O, reserve of the pious devout...!

Greeting to ye: O, illuminating, shining Lamp of the inhabitants of the world...!

Greeting to ye: O, Vessel of Science...!

Greeting to ye who bring on Serenity! To ye who are patient and sweet...!

Greeting to ye who determines the "Qisās" [Talion]...!

Greeting to ye: O, Vessel of Devotion...!

Greeting to ye: O, ocean of generosity...!

Greeting to ye: O, shining moon, in the opaque obscurity of the night...!

Greeting to ye: O, man of God and symbol of endurance...!

Greeting to ye: O, the wise one, the well-advised! O, ye: endowed with patience...!

Greeting to ye: O, lord among those who complain and cry...!

Greeting to ye: O, Light of the Guidance of the pious believers...!

Greeting to ye: O, my lord and master, O, Abā Muhammad...!

I attest that ye are God's "Proof" and the son of God's "Proof" and his honest son; and the son of honest men of God...!

Ye have well taken care in the worship that ye did for your Lord, and ye have always hurried and hastened for the Good Pleasure of God, and made the enemies of God become desperate, and rejoiced the Friends of God...!

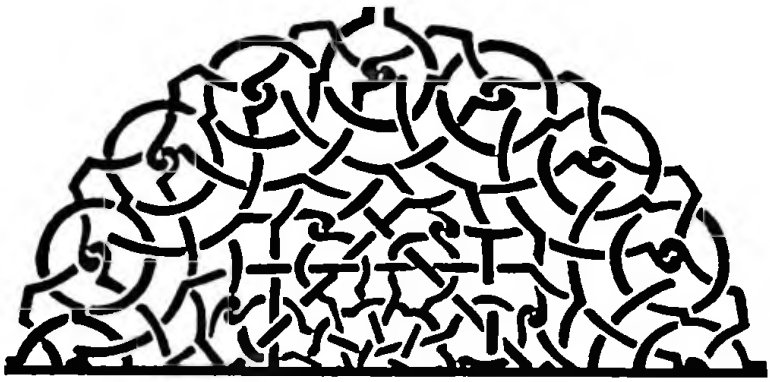
I attest that ye worshipped God, duly and well, and ye respected piety and obedience, which are due towards Allāh, until ye passed away.

Therefore, may the Best Greetings of God, along with His Grace and Blessings be upon ye: O, my lord and master!

O, son of the Messenger of God...!

Al Hamdulellāhe Rabbel Ālamin

Tehran, October 15th 2008
Mehr 24th 1387
Shawwāl 15th 1429



In the name of God



Imam Sajjād's Sermon in Kufah
[Translated for the first time into English]



This sermon occurred soon after the passionate sermon of Hazrat Zeynab Kobrā [Imām Ali Ibn'l Husseyn's illustrious aunt].

The young Imām came out then from under his tent and turned his face towards the inhabitants of Kufah, while he remained standing; he invited them to remain silent. When they obeyed him, he began to speak.

First, he praised the Lord Almighty; he greeted then the venerable Prophet. Only then, did he speak with a loud and clear voice and said:

"O, people...! For those among ye who have recognized me and for those who did not, know that I am Ali, son of Husseyn...! He who was beheaded near the Euphrates: not [because they wanted] to take revenge from his person or [for some kind of] retaliation, but on the contrary: to commit the greatest injustice [against him]...!

I am the son of he, to whom they failed to show their due respect and deference [they broke and violated the respect, which was due to him]; he, from whom they robbed the

goods, by looting and plundering the possessions; he whose Family members were taken into captivity...

And it seems to me that this should be well enough to make me feel proud of my noble lineage [of my name]...!

O, People...! I implore ye in the name of God! Is it not true that ye were the very ones who wrote a letter to my father and deceived him...?! Ye concluded a treaty with him and swore a pledge of allegiance to him [signed an act of engagement with him]; but after all that, ye waged war against him and abandoned him; and ye never did come to his rescue...!

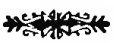
Therefore, curse and destruction be upon all that ye have sent forth before yourselves! Shame on your opinions and decisions...!

How would ye dare look upon [the face of] the Prophet, after he will be telling ye: "Ye have murdered and slain the members of my Family, and broken and trampled the respect that ye had to show me...! Thus, ye are no longer of my "Ummah...!"

In that moment, the lamentations and the painful moans and wailings of the people raised so much in the air that at the end of their patience, they began to curse themselves and exclaimed: "We have provoked the Perdition and the Eternal Torment for ourselves, without knowing it!"

Imām Sajjād continued his sermon and declared: "May the Divine Grace be upon those who will accept my advice and put into execution my recommendation, for that which concerns the Divine Approval, and that of his Prophet and his Family!

For we always have to respect the Prophet; in truth, he is the Best Example that one could follow and imitate, in order to have a better behavior and a better conduct!"



In that moment, the people began to cry out loud: "O, son of the Messenger of Allāh! We obey thee in all things and we submit ourselves to thee! In like manner, we preserve [keep up] our pledge of allegiance to thee and will not abandon thee, ever again! Therefore, command and we are all ears! May God's Grace surround thee fully! We are going ourselves to fight whoever will want to fight thee and raise an obstacle before thee in front of thy enemy! In like manner, we reconcile with whoever wants to reconcile with thee! [Know] that we shall certainly avenge the blood of thy kin and ours, which has been shed, from all those who did us wrong!"

Imām Sajjād, in answer to all these passionate replies said: "O, ye who have broken and trampled all your promises and pledges, most treacherously...!

[Know] that henceforth, an obstacle is raised, which intervenes between ye and your supplications [so that it does not let ye keep up and honor your promises and pledges towards me]!

Do ye intend to do with me, that which ye did with my [fore] fathers...?

Never, o never! I swear before Allāh, Who is the Creator of all the camels, which are hurrying hastily in direction of Minā: that our wound is suntil wide open and not yet healed...!

It was just yesterday, when my father and the members of his Family [along with his comrades-in-arms] were slain [and attained the highest rank of Martyrdom...]!

I have not yet forgotten the memory of the tragedy of the death of the Prophet, nor the tragedy of the death of my father, my brothers and the progeny of my ancestor...! And my throat is ripped up! And I suntil feel its bitter taste in my mouth; and the sorrows due to this [atrocious, horrible] calamity are suntil running [like a liquid,] inside the bones of my chest...!

Therefore, the only thing I shall ask from ye is that ye be, not with us, nor against us!"

He then began to recite these verses, with a loud voice:

It is nothing to be stupefied that they wanted to kill Husseyn...

For his father was certainly much better and much more illustrious than he was!

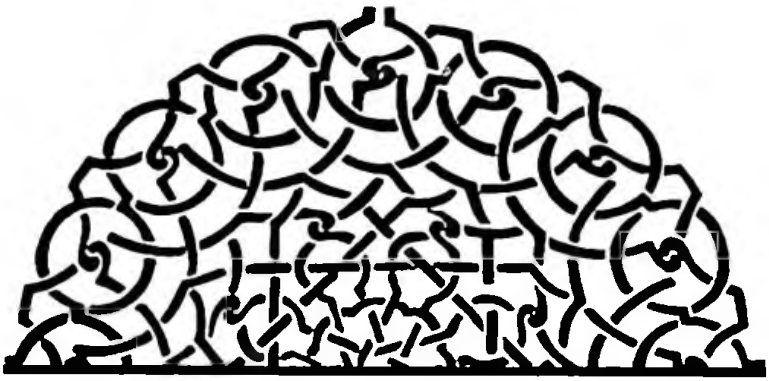
O, ye: inhabitants of Kufah! Do not rejoice for the tragedy that fell on Husseyn; for the calamity of the Martyrdom of his illustrious, eminent father was even greater and much more tragic...! .

May I give my life for he who was slain near the Euphrates!

The punishment of he who killed him should not be less than Hell Fire...!

Al Hamdulellāhe Rabbel Ālamin

Tehran, November 1st 2005
Ābān 10th 1384
Ramadān 27th 1426

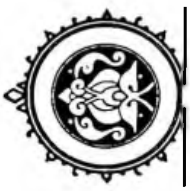


In the name of God



Imām Sajjād's Sermon in Shām's Great Mosque

[Translated for the first time into English]



O, Yazid...! Will ye let me speak and step up into the pulpit to say things that shall provoke the Approval of God and bring forth spiritual Rewards for those who are present...?

After he obtained the permission to speak, although it was against Yazid's private wish, he began to speak in this way and declared:

"I thank God! He for Whom there is no beginning! The Eternal [God] Who shall never die!

He it is, the First One and no beginning exists for Him! He it is, the Last One and no end exists for Him!

This same God Who shall subsist after the disappearance of all the creatures! He Who created day and night; and divided and distributed the Sustenance and Provision, among His creatures!

Therefore, He is the Lord, Supreme and Abundant: the Sovereign over all the creatures, the All-Wise!

O, people...! Six particular things have been granted to us,

along with seven other Favours: because of that, we have acquired superiority over other [creatures]. We were granted science [knowledge], patience [endurance], generosity, eloquence, courage and the possibility of provoking [the feelings of] affection and friendship in the hearts of the pious believers.

The Favours, which have been bestowed on us is that first of all, the Prophet elected by God Himself: Muhammad Ibn Abdellāh is one of us! [may God's Peace and Glory be upon him and his holy Family]

In like manner, the most faithful companion and the successor of the Prophet [Ali Ibn Abi Tālib] and the brave Lion of God and His Messenger [:lord Hamzah] and Jafar Ibn Abi Tālib [:Jafar Tayyār], to whom was offered two wings in Paradise, are all from our Family! And [lords] Hassan and Husseyn [the two grandsons of the Prophet] are also from our Family!

For those who have recognized me, and those who have not: I have to present myself and announce from which tribe and which family I am coming from.

O, people...! For those among ye who have recognized me and for those who have not, I am going to present ye in this very moment:

I am the son of Mecca and Minā! I am the son of Zamzam and Safā. I am the son of he who [took up] the Pillar [Hajarul Asvad] with the tails of his abā [and put It once again in Its rightful place]! I am the son of the "Best Creature" [of God] who put on a garment of "existence" in this earthly plane [or: donned his abā and put on the special garment that a pilgrim should wear for the ceremony of Hajj]! I am the son of the Best Monotheist who made a circumambulation [turning around Ka'aba] around the House of God and traveled the distance, [which separates]

Safā from Marvah, and accomplished the rituals of the ceremony of Hajj and pronounced his "Labbay'k"!

I am the son of this same Prophet who mounted a celestial mount and traveled on the nocturnal sky, to go to Masjidul Agh'sā; I am the son of he who was assisted by the Archangel Gabriel and who reached "Sadratul Montahā"! I am the son of he who succeeded in getting close to Allāh and was at a distance of but two bow-lengths or [even] nearer...!

I am the son of he who performed his prayer in Heavens, while all the Angels of Heaven were standing near him and following his example; I am the son of he who received the Divine Revelations!

I am the son of Muhammad Mustafā!

I am the son of Ali Murtezā!

The very same one who threw on dust, the [unjust] oppressors and tyrants, until they all fully acknowledged the Unique God and believed in Him; and who bowed their heads before the motto "Lā Ilāha Illallāh!" and the Pure Monotheism, [by submitting to him] and by stopping their enmity.

I am the son of he who walked on in front of the Prophet and fought with two swords and two spears!

He who emigrated twice and twice swore his pledge of allegiance to the Prophet! He who performed his prayer, facing two different Qiblah!

He who fought the enemy in the battles of "Badr" and "Honay'n" and did not renounce God, not even for the briefest moment!

I am the son of the Best Man among the believers: the Heir to the Prophets! The Destroyer of the disbelievers; the Guide [Leader] of the Muslims; the [splendid] Light of the "Mujāhidins" [those who make "Jihād"]; the

Ornament of the worshippers; the Crown [Best Man] among those who cry in fear before God, and aspire more than anything else to contemplate the Divine Face! The most patient [enduring] among all the patient [enduring]; and the best among those who rose up in the Family of the Prophet!

I am the son of he whom the Archangels Gabriel and Michael - who both assisted him-, approved and confirmed.

I am the son of the defender and protector of the inviolable frontiers of the Muslims; the destroyer of the wicked, the disbelievers and the ignominious [the rebels in the battles of "Seffeyn", "Nahravān" and "Jamal"]!

He it is, who fought against the stubborn, persistent enemies!

Indeed, Ali was the most glorious and the most honorable one among all the men of the Quraysh tribe...! The very first one to accept God's Invitation! And that of His Prophet; and who believed!

The man who was the very first vanguard among all vanguards, in the Way of Allāh. He it was, who fought and destroyed the violators and the usurpers! He it was, who destroyed the disbelievers! He it was, who appeared like a mortal arrow among the Divine Arrows and against the hidden enemies of Islam!

He it was, the "eloquent wisdom" of the worshippers and the helper of the Religion of God! The representative and the responsible of the "Amr" [Commandment] of Allāh on earth, and the Guardian and the Executor of the Divine Laws!

Indeed, my ancestor was no one, but Ali Ibn Abi Tālib...!"

Here, the Imām stopped talking for the briefest time; after a while, he continued on and declared in a loud and clear voice:

"It is I! The son of [Hazrat] Fātēmēyeh Zahrā!

I am the son of the Sovereign Lady over all the women in the whole world!"

Once again, the sound of the lamentations of the people rose in the air, and all felt an extreme sorrow and grief. Yazid panicked from the influence that the words of the young Imām might provoke in the people. He feared an uprising and a rebellion, which could be started quickly and then get out of their control.

For that matter, he cut short the words of Imām Sajjād and did not let him talk anymore. He made a sign to the muezzin who was standing beside him to pronounce Azān, without wasting any more time.

In that moment, the voice of the muezzin rose in the air. He cried out loud: "Allāh is Great! Allāh is Great!"

Imām Sajjād, who had clearly understood Yazid's strategy for not wanting to let him speak anymore, approved the sentence of the muezzin wholeheartedly and declared with a loud voice: "Aye! It is indeed thus! There is nothing Greater or Nobler than Allāh!"

The muezzin continued and cried out loud: "I attest that there is no god but Allāh!"

And the young Imām responded always with a loud and clear voice: "Aye, all my being, my hair, skin, flesh and blood attest to the Oneness of Allāh!"

And when the muezzin opened his mouth for the third time, he shouted: "I attest that Muhammad is the Messenger of Allāh!"

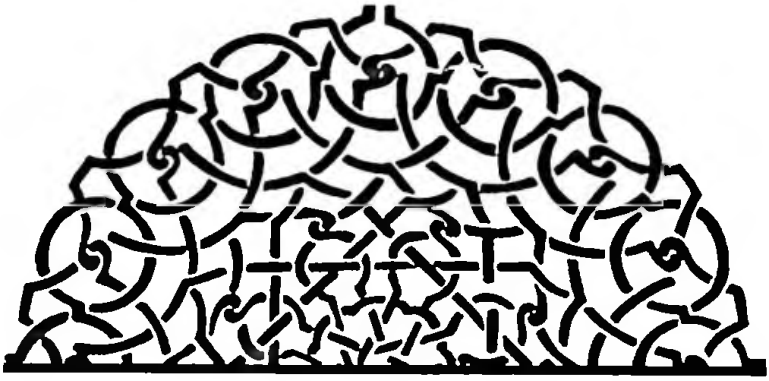
Imām Sajjād turned towards Yazid then, and announced from the pulpit: "O, Yazid...! This Muhammad, that the muezzin pronounced his [glorious] name in that very instant, by attesting that he was truly the Messenger of Allāh, is indeed my illustrious ancestor!

Well then...? Is he your ancestor or mine...?

If ye declare that he is yours, ye will have lied and committed a blasphemous deed! And if on the contrary, ye really believe that the Prophet of Islam is my ancestor, for what reason, for what crime then, have ye slain the close members of his Family...?!"

Al Hamdulellāhe Rabbel Ālamin

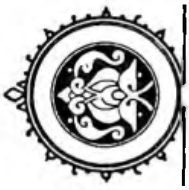
Tehran, October 30th 2005
Ābān 8th 1384
Ramadān 25th 1426



In the name of God



Imām Sajjād's Sermon upon his arrival
In Medina, after the Tragedy of Karbalā:
[Translated for the first time into English]



I praise God [and give Him thanks], Who is the Lord of the Worlds, the Sovereign and the Holder of the Judgment Day and the Creator of all the creatures!

He Who dwells at the highest part of Heavens: in the Empyrean Heaven!

At the same time, He is so very near us that He is Witness to all [our] little secrets and private words!

We praise and thank God for all the important events and all the disasters that life has in store [for us]; and for all the sufferings, due to these calamities, and the burning pains, which have been provoked by all these terrible tragedies and hardships: whether they are great or fearful ones, terrible or sad ones, grave or destroying ones!

O, people...! In truth, Allāh - to Whom belong all the praises! - has tried us with great disasters [terrible calamities] and a great schism happened to Islam...

They killed [lord] Abā Abdellāh'l Husseyn and the

members of his Family! And they took into captivity the women and children of his Family...

They stuck his severed [holy] head on the tip of a spear, in order to exhibit it in all the cities and villages...!

And this in truth, is a great tragedy, and no other tragedy can surpass it!

O, people...! Who among ye is rejoicing from his death? [what heart could not be grieved and saddened? What heart could not feel any pain, before this tragic event?!]

Indeed, what eyes could not cry and keep themselves from shedding tears...? While the seven heavens cried and shed tears for his Martyrdom. The seas, along with their waves, the sky along with its pillars and columns, the earth with its contours and [various] regions, the trees along with their branches, the fish and the abundant waters of the oceans and the Archangels of Heaven along with the inhabitants of the Heaven have all cried and wailed for this tragedy...!

O, people...! In truth, what heart could not be torn apart and mangled with the news of this death..? Which heart would not feel attracted irresistibly towards him...?

Or which ears could bear to hear about this tragedy [schism], which happened to Islam and not become deaf...?

O, people...! They moved us away! They scattered us ignominiously as though we were Turkish prisoners or had come from Kabul; and without even having committed the smallest crime, the smallest sin, the smallest mistake! And without having provoked any gap or breaching [schism] into Islam! "Never did we hear the like among our fathers of old!" [Al-Qasas - 36] and: "This is nothing but a made-up tale!" [Sād – 7]

I swear in the name of God that if the venerable Prophet, just as he recommended us to ye, had also commanded us to fight ye [instead of respecting the rights of others], they

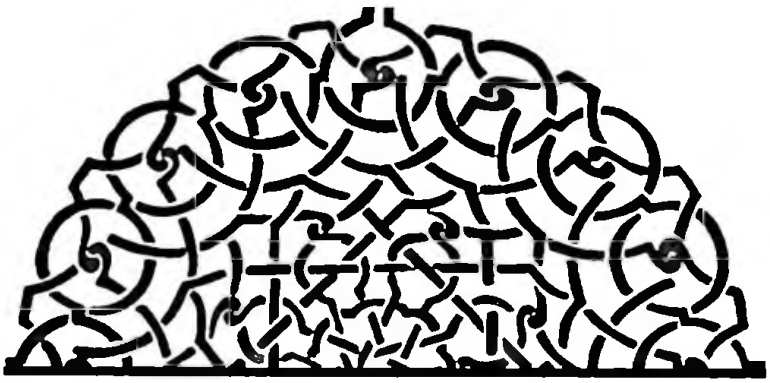
would never have committed [more than] what these men committed against us...!

"To Allāh we belong and to Him is our return." [Al-Baqarah - 156] because this calamity was indeed great, [extremely] painful, afflicting and tragic! It burned our hearts, while it was most atrocious, bitter, hard and so very difficult to bear...!

Indeed, we shall put all these calamities and tragedies that fell on us, in God's account; for He is All-Powerful and He it is the Great Avenger!

Al Hamdulellāhe Rabbel Ālamin

Tehran, October 30th 2005
Āban 8th 1384
Ramadān 25th 1426



In the name of God

A Supplication [Prayer] from Imām Sajjād,
Which he taught to one of his close companion:
Abu Hamzah Somāli

[Translated for the first time into English]

O, Gracious God...! Do not punish me with Your Torment, and do not let me fall into the trap of wanting to deceive Ye with Your own Astuteness!

O, Gracious God...! From where would come a happiness to me, when in fact Happiness and Felicity are nowhere, but in Your very Presence...?!

From where would come Salvation to me, when in fact this could not be done, but with Your own Help and Assistance!

Indeed, neither he who is good and benevolent is free from any need of Your Grace, nor he who is insolent, acts wickedly and provokes Your Displeasure, could indeed remain outside the field of Your Power!

O, Gracious God...! O, Gracious God...! O, Gracious God...!

I got to know Ye through Yourself; and it was indeed Ye who guided me to Ye; and if Ye had not attracted and called me to Ye, and in truth, if it were not for Ye, how then could

I have been able to get to know Ye...?!

I thank the Gracious God, Whom I call out and Who answers me [fulfills my wishes]! Whereas when it comes to His Turn to call me, laziness and apathy take over my soul [alas]...

And I thank the Gracious God who has granted me [swiftly], whenever I have beseeched Him for something; whereas when it comes His Turn to ask me for a loan [or some other things], meanness and parsimony take possession over me, alas...

And I thank the Gracious God Who is always the One Who fulfills my wishes without any mediation, whenever I invoke Him for my needs, in the solitude of my heart [when I desire to be alone with Him]...!

I thank Allāh Who is the Unique God that I invoke; and I invoke no one but Him...!

And if I had to call other than Him, I would never have received any response; and not any of my wishes would [ever] have been fulfilled!

I thank the Gracious God in Whom I have placed my hope; and if I had to place my hope to other than Him, the other one would never have fulfilled my hope!

I thank the Gracious God Who has taken my affairs into His Hands and honored me; He Who has not let my destiny fall into the hands of other men, to [let them] vilify and degrade me...!

I thank the Gracious God Who has given me His Friendship and granted It to me [most generously], even though He is Free of any need from my [humble] person!

I thank the Gracious God Who is Patient with me, as though I had not committed any sin [in my life]; for that, my Lord is the Most Praiseworthy and the Most Worthy to be worshipped and praised by me...!

O, Gracious God...!

As I have come to know, I see that the ways, which would

lead to Ye are leveled and easy to cover!

The fountains of hope are flowing over Ye!

For he who yearns for Ye, had better seek Assistance that comes directly from Your Own Grace!

I see that the Portals [Gates] of prayer and invocation that one should present Ye, are [always] wide open before Ye!

I know well that it is Ye Who represent the Station of the fulfillment of the wishes!

Ye are indeed in the Station of judgment, and that of answering to the [desperate] appeals and the calls of all those who are afflicted by sorrow...!

In truth, to seek refuge with Your Generosity and submit oneself to It, while being satisfied and happy with Your Providence, is a [sweet] substitution before the meanness of the mean; and a great relief before the possessions of the grasping materialistic...!

And in truth, the way for he who is coming towards Ye, in order to reach Ye, is [always] shortened; and Ye are not Hidden [Veiled] from the eyes of Your creatures, except for their own behaviors and deeds, which would stand up before Ye and them...!

And in truth, I come to Ye, by bringing along my wishes with me; and I come before Your Threshold, by presenting Ye my desires; and I implore Your Assistance; and I have recourse to Ye, by invoking Ye, without however being worthy of Your hearing my imploration, nor by being worthy of a Forgiveness from Ye! But only because I trust Your [Gracious] Generosity, and the truthfulness of Your Promises; and because I have converted myself to Your Pure Monotheism and the Faith I have in Ye; and I know with certainty that there is no other lord for me, except Ye Alone! There is no other god for me, except Ye Alone, and Ye have no partner whatsoever!

O, Gracious God...! Ye it is, Who has said this sentence, and Your Word is true, just as Your Promise is true: "Ask whatsoever ye wish from Allāh's Grace and Mercy, for He is Good and Most Benevolent towards ye!"

O, Allāh...!

This does not resemble Ye at all: that Ye command us to present Ye our wishes, while depriving us afterwards and granting us nothing whatsoever...!

When in fact Ye it is, the Most Generous towards all those who dwell in His Realm! Ye it is, Who donates from His abundant Munificence and Liberality...!

Ye give Your Attention to the people, with utmost Goodness and the greatest Benevolence!

O, Gracious God...!

Ye have brought me up in the bosom of Your Mercy, Abundance and Benevolence, when I was nothing but a child; and Ye it is, Who honored my name and made it famous, while I was growing up...!

Therefore, O, Ye Who brought me up in this world with Your benevolent Goodness, Favour and all kinds of Blessings and Bounties and Who attracted my attention to Your Forgiveness and Generosity for the world beyond [the Hereafter]...!

O, Allāh...! My knowledge of Ye is the reason, which proves Your Existence; and my love for Ye, is my intercessor in Your Presence!

I have full trust in the guidance of that reason, which leads me towards Ye; and I have a serene, tranquil heart, in that which regards the intercession of this intercessor.

O, my Sweet Lord...!

I invoke Ye with a tongue, which sin has provoked its muteness!

O, Gracious God...!

I invoke Ye with a heart whose [atrocious] crimes have destroyed it!

O, Gracious God...!

I invoke Ye fearfully, yet with enthusiasm, great hope; and while I am completely frightened!

O, Allāh...!

When I think of my sin, a deep fear grips [my heart]; and when I see Your Generosity, I become avid [greedy] for the covetousness, which grips me wholly!

Therefore, if Ye do forgive me, Ye are indeed the Most Merciful!

And if Ye do torment me, Ye are indeed far from any injustice, whatsoever!

O, Gracious God...!

The fact that I present Ye my argument, by wanting to ask Ye something, even though my behavior provokes Your Discontent [Displeasure], reveals Your Generosity and Munificence; and despite my insolence, my provision before the rigors and the calamities is solely because of Your Goodness and Mercy...!

I have reached a degree of hope that I believe Ye shall indeed fulfill my wishes [Ye measure my wishes, with the balance of my few insignificant merits..]! Therefore, Do fulfill my hope! Listen to my prayer: O, Ye the Best Refuge for all those who invoke Ye and the Best Support for all those who have put their hopes in Ye!

O, Allāh...!

My wish is huge; whereas my behavior and my deeds are wicked [blamable]!

Therefore, Grant me Your Forgiveness and Clemency, according to the measure of my wish and [pray!] Do ignore my worst behavior [transgressions]; for in truth, Your Generosity is much better than Your Punishment towards the sinners; and Your Patience is much greater than the Punishments of the offending parties and the malefactors [criminals]!

O, my Sweet Lord, I seek refuge with Your Favour; and I run away from Ye, to come to Ye [to take shelter beside Ye]! Just like he who is the most optimistic towards Your Promise, in like manner I too, beseech Your Indulgence!

O, Allāh...!

What am I, and what is my measure [what place do I occupy] in the expanse of Your Forgiveness...?

Do forgive me, by Your Favour and Absolve me by Your Clemency!

O, Gracious God...! Envelop me in Your veil, which conceals my sins and [Deign] to forgive me!

I swear before the greatness of Your Honor that if another but Ye had known about my sin, never would I have committed it! And if I had feared Your haste in [the execution of] Your Punishment, how quickly would I have turned away from that sin...! And not because Ye are the weakest Contemplator of my sins and the least Informed of my state: but because Ye my Lord, are the Best, for wishing to conceal discreetly the sins and the Best of Judges and the Most Exalted...! Ye cover the mistakes and forgive the sins, while knowing all the secrets...!

Ye cover the sin by Your Generosity, and Ye delay the punishment by Your Patience!

Therefore, praise and glory belong to Ye for Your Endurance, for Ye are All-Wise; and for Your Forgiveness, which comes forth, soon after Your Power!

And Your Patience has made me insolent and shameless! So much so that it has made me disobedient towards Ye; and the fact that Ye wish to cover and conceal my sins, has diminished my shame and confusion...

And my knowledge towards the expanse of Your Grace and the greatness of Your Forgiveness have incited me to hurry myself, in order to commit the things that Ye have prohibited!

O, Ye: the Perpetual! O Ye: the Forgiver of the sins!
O, Ye: the Great Forgiver!
O, Ye: the Benefactor from always!
Where is then Your beautiful veil, which covers all the sins?
Where is then Your Magnificent Clemency [Indulgence]?
Where is then Your near Deliverance [that Ye have announced]?
Where is then Your quick Justice?
Where is then Your widespread, vast Grace?
Where is then Your Abundant Donations?
Where is then Your pleasant Liberalities?
Where is then Your Sublime Blessings?
Where is then Your large Generosity, which increases more and more?
Where is then Your great Kindness [Compassion]?
Where is then Your Blessing, which has lasted forever and ever?
Where is then Your Largess? O, Ye: the Liberal! The Generous...!
By the virtue of Your Generosity and by Muhammad and the holy Family of Muhammad: [pray!] Do liberate me; and by Your Grace, Make me free...!
O, Ye: the Benevolent! O, Ye: the Best! O, Ye Who grant Favours and Blessings! O, Ye Who increase the goods!
To liberate myself from Your Punishment [for that which I have committed], I have no power over my behavior...
My support is indeed Your Favour towards us! Ye it is, Worthy to have Piety and Forgiveness: for Ye begin Your Favour with Charity and Benevolence; and by Your Generosity, Ye forgive all sins!
In truth, we do not know how to render Ye thanks...!
[Should we express our gratitude] for the Blessings that Ye distribute here and there, or for Your wanting to

conceal and hide our misdeeds...?

Or to render Ye thanks for the way that Ye have taken us out victoriously from trials, or for having saved and freed us [from the state in which we find ourselves] and for having granted us Salvation...?

O, Friend of he who loves Ye!

O, Light of the eyes of he who seeks refuge with Ye and who turns away from everything but Ye!

Ye are indeed Benevolent; whereas we are the malefactors!

O, Gracious God...! Forgive us our disgraceful, ugly sins by the Beauties that Ye do possess!

O Gracious God...! What kind of ignorance exists, which Your Generosity dominates not...?

And what thing is longer and more lasting than Your Action of delaying the things?

Compared with Your Blessings and Bounties, what kind of measures should we choose for our behavior...?

And how can we say that our behavior is great before Your Generosity? Especially by considering the expanse of Your Grace [Mercy], which has enveloped the sinners and those who have made mistakes; and how can they find themselves in trouble?

O, Ye it is, Who extends His Forgiveness everywhere...! O, Ye Whose two Hands are open to bestow Grace and Mercy!

O, my Sweet Lord...!

I swear upon Your Greatness and Majesty that even if Ye tell me off [chase me away], I shall suntil remain before Your Threshold [obstinately], and not stop singing Your praises...!

I have just come to understand the degrees of Your Generosity and Largess. And the fact that if Ye wish to do something, Ye just do it; and that Ye torment whoever Ye want and by whatever form Ye desire; [in like manner,] Ye do a Favour to whom Ye wish and by whatever form Ye

desire: therefore, Ye do not have to account to anybody!

And in Your Kingdom, there is no one who wishes to oppose Ye; and Ye do not have any partner; and no one is opposed to Your Verdict; and no one objects to Your Plan [the Measure Ye have taken]; thus, Ye it is, the Lord Creator and the Indisputable Sovereign...!

[Therefore,] may Your Name be praised fully: O, Lord of the Worlds...!

O, Gracious God...!

This is indeed the position of he who has taken refuge in Your Presence; he who has gripped Your Generosity; and divides Your Blessing and Your Grace! And Ye it is, this Most Generous [God] Whose Forgiveness and Indulgence do not provoke any limitation to Your Forgiveness whatsoever; and which does not reduce Your Favour in any way; and which does not diminish Your Grace in any way! And we trust the fact that Ye [would rather] ignore [our sins], which last from always and grant us [instead] Your Huge Blessings and [wish to] increase them in abundance, more and more!

O, Gracious God...!

Therefore, may there not be eyes, to see that Ye would act against our expectation, or make us desperate, for that which we wish to have from Ye!

May such thing never, ever happen...!

O, Ye: the Magnanimous! We do not have such thought towards Ye and our enthusiasm towards Ye does not manifest itself in this manner, in any way!

O, Gracious God...! We have great hopes in Ye, despite our disobedience before Ye; We have behaved as rebels against Ye; but we do hope that Ye will want to cover and conceal all that; and we do hope, now and forever, that Ye would fulfill our wishes!

O, my Sweet Lord...!

[Pray!] Do fulfill our hope! For we certainly know for our parts, that which we really deserve, with the behavior that we have had so far...

But that which we do know of ourselves, and this [sharp] consciousness that we possess of Your Goodness, and the fact that Ye shall never chase us from Your Threshold, attract us passionately to Ye, even though we are not worthy of Your Grace and Mercy...! Nay, indeed we are not!

But Ye are indeed Dignified, and by Your extended Favour: it is good that Ye forgive us, along with all the sinners! Therefore, Deign to forgive us as it is worthy of Ye, for we do need Your Forgiveness, O, the Oft-Forgiving!

We have found our way and been guided by Your Light; and by the virtue of Your Favour, we have succeeded to the point where we do not need anything; and by Your Blessing, we have spent our nights and days.

Our sins have stood up before us, alas...!

O, Gracious God...!

We ask Your Forgiveness and our return is to Ye.

Ye have been Good to us by the Blessings that Ye distribute; and, we respond, alas, to these Goodness, by the sins that we have committed so far...

Goodness descends from Ye to us, whereas badness that takes root inside us, comes up to Ye...

From the very beginning of Creation, Ye have always been and will always be the Good and Generous God Almighty!

Despite the misdeeds that we do commit and which reach Ye, Your Blessings envelop and cover us, and [our misdeeds] do not prevent Ye from being Benevolent and Generous to us!

Ye are Pure and Exempt from all impurity and abomination!

Ye are Patient and Enduring!

Ye are Great and Majestic!

How Majestic and Imposing were Ye, when Ye began Your Creation; and for the fact that Ye [will make us] return to Ye!

Pure are Your Names! Great is Your Praise! Magnificent are Your Attributes, indeed!

Ye it is, my Sweet Lord; and Your Grace extends much more and Your Patience is much too vast for Ye, to measure them with my sins and crimes!

Therefore, I [humbly] beg Your Pardon!

Forgive me! Be Clement and Merciful!

O, Allāh! O, Allāh! O, Allāh!

O, Gracious God...!

May we be [incessantly] busy remembering Ye; and Do give us shelter from Your [Inexorable] Wrath. Reassure us of Your Torment; Grant us Your Donations; Grant us Your Favour and Grace; Bestow on us the Pilgrimage of Hajj and the honor of visiting the Holy Sepulcher of Your Prophet [and may Ye grant Your Special Greetings, Pardon and Approval to him and his holy Family]!

Ye it is, who is Close to us and Who fulfills our prayers!

May the Provision of our life be resumed in obeying Ye; and Make us die in the Tradition and Religion of Your Messenger [may the Divine Greetings be upon him and his holy Family]!

O, Allāh...!

Forgive my father, mother and I; and Envelop them in Your Merciful Grace, just as they brought me up from my tender infancy; Reward them with Goodness, for their goodness and Forgive their sins!

O, Allāh...!

Forgive the believing men and women, whether they are dead or alive; and Unite them to us, with Your Blessings!

O, Allāh...!

Forgive our dead, and our living; and those who are present, along with those who are absent; our men and women, our children and our grown-ups; [in like manner,] our men and women who are free, along with our men and women who are slaves...!

All those who turn away from God, enter in the way of Perdition. For they have suffered a great loss and a great damage...

O, Gracious Allāh...!

May Your Greetings be upon Muhammad and his holy Family! Grant us a good end; may Ye suffice me in all that which concerns this world and the Hereafter; may he who has no compassion towards me, not be able to dominate me! [pray!] Do appoint [me] a constant, perpetual guardian, in order to protect me safely; Do not take away from me, the Best Blessing that Ye had [already] bestowed on me!

By Your Favour, Grant me a large sustenance, lawful and pure!

O, Gracious God...!

Protect me with Your Vigilance and Keep a Watchful Eye over me with Your Guards. Place me in Your Protection; Grant me the Pilgrimage of the House of God, for this year and each year to come; in like manner, the Pilgrimage of the Holy Sepulcher of the Venerable Prophet and [the Sanctuaries] of the Pure Imāms [may Your Greetings be upon them all]!

O, Gracious God...!

Do not deprive me of the pleasure of visiting these Sacred and High Places!

O, Gracious God...!

[Deign to] accept my repentance in such a manner that I may never wish to rebel again; and Inspire me to act with benevolence and goodness; and as long as I shall live, may

I fear Ye, [for all] nights and days to come!

O, Lord of the Worlds...!

O, Gracious God...!

Each time I have prepared myself to perform my prayer before Your Presence and to confide in Ye, I have dozed off [alas]; and whenever I have stood up in order to perform my prayer, and to confide in Ye, Ye instead, have taken my state of devotion, away from me...

What in truth is [that mystery] that each time I have reached this conclusion, that my nature has finally reached that purity [so very much aspired by me], and this thought takes form in my mind that the circle of my devotion has gotten even closer to the circle of those who are the true repentant, it happens suddenly that a painful, tragic ordeal falls on me? So that once again, I stumble and my steps slip...

And this trial stands as an obstacle between my devotions to Ye and all the services that I would like to offer Ye so much...!

O, my Sweet Lord...!

Maybe have Ye chased me away from Your Threshold and turned me away from Your service? On the other hand, is it that Ye find me as one of those, who take Your Right as something flimsy? Is it then for that matter that Ye have turned me away [from Yourself]? Is it that Ye think me as one of those who have opposed Ye, and do Ye really see me as Your enemy...?

Or have Ye seen me among those who lie and for that matter, Ye have let me down and left me?

Or do Ye see me among the disbelievers who have not rendered grace to Your Blessings and for that matter, Ye have moved me away from Yourself?

Or have Ye not seen me among the learned ones and for that matter, Ye have left me to my destiny? Do ye think of

me as one of those who neglect Your Grace and Mercy, and for that matter, Ye make me desperate?

Or have Ye seen me among the group of lazy idles and in their company and for that matter, Ye have left me among them? Or do Ye like not to hear my supplications and imploring invocations and for that matter, Ye have moved me away from Ye? Or have Ye punished me for my faults and crimes? Or have Ye punished me for my lack of modesty and decency...?

O, Gracious God...!

If Ye wish to forgive me, it is not so strange: for much before my time, Ye had already forgiven so many sinners! For that matter, O my Gracious Lord, Your Magnanimity and Indulgence are much greater than the Punishment of the guilty ones; and I seek refuge with Your Grace and Mercy; and I run away from Ye, in order to take [seek] refuge with Ye! Just as the optimistic has put his hope in Ye, I too, wait for the Promise of Your Indulgence towards my person!

O, Gracious God...!

Your Favour along with Your Grace and Mercy are much more extended, and Your Patience is much Greater, in order to measure and evaluate me, by my behavior and my deeds; or maybe Ye want to make me stumble, because of my crimes and sins...! For what am I indeed, O Allāh, and what is truly my worth...?

O, my Sweet Lord and Master...!

Forgive me by Your Grace and Mercy and Grant me Your Pardon; and Envelop me [Cover me] with Your Magnanimity; and Do not reproach me with Your Honor and Glory!

O, Allāh...!

I am the same child that Ye made him grow up. I am the same ignorant fool that Ye [wanted] to teach and educate.

I am the same lost soul who walked in the path of Perdition and that Ye guided.

I am the same vile and insignificant person that Ye rose up from the ground and granted him greatness.

I am the same fearful person that Ye reassured. I am the same famished person whose hunger Ye appeased; the same thirsty person whose thirst Ye quenched; the same person whose nakedness Ye clothed; the same poor man/ woman to whom Ye granted wealth and riches!

I am this same weakened, powerless [person] to whom Ye granted power and strength. I am this same vilified [person] to whom Ye granted the grace of healing. I am the same petitioner on whom Ye bestowed respect. I am the same faulty one whose sins Ye concealed. I am the same criminal [person] towards whom Ye showed Indulgence. I am the same insignificant [person] to whom Ye granted Abundance. I am the same oppressed [person], weak and powerless, that Ye assisted and helped; the same [person], chased away [from everywhere] to whom Ye granted refuge...

O, Gracious God...!

I am he who had no modesty at all, before Ye, in his solitude; and who did not show Ye due respect and deference, in front of the others...

It is I, who is affected by all kinds of calamities and tragedies! It is I, who has shown insolence towards his Lord and Master. It is I, who rebelled before the All-Mighty God of the Heaven. It is I, who has prepared the ground, in order to commit [terrible] sins. It is I, who hurried hastily towards the sins, whenever someone talked about them to him.

It is I, to whom Ye granted a delay and who did not understood [this Favour], and who did not come to Ye. It is I, whose mistakes and sins Ye covered, without my feeling

the least shame whatsoever. I committed sins and exceeded my limits...

And when Ye averted Your Gaze from my person, I was not concerned and remained indifferent [nonchalant]...

Therefore, Ye gave me a delay with Your Patience and covered and concealed [my sins] with Your Indulgence; as if Ye had completely ignored me... And Ye avoided to punish me, so that it seemed as though it was Ye Who felt Shameful in front of me [and not the contrary]!

O, Allāh...!

It is not as though I had really wanted to rebel and disobey Ye in my rebellion or that I had really wanted to deny Your Lordship and Divinity. Or that I had really wanted to take lightly Your Commandment. Or that I had wanted to oppose myself [and object] to Your Punishment. Or that I had wanted to neglect Your Warning...! [Nay! Indeed it is not so!]

Somehow, it happened that I committed a mistake and my soul adorned it before my own eyes; and desire took over me and dominated me; and the height of my misfortune was that I came to help it: so the fact of Ye wanting to cover my faults, made me even more insolent and careless... And I became more and more indifferent and apathetic; and this resulted in the fact that I finally came to disobey and oppose Ye...

Now, who could free me from Your Punishment...?

And for the Day, which will come, who could liberate me from Your enemies...?

And if Ye destroy the bond that ties me to Ye, should I grip the rope of another one...?!

What a shame and what a scandal then, for all the things that Your Book has inscribed so far, about my deeds and my behavior...!

But, were it not for the hope that I feel towards the Generosity and the Largess of Your [Infinite] Mercy, and

were it not for the fact that Ye have prohibited me to feel the least desperation [hopelessness] and distress in my heart, each time that I had to recall all these facts, indeed, I would have really fallen into the abyss of the worst distress and desolation...!

O, Ye: the Best [One] to Whom one confides in and Whom one invokes...!

O, Ye: the Best [One] for all those who hope and place their hopes in Him!

O, Gracious God...!

I turn to Ye and resort to Ye, under the protecting shade of Islam. And by the [extreme] respect and deference that I feel towards the [Holy] Qu'rān, I put my trust in Ye and offer Ye my trust humbly. And by the virtue of the friendship and the love that I feel for Your Prophet, [who is] popular, [and from the] Quraysh [tribe], [and from the] Hāchim [tribe], [and who is] Arab, [and from the] Tahām [tribe], [and from] Mecca, [and from] Medina, [for all that,] I seek to get closer to Ye...!

[Pray!], Do not transform this attachment that comes from my Faith, into fright; and Do not disfigure [transform] my reward like the reward of he who has worshipped others than Ye...!

For there are those who believe in Ye, solely with their tongues, in order to preserve and protect their blood [and their lives] in this way; and who have reached their desires; but that which concerns us, is the fact that we have become attached to Ye with our tongues and hearts, so that Ye [may] forgive us!

Therefore, Fulfill our wishes and Reaffirm Your Hope in our hearts; and Do not deviate our hearts anymore, after having guided them; and Grant us a Grace from Yourself, for Ye are the Most Generous!

Therefore, I swear by Your Greatness that even if Ye Cry

out [and Chase me away], I shall not move away from Your Threshold, and I will not stop making Your praise, O my Sweet Lord! For, by the Favour and the Largess of Your Grace and Mercy, I have been inspired in my heart!

For verily, where can the servant go, apart from the place where his lord and master is...? And beside whom, could the creature seek refuge and [ask for a] shelter, except in the Presence of His Lord Creator...?

O, Gracious God...!

Even if Ye chain and deprive me of Your Donations and Favours in public, and even if Ye avert Your Eyes from Your servants, in order to fix my dishonorable, scandalous deeds, and [then] order that I be thrown in the Fire, and separate me from the Blessed Souls, despite all this, my hope towards Ye shall never, ever die...!

And I will never stop hoping to receive Your Forgiveness! And Your Friendship will never go out of my heart! And I shall never forget Your Blessings towards my person! And never shall I forget all the faults and the imperfections that I have had, while Ye covered and concealed them...!

O, Allāh...!

Reject the love of this world from my heart, and Reunite me with Mustafā and this [holy] Family, elected from among Your creatures [formed by the descendants] of the last Prophet: Muhammad! May Your Greetings be upon him and his holy Family!

And Make me come back to Ye in the position of a repentant; and Assist me so that I may lament and cry for my lot; for the days of my life were spent vainly and in utter negligence, and by having had great, unreal wishes...!

Now, from my favourable position, I have been reduced to the ranks of the desperate souls... Therefore, who is more desolate and more afflicted than I...?! Now I lead my steps

to my grave, in this pitiful state and in this desolate manner!

Whereas I have never prepared a bed, made with good deeds, to stretch over it and rest [in complete tranquility], nor weaved a carpet of good, benevolent deeds, for my Eternal Dwelling-Place...!

Why can I not shed desolate tears, now that I do not know to which end I am going...? When I clearly see for myself that my soul is deceitful and tricky; and that the days of my life want to deceive me; and when I truly do perceive the wings of Death, flying over my head, in a most concrete, palpable manner...!

Why then should I not cry desperately...?

I cry for the state in which I shall pass away!

I cry for the dark obscurity of my grave!

I cry for the narrowness of my grave!

I cry for the questions of "Nakir" and "Munkar"!

I cry for my nakedness and my vileness [weakness] at the time of my exit from my grave, whereas I shall bear a heavy burden on my shoulders and look sometimes at my right and sometimes at my left; then I shall see the others who would differ from me:

In that Day, there shall be smiling faces, joyous and illuminated; and sad, lugubrious faces too, as though a layer of dust has covered them and they appear vilified...

O, my Sweet Lord...!

Ye are my Support and I have complete faith in Ye!

Ye are my Ultimate Hope and I put my trust in Ye and grip tightly Your Grace and Mercy!

Ye offer Your Grace and Mercy to whom Ye want; and Ye guide Whom Ye love, to Your Generosity!

For Ye have cleansed and purified my heart from all disbelief, and Ye are Praiseworthy; for Ye it is, Who has opened my mouth to render Him thanks! But could I really

render Ye thanks with this stammering tongue, or show Ye my gratitude for Your Favour...?

How could my humble tongue praise Ye indeed?

And how much are they worth, my insignificant deeds, before Your Blessing and Benevolence...?!

O, Gracious God...! Your Largess and Donations have extended the field of my wishes; and Your Gratitude made it so that my actions be accepted and approved by Ye!

O, my Sweet Lord...!

I come to Ye and I fear and yearn for Ye; and my wishes lead and attract me to Ye; and my will, O Unique God, remains in Your Presence! And my enthusiasm [ardent wish] extends to Ye; and the pure essence of my hope and fear turns to Ye; and my love and attachment to Ye show themselves!

For that matter, I hold out my hand to Ye and grip tightly the Rope of submission and obedience that I have to show Ye, O Allāh!

My heart does not live but for Ye, and it is by invoking Ye that the pain, which has been provoked by the fear that I feel towards Ye gets refreshed, O my Gracious Allāh! O, Ye: my Ultimate Ideal! O, Ye: my Ultimate Hope!

[Pray!] Do put a distance between me and the sins that stand like obstacles before my assiduous willingness to obey Ye!

I supplicate Ye, because of Your Habit, which lasts forever, to give me hope, and because of my fierce yearning that I have always shown to Ye; and because of the Compassion, the Goodness and the Mercy that Ye have given Yourself as a duty to respect!

Therefore, it is Your Will ["Amr"], which is executed, and everything is done by Ye!

Ye it is Who are Unique, without any partner whatsoever;

and all the creatures are under Your Responsibility and Domination; and all things are humble and submitted [obedient] before Ye!

O Lord of the Worlds, Ye are indeed Glorious!

O, Gracious God...!

When I will have finished to present Ye my arguments, and when my tongue shall stammer, by willing to offer Ye responses, and that my brain will be agitated to the extreme, O Ye, my most Great Hope: Have pity on me, when my miserable, pitiful state shall be aggravated even more!

And Do not chase me away from Your Threshold because of my ignorance, and Do not prevent me [to come to Ye] because of my impatience!

Grant me, because of my poverty; and Have pity on me, because of my impatience!

O, Allāh...!

All my trust, all my refuge, all my hope and all my support turn [automatically] to Ye; and I put my trust in Your Grace and Mercy! I have discharged my burden before Your Threshold; and I desire to reach my goal, by wanting to beseech Ye and by the virtue of Your Generosity and Largess!

O, Allāh...!

I hold out my hands to Ye, in order to invoke Ye and pray before Ye. And I have put all my hopes in Ye, for the misery and the misfortune that I find myself in. And I compensate my destitution and poverty with Your Wealth. And I keep on standing under the shade of Your Forgiveness; and I turn my eyes towards Your Generosity and Donations; and I fix my gaze towards Your Blessings!

Therefore, Do not burn me in Your Fire, for it is Ye, my Ultimate Hope!

Do not place me in Hell, for it is Ye, the Light of my eyes!

O, Allāh...!

By Your Generosity and Benevolence, Do not deny my good intention, for Ye Alone are all my hope and all my trust!

Do not deprive me of Your Reward, for Ye know well of my poverty!

O, Gracious God...!

If because of my behavior, I shall not have succeeded in getting myself closer to Ye, and if Death should approach me, I would run away from my [shameful] passed, by confessing my [horrible] sins, and I shall take refuge in Your Presence Alone!

O, Gracious God...!

If Ye forgive me, Who deserves more than Ye to forgive...?

And if Ye punish me, Who is Fairer than Ye in His judgment, and by giving the final verdict...?

Have pity on me, because of my solitude in this world; and at the moment of dying: because of my sadness and nostalgic grief; and when I shall be buried: because of my solitude; and when I shall rest in my grave: because of my extreme fright...

And when I shall be revived before Ye, in order to give Ye an account [of my deeds], Have pity on my pathetic, pitiful state...!

And Forgive me all the bad, wicked behaviors [misdeeds] that I had committed and which were unknown to the others; and Do suntil keep on concealing all that Ye had concealed so far!

And when I shall get ill and the [hands of my] friends will turn and return my body incessantly, [pray!] Have pity on me!

And when they will have laid me down on the mortal stone [where the dead are washed for the last time] and that my next to kin and the benevolent people will turn and return my corpse, Have pity on me!

And when they will have put me on their shoulders, to

take me [to my grave], and that my relatives and next of kin will surround my corpse, Have pity on me!

And when I shall be all alone and isolated, and that they will put me into the pit where I shall be buried forever, Have pity on me!

And in that new place, Have pity on me and on my sad nostalgia! And may I not be attached to anybody else, except to Ye Alone!

O, my Sweet Lord...!

If Ye leave me to my destiny, I shall die of it...!

O, Allāh...!

If Ye do not forgive my sins, to whom should I call out...?

To whom should I ask for justice, in order to receive an answer...?

And if I am deprived of Your Grace, Mercy and Compassion, inside my grave, to whom should I present complaints? To whom moan and groan and wail [painfully]...?

And if Ye do not make my sadness and grief disappear, to whom should I turn, and with whom seek refuge...?

O, Allāh...!

If Ye do not wish to have pity on me, who do I know, but Ye? And who would have pity on me...?!

And if on the Day of my misery and powerlessness, I lose Your Favour, whose favour should I await and expect then?!

And when the moment of my death arrives, to whom should I run, in order to run away from my sins...?!

O, Allāh...!

Do not torment me [in this way], for I have put all my trust in Ye!

O, Gracious God...!

Do fulfill my hope and Transform my fright into tranquility and serenity; for, because of the innumerable sins that I have committed, I do not have any hope, except

by having recourse in Your Forgiveness!

O, Allāh...!

In Your Presence, I beseech for a thing that I know full well I do not deserve whatsoever: but Ye it is, Who is Pious and Oft-Forgiving!

For that matter, [pray!] Forgive me and Cloth [Cover] me with Your Gracious, Forbearing Gaze, in order to cover the consequences of my sins! And Forgive them, so that I may not be admonished [reprimanded] for having committed them! For Your Blessings and Donations are Eternal, and Your Indulgence is Vast and Infinite!

O, Gracious God...!

Ye even grant Your Donations to he who has not asked Ye anything; and Ye even grant to those who deny Your Lordship and Divinity!

O, Allāh...!

How then is it possible that Ye would want to deprive he who has supplicated Ye many times and who is certain that Creation and the Commandment [Amr] had been issued by Ye Alone...?!

Ye are Exalted and Glorious, O, Lord of the Worlds!

O, Gracious God...!

Your [humble] servant is presenting himself before Your Threshold!

His need has brought him in Your Presence and he knocks at the Door of Your Generosity, with his imploring invocations and supplications, and he seeks Your Beautiful Gaze, while having a hidden hope [in his heart]!

Therefore, Do not turn away Your Generous Gaze from my person; and Listen [with Indulgence] to all that I have to say to Ye...

In truth, I invoke and call Ye with this supplication; and by the knowledge that I possess of Your Grace and Mercy, I

hope that Ye would not chase me away from Your Threshold!

O, Gracious God...!

No petitioner could reduce or diminish anything from Ye, and no [creature], which has received from Your Generosity and Largess, could reduce anything from Ye!

As Ye have said it Yourself, Ye are Superior to all that we declare about Ye!

O, Gracious God...!

I beseech Ye for a good patience; and for a near relief [in the future]; and for truthfulness and a Great Reward!

O, Gracious God...!

I ask Ye for all the good things: All the things that I know of, and all those things that I do not have any knowledge of them.

O, Gracious God...!

I beseech Ye for the best thing that Your good, worthy servants have asked for themselves!

O, Ye: the Best among all those to whom one presents his wishes! O, Ye: the Most Generous who grants most generously!

Fulfill my wishes for all the things, which concern my family, my father and mother, my children, my relatives, my brothers [sisters] in religion and I! And Make my life sweet! May the nobility of soul and chivalry manifest themselves in my person! Arrange all my affairs. Place me among those to whom Ye have granted a long life and a good character, and over whom Ye have completed Your Blessings. To those who have brought Your Good Pleasure and Approval; those to whom Ye have offered a pure life: in a rejoicing happiness and the most lasting one! And a most extended generosity; with the most sweetest days and the most complete of them!

For Ye Alone do all the things that please Ye to do! And there is no one else who could do all that he desires to do!

O, Gracious God...!

Honor me with the most special "Zikr" [evocations and invocations to praise devoutly Allāh]. Prevent me from accomplishing all the things that I do for Your Approval during night and day, to appear as things, which are based on hypocrisy, vanity and a lack of sincerity! Or even accomplished solely in order to commit a felony; or for my inner desire to attract the attention on my person; and Place me among the humble and the modest!

O, Gracious God...!

Grant me a relief and an abundance in my sustenance; a reassuring security in my country; may my family be the light of my eyes; [Grant me] lasting goods that Ye have bestowed on me; good health and well-being; and physical strength and Salvation in my religion!

And all the while that I should live, may I obey Ye and Your Messenger Muhammad, [may Your Greetings be upon him and his holy Family], and may it last forever and ever!

And Place me among the most fortunate ones of Your servants and all those who have benefited the most!

Make me benefit from all the Blessings that Ye send down [on earth]! And from all the Blessings that Ye send down in the blessed month of Ramadān and during the [Glorious] Night of "Qadr"! And from the Grace that Ye send down each year and distribute! And from the salvation and the good health that Ye pour down [over our heads]!

[Make us benefit from Your Goodness and Grace] when Ye turn all the calamities [catastrophes] away from our persons; and [may we benefit] from all the Blessings and the Goodness that Ye deign to accept [from us], and also when Ye forgive [us] all our sins and faults!

Grant me the Pilgrimage of Your Illustrious, Honorable

House in this year and in the years to come! Grant me an abundant sustenance from Your Vast, Extended Generosity!

And Turn all harm [bad things] away from my person, O my Sweet Lord; and [pray!] Pay all my debts and my "Zulamāt" [the religious amendments that one should pay for the eventual "injustices" that one has committed] so that nothing provokes any harm in me!

And may the eyes and the ears of the enemies, the jealous and the rebels be closed, before my person!

And Grant me victory; and Illuminate my eyes; and Rejoice my heart; and Find me a relief and a way to run away from sorrow and torments!

And may all those who wish me ill [harm] be trampled under my feet [and may I come out triumphantly]; and Liberate me from Satan's Wickedness and any Sultan's wickedness and my own misdeeds as well!

And Purify me from all the sins that I have committed so far!

And by Your Forgiveness, Give me shelter and a refuge from Your Fire!

And Make me enter Your Paradise, by the power of Your Grace; and Grant me the pleasure of the company of the women who live in Paradise.

And Make me join Your Worthy Friends: Muhammad and his Family, Pure and Spotless [without stain], Benevolent and Elect [and may Your Peace and Glory be upon them, their bodies and their spirits]!

May the Grace and the Blessings of God be upon them!

O, Allāh! O, Gracious God...!

I swear in the name of Your Greatness and Glory: that if Ye ever take me for my sins, I shall grip the tails of Your Pardon [Forgiveness]...!

And if Ye ever take me for my meanness, I shall grip Your

Generosity; and if Ye ever throw me in the Fire, [I shall cry out loud] the love that I have for Ye, to all the damned and to all those who dwell in Hell!

O, Allāh! O, Gracious God...!

If Ye do not forgive Your Friends, and Ye only grant Your Clemency to those who have obeyed Ye so far, what then have to do the sinners, and to whom should they turn [before whom, to lament]...?!

And if Ye are solely Magnanimous to those who have remained faithful and loyal to Ye, then to whom should they lament, these [poor] malefactors...?

To whom should they present their complaints?!

O, Gracious God...!

If Ye throw me in the Fire, it will rejoice Your enemy; and if on the contrary, Ye make me enter Paradise, this would procure the joy of Your Prophet! I swear before God, that I know very well that the pleasure and the joy of Your Prophet is much sweeter for Ye than that of Your enemy!

O, Gracious God...!

I would like so very much that Ye fill my heart of Your Love and Fear [at the same time]; and that I confirm Your Book and the belief in Ye; and that I be fearful towards Ye and to yearn ardently for Ye!

O, Ye: the Holder of Glory and Greatness!

May I be burnt more and more from the love I feel for Ye, and to be granted [the honor] of seeing Ye; in like manner, [pray!] Do love me and may this bring me tranquility, relief and honor!

O, Gracious God...!

May I be able to join the Righteous and the Good of the passed; and be counted among the Righteous and among the Good who suntil subsist; and Make me enter the way of the Righteous and the Good; and just as Ye Assisted the

Righteous and the Good, to dominate their spirits, Help me dominate my soul! And Complete my end with the best possible manner!

By the virtue of Your Grace, Reward me by appointing me Paradise; and Assist me even better, in the way of the Blessings that Ye have granted me!

O, Gracious God...!

Reaffirm my steps and Do not make me return to the misdeeds: those from which, Ye had saved and liberated me!

O, Lord of the Worlds! O, Gracious God...!

I beseech Ye for a Faith, which will last until I be able to see Ye [finally]!

And all the while I should live, to live by this firm and constant Faith; and when Ye make me die, to suntil possess this Faith at the moment of death!

And when Ye will revive me [once again], to do it with this same Faith, and purify my heart from any vanity, doubt and hypocrisy in Your Religion, so that my deeds may be pure and filled with a sincere devotion for Ye!

O, Gracious God...!

Grant me a good sight [vision - clairvoyance - perception] for Your Religion; and a good comprehension towards Your Commandment; and a good knowledge towards Your Science; and a double Grace, which shall come from Your [Infinite] Grace; and a great piety [modesty], which prevents me from committing sins! Illuminate my face with Your Light; Increase more and more my burning enthusiasm, for that which is with Ye; and Make me die in Your Way and in the Religion of Your Messenger [and may Your Peace and Glory be upon him and his holy Family]!

O, Gracious God...!

I seek refuge with Ye from all problems, apathy

[indifference], sorrow, fear, meanness, negligence, cruelty, vileness, misery, poverty, destitution, calamity, vulgarity and debauchery, whether openly [in public] or in private [secretly]!

[In like manner,] I seek refuge with Ye, from the very impassionate soul, which cannot be persuaded and satisfied with its destiny! From the belly, which always remains in its hunger; from the heart, which refuses to yield and to be humble; from the invocation [supplication], which will not be heard; and from the work, which would not benefit [anybody]!

O, my Sweet Lord...! I seek refuge with Ye, for my own life, for my own religion, for my own goods and for all that Ye have bestowed on me as Sustenance; and from the misdeed of Satan who was chased away [from Your Court]; for Ye are the All-Hearer, the All-Wise!

O, Gracious God...!

In truth, there is no one who could give me refuge against Ye; and I do not know any other refuge, but with ye!

Therefore, Do not give me any Torment from Your Part and Do not provoke my death; and Do not Torment me painfully!

O, Gracious God...!

[Pray!] Accept my [humble] request!

Make my name become famous and Grant me prestige and eminence; Purify me from my sins and Do not tie me up in all kinds of knots by showing me my faults; and as for the reward, which is my due, for my having sat here and presented Ye my supplication and for having invoked [implored] Ye: [pray!] Do grant me Your Approval and Your Paradise!

O, Allāh...!

Grant me all that I have asked Ye! Increase Your Favour

and Blessing on me, even more, for I yearn for Ye, O, Lord of the Worlds!

O, Gracious God...! Ye have said in Your [Holy] Qu'rān: that Ye have sent us down, and that we have to forget the wrongs and the injustice that have been committed against us and be indulgent. And [I hereby declare] in utmost truth: that we have been unjust to ourselves! Therefore, Deign to be Indulgent and Forgive us! For Your Right over us is much greater than what we possess towards ourselves!

And Ye have ordered us not to chase away a petitioner from our house; and now, I come to Ye as a [humble] petitioner...!

Therefore, even before fulfilling my wish, Do not chase me away from Your Threshold! And Ye have ordered us to be good to our servants [slaves], when in fact, we are truly Your [humble] slaves; therefore, Liberate us from the Fire [of Your Hell]!

O, Ye: my One and Only Refuge in times of sorrow and grief!

O, Ye: Who answer my desperate calls in times of difficulty! I lament before Ye and seek Justice from Ye; and I take refuge with Ye and do not seek refuge with no one, but with Ye!

I do not ask for a relief from anyone, except from Ye! Therefore, Answer to my call and Relieve my pains [Untie the strings of hardships from me]!

O, Ye Who liberate the captive and Forgive the sins, well and often!

[Pray!] Accept this humble obedience and submission from me and Do forgive my innumerable sins!

For Ye it is, the Most Merciful, the Oft-Forgiving...!

O, Sweet Allāh...!

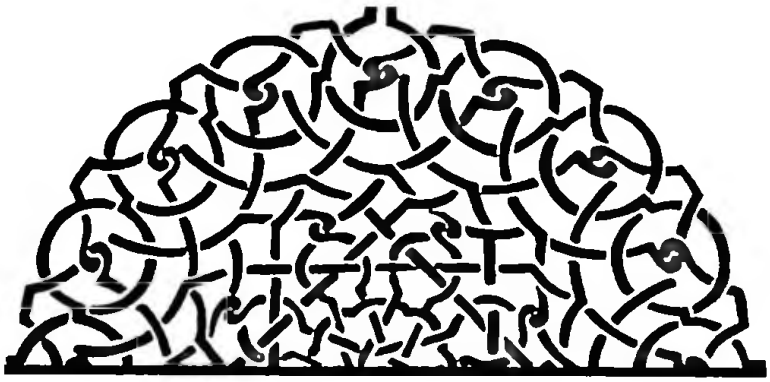
In truth, I beseech Ye [to grant me] faith and belief that will rejoice my heart!

A full certainty that I may know for sure, that except for what Ye have written and decided, no other things would reach me from anywhere!

Do rejoice my heart, for the existence that Ye have bestowed on me: O, Ye: the Most Merciful...!

Al Hamdulellāhe Rabbel Ālamin

Tehran, July 10th 2005
Tir 19th 1384
Jomādā al Sāni 3rd 1426
[On the Day of the tragic Martyrdom
Of Hazrat Fātēmēyeh Zahrā in Madinah]



In the name of God



On Moral Duties and Human Rights
An Essay written by Imām Sajjād
[Translated for the first time into English]



May God bless ye! Know that God [the All-Mighty] has Moral Duties and Rights over ye.

Moral Duties and Rights, which have enveloped ye for all the movements and actions that ye do [perform]. For all the immobility that ye preserve; for all the places where ye actually are and where ye are heading for; for all the movements that your physical parts of your body achieve and accomplish; and for all the instruments [things] that ye may use.

These "Moral Duties" and "Rights" are not all identical [equal] to one another, and some of them are more important than the others.

The greatest "Moral Duty and Right" that God, the Exalted, the Glorious, has made It mandatory for ye [towards Him] and which belongs to Him, is the "Right of God". [Along with the Moral Duty towards God, which is called: Hagh'ullāh], which represents the foundation and the principle of all the other Moral Duties and all the other

Rights; thus, other Moral Duties and Rights have taken existence by the presence of this very Moral Duty and this very Right.

Allāh has made your Moral Duties and Rights imperative and compulsory towards Him: that is, from the crown of the head to the point of your feet, along with the different parts and members of your physical body.

Therefore, He has bestowed a Right [a Moral Duty][1] for your eye, another Right for your ear, another one for your tongue, another one for your foot, another one yet for your belly and also a Right for your reproductive organ.

These are in fact, the seven different parts [members] of your body with the help of which ye accomplish [perform] various actions [operations].

God the Exalted, the Majestic, has also bestowed Rights for your actions. Therefore, He has bestowed a Right, for when ye perform a prayer. And the fasting that ye observe; and the "Zakāt" [religious alms]; and the immolation of an animal to be sacrificed; and for all the actions and rituals of devotions that ye perform, He has indeed bestowed a separate Right, which is most definite and most specific.

After that, the expanse of your Rights widens more and more in order to concentrate itself upon the others; this means: those who have compulsory Rights over your person [that ye should give them particular attention].

The most imperative [mandatory] of these Rights [mentioned above] is the Right that your Guides [Leaders] possess over ye; after that comes the Right of your subordinates [subalterns].

After that [comes] the Right of your next of kin over ye.

1. In order not to tire the dear readers I shall stop repeating "the Moral Duty and Rights" that we have to translate in this way into English; from now on, I shall only say "Right". [the translator]

These are in fact, the Rights with the help of which, other Rights take root and come to life.

The Right of the Guides [Leaders]

The Rights of your Guides appear in three different ways: the most compulsory of these Rights for ye, is the Right of he who leads and administer your affairs, by the sovereignty and the domination [along with the power and the authority] that he does possess.

Then, the Right of he who teaches ye with his science [that is the teacher] and who takes your education into his own hands; then comes the Right of he who runs and administers your person. For that matter, any director and responsible is a Guide [Imām] for ye.

The Right of the subalterns:

The Right of your subalterns [that is: those who are under your responsibility in a way or another] appears in three ways:

The most compulsory one from among them is indeed the Right of he, towards whom ye are responsible, by the sovereignty and the domination that ye possess over his person and for whom ye administer and run his affairs.

Indeed, then comes the turn of he whose education and teaching, ye are responsible for. It means that by your responsibility as a teacher, ye are responsible for him.

Even if the person responsible is a fool and the subaltern who is under his responsibility is a person endowed with wisdom and intelligence for that matter.

Then comes the turn of she who is either your spouse or your slave and who is therefore under your care and responsibility [supervision] and tutelage [guardianship], either by marital ties or because of her servitude towards ye.

The Right of the next of kin:

[Know that] the Right of the next of kin [relatives] is numerous and everything depends on the measure of the nearness and proximity and the ties of kinship with the persons, according to their being your close or distant relatives.

The most mandatory of these Rights is that which ye have to observe towards your mother.

Then there comes the Right of your father.

Then there comes the Right of your child.

After that, it is the Right of your brother.

Then it will be the Right of he / she who is the closest person to ye, according to the ties of kinship and by respecting the order of this proximity.

Thus, he / she who is closest to ye has a greater Right over ye than the others.

The Right of the holders of the Rights:

Then there comes the Right of he who has liberated [and freed] ye from servitude and who is your lord and master.

Then there comes the Right of he who has been liberated and freed by ye, and for whom ye act as his lord and master.

Then there comes the Right of he who has showed ye benevolence and goodness of heart.

Then there comes the Right of he who pronounces "Azān" after which, ye practice your regular [daily] prayers.

After that, here comes the Right of the Imām who performs the duty of the prayer in congregation and whose example ye follow.

After that, here comes the Right of he who is known to ye and with whom ye associate.

Then it is the Right of your neighbor.

Then it is the Right of your partner [associate].

Then there comes the Right of your goods [possessions].

After that, here comes the Right of he who has a debt to ye; he for whom ye appear as the creditor and from whom ye demand [claim] your due.

After that [here comes] the Right of he to whom ye owe a debt and who is your creditor and who demands his due from ye.

Then there comes the Right of your close friend [companion].

Then there comes the Right of he who claims and demands something from ye.

After that, there comes the Right of he from whom, it is now your turn to claim and demand something.

Then there comes the Right of he who takes advice from ye and consults with ye.

Then there comes the Right of he, with whom ye consult and deliberate.

After that, it is the Right of he who wishes to receive some advices from ye and who deliberates with ye.

Then there comes the Right of he who gives ye advices and with whom ye wish to deliberate.

Then there comes the Right of he who is older than ye.

Then there comes the Right of he who is younger than ye.

After that, here comes the Right of he who asks ye for a sum of money [a financial help].

Then there comes the Right of he from whom it is now your turn to ask for a sum of money [a financial help].

Then there comes the Right of he who, because of his own fault, has behaved in a wrong way with ye: either by the words that he has said or by his bad behavior; or when he has demonstrated [showed] his joy, either orally or by his behavior, consciously or unconsciously.

Then here comes the Right of all your brothers [and sisters] in religion.

Then here comes the Right of those who pay tributes [i.e. the disbelievers who had taken refuge with Islam to find shelter].

Then there comes the Rights, which have been formed according to the reasons due to the existing situations, conditions and transformations.

Therefore, blessed be he, whom Allāh helps and assists and whom He strengthens [the steps], so that he may be able to accomplish the Rights that are compulsory for him.



1- The Right of Allāh:

[Know that] the greatest Right is the Right of Allāh [towards your own self]; and this Right is that of worshipping Him and [the duty of] not imagining a partner for the God of the Worlds.

If ye act in this way, with a pure heart, full of devotion, Allāh will see to it Himself, to provide [for your needs] and take your worldly affairs and those of your Hereafter, into His Own Hands; and He will suffice ye [fully]. And all that ye shall ask of this world and that of the Hereafter, He shall preserve them intact for ye and He will take the responsibility of providing them for ye [amply and most abundantly].

2- The Right of Man towards his own self:

In regard with this Right, [know that] the Right of your spirit rests on your shoulders; and ye have to force it completely and absolutely to obey and submit itself to his Lord: Allāh.

Ye have to give Right to your tongue.

And to give Right to your ears.

And to give Right to your eyes.

And to give Right to your hands.

And to give Right to your feet.
And to give Right to your belly.
And to give Right to your reproductive organ.
And to pray God to assist ye in this, and that ye may be able to pay the Rights of the parts of your body, as ye should.

3- The Right of the tongue:

And the Right of [your] tongue is that ye respect it more than the action of proffering insults. And that ye prevent it from saying insults. And to make a habit of it, to make it say good and virtuous words. And to force it to act with courtesy and respect. And to keep it in your mouth, unless in a particular moment, there may come the need to make use of it. And that it may benefit for the religion or the world; and to prevent and preserve it from vulgar chatter and vain gossip; for despite its slight interest, one could not be sheltered by the damages that this action may provoke.

The tongue is [in fact,] the guarantor of Wisdom and is the proper argument, by which, Wisdom reveals Itself; and the adornment of Wisdom in a wise person is represented by good behavior and propriety of that same person who is endowed with Wisdom; and the Right of the tongue is defined by a correct use of this same tongue. And there is no other Strength, except by the Will of Allāh, the Exalted, the Glorious!

4- The Right of the ears:

And the Right of the ears is such that ye purify [cleanse] them from everything, so that they could find a [direct] way to your heart. And not to let them hear anything whatsoever, except a sweet, good word, which could produce a benevolence in your heart. Or that ye may appropriate a noble, virtuous character for yourself; for in truth, the ear is

the portal of the word, which opens itself a way before the heart and delivers various things to the heart, with various meanings; and which is the bearer of good or bad things. And there is no other Strength except by the Will of Allāh, the Exalted, the Glorious!

5- The Right of the eyes:

And the Right of the eyes is that ye should close them before all illicit things, which are not permissible [allowed] to them. And not to lead them towards vulgarity and lightness; [and not to open them in front of any scene,] except when they should teach ye a moral lesson, in order to increase your perception or provide ye with a science [knowledge] that will benefit ye. For in truth, the eyes represent the portals with which, one learns and accumulates the moral lessons.

6- The Right of the feet:

The Right of your feet is that ye do not lead them [force them to walk] towards illicit, prohibited things. And not to lead them towards a way, which would take the person who is walking, towards vileness and degradation; for the feet bear the weight of your body and they take ye to the Way of the Religion and make ye advance in this Way. And there is no other Strength except by the Will of Allāh, the Exalted, the Glorious!

7- The Right of the hands:

And the Right of your hands is that ye do not make them advance towards an illicit, prohibited thing [they should not be opened up over a thing that is not permissible] so as not to get punished by the Divine Torment [on Resurrection

Day]. In like manner, in order not to provoke the blame or the reproaches of the people in this earthly plane.

[In like manner], ye should not close them over things that God has rendered compulsory. At the same time, seek to retain them from approaching to a lot of things, which are not even completely prohibited [illicit] to them, but that the action of not doing them is however much more preferable. And seek to open them up over lots of things that are not mandatory, but that the action of doing them is however much better than the contrary [deeds based on supererogation]. And it is by doing all this, that ye could reach honor. And whereas your hands have been retained from approaching illicit, prohibited things, instead they have tried hard to approach lawful things, thus they provide honor and virtue for themselves [and become generous and full of liberality and Indulgence]. Thus, on Resurrection Day, the Divine Reward becomes imperative and indispensable for them!

8- The Right of the belly:

And the Right of the belly is defined in that ye do not transform it into a big or small recipient for [all kinds of] prohibited, illicit things. And to give it a lawful, permissible food, according to its own capacity. And not to transform it from a simple fortifying thing [for the physical body] to a voracious, gluttonous thing! And not to degrade it by making it lack the necessary firmness [by abstaining it from devouring anything]. And not to do things to make ye loose your virility. And whenever ye are hungry or thirsty, to be able to preserve it intact [from all kinds of temptation].

For gluttony and weakness for food, tend to create indigestion and increases laziness; and this tendency to

laziness and indolence, provoke flabbiness and apathy, and move away the person from any good, generous action. And any beverage, which brings on drunkenness, provokes degradation, humiliation, vileness and stupidity in Man; and it makes him loose his virility.

9- The Right of the reproductive organ:

And the Right of your reproductive organ is that ye preserve it from that which is not lawful and permissible [admissible]. And to fortify it and come to its help by avoiding to look at any illicit, prohibited thing; for to close the eyes before illicit things, represents the greatest help and the best support [to prevent the formation of lust and sexual excitation]. [In like manner,] by often recalling Death and by often warning yourself of the Divine Torment, ye make the soul fear the Divine Wrath.

For chastity, virtue, innocence, purity and affirmation come directly from God All-Mighty Himself.

And there is no other Strength except by the Will of Allāh, the Exalted, the Glorious!

The Right of the Acts [of devotion]
10- The Right of the prayer [salāt]:

Know that the Right of the prayer [salāt] is that ye know for certain that the act of practicing one's regular [daily] prayer is that of turning towards [the Threshold] of God Almighty. And to know that one is standing before Allāh. When one becomes conscious of this fact, it is then possible that one behaves as a modest, humble person. Like a loving person who is [at the same time] virtuous, fearful and full of

hope! Then, while becoming very much moved, with tears rolling down on one's face, one stands miserably [before Allāh]. And after having regained one's calm and serenity, very slowly and in complete submission, with one's head bowed down and all of one's parts in a state of absolute devotion, to honor He Who is before one, with all one's might, along with great sweetness, modesty and humility, one begins to confide in Him and talk to God All-Mighty from the bottom of one's heart... One shall ask then, that He frees one's neck from all the constraints [coercions], which are provoked by all the sins, which have taken possession of one's person. And from the faults that lead one, towards the abyss of destruction and Perdition!

And there is no other Strength except by the Will of Allāh, the Exalted, the Glorious!

11- The Right of fasting:

And the Right of fasting is that ye come to know that it is a [benevolent] veil that Allāh has extended over your tongue, ears, eyes, reproductive organ and belly, in order to protect and shelter ye from the Fire. It is written in a hadīs: "Fasting is a shield against Hell!"

Therefore, if ye leave your physical parts inside this veil and cover them, ye could hope to remain in shelter [from this Infernal Fire]. And if ye let your physical parts to get loose, so that they move and fidget inside this veil [and exceed their limit] and that ye pick the tails of this veil up and look on that which ye should not look at, with a greedy gaze, full of lust and covetousness, and gaze at that which does not belong to the Divine Reign and which is outside the limit of the Divine Virtue and Piety, [know then that] ye shall not be sheltered anymore! And that it could be possible that this veil may tear

up and that ye may fall out of this protective veil...

And there is no other Strength except by the Will of Allāh, the Exalted, the Glorious!

12- The Right of the alms:

And the Right of alms and charity [Zakāt] is that ye know that these alms represent your economies beside your God. And that these savings do not require any witness, whatsoever, for wanting to withdraw them. [That is: on Judgment Day, it is not necessary to have a witness to prove that one has given alms; for according to many an authentic hadīs: charity is received by the Divine Hand, even before the hand of the petitioner could receive it].

And when ye will have known about this truth, ye shall be more confident towards that which ye have given on the sly, than towards that which ye have given openly. And it is much better for ye to offer on the sly, that which ye wish to offer openly to God. And that this affair should remain at all times, between ye and Him Alone! And for [all the things that] ye will have loaned [offered] so far to Allāh, do not [ever] ask for a testimony [account] from your ears and eyes, in order to certify that which ye had worked out with Allāh. So that it would seem that these witnesses, according to your opinion, are much more trustworthy than the [Exalted, Glorious] Allāh!

And it may very well seem that ye do not trust your God [enough] for the return of your loan... For that matter, do not ever behave as a condescending person towards he, to whom ye have given these alms [made him the charity].

For in truth, these alms are only destined to your own self; and if ye behave with condescension towards someone, for having given him alms, be certain that one day in the

near future, ye too shall become just like that person [and become so very needy, that ye will need to receive charity from someone else's hand]...

For this would prove that ye had not put these alms in reserve for your own self; because otherwise, if ye had wanted them for yourself, never had ye behaved in such a condescending way towards your own self.

And there is no other Strength except by the Will of Allāh, the Exalted, the Glorious!

13- The Right of immolating a sacrifice:

The Right of immolating an animal for the ceremony of sacrifice is that by acting in this manner, ye would want to get closer to your God and His [Infinite] Grace, in the most sincere way and to be able to receive His Grace! And ye should not act like this, in order to attract the attention of the others...

If ye respect these things and act in this way, then ye are not a man who is solely austere [severe] in his appearance, nor a hypocrite; but that ye have really yearned to get closer [nearer] to your God.

And know that one should want God and yearn for Him, for all that which is easy and feasible [in order to seek His Approval]; and that one should not want God for any difficult things. Just as God has required the accomplishment of the easy duties from His creatures; and that He has not designated [established] a difficult, laborious task [duty] for His creatures.

In like manner, modesty and humility are much better for ye than a stern, authoritarian behavior; for, the fact of always asking and wishing for more than that which one already has, and [to practice] excess in extravagance, are found in the character of those who have a tendency to

behave as authoritarian, domineering people.

Whereas in modesty and humility, there is not a tendency to always wish for more, nor an excess for extravagance, or [a desire for] excessive spending. For these two qualities [modesty and humility] are in harmony with Creation; and both of them exist in the natural character [temperament] of Man. And there is no other Strength except by the Will of Allāh, the Exalted, the Glorious!



The Right of the Leaders:
14- The Right of your sovereign and leader:

The Right of he who administers your government [that is: your sovereign and leader] is that ye know that ye have been chosen for him, as an instrument of his ordeal in the Presence of His God. And he shall go through ordeals [be put to the test] by the authority and power that he has over ye and which has been granted to him by God; and ye should be benevolent to him, and not to litigate with him.

For he is free to act as he seems fit, in his confrontation with ye [in what regards ye]; thus, try not to become the instrument of his destruction or death.

[Therefore], be flexible and submitted, in order to bring him satisfaction, without for that matter, provoking or damaging your own self or your religion.

For that matter, ask for the Divine Assistance.

Do not compete with him to have domination and authority and do not oppose him; for if ye act in this way, not only ye will have acted in sheer ungratefulness, but also ye will not have respected your own self either. Thus, ye will be the target of his false accusations! And in your turn,

ye will expose him to destruction; it is best then, that ye come to his aid and assist him; even at your own expenses and against your own interest; and ye should be his partner and companion in all the things that he shall accomplish along with ye.

And there is no other Strength except by the Will of Allāh, the Exalted, the Glorious!



15- The Right of the teacher [mentor]:

And the Right of he who takes your education unto his own hands and takes care of your instruction [that is your teacher] is that ye honor and respect him! And that ye be full of deference and politeness in his presence. And to listen with great care and attention to his words. And to turn to him and give him your full attention; and to assist him for your own interest [and your own formation] so that he may teach ye the science that ye need [to learn about] for your own development; there fore, ye have to fully concentrate your attention on his teachings; and to understand him perfectly. And to listen to him with a pure, sincere heart; and to fix your gaze on him with great clarity and precision, by letting go of any other pleasures; and by reducing your vile passions [and desires, which are different from the yearning inside ye, that wants to receive an education].

And know that ye have to understand that: for all the things that he is teaching ye, ye shall act as his messenger [and representative] in order to make [these teachings] reach the ignorant. And it falls on ye to make this science reach the others, with the best possible way! And not to betray him while ye are busy making his science reach the others; and

that when ye had accepted this mission [responsibility], it was by acting as his representative.

And there is no other Strength except by the Will of Allāh, the Exalted, the Glorious!

16- The Right of the owner [proprietor]:



And the Right of he who is your responsible [your proprietor and master] is exactly as the Right of your sovereign and leader, except for the fact that this latter has a possession over your person that the former one [the sovereign] did not possess.

[Therefore], it is imperative for ye, to obey him in all things, great and small. Except if this obedience prevents ye from executing the Right that Allāh has over ye. And the fact that he may create obstacles between ye, the Divine Right and the Right of the creatures of Allāh; thus, when ye will have respected the Divine Right, ye could return to the Right that your proprietor and lord has over your person and execute it [duly].

And there is no other Strength except by the Will of Allāh, the Exalted, the Glorious!

The Right of the subalterns:
17- The Right of the subalterns:

The Right of the subalterns towards ye, for whom ye appear as the sovereign and lord, is that ye know that the only reason that ye have become responsible for them is because ye had a strength and a power, greater than theirs; and that their powerlessness and vileness have made them become your subalterns.

How dignified and appropriate is he who, by his own powerlessness and vileness has become your subaltern.

And by the very presence of these particularities, ye are to be free from any need of him! And that ye may dictate him his actions [deeds]. And that this person tries not to disobey ye because of some domination or forcefulness from your part; and that for all the things grave and difficult that happens to him from your side, he may show patience and turn himself solely towards God, in order to receive Grace and Protection, by asking the Divine Assistance. And how dignified and appropriate it is for ye, that after having understood this [indisputable] truth: that God, by this very power and domination that He has granted ye over the others, has in fact bestowed a great Favour on ye!

And how dignified and appropriate is to render thanks to God for this fact!

For every person who renders grace to his Allāh, shall indeed increase His Blessings and Favours to him even more!

And there is no other Strength except by the Will of Allāh, the Exalted, the Glorious!

18- The Right of the students, And of those to whom ye teach

And the Right of your students [who appropriate knowledge and increase it with ye] is that ye know that Allāh, with the science that He has granted ye, and by entrusting this treasure of wisdom to ye, has in fact designated ye as the treasurer and responsible of these subalterns. And if ye come out brilliantly from this responsibility that Allāh has granted ye and be a good, benevolent treasurer for these students and wish well for Allāh among His servants and behave as a patient treasurer, by loving Allāh from the bottom of your heart and after seeing a needy, grant him from the goods that ye possess, ye appear then as a sincere responsible and an

honest, suitable servant of God! As one would expect ye to be. Otherwise, ye will have behaved as a traitor towards God; and ye will have been unjust towards His creatures; and ye will be exposed to the danger of seeing God, taking His Favour, away from your person; and He shall behave with Force and Authority towards ye.

19- The Right of the spouse [wife]:

The Right that ye have over your spouse, because of the marital ties that bond ye, is that ye know fully well that Allāh has made the things such that she has to provide ye with serenity and tranquility. And that she be your companion and take care of ye. In like manner, it is mandatory for each one of ye [husband and wife] to render thanks for having such a spouse [wife - husband]. And to well understand that it is a Favour and a Blessing that God has granted ye! And it is imperative to well behave with this Divine Blessing; and to respect and honor this wife; and to get along and match harmoniously [act in accordance] with her, even if your Right over your wife is greater and more severe than the contrary. And she has to obey ye in all that ye like or dislike, so far as it does not seem as a sin. [In fact, the Right that ye possess over her is greater than that which she possesses over ye]. However, she too for her part, does possess the Right to demand for a benevolent behavior, impregnated with tenderness and goodness of heart from your part. And to benefit from your company; she also has the Right to benefit from serenity and tranquility, when she provides your satisfaction, which appears as an [inevitable] obligation for her. And this in truth, is a most great Right!

And there is no other Strength except by the Will of Allāh,

the Exalted, the Glorious!

20- The Right of he who is submitted to ye [your servant or domestic]:

The Right of the servant, for the very reason that ye possess his person, is that ye know in truth that he too, is a creature of God. And that he is composed [made] of blood and flesh, just as ye are! And that ye are solely his proprietor and responsible; and ye should not believe [by mistake] that ye occupy the place of the Creator for him; or that it was ye, who had created his ears or eyes! Or that ye it is, who provides for his daily needs and his sustenance.

But that it is only Allāh Who has done all that, by the power of His Competence! He has then given ye this servant, in order that he may provide for your needs [and serve ye well]. And in your turn, Allāh has made ye become his protector; and that He has entrusted ye with him, so that ye may respect Allāh, by respecting this person; and to behave in a manner that would bring on the Approval of Allāh!

Therefore, ye should nourish him with the same food that ye nourish yourself. And to clothe him with the same clothes that ye put on yourself; and to force him not to work more than his capacity! And if ye do not want him anymore, to take away yourself from this Divine responsibility. And to exchange him with another person; and not to torture a creature of God [uselessly]. And there is no other Strength except by the Will of Allāh, the Exalted, the Glorious!

The Right of the next of kin:
21- The Right of the mother:

The Right of your mother is that ye know well that she has borne [carried] ye [and preserved ye in her womb and made

ye evolve and grow physically] like she did with no other human being! And that she nourished ye with the fruit of her own heart, like she did that with no other human being!

And in truth, she has kept and protected ye [with all her might] with her ears, eyes, hands, feet, skin and all the parts of her body. And that she has done all that, with good humor, amiability [kindness] and joy! And that she has borne all the hardships, all the worries and all the sufferings [during the period of pregnancy,] so that she may turn the hand of calamities, away from your person. And that she delivered ye. And rejoiced for having appeased your hunger, whereas she herself remained hungry; and that ye have been able to be clothed, whereas she herself remained naked; and that she succeeded in quenching your thirst, whereas she herself remained thirsty; and that she could place ye in a shady place, whereas she herself remained under the sun rays; and to give ye blessings, with her proper misery; and to provide ye with the pleasure of sleeping, whereas she herself remained awake; and her womb was the recipient of your existence; and her arms, your place of growth; and her breast, the fountain from which ye drank; and she protected ye with her own life. She passed all those experiences, easy or difficult, for your sake alone, and only because of ye; therefore, in order to show your gratitude before all these sacrifices, ye should thank her duly and dutifully; and [know that] ye could never achieve such a thing, without the Assistance and Permission of Allāh.

22- The Right of the father:

The Right of the father is that ye know well that he is the root of your existence [your being]! And that ye have been created from his side, the branch [of the tree] of his existence.

And that if he had not existed, neither had ye existed in this world! there fore, each time ye see that a thing pleases ye indeed, know that the source of this blessing comes from your father; [and that ye have inherited this blessing from him]; and ye should then praise Allāh and render Him thanks for all these Blessings. And there is no other Strength except by the Will of Allāh, the Exalted, the Glorious!

23- The Right of the child:

The Right of your child is that ye know that he comes from ye and depends on ye in this world, for all the things, good or bad that exist in his person. And that with a good education that ye could provide for him and by guiding him in the Way of your God and by assisting him, so that he may obey Allāh, ye are responsible, not only towards him, but also towards your own self. And according to this responsibility, ye shall be rewarded or punished [chastised]. Thus, for the affairs of your child, act in such a way that his efforts in this world may be adorned by the beauty of his acts! And that because of the harmonious relation, which exists between ye and him, and for the good education that ye have tried hard to provide for him and by the Divine Result that ye will have received, ye could appear before your Lord, with no fault, whatsoever.

And there is no other Strength except by the Will of Allāh, the Exalted, the Glorious!

24- The Right of the brother:

The Right of the brother over ye is that ye have to know that he is your hand, and that ye make it work. That he is the very back [support] behind which ye take refuge; and it is good that ye put your trust in him, in order to reach victory! And

that he represents your strength [and your power,] so that ye may attack forward! Do not change it then, to an arm for the disobedience of Allāh! And do not retain yourself from helping him in his affairs. And to assist him before his enemy! And [with the help of your inner self,] to raise an obstacle between him and his interior demons. And to advise him well and good; and to turn yourself to him [to be attentive and caring towards him] so as to provide the Approval of Allāh, with the condition that he too be submitted to Allāh! And that his submission be accepted with Goodness and Benevolence from Allāh; otherwise, [if he is not like this], it is imperative for ye that your God be much more important than him, in your eyes; and much more Eminent and Magnificent!

25- The Right of he who liberates [frees] a slave:

The Right of he who has made ye taste the grace of liberty and freedom from slavery [and servitude,] is that ye know well that he has paid with his own money, in order to [give ye] freedom. And that he has liberated ye from the vileness of servitude and the fear of this condition. And that he has brought ye the honor of freedom and the serenity of being free! And that he has saved ye from slavery and opened the rings of the chain of servitude [from your hands and feet]. And that he has breathed ye the breeze of honor [and of being your own master]. And that he has taken ye out from the prison in which ye had no power of action and no free will, whatsoever! And that he has turned ye away from hardships and afflictions. And that he has opened ye the tongue of justice and made the whole world, permissible and free for ye and made ye your own master! And that he has liberated ye from servitude and captivity; and provided ye with serenity and tranquility, so that ye may worship your

God [freely]; and that he accepted that his assets [goods] be diminished for this matter. Ye should then understand well and fully, that after your next of kin, he is indeed the closest one to ye [in regard with all the others] either in life or death!

And that he is the most dignified [worthy] and deserving person, in regard with all the other people, to assist, help and cooperate with ye in the Divine Way.

And there is no other Strength except by the Will of Allāh, the Exalted, the Glorious!

26- The Right of the freed servant [slave]:

The Right of the slave that ye will have liberated and freed, is that ye know well that Allāh has chosen ye as his protector, guardian, helper and as his refuge. And that He has designated ye as an instrument and a cause between Himself and ye. And it is good and appropriate that He turn ye away from Hell because of him. And that because of your good behavior towards him, may the Reward of the Judgment Day be granted to ye! And if in this world, he has not a next of kin and that ye had spent your money for [the safeguard of] his person and then, after having paid from your money, ye had striven to preserve and safeguard his Right, ye are allowed then, to inherit from him. And if ye do not safeguard his Right, there may be the fear that his inheritance may not be welcome to ye anymore.

And there is no other Strength except by the Will of Allāh, the Exalted, the Glorious!

27- The Right of the benevolent [good-hearted] person:

The Right of he who has done good, is that ye respect him and render him thanks. And that ye recall [evoke] his benevolence to others and say his good everywhere, so as

to render [do] him justice. And that ye pray devotedly for him to Allāh, Pure and Exempt from all impurity! Thus, if ye have acted in this manner, ye will have rendered him thanks, not only openly, but also in private. And if it is possible for ye to repay him for his benevolence, to do that surely; otherwise, ye should always try to do to him, exactly as he has done to ye and to be always waiting to return him his benevolence.

28- The Right of the muezzin [who pronounces Azān]:

The Right of your muezzin is that ye know well that he it is, that makes ye remember God and who invites ye to benefit from your part of devotion. And that he is among your best companions, so that ye may execute the duty that God has rendered ye mandatory; therefore, with this kind of service [that he gives ye], render him thanks as if he had been good to ye; and if in your domestic affairs, ye feel somehow a kind of disagreement [resentment] against him, ye should not have any doubts in that which concerns his capacity as a "muezzin", and not to become pessimistic in this matter; ye should know that he is without any doubt, a grace and a blessing for ye, from God. Thus, by rendering thanks to God at all times, try to have good relations and a good behavior with this Divine Blessing.

And there is no other Strength except by the Will of Allāh, the Exalted, the Glorious!

29- The Right of the Imām who performs the prayer in congregation:

The Right of he who performs his prayer in congregation towards ye, is that ye know well that he is an ambassador between ye and your God. And that he is your representative

[delegate] in the Presence of God. And he it is, who talks in your place, whereas ye do not talk in his place; and he it is who calls out Allāh in your place, whereas ye do not do that in his place. And that he asks and requires [things] in your place, whereas ye do not do that in his place. The most important fact is that he it who has put himself before Allāh, in order to ask for things. And he it is that accomplishes these actions in your name and as your representative; and it was not ye, who did these things.

Therefore, if he commits a fault in his duty, ye are not guilty of it; for this fault falls on his own shoulders and not on yours; and if he commits a sin, ye shall not be his partner in crime [his accomplice]; and he is not superior to ye in the action of performing a prayer.

[In fact], he it is who has made himself as your guardian; and transformed his prayer in a [protective] "shield" for your prayer. It is then imperative to show him your gratitude for that matter. And there is no other Strength except by the Will of Allāh, the Exalted, the Glorious!

30- The Right of he who associates with ye:

The Right of he who associates with ye and with whom ye are friendly is that ye behave sweetly and with benevolence towards him. And that during your conversations, ye maintain justice and equity with him. And if [during the time when ye are together], ye wish to busy yourself with other things, not to show yourself too inattentive [uncaring] towards him; and not to appear too indifferent, and not to exaggerate in this behavior. And when ye begin to talk with him, try to have a conversation based on your wish to make him understand [all kinds of] things. And if ye it is, who has gone to pay him a visit and pass some time with him, [know

that] your departure will be decided by your own wish and this fact will depend only on ye alone. But if it is he who has come to pay ye a visit and is passing his time with ye, then it is up to him to decide whether to take his leave from ye or remain with ye; and ye should not get up, but with his permission [in order not to spoil his evening]. And there is no other Strength except by the Will of Allāh, the Exalted, the Glorious!



31- The Right of the neighbor:

The Right of the neighbor is that ye should be his guardian and protector when he is absent; and that ye show him respect when he is present; and in both conditions, to come to his aid and assist him in an identical manner.

In like manner, ye should not find any fault with him, nor seek out his misdeeds, in order to know more about him. And if [per chance], ye come to know of these things in an involuntarily way, ye should behave like a solid, firm donjon for him. And to protect and preserve his faults and secrets. So that if there were spears, which would pierce deeply your knowing heart, which embraces [most carefully] these secrets, in order to unveil them, these spears should not succeed [in any way at all]!

For that matter, do not listen to the gossips that are said against your neighbor; for this neighbor ignores this fact and [does not expect ye to pay attention to them]; in like manner, do not leave him in times of difficulty; and do not be jealous before his prosperity. It is appropriate for ye to pass beyond his faults and forgive him for his mistakes; and if it so happens that he commits some foolishness towards ye, to be patient and reconciliatory with him; and not to get out of the path of forbearance [indulgence] with him! Ye should also turn away

the insults, which have been hurled against him. And to cancel the deception of he who falsely, shows himself as a benevolent person to him; and to associate with him, with a complete generosity of soul! And there is no other Strength except by the Will of Allāh, the Exalted, the Glorious!

32- The Right of the companion:

The Right of the companion is to talk to him with goodness of heart and courtesy, as long as it is possible. Otherwise, ye should behave justly and with equity towards him. And to respect him as much as he respects ye. And to protect him, just as he protects ye. So that in no occasion, can he overcome ye in the respect and the deference, which exist between ye two. And if he ever overcomes ye in this matter, ye be able to repay him the respect he shows ye. And as long as it is possible for ye, not to limit yourself in the friendship, which bonds ye together; try to be benevolent and protective towards him and help him in his obedience towards God. And to come to his aid, so that he may not become disobedient towards Allāh; ye should then be as a benevolent grace for him, not an annoying, perturbing disturbance. And there is no other Strength except by the Will of Allāh, the Exalted, the Glorious!

33- The Right of the partner [associate]:

The Right of the partner is that whenever he is absent, ye may fulfill the functions that would normally fall to him. And if he is ready to do that, to work alongside with him as a brother. And not to decide for a thing, without having sought his opinion first and that which he judges to be good. And not to act without having sought his advice; and to preserve and safeguard his assets and possessions. And not

to betray him, for there is a saying which announces: "As long as two partners have not betrayed one another, the Hand of Allāh is upon their heads."

And there is no other Strength except by the Will of Allāh, the Exalted, the Glorious!

34- The Right of the goods [possessions]:

The Right of the goods is that ye accumulate them solely by lawful, legitimate ways. And to spend them solely in lawful, legitimate affairs and not to spend them uselessly. And not to transform them into illicit, illegitimate goods [assets], when they were lawful in the first place. And because it is Allāh indeed Who has granted them to ye, to spend them in the Way of Allāh, only in order to provide a nearness and a connection for yourself with Allāh. And in case ye will need these assets yourself, not to give them away uselessly, to he who cannot even thank ye enough for this [good] deed of yours. And it is best that ye do not leave anything, such as an inheritance after ye, at the cost of giving up the obedience towards Allāh! So that your successor may spend them [later] in a much better way than ye did, in the way of the obedience towards Allāh! So that it will be he who shall benefit at the end; whereas, the heavy burden of the sins along with regrets and blames, and that which will follow, shall be falling on your shoulders... And there is no other Strength except by the Will of Allāh, the Exalted, the Glorious!

35- The Right of he who claims his due [the creditor]:

The Right of he who claims his due from ye, is to repay him [fully] that which ye are due to give him back, if ye have money. And to arrange his affairs and make him get out of his needy state. And not to make him vain promises;

and not to put off things for the morrow; for the venerable Prophet had declared: "To put off the moment of repaying the debt is an oppression and an injustice, from he who does have goods and assets."

But if on the other hand, ye do not have any money, ye should make [your creditor] happy with reconciliatory, courteous words! And to ask him kindly for a respite and a delay; and to behave gently and good-naturedly; so that he goes back home satisfied. And may that not be the case of he who has appropriated, not only the goods of the others, but also behaves with discourtesy and full of bad temper...! For, this would be nothing but ignominy and baseness...

And there is no other Strength except by the Will of the Allāh, the Exalted, the Glorious!

36- The Right of your close friend:

The Right of your close friend is that ye do not betray him in any way! And that ye do not act deceptively towards him, nor tell him lies. In like manner, ye should not neglect him, nor betray [deceive] him; ye should not behave as an enemy who does not take the other party into consideration; ye should not raise him obstacles; and if he has put his trust in ye, to strive [for his good] as long as ye can and well understand [this truth:] that the fact of deceiving he who has put his trust in ye, is exactly identical to the [disgraceful] action of lending yourself to usury...! And there is no other Strength except by the Will of Allāh, the Exalted, the Glorious!

37- The Right of he who claims something from ye:

The Right of he who claims something from ye is that if

this person does really have a Right over your person [his pretension is just and worthy of consideration], that ye do not destroy his arguments. Nor should ye cancel his demand for justice. Ye should also strive to act for his benefit [to be just and equitable in your inner self]. And to make a judgment against your own self. And that without the testimony of witnesses, ye [truly] become the witness of his Right! And if that which he pretends is vain, to behave then with kindness and leniency towards him. And to make him fear God; and to make him swear upon his religion [and ask him to pay heed to the religion]; and to make [him] recall God, in order to reduce his bad behavior; and in your own turn, to stop uttering insults or making [vain] gossips! For these two behaviors shall not turn ye away from your enemy: on the contrary! It will only make ye fall in the same sin as that of your enemy! And this will sharpen [even more] the blade of his enmity towards ye; for to be insulting, provokes misdeeds; while to say good, kindly words, uproots the wickedness! And there is no other Strength except by the Will of Allāh, the Exalted, the Glorious!

38- The Right of he on whom ye have a claim:

The Right of the party on whom ye have a claim, is that if your claim is true, then ye should be calm and endowed with a sweet behavior in the proclamation of your Right to demand and claim your due! For to hear the claim [of he who claims his due] is indeed very difficult to bear, for the other party! there fore, ye should try to make him understand your argument with kindness. And to give him a respite and a delay. And to behave with utmost sweetness; and to speak

with utmost clarity; and may your disputes and litigations not become an obstacle for the presentation of your argument to that person! For otherwise, it is possible that ye loose your [winning] points in this debate; and that ye may not reach a final conclusion. And there is no other Strength except by the Will of Allāh, the Exalted, the Glorious!

39- The Right of he who seeks advice from ye:

The Right of he who seeks advice from ye [and wishes to know your opinion in a matter, and searches for a solution] is that if ever, there comes a good idea into your head, to strive for his cause. And to wish him well and advise him well! And to make him well understand, that which ye know. And to assure him that if ye were in his place, ye would have acted exactly in a like manner! So that he may perceive the kindness and the goodness of your person. For kindness makes reticence disappear. And severity provokes reticence in the place of harmony and sympathy. And if there comes not an idea in your head about his problem and that ye know another person, whose opinion incites your trust in him, and makes ye readily accept the fact that he would be giving ye advices, do present and lead him then to that other person! And do whatever is in your power! And do not stop from wishing him well. And there is no other Strength except by the Will of Allāh, the Exalted, the Glorious!

40- The Right of he who gives ye advices:

The Right of he from whom ye have asked for some advices [and from whom ye seek a solution to your case] is that if he proposes a thing, which is in disagreement with all your feelings, not to accuse him [unjustly]! For the opinions of the people differ and each person has a different

opinion. And if ye refuse to accept his advices, the final decision belongs always to ye alone and to no one else! But the fact of accusing the very person that ye had sought, to ask for his advices is not acceptable at all, nor allowed [permissible] to ye! And in case where he has offered ye his opinion with good grace and kindness and advised ye well, ye should thank him appropriately! And if he gives ye an opinion, which is compatible with your own personal opinion, render grace to God and offer Him thanks and do accept with deep gratitude this piece of advice from this brother of yours. And wait then for a propitious moment, in a day when it will be his turn, to ask ye for a piece of advice, in order to repay him fully for his kindness!

And there is no other Strength except by the Will of Allāh, the Exalted, the Glorious!

41- The Right of he who asks ye for an advice:

The Right of he who seeks an advice from ye is that ye give him advice, to fill up the measure of his capacity to receive [benevolent] advices from ye. And to speak with him in such manner that your words may appear pleasing and good to him. And to give him advices in the measure where his reason can bear them. Because there exists a proper and different manner of speaking for each mind, in order to make it understand it well; therefore, your behavior should be based on goodness and compassion. And there is no other Strength except by the Will of Allāh, the Exalted, the Glorious!

42- The Right of he who gives advices to ye:

The Right of he who gives ye advices is that ye be respectful and humble in his presence. And to trust him and listen to him well, in order to understand his piece of advice perfectly.

Ye should then reflect well [and deeply,] to that which he has told ye. If ye see that he has traveled along a correct and just path, in order to give ye good advices, render thanks to God and accept his advice. And understand fully well, the value of his [precious] advice! But if on the contrary, he has not uttered an acceptable thing, ye should behave kindly towards him and not to accuse him [unfairly]. And to know well this truth, that he has not behaved with negligence in his benevolent thought towards ye! But that he has [surely] made a mistake [that there never was any mistake made on purpose, by him]! Unless it seems appropriate to judge him with suspicion; in that case, it is better not to give any thought or value to his words. And there is no other Strength except by the Will of Allāh, the Exalted, the Glorious!

43- The Right of the old people:

The Right of an old person is that ye respect his state of oldness and the fact that he has been a pioneer of Islam. Ye should praise and honor him with his Islam! And not to take any position in his confrontation; and when ye happen to walk beside him, not to pass him by, in any way! And not to behave like an idiot before him; and if it happens that he behaves foolishly before ye, to remain patient and enduring! And to respect him and act with deference, because of his condition, as a pioneer in Islam and also because of his old age! For the Right of old age is equal to the Right of Islam. And there is no other Strength except by the Will of Allāh, the Exalted, the Glorious!

44- The Right of a [minor] child:

The Right of a child is that ye behave kindly and tenderly towards him! It is indeed to rear him and take his education

unto your hands and be indulgent and forbearing towards him! And to ignore his mistakes. And to be sweet and reconciliatory towards him! And to come to his aid; and to cover his childish mistakes; for this would bring [lead] him towards repentance; and ye should reconcile with him; and to avoid provoking him, for this behavior is much better for his education.

45- The Right of the petitioner [a destitute beggar]:

The Right of the petitioner [who, in utter destitution, is begging,] is that if ye really and truly believe his claim. And to have the power of providing for his needs [to provide for whatever he needs for] and then do that exactly. And to pray for him, so that the calamity of poverty, which has fallen on him, may go away and to help him fulfill his requirement. And if on the contrary, ye doubt as to the truthfulness of his words and a lack of certainty assails your heart and makes ye not certain of what ye really do feel, [this would mean] that ye are not sheltered from the Devil's tricks. And that it is indeed possible that the Devil may wish to prevent ye from accomplishing a good deed! And that he tries to raise an obstacle between ye and this "instrument" of God who would get ye near the Presence of Allāh! In that case, close your eyes before that poor person and answer him gently. And if ye have been able to convince your soul, in that which concerns the affairs of this being or even if such thought has crossed your mind, but ye suntil make him charity, [it is nothing indeed]. For ye have done something worthy and appropriate.

46- The Right of he who has a responsibility:

The Right of he who has a responsibility [he from whom

one asks something] is that if he donates something to ye, to accept his goodness with gratitude and thank him! And if he grants ye nothing at all, to excuse him. One should have a good thought in his regard. And know that if he has not given something, it means that he has not given from his own goods. And even if he appears as an unjust, oppressive person, however there is no reprobation or blame at all, over his person, in regard with his wish for wanting to preserve his asset. Know that: "In truth, Man is a tyrant and an ungrateful..."

47- The Right of he who has rejoiced ye:

The Right of he who has made ye happy and rejoiced your heart by the Will of Allāh, and thanks to his own self and hand, is that if he himself had a desire to make ye happy in the first place, to render thanks to Allāh first of all and then thank him, with the measure, which suits better this behavior! And to reward him for having wanted to overtake [the others] by acting in this way [in your confrontation]! Or ye may decide to give him a reward; but if on the contrary, he did not have this thought [and he has rejoiced your heart involuntarily and unexpectedly], to praise Allāh [once more] and thank Him profusely! And to know that this comes solely from Allāh! And that He has especially rejoiced your heart with this joy! In that case, ye too may love this person! For he had been the instrument of the Divine Grace towards ye! And to wish him well from now on; for even though the instruments of Divine Grace and Blessings are always available to ye and they do not always have the intention to act thus, however, they are indeed the sign of God's Grace and

His Bounty! And there is no other Strength except by the Will of Allāh, the Exalted, the Glorious!

48- The Right of he from whom Ye have received harm:

According to the Providence, the Right of he whose harm to ye has come by his words or his behavior, is that if he had done this on purpose, it would be better for ye to forgive his wickedness, in order that the roots of misunderstanding and resentment be uprooted! And ye behave then, with [a Divine] courtesy and a politeness with these kinds of people; for Allāh announces: "But indeed, if any do help and defend themselves after a wrong [done] to them, against such, there is no cause of blame. The blame is only against those who oppress men with wrongdoing and transgress insolently beyond bounds, through the land, defying right and justice: for such there will be a Penalty grievous. But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs." [Ash-Shourā - 41-43]; and the Lord Almighty announces also: "If ye do catch them out, catch them out no worse than they catch ye out; but if ye show patience, that is indeed the best [course] for those who are patient!" [Al-Nahl - 126]; this refers to a very precise [and very malicious] intention in these things; and if there had never been a [wicked] intention, then ye should not do an injustice to this person, in order to punish him for the fault that he has committed against ye. But ye should be good towards this person, so that ye may be able to respond with the sweetest and the most conciliatory manner. And there is no other Strength except by the Will of Allāh, the Exalted, the Glorious!

49- The Right of
The brothers [sisters] in religion:

The Right of your brothers [sisters] in religion is that ye be well-intentioned and benevolent towards them! And to tolerate those among them who do wicked things. In like manner, ye should be able to attract their trust in ye and correct their behavior! And to thank those who behave well towards ye and their closest ones. For the good behavior of one of your brothers [sisters] in religion, should be such that he / she had also been good towards ye. For he has prevented himself from harming ye and giving ye any disturbances and keeping himself from doing ye any harm! Do include then everyone in your prayer! And with your help, come to everybody's help! Choose a rank and a position for all those who have something to do with ye. Think of the oldest one among them, as your own father/ mother; and the youngest one among them, as your own child. In like manner, think of he/ she who is middle-aged, as your own brother/ sister. And whosoever comes after ye, try to behave well and with affection towards him/ her and arrange their affairs. And have a good relationship with your brother [sister] in religion, with the same Right that a brother does possess over his blood brother [sister].

50- The Right of those who pay tribute:

In regard with the Right of those who pay tribute [i.e. those who are not Muslims: such as the Jewish, the Christians, the Zoroastrians, etc...] and who live in the Islamic society or under the protection of the Islamic rulership: it is agreed that ye should accept, that which Allāh has already accepted from them. And to remain true [faithful] to the pact [pledge] and the tribute that Allāh had decided for them! And to

observe [respect] the obligation that they have towards Allāh and the Divine Promise and the pact that they had had with the Prophet [that which has been decided in their covenant in the first place; that is: all that they had accepted to pay readily]. And to act and behave justly and without oppression towards them and according to God's Approval and that of His Prophet's [for they are under your protection]. For it has been reported to us that: "Whosoever does an injustice against he with whom he has sworn a pledge [pact], he shall have to deal with Me and I shall be His Enemy!"

And there is no other Strength except by the Will of Allāh, the Exalted, the Glorious!

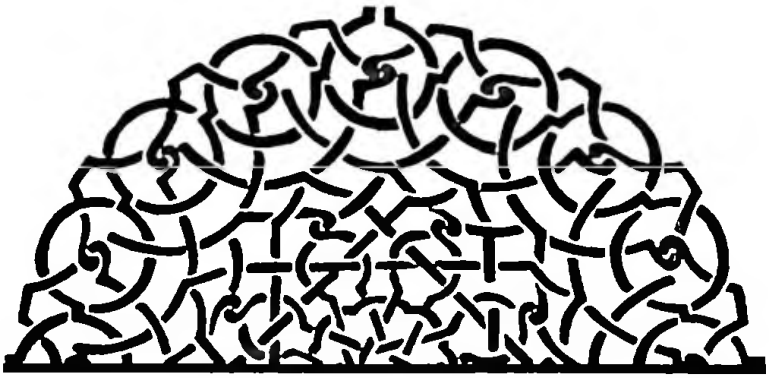
Those were indeed the fifty Rights, which surround and embrace ye; and in no way can ye get out of their domination! And the fact of observing and respecting them is compulsory for ye. Ye should take then these Rights into consideration! And seek the Divine Aid and Assistance, to act in this way.

And there is no other Strength except by the Will of Allāh, the Exalted, the Glorious!

And I render thanks to the Lord of the Worlds!

Al Hamdulellāhe Rabbel Ālamin

Tehran, July 15th 2009
Tir 24th 1388
Rajab 22nd 1430



In the name of God

الله

Invocation offered to Imām Muhammad Bāghir

[Translated for the first time into English]

Greeting to ye who penetrated the Divine Science...!

Greeting to ye who made researches in the Religion of God...!

Greeting to ye who interpreted and explained the Divine Commandment...!

Greeting to ye who rise up [stand up] for the Divine Justice...!

Greeting to ye who gave [good] advices to the servants of God...!

Greeting to ye who invited the people to God...!

Greeting to ye: O, Guide who conducted [led] the people in the Presence of God!

Greeting to ye: O, the solid, firm Rope [mediator]...!

Greeting to ye: O, the manifest, apparent knowledge...!

Greeting to ye: O, brilliant light...!

Greeting to ye: O, shining moon...!

Greeting to ye: O, clear, explicit Right...!

Greeting to ye: O, lighted Lamp...!

Greeting to ye: O, bright star...!

Greeting to ye: O, splendid star...!

Greeting to ye: exempt from all kinds of complications...!

Greeting to ye: sheltered from any mistake, whatsoever...!

Greeting to ye: O, Pure [soul], according to your birth...!

Greeting to ye: O, Eminent [soul] who has a noble, glorious lineage...!

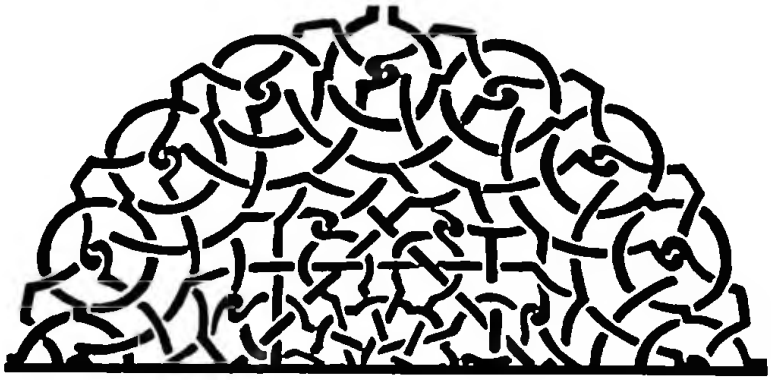
Greeting to ye: O, high Palace...!

Greeting to ye: O, God's "Proof" for all the human race...!

O, my lord! I attest that ye manifested the truth, in the most beautiful possible way! And that ye penetrated truly the Science and divulged and propagated It! And ye did not fear the blames of the reproachful! And ye preserved the secrets of the Religion of God, in the Way of Allāh! Ye performed your duty rightfully; and led your friends towards the "Velāyat" of God and not towards any other Velāyat, which was not from God; and ye commanded the people to obey God and forbade them to commit sins, until God took ye to Paradise and to the Dwelling-Place of Abundance and Generosity and that of the Elect, beside God's Friends! May God's Greetings, Mercy and Blessings be upon ye!

Al Hamdulellāhe Rabbel Ālamin

Tehran, October 15th 2008
Mehr 24th 1387
Shawwāl 15th 1429



In the name of God



The Invocation of Āshurā
[Attributed to Imām Muhammad Bāghir]
[Translated for the first time into English]



Greeting to ye: O, Abā Abdellāh...!

Greeting to ye: O, son of the Messenger of Allāh...!

Greeting to ye: O, son of Amir al Mu'minin, lord of the believers and lord of the Successors of the Messengers of Allāh...!

Greeting to ye: O, son of Fātēmeh: Sovereign Lady over all the women, in the entire world...!

Greeting to ye: O, "Sā'rallāh" [Blood which belongs to God] and son of "Sā'rallāh"!

O, ye: the one and only [Elect] of your time...!

Greeting to ye and to all those spirits who bowed their heads, before your Threshold...!

Greeting to ye all! And may an eternal greeting reach ye from me: until I live in this world and until day and night subsist!

O, Abā Abdellāh...!

Indeed, how great and terrible is the tragedy [calamity]

that has fallen on ye...! And how deep is the misfortune that has hit ye and us, and which has fallen on all the Muslims...!

And even in Heavens, they mourn ye greatly! And [this great misfortune] weighs heavily [and seems terrible] for the inhabitants of the Heavens!

Therefore, God's Curse be on the people [community - group of men] that initiated Oppression and Injustice against ye, O members of the [holy] Family of the Prophet...!

And God's Curse be on the people who moved you away [removed you] from your [justly] position, and reduced the ranks [and the positions] that God had granted ye, by taking it away from ye, and by force...!

And God's Curse be on those people who slew ye...!

And God's Curse be on those who prepared the ground for this event, and found ways to wage war against ye...!

I hereby, disavow them [renounce them - show them my aversion] in the Presence of Allāh and yours: they, their followers, their partisans and their supporters...!

O, Abā Abdellāh...!

Indeed, I am at peace with all those who want to be at peace with ye [to befriend ye], and at war with all those who want to be at war with ye, until the Day of Judgment...!

And God's Curse be on the family of Zi'yād and the family of Marvān...!

And God's Curse be on the members of the Umeyyad's tribe...!

And God's Curse be on the son of Marjānah...!

And God's Curse be on Omar Ibn Sa'ad...!

And God's Curse be on Shimr...!

And God's Curse be on the men who saddled and bridled their horses and then covered their faces, to wage war against ye...!

May my father and mother give their lives for ye...!

In truth, the state of mourning that I feel for ye [in my

heart,] is extremely profound and painful...

And now, I would like to ask from the [Same] God who granted ye a high position and Who, by your mediation, granted me honor and dignity, to grant me the extreme honor of avenging your "Blood", beside that Victorious and Triumphant Imām, from the [holy] Family of Muhammad! My God's Peace and Glory be upon him and his holy Family...!

O, Gracious God...! For the deep love and affection that I feel for [Imām] Husseyn, Do grant me honor and dignity, in this world and in the Hereafter...!

O, Abā Abdellāh...!

Indeed, it is because of the love that I have for ye within me, that I seek [frantically] to approach God [get closer to Him], to His Prophet, to Amir al Mu'minin [lord of the believers], to Fātēmeh, to Hassan and to yourself...!

And I abhor, he who proceeded to initiate [and institute] the foundation of Oppression and Injustice against ye...!

I hereby declare my hatred and my aversion for he who initiated all this, before Allāh and His Messenger! And for he who committed injustice and oppression, against ye and your followers...!

Indeed, I am at peace with all those who are at peace with ye; and I wage war against all those who wage war against ye...!

I befriend all those who are your friends and feel animosity and hostility towards all those who feel animosity and hostility towards ye...!

Therefore, I beseech and implore the God Who has honored me, by bestowing me the opportunity of knowing ye and all your friends, and Who granted me the opportunity of hating and abhorring your enemies, to place me beside ye, in this world and in the Hereafter!

And that He strengthens me and makes me constant and

resolute in this earthly plane, but also in the Hereafter [the world beyond]...!

And I beseech Him to let me reach your eminent position that belongs especially to ye, which is in the Presence of God...!

And that He grants me the honor of avenging your blood, beside the Imām who is the Evident "Guide": Manifest and Eloquent, who shall reclaim the Right of your [holy] Family...!

And by your right and the [illustrious, eminent] rank and position that ye hold before Allāh, I beseech ye, because of this tragedy [this terrible misfortune], which has fallen onen on me, that Allāh may grant me the best possible Reward that He usually grants, to he who has suffered a great tragedy [loss] and a great misfortune...!

Indeed, what a horrible tragedy [what a great calamity] for Islam, in Heavens and on earth...!

O, Gracious God...! Grant me the position that ye reserve for those to whom Ye bestow Your Greetings, Your Infinite Mercy and Your Forgiveness...!

O, Gracious God...! Transform my life, like that of Muhammad and the [holy] Family of Muhammad! And Make my death like that of Muhammad and the [holy] Family of Muhammad...!

O, Gracious God...! Today is the day when the members of the Umeyyad's tribe and the offspring of that woman who devoured a liver: -that damned one, son of a damned one...! - had announced as "feast day"...

Those very same ones who were damned and cursed by Ye and Your Prophet! Those whom, the Prophet [Peace and Glory be upon him and his holy Family] used to curse, always and in all places...!

O, Gracious God...! May Your Curse be on Abu Sufiyān, on Mu'āviyah on Yazid Ibn Mu'āviyah...!

May Your Eternal, Constant and Perpetual Curse be on them all...!

Today, is the day when the family of Āle Zi'yād and Āle Marvān are rejoicing fully, for having slain Husseyn [may God bless his soul]...

O, Gracious God...! Do increase and double Your Curse and Your Torment for them all...!

O, Gracious God...! Indeed, by abhorring and cursing them, in this very day, and in this position and in this time of my life, and by benefiting from the support, which comes from the friendship of Your Prophet and the sincere followers of Your Prophet [may God bless them all], I humbly seek to be admitted in Your Presence...!

Therefore, repeat hundred times the following Sentence and declare with a heartfelt grief:

O, Gracious God...! May Your Curse be on the very first person who initiated and began to inflict injustice and oppression against Muhammad and the holy Family of Muhammad, and the very last oppressor who stood up against him, to inflict him injustice and oppression...!

O, Gracious God...! May the Divine Curse be upon all the men who fought against Husseyn, who rallied altogether against him and contributed to his being slain, and who concluded a pact, and obeyed one another in this plot!

O, Gracious God...! May Your Curse be on them all...!

Therefore, repeat hundred times the sentence Below, and declare with a heartfelt grief:



Greeting to ye: O, Abā Abdellāh...!

And [greeting] to all the souls who died in your presence!

To ye: Eternal Greetings of Allāh, through my person and until I shall live, and until night and day subsist...!

And [it is indeed my true hope] that this invocation may not be my last invocation for ye...!

Greeting to Husseyn...!

Greeting to Ali Ibn'l Husseyn...!

Greeting to the descendants [progeny] of Husseyn...!

Greeting to the companions of Husseyn...!

Here, you declare:

O,Gracious God...! Let my curse be on the very first unjust oppressor, and may Your Curse be on the very first unjust oppressor, to reach then, the second, the third and the fourth unjust...!

O, Gracious God...! May Your Curse be on Yazid, as the fifth oppressor...!

And may Your Curse be on Obeydollāh Ibn Zi'yād, on the son of Marjānah, on Omar Ibn Sa'ad and, on Shimr, on the family of Abu Sufiyān, on the family of Zi'yād and on the family of Marvān, until Resurrection Day...!

Here, you have to prostrate and say humbly:

O, Gracious God...! The praises of those who praise and glorify Ye, belong solely to Ye...!

Praises belong to Allāh, for the gravity and the greatness of my tragedy and misfortune...!

O, Gracious God...!

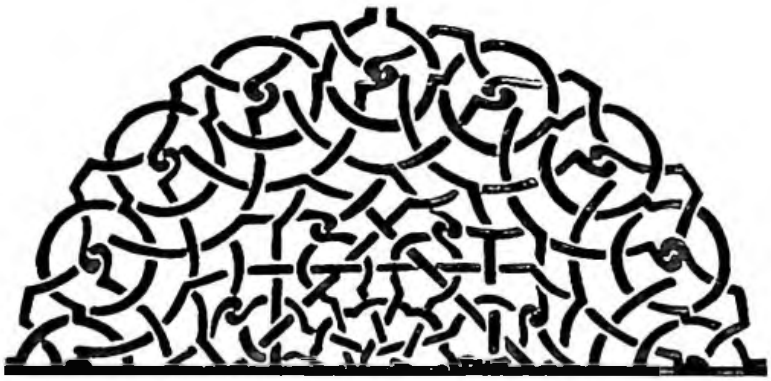
Grant me the Intercession of [Imām] Husseyn, on Resurrection Day...!

And Make it so that by being near Husseyn and his companions, I be firm and resolute in Your Presence...!

Those very same ones who offered and sacrificed their lives before Husseyn [may God's Greetings be upon them all].

Al Hamdulellāhe Rabbel Ālamin

Tehran, September 15th 2005
Chah'rivar 24th 1384
Shabān 10th 1426



In the name of God

Invocation offered to Imām Jafar Sādiq

[Translated for the first time into English]

Greeting to ye: O, Imām: the Sincere, the Truthful...!

Greeting to ye: O, successor of the orators...!

Greeting to ye: O, the best conciliatory [peace-maker]...!

Greeting to ye: O, the great one among great ones...!

Greeting to ye: O, "Straight Path"...!

Greeting to ye: O, [illuminated] Lamp in the Darkness...!

Greeting to ye who made hardships disappear and who turned them away...!

Greeting to ye: O, key to the alms and the acts of charity...!

Greeting to ye: O, Mine of Blessings...!

Greeting to ye: O, Holder of arguments and proofs...!

Greeting to ye: O, Holder of arguments, manifest and evident...!

Greeting to ye who assist the Religion of God...!

Greeting to ye who propagate the Commandment of God...!

Greeting to ye: O, arbitrator in crucial matters...!

Greeting to ye who turned away grief and pains...!

Greeting to ye: O, trustworthy among the Sincere...!

Greeting to ye: O, tongue of the orators...!

Greeting to ye: O, successor of those who feared God...!

Greeting to ye: O, Guide [Leader] of the Sincere and the Righteous...!

Greeting to ye: O, lord of the Muslims...!

Greeting to ye: O, Guide of those who did not take the path of Perdition...!

Greeting to ye: O, serenity of the submitted...!

O, my lord and master!

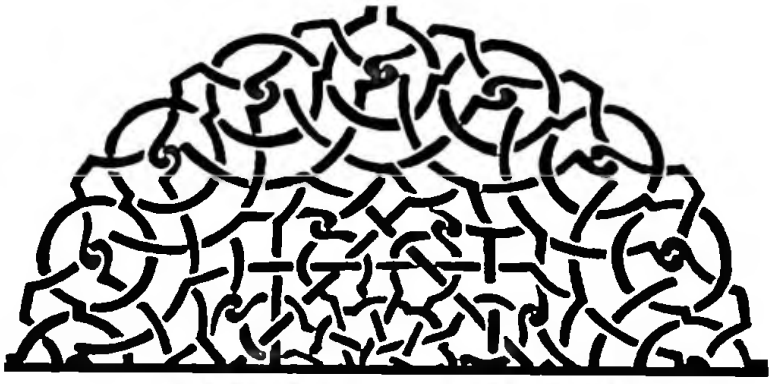
I attests that ye are in the Way of Guidance! [Ye are] the solid Rope, the midday sun, the ocean of generosity, the refuge of the people and the best example...!

Greeting to your soul and body...!

[Humble] greeting to ye...!

Al Hamdulellāhe Rabbel Ālamin

Tehran, July 15th 2009
Tir 24th 1388
Rajab 22nd 1430

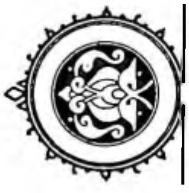


In the name of God



Invocation offered to Imām Mussā Kāzim[1]

[Translated for the first time into English]



When you wish to make the pilgrimage of Imām Kāzim and Imām Javād, it is appropriate that you do a complete ablution. Enter with naked feet and walk slowly and with dignity and pronounce incessantly "Allāhu Akbar!" "Lā Ilāha Illallāh" "Subhānallāh" and "Al'hamdulillāh!" and glorify the Gracious God. When you have entered the Sanctuary, say with deep devotion:



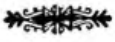
In the name of Allāh, and by taking refuge with Allāh, and with the help of Allāh and according to the Religion of the Messenger of Allāh, may Allāh's Peace and Glory be upon him

1. With deep respect and humble submission, I offer my love and profound devotion to this beloved Imām who is my illustrious ancestor from my mother's side. Greeting to Hazrat Moussa'bne Jafar. I wish so very much to find myself, once again, beside his holy sepulcher... May Allāh fulfill once more this cherished wish...! Amin, yā Rabbel Ālamine! - [the translator].

and his holy Family! I attest that there is no god, but Allāh!

He is Unique and has no partner [associate] whatsoever!

And I attest that Hazrat Muhammad is His slave [servant] and Messenger; and that Hazrat Ali is without doubt, God's Friend!



Permission to enter inside the holy sepulcher:

May I come in, O Messenger of God...?

May I come in, O [holy] Prophet...?

May I come in, O Muhammad Ibn Abdellāh...?

May I come in, O lord of the believers...?

May I come in, O Abā Muhammad al-Hassan...?

May I come in, O Abā Abdellāh'l Husseyn...?

May I come in, O Abā Muhammad Ali Ibn'l Husseyn...?

May I come in, O Abā Jafar Muhammad Ibn Ali...?

May I come in, O Abā Abdellāh Jafar Ibn Muhammad...?

May I come in, O, [my] lord and master, O, Abul'hassan Mussa'bne Jafar...?

May I come in, O my lord and master, O, Abā Jafar...?

May I come in, O my lord and master, O, Muhammad Ibn Ali...?



Walk along with calm and dignity, and pronounce many times "Allāhu Akbar!" and glorify Gracious Allāh. When ye have entered the Sanctuary, stop with respect and deference, in front of the holy sepulcher, while the Qiblah is behind you; and pronounce these sentences with great humility and deep devotion:



Greeting to ye: O, God's Friend and son of God's Friend...!
Greeting to ye: O, God's "Proof" and son of God's "Proof"...!
Greeting to ye: O, God's Elect and son of His Elect...!
Greeting to ye: O, "Aminullāh" ; O depositary [trustee] of God and son of His depositary [trustee]...!
Greeting to ye: O, God's Light in the Darkness...!
Greeting to ye: O, Leader of Guidance...!
Greeting to ye: O, Banner of the Religion and Piety...!
Greeting to ye: O, treasurer of the Science of the Prophets...!
Greeting to ye: O, treasurer of the Science of the Messengers of God...!
Greeting to ye: O, representative [delegate] of the Successors of the past...!
Greeting to ye: O, Mine of the Manifest Revelation...!
Greeting to ye: O, holder of the Science, [which is] Certain...!
Greeting to ye: O, depository [trust] of the Science of the Prophets...!
Greeting to ye: O, dignified, good Imām...!
Greeting to ye: O, pious, virtuous Imām...!
Greeting to ye: O, devoted Imām...!
Greeting to ye: O, valiant, great Imām...!
Greeting to ye: killed as a Martyr, [in the way of truth]...!
Greeting to ye: O, son of the Messenger of God and son of the successor of this lord...!
Greeting to ye, O, my lord [and master], O, Mussa'bne Jafar!
May God's Grace and Blessings be upon ye...!
I attest in truth, that ye proclaimed from God, all that ye had the duty to proclaim! And ye memorized well, all that He had entrusted in your care. And ye proclaimed as lawful, all that God had declared as lawful. And ye proclaimed as illicit, all that God had declared as illicit. And ye straightened

up and put into execution the Commandments of God and recited the Book of God; and ye were patient and enduring in front of the torments of the people, for the cause of God; and that ye made "Jihād" in the Way of God, as it should have been done, until death took ye away...!

I attest that ye went in the same path that went your pure and sanctified fathers, and virtuous, spotless ancestors; those Successors who guided and those Leaders who had been guided in their turns.

Ye did not give to Perdition an advantage over Guidance, and ye never deviated, in order to turn yourself towards anything vain and false...!

And I attest that ye were truly benevolent, in order to procure God's Approval and that of His Prophet and that of the lord of the believers! And ye paid well your due [loan] and preserved yourself from any betrayal. And ye established regular prayers and practiced charity [paid your "Zakāt"]; and ye invited the people to goodness and prevented them from committing the Interdictions; and ye worshipped God with utmost devotion and by taking great care to do that, most seriously, and by seeking the Divine Reward, until death took ye away...!

May Allāh grant ye a nice Reward then...!

And on behalf of Islam and the Muslims: may the best and most dignified rewards belong to ye, forever...!

[Now] I have come to ye: O, son of the Messenger of God, to make your pilgrimage! And I recognize your right fully! I confess your preeminence and virtue; I bear the weight of your Science; I am on the point of swearing a pledge to ye; I have taken refuge beside your [holy] sepulcher; I have taken refuge beside the grills of your [holy] sepulcher; and I beseech ye to intercede in my name, before Allāh...!

I am devoted to your friends and I am the enemy of your enemies! I am fully conscious of your eminent rank and your

high position! I am fully conscious of the Guidance and the best direction [that ye wish me to follow]; and I am conscious of the Perdition and the loss of those who were opposed to ye; and of the lost condition, from which they suffer!

May my father, mother and I give away our lives for ye...! May my family, my children, along with my goods be sacrificed for ye: O, son of the Messenger of God!

I have come here to get closer to the Divine Threshold, by the power of this pilgrimage that I have accomplished for ye; and by the [grace of] your intercession, that I do beg and beseech right now...!

Therefore, [pray!] Do intercede in my name beside the [Almighty] God, so that He may forgive my sins! And that He may forget my crimes; and that He may ignore my guilt and misdeeds [transgressions]; and that He makes my mistakes, disappear and makes me enter in Paradise...! And that He deigns to favour me, by the virtue of the Dignity that Suits Him so well. And that He may forgive my fathers, brothers, sisters by the [virtue of] His Favour, Generosity and Goodness; and also all the pious, virtuous men and women and myself too: whether in the occidental [western] parts of the earth or on the oriental [eastern] parts of it...!

In that moment, do kiss the grills of his holy sepulcher most respectfully; you can then present him your innermost wishes.

A prayer beside his holy head:

Greeting to ye: O, my lord and master! O, Mussa'bne Jafar...!

May the Grace and the Blessings of God be upon ye!

I attest that ye are indeed, the leading Guide and the responsible that illuminates the minds...!

Ye are the mine for the Descent of the Holy Qu'rān; and ye hold the Science of the Interpretation [of the Holy Qu'rān], and ye hold the Torah and the Bible...!

It is ye: the just, fair scholar; and the "Sincere" who practices and executes the Commandments of the Religion [par excellence]...!

O, my lord and master...! I abhor your enemies [and I proclaim it] before the Threshold of the Divine Court!

And by the [virtue of the] love and the friendship that I have for ye, I would like so very much, to approach God...!

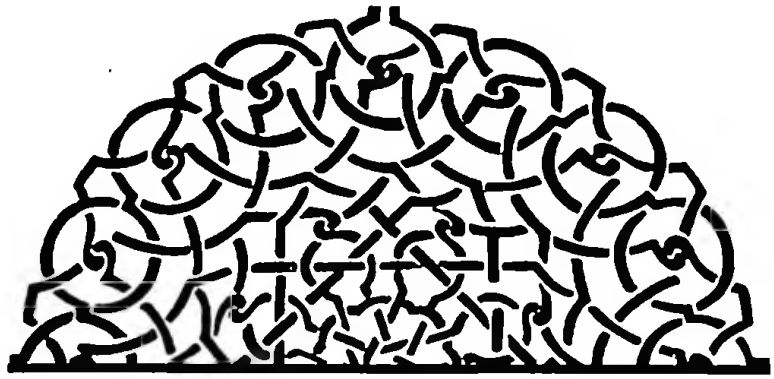
May God's Greetings be upon ye, your fathers, your ancestors, your children, your Shiites and your friends...!

And may the [Infinite] Grace and the Blessings of Allāh be upon ye...!

In that moment, ye have to perform a two-rakat prayer. It is better to recite in the first rakat and soon after the recitation of the surah "Al-Fātiha", the surah "Yā- sin"; and in the second rakat, soon after the recitation of the surah "Al- ātiha", to recite the surah "Ar-Rahmān" or some other surah. Afterwards, do name your deepest wishes.

Al Hamdulellāhe Rabbel Ālamin

Tehran, July 15th 2009
Tir 24th 1388
Rajab 22nd 1430



In the name of God



Invocation offered to Imām Ali Ibn Mussar'rezā

[Translated for the first time into English]



When you wish to enter the Sanctuary of Imām Rezā [may God's Greetings be upon him!], before anything, you should ask the permission to enter this Holy Place. Therefore, you say most humbly:

O, Gracious God! I am near one of the Gates of Your Prophet's Houses [may God's Glory and Peace be upon him and his holy family!]; and Ye have prevented the people from entering this place without his permission and declared: "O, ye who believe! Enter not the Prophet's houses, until leave is given you..."

O, Gracious God...!

I believe in the respect and deference that I owe to Your Prophet [which one cannot break] in his absence, just as in his presence! And I know well that Your Messenger and his successors [may God's Peace and Grace be upon them all!] are all alive and they dwell beside Ye; and they see my position and hear my humble words and answer to my [respectful] greeting!

[Although] Ye have prevented my ears to hear them; somehow, Ye have opened the gate of comprehension for me; and the joy which comes out of the pleasure of talking with them!

O, Gracious God...!

I ask Your permission before anything, and then I ask the permission to enter from Your successor: from the Guide and Imām towards whom I owe total obedience! I ask permission from Hazrat Aliyebne Mussar'rezā [may God's Greetings be upon him!] and from the Celestial Angels who are in this Blessed Place, full of [God's] Grace!

May I come in, O Messenger of God...?

May I come in, O God's "Proof" [Hojjat]...?

May I come in, O, Divine Archangels who dwell in this Sacred Sanctuary...?

O, my lord and master!

[Deign] to grant me the permission to enter: with the best of the permissions that ye could bestow on one of your friends! And if I am not worthy of entering, ye instead are most worthy of it!

Then, with a humble heart, you let out your great emotion and shed some heartfelt tears. These tears are the indication that you have received the permission to enter this blessed, sacred Place...

The First Invocation offered to Imām Rezā

When you wish to go to the pilgrimage of the Sanctuary of Imām Rezā in Machad, before getting out of your house,

perform a complete ritual ablution of your body, in order to purify yourself and while you are doing that, say humbly and devotedly:

O, Gracious God...! Purify me! Purify my heart and soul; and Open my chest and Make my mouth to be able to glorify Ye and pronounce Your praise; for there is no other Strength, except by Your Will!

O, Gracious God...! May this Strength purify, heal and illuminate me!

While you are coming out of the house, say:

In the name of God, and with the help of God, and by seeking refuge with God and according to the Religion of the Messenger of God!

May God suffice me! I take refuge with God!

O, Gracious God...! I am coming to Ye and starting to walk towards Ye; and I make a wish to get close to whatever dwells beside Ye!

When you have come out of the house, stop near your doorway and say with humility:

O, Gracious God...! I have turned my face towards Ye, and put my trust in Ye and let my family, possessions and whatever Ye have granted me, in Your Care; and in Ye Alone I trust!

Therefore, Do not make me despair; Do not disappoint me: O, Ye it is, Who does not deprive he who intends to come to Him!

O, ye: Who destroys not he who is under His Care!

May God's Peace and Grace be upon Muhammad and his holy Family! Preserve me with Your Best Protection; for he that Ye preserve and take care of, shall not be destroyed; and this is undoubtedly true!



When you arrive in Machad, and you intend to make your pilgrimage, do perform a ritual ablution and say most humbly and devotedly:



O, Gracious God! Purify my heart and soul; and Open my chest; and Make my mouth pronounce Your praise and glorify Ye, for there is no other Strength, except by Your Will!

And I know well that the strength and foundation of my religious belief are to be entirely submitted to Your Commandment, and to follow the Tradition of Your Prophet, and to attest this, on behalf of all Your creatures!

O, Gracious God...! Make this ablution be a means for my healing and my illumination! For Ye are All-Powerful over everything!



Put on your clean garments, and walk with great dignity and devotedly; while you are advancing with naked feet; during your walk, repeat incessantly "Allāhu Akbar!" "La Ilāha Illallāh!" "Sobhānallāh"! and "Al'hamdulillāh!" and glorify Allāh. When you have entered the Sanctuary, say with great emotion and respectfully:

In the name of God and with the help of God and by the Religion of the Messenger of God...!

May God's Peace and Glory be upon him!

I attest [bear witness] that there is no god, but Allāh!

He is Unique and has no partner [associate] whatsoever!

And I attest that Hazrat Muhammad is His slave [servant] and His Messenger; and that Hazrat Ali is undoubtedly God's Friend!

Look at the holy sepulcher, while the Qiblah is behind you and say with great emotion:

I attest that there is no other god, but Allāh!

He is Unique and without partner [associate] whatsoever!

I attest that Muhammad is His Servant and Messenger! And He is the Lord of the very first creatures to the very last ones!

He is the Lord of the Prophets and Messengers!

O, Gracious God...!

Grant Your Grace and Blessings to Muhammad, Your servant, Your Messenger, Your Prophet and the lord of all Your creatures!

A Grace and Blessings that no one but Ye, could enumerate and number!

O, Gracious God...!

Grant Your Grace and Blessings to the lord of the believers, Ali Ibn Abi Tālib: Your servant and the brother of Your Messenger!

The same Prophet that Ye have elected by [the virtue of] Your Science, and designated as a "Guide" for those among

Your creatures that Ye had wanted them [to be guided]. And as Your Best Witness, for all that Ye had sent down to he that Ye had entrusted Your Messages! And as the arbitrator of Your Religion [to reward or chastise,] according to Your Divine Justice; he who completed Your Judgment among Your creatures; and he that Ye had chosen as Witness and Guardian and as he who straightens up all these enterprises!

May God's Greeting, Grace and Blessings be upon him!

O, Gracious God...!

Grant Your Grace and Blessings to Fātēmeh, the daughter of Your Prophet, wife of Your Friend and mother of the two grandsons of Your Messenger: Hassan and Husseyn, the two [illustrious] lords of the young men in Paradise!

She who was indeed absolute purity and cleanliness: not only in her body, but also in her soul [spirit]! She who was indeed absolute piety, absolute dignity, absolute virtue and absolute nobility [decency]!

The [absolute] Sovereign Lady over all the Heavenly women in Paradise! A Grace and Blessings that no one except Ye, could enumerate and number!

O, Gracious God...!

Grant Your Grace and Blessings to Hassan and Husseyn! The two grandsons of Your Prophet; and the two [illustrious] lords of the young men in Paradise!

The very two men who stood up according to Your Commandment among Your creatures; the two best witnesses for all that Ye had sent down to he that Ye had entrusted Your Messages; and the two arbitrators of Your Religion, in order that they may restore and decree Justice, and complete Your Judgment among Your creatures!

O, Gracious God...!

Grant Your Grace and Blessings to Ali Ibn'l Husseyn!

To the lord of the pious and the devoted souls who invoke

God! To Your servant who stood up according to Your Commandment among Your creatures! And who was Your Delegate [Your Caliph on earth] before Your creatures; and Your best witness for all that Ye sent down to he that Ye had entrusted Your Messages; and as the arbitrator and the sovereign over Your Religion, in order to restore Justice and complete Your Judgment among Your creatures.

O, Gracious God...!

Grant Your Grace and Blessings to Muhammad Ibn Ali! Your servant and Representative [Delegate - Caliph] on earth; the piercing "cleaver" of the Science of the Prophets!

He who straightened up Your Justice and invited the men to Your Religion, which is also that of his fathers; [those who were] Sincere and Righteous! Grant him Grace and Blessings that no one can enumerate and number, but Ye!

O, Gracious God...!

Grant Your Grace and Blessings to Jafar Ibn Muhammad, Al-Sādiq [the Sincere]! Your [faithful] servant and the Responsible [Guardian] of Your Religion, and Your " Proof" [Hojjat] over all Your creatures; to this good and truthful benefactor!

O, Gracious God...!

Grant Your Grace and Blessings to Mussa'bne Jafar [Al-Kāzim]! Your good and worthy servant! Your "Eloquent Word" among Your creatures; he who disclosed [divulged] Your Science and was Your "Proof" [Hojjat] before Your creatures! Grant him Grace and Blessings that no one can enumerate, but Ye!

O, Gracious God...!

Grant Your Grace and Blessings to Aliyebne Mussar'rezā! To the "Approved" one! To Your slave [servant] and the Guardian of Your Religion; he who straightened up and restored Your Justice and invited [men] to Your Religion

and that of his ancestors who were [all] truthful, sincere and virtuous! May Your Grace and Blessings be upon him; Blessings that only Ye could enumerate and number!

O, Gracious God...!

Grant Your Grace and Blessings to Muhammad Ibn Ali! Your [faithful] servant and Representative [Delegate]! He who stood up by [the power of] Your "Amr" to execute Your Commandment and who invited [the people] to Your Way.

O, Gracious God...!

Grant Your Grace and Blessings to Ali Ibn Muhammad! Your [faithful] servant and the responsible Guardian of Your Religion!

O, Gracious God...!

Grant Your Grace and Blessings to Hassan Ibn Ali!

To the executor of Your "Amr" [Commandment] who stood up among Your creatures [to restore and decree Your Justice]! To Your [illustrious]

"Proof" [Hojjat] who delivered the Messages [Precepts] of Your Prophet to the people and who acted as Your Best Witness among Your creatures! He who was privileged by Your Generosity and Grace! He who invited the people to obey, Ye and Your Prophet, [may God's Greetings be upon him and his holy Family]; a Grace and Blessings that no one can enumerate, but Ye!

O, Gracious God...!

Grant Your Grace and Blessings to Your "Proof" [Hojjat] and to Your Friend [Guardian - Protector]!

To he who stood up among Your creatures! Increasingly numerous, lasting Greetings and Blessings to him, and with the help of which Ye shall hasten his physical Manifestation and Apparition, and come to his aid! And Deign to place us at his sides, in this world and in the Hereafter!

O, Gracious God...!

By invoking these [illustrious] lords and by expressing

my love and devotion to them, I seek to get closer to Ye [approach Ye]!

I love their friends, whereas I abhor their enemies!

Therefore, Deign to grant me the Blessings of this world and those of the Hereafter, by their intermediary!

Deign to turn all harms away from my person, be it from this world or those of the Hereafter, along with the Great Fright of the Resurrection Day, by their intermediary!



Now seat near the place where rests the holy head of the beloved Imām, and then endowed with humility and devotion, say with kindness and love:

Greeting to ye: O, God's Friend!

Greeting to ye: O, God's "Proof" [Hojjat]!

Greeting to ye: O, God's Light in the darkness of the earth!

Greeting to ye: O, pillar and foundation of Religion!

Greeting to ye: O, Adam's heir who was God's Elect!

Greeting to ye: O, Nouh's [Noah] heir who was a Prophet!

Greeting to ye: O, Ibrāhīm's [Abraham] heir who was God's Friend!

Greeting to ye: O, Ismā'īl's heir who was the offering to God!

Greeting to ye, O Mussā's [Moses] heir who was God's interlocutor!

Greeting to ye: O, Issā's [Jesus] heir who was the Spirit of God!

Greeting to ye: O, Muhammad's heir: Messenger of God who was loved by Allāh!

Greeting to ye: O, Ali [Amir al Mu'minin's] heir who was God's Friend and the Successor of the Messenger of God [Who is the Sovereign] over the Worlds!

Greeting to ye: O, Fātēmēyeh Zahrā's heir: the Sovereign

Lady over all the women in the [whole] world!

Greeting to ye: O, Hassan and Husseyn's heir: the two [illustrious] lords of the young men in Paradise!

Greeting to ye: O, Ali Ibn'l Husseyn's heir: O, adornment of those who pray [O, ye, Zeynul' Ābidin]!

Greeting to ye: O, Muhammad Ibn Ali's heir who examined the Science of the very first men and the very last ones!

Greeting to ye: O, Jafar Ibn Muhammad's heir who was Sincere and benevolent!

Greeting to ye: O, Mussa'bne Jafar's heir!

Greeting to ye: O, righteous virtuous Martyr!

I attest that ye established regular prayers, practiced charity [paid your "Zakāt"] and invited the people to do good, while preventing them from committing wrong; and that ye worshipped Allāh with great devotion, until Death took ye away!

Greeting to ye: O Abol'hassan! May God's Grace and Blessings be upon ye; for He is Well-Praised and Glorified!

Get yourself near the holy sepulcher and say:

O, Gracious God...!

I have left the place I live, in order to come to Your [princely] Court, and I have traveled from city to city, with the hope of reaching out for Your Grace!

Therefore, Do not deprive me and Do not dismiss me [send me away] without first having fulfilled my wish...! Have pity on me and Make me approach the holy sepulcher of the son of the illustrious Brother of Your Messenger! May Your Peace and Glory be upon him and his holy Family!

May my father and mother give their lives for ye, O, my lord and master!

I have come here to see ye! And I have entered your [princely] Court and seek refuge with ye from all the wrongs that I have committed so far; and from this heavy burden of sins that I am carrying on my shoulders...

Therefore, [pray!] do intercede for me in the Presence of God, in my Day of destitution and distress...! For in truth, ye hold a high and glorified position, and ye are most dignified and venerable in the Presence of the Lord Almighty!



Raise your right hand, and open your left hand before the holy sepulcher and say:

O, Gracious God...! By the friendship and [the] "Velāyat" of the holy Family members of the Prophet, I yearn to get closer to Ye! And I have a great love and devotion for the very last one of them, just as I have a great love and devotion for the very first one of them! And I abhor [loath] any other support, except theirs!

O, Gracious God...! May Your Curse be on on all those who have changed Your Blessings, and accused Your Prophet and renounced Your "Proofs" and "Signs"! Those who mocked the Imāms and conspired against the holy Family of the Prophet!

O, Gracious God...! By cursing and disavowing [renouncing] them in this world and in the Hereafter, I seek to get close to Ye, O, the Most Merciful!



Approach now the place where rest the sacred feet of the beloved Imām, and say most devotedly:

May God's Grace and Peace be upon ye, O, Abol'hassan...!

May God's Mercy be upon your pure soul and your sacred body!

Ye were patient and enduring, even though ye were a Sincere and most approved [by God]!

May God destroy all those who wounded and killed ye with their hands or tongues...!



Now curse all those who slew most cruelly the lord of the believers and the killers of the lords Hassan and Husseyn Ibn Ali [the lord of the Martyrs: Seyyedo'shohadā]; and finally all those who slew the progeny of the Venerable Prophet:

O, Gracious God...!

May Your Curse be on on all those who slew the lord of the believers; and all those who slew [lords] Hassan and Husseyn; and all those who slew the [illustrious] Family members of the Prophet!

O, Gracious God...!

May Your Curse be on on the enemies of the holy Family of the Prophet and their murderers [killers]! Add more torments to their torments, more degradation to their degradation, more humiliations to their humiliations, more slanders to their slanders, more dishonor to their dishonor...!

O, Gracious God! Throw them therefore in Hell Fire and Throw them upside down in the great Suffering! And Gather them in Hell, by groups, they and their followers!



Perform then a two-rakat prayer near the place where the holy head of the beloved Imām rests. In the first rakat, recite

the surah "Yā-sin", and in the second rakat, the surah "Ar-Rahmān". Pray then for your father and mother; for your family, friends and all the pious and virtuous people. Enjoy these sweet moments... Remain seated and take pleasure on being in that Holy Place. Try to perform your prayer near the holy sepulcher and thank God Almighty.



Another Invocation offered to Imām Rezā
Say consequently:

Greeting to ye: O, God's Friend and son of God's Friend!

Greeting to ye: O, God's "Proof" [Hojjat]; and son of God's "Proof" [Hojjat]; and father of God's other "Proofs" [Hojjat] on earth!

Greeting to ye: O, Imām who guides us! O, ye the secure support!

May God's Grace and Blessings be upon ye!

I attest that ye had traveled along the same path that your Pure and innocent [infallible] ancestors [may God's Peace and Grace be upon them all!] had already taken.

Ye never preferred Perdition to Guidance; and ye never tended to go towards vain and useless things; and ye have always wanted the good of your God and that of His Messenger; and ye have been a good and an honest trustee [depositary]!

May God grant ye the best of the Rewards on behalf of Islam and its followers! May my father and mother give their lives for ye! I have come to make your pilgrimage, by knowing fully well your justly right!

I am the friend of Your friends and the enemy of Your enemies! Please, Deign to intercede for me in the Presence of your God Who is Glorious and Majestic!

Get closer to the holy sepulcher; rest your cheeks upon the grills of the holy sepulcher and kiss them with devotion and then raise your head and say humbly and slowly:

Greeting to ye: O, my lord and master!
O, son of the Messenger of God!
May God's Grace and Blessings give ye full satisfaction; and may they be upon ye! I attest that ye are indeed the Guide who leads well, the Guardian who illuminates the minds and the Responsible of "Jihāds"!
I disavow and renounce your enemies before God Almighty; and I seek to get closer to the Presence of God [approach Him] by expressing ye my friendship and affection, and by accepting your rightful, legitimate "Velāyat"! May God's Peace and Grace be upon ye, and may them satisfy ye fully!
Perform then a two-rakat prayer. After that, get near the place where the holy feet of the beloved Imām are resting, and pray for as long as you wish. When you have finished praying, remain standing before the holy sepulcher just as before and say humbly:

Greeting to ye: O, my lord and master!
O, ye: Abol'hassan...!
Greeting to ye: O, son of the Messenger of God!
May God's Grace and Blessings be upon ye!
I leave ye to God's Care and I greet ye most humbly!
We believe in God and in all His Commandments and

Laws that ye had revealed [disclosed] to us and with the help of Which ye guided us!

O, Gracious God...! Deign to inscribe our name among the names of those who bear witness and who attest!



Once again, you can get closer to the holy sepulcher and express your love and devotion, by kissing the grills, and by resting your cheeks on them in order to receive the desired Blessing.



The Third Invocation offered to Imām Rezā

When you have entered the Sanctuary, say most humbly:

Greeting to ye: O, Guiding Banner!

Greeting to ye: O, the executor and pure successor [of your ancestors]!

Greeting to ye: O, benevolent, pious Guide!

Greeting to ye: O, eminent personality! Pure and far from any sin!

Greeting to ye who contain [the recipient] of God's Judgment!

Greeting to ye: O, [secure] chest of the Divine Mysteries!

Greeting to ye: O, Guardian of God's Revelation!

Greeting to ye: O, the Perfect one before the obedience to God!

Greeting to ye: O, interpreter of God's Book!

Greeting to ye who invited [the people] to Pure Monotheism of God!

Greeting to ye who revealed [unveiled] God's Intention!

Greeting to ye who legitimized all things [decreed] lawful by God!

Greeting to ye who prohibited all things [decreed] as illicit by God!

Greeting to ye who invited [the people] towards the Religion of God and unveiled [revealed] the Commandments of God and made [them] discover the Knowledge of God!

Greeting to ye: O, Abol'hassan!

I attest, O my lord and master, that ye are indeed God's "Proof" [Hojjat]; His trustee [confidant] and his honest depositary; and God's Elect and Friend: chosen from among His creatures; and ye are indeed His "Proof" before His servants!

I attest that he who loves ye, indeed loves God! And he who is your enemy, is indeed the enemy of God; and he who relies on ye and the other Imāms, whether they are your ancestors or progeny and who grabs the tails of your garments has indeed grabbed a much trustworthy support! And I attest that ye are all, the Symbols of Piety, the "Banners" of Guidance; those who illuminate the minds of all the people who live in this world!

Get closer then to the holy sepulcher and kiss the grills and say with deep devotion:

May my father and mother give their lives for ye!

O ye: the sincere and truthful Martyr!

May my father and mother give their lives for ye! O, ye: son of the lord of the believers, lord of the successors, Guide to all the Muslims and God's "Proof" over all the creatures!

Perform a two-rakat prayer and after the prayer, at the moment of your farewell, say humbly:



O, my lord and master!
O, Abol'hassan!
O. my lord and master!
O, Imām Rezā!

I have come to see ye! And I attest that after your ancestors, ye are the best from among all those that one has to visit their Sanctuaries! And the highest destination [the most transcendental]!

And I attest that whoever makes your pilgrimage will have rejoiced and pleased the Messenger of God! And he will have also rejoiced and pleased Hazrat Fātēmeh: the Sovereign Lady, over all the women in the whole world! And he will have received a great Salvation from God!

May the Gracious God make not this pilgrimage, as my last pilgrimage of your Sanctuary and may it not be the last time I come here to see ye...!

May God make me return in this Sanctuary again and again!

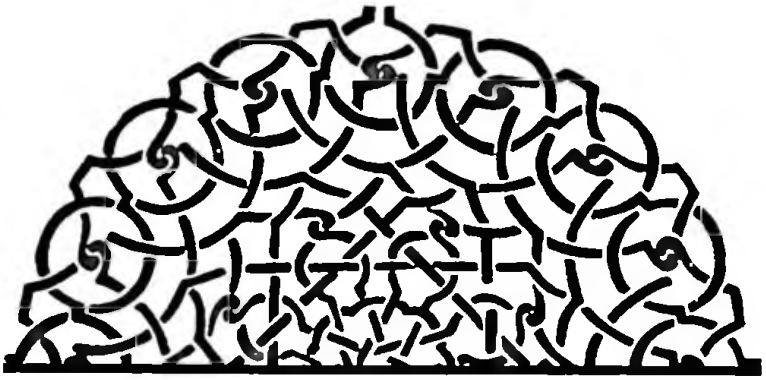
O, Gracious God of the Worlds: [pray!] Do fulfill my prayer!



Al Hamdulellāhe Rabbel Ālamin



Tehran, November 10th 2007
Ābān 19th 1386
Zoul'ghadah 29th 1428



In the name of God

Invocation offered to
Hazrat Fātēmēyeh Ma'ssumah
[Imām Rezā's illustrious sister]
[Translated for the first time into English]

While entering the holy sepulcher of this gracious lady, one should stop in the place where the holy head of this illustrious lady rests, then turn towards the Qiblah and pronounce 34 times "Allāhu Akbar!" [God is Great!], 33 times "Subhānallāh" [God is Pure and Exempt from all impurity!] finally 33 times "Al'hamdulillāh" [Praises belong to God]! Then with a great devotion and a respectful emotion, say:

Greeting to [Hazrat] Adam, God's Elect!
Greeting to [Hazrat] Nouh [Noah], the Prophet of God!
Greeting to [Hazrat] Ibrāhim [Abraham], God's Friend!
Greeting to [Hazrat] Mussā [Moses], God's Interlocutor!
Greeting to [Hazrat] Issā [Jesus], Ruh'ollāh [the Spirit of God]!
Greeting to ye: O, Messenger of God!
Greeting to ye: O, the Best Creature of God!
Greeting to ye: O, God's Elect!

Greeting to ye: O, Muhammad Ibn Abdellāh! O, the last Prophet [among all the Prophets]!

Greeting to ye: O, lord of the believers: Ali Ibn Abi Tālib! O, the Successor of the Messenger of God!

Greeting to ye: O, [Hazrat] Fātēmeh: Sovereign Lady over all the women, in the whole world!

Greeting to ye two: O, Imām Hassan! O, Imām Husseyn! Indeed, the both of ye are the descendants of the Prophet of Mercy and the [two illustrious] lords of the young men in Paradise!

Greeting to ye: O, Ali Ibn'l Husseyn! O, the lord [par excellence] of all those who pray and invoke God and the light of the eyes of those who see!

Greeting to ye: O, Muhammad Ibn Ali! O, ye who penetrated [fathomed] the [Divine] Science, after the Prophet!

Greeting to ye: O, Jafar Ibn Muhammad! O, ye: the benevolent one who are truthful and sincere!

Greeting to ye: O, Mussa'bn Jafar! O, ye: the absolute Pure one who is indeed purified and spotless [without stain]!

Greeting to ye: O, Ali Ibn Mussar'rezā: the praiseworthy, the [estimable] approved one!

Greeting to ye: O, Muhammad Ibn Ali, the pious one, the devout one!

Greeting to ye: O, Ali Ibn Muhammad, the pure virtuous, the benevolent one! O, ye: the honest, the sincere!

Greeting to ye: O, Hassan Ibn Ali!

Greeting to ye: O, Successor of Hassanel Askari!

O, Gracious God...!

[Pray!] Send Your Greetings to Your Light and Illuminating Lamp!

To the Leader [Guardian] who comes after the other Leaders [Guardians that Ye had elected and chosen]!

To a Successor among the Successors [that Ye had elected and chosen]!

To Your Proof and Argument, before Your servants!

Greeting to ye: O, daughter of the Messenger of God!

Greeting to ye: O, daughter of Fātēmeh and Khadijah!

Greeting to ye: O, daughter of the lord of the believers!

Greeting to ye: O, daughter of Imām Hassan and Imām Husseyn!

Greeting to ye: O, daughter of the Guardian, [elected by God]!

Greeting to ye: O, sister of the Guardian, [elected by God]!

Greeting to ye: O, aunt of the Guardian, [elected by God]!

Greeting to ye: O, [illustrious] daughter of [Hazrat] Mussa'bne Jafar!

May the Divine Grace and Favours be upon ye!

Humble greetings to ye...!

And may God ties a bond of acquaintance between ye and us in Heaven! May God gather us in Paradise, beside ye; and may He enable us, to reach the Fountain of the Prophet; and may He enable us, to quench our thirst with the cup, which belongs to your [illustrious] grandfather, kept in the hand of Ali Ibn Abi Tālib [may God's Greetings be upon them all!]

I beseech God, that He may give us the honor of witnessing your Joy and Deliverance! May God gather us beside your Holy and Noble Family: beside your illustrious grandfather, Hazrat Muhammad [may God's Peace and Glory be upon him and his holy Family]!

May God not take the knowledge and the comprehension that we have acquired about your illustrious persons, away from us! For it is God indeed Who is the Holder of the Absolute Will and He is All-Powerful!

I seek to get closer to God, by expressing my love and affection to ye! And by disavowing, renouncing and expressing my aversion [loathing] against your enemies!

And by submitting myself to the Divine Commandment, with my entire will and not by denying anything, nor by being full of pride or vanity; and by having full certainty towards that which [Hazrat] Muhammad brought in and which satisfies me fully!

By holding these opinions, I seek Your Favour: O, my Lord and Master!

O, Gracious God...!

I seek Your Approval and Satisfaction, along with the Happiness of the Hereafter!

O, [Hazrat] Fātēmēyeh Ma'ssumah...!

Deign to make my intercession, in the moment of my entrance into Paradise! For ye have an eminent rank and a high position before God!

O, Gracious God...!

I beseech and beg of Ye, that Ye end my life in goodness and happiness! Therefore, Do not take away the beliefs that I do possess! And in truth, there is no Strength, no Power, except for God, the Glorious, the Exalted...!

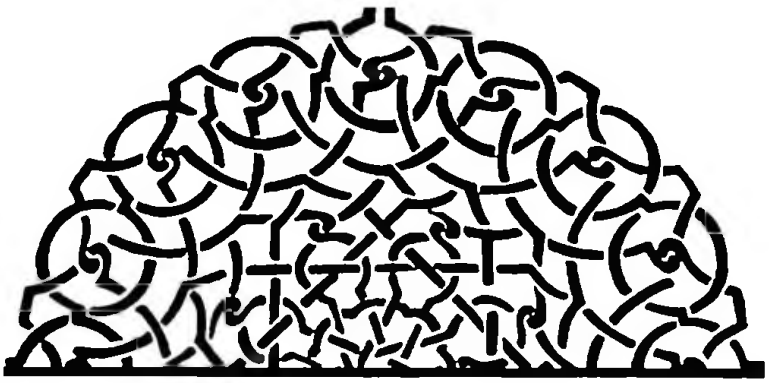
[Pray!] Fulfill then our prayers [O, Gracious God!] and by Your Generosity, Honor, Greatness, Majesty, Grace and Salvation, Do accept them all from us!

And Send Your Greetings to Muhammad and his holy Family!

O, Ye: the Most Merciful, the Most Compassionate...!

Al Hamdulellāhe Rabbel Ālamin

Tehran, July 17th 2009
Rajab 24th 1430
Tir 26th 1388

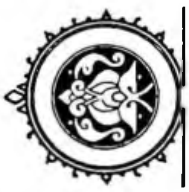


In the name of God



Invocation offered to Imām Muhammad Ibn Ali
Known as Imām Javād [Muhammad Taghi]

[Translated for the first time into English]



Greeting to ye: O, God's Friend...!

Greeting to ye: O, God's "Proof"...!

Greeting to ye: O, God's Light in the Darkness...!

Greeting to ye: O, son of the Messenger of God...!

Greeting to ye and your Pure and Innocent [Infallible] [fore] fathers...!

Greeting to ye and your progeny...!

Greeting to ye and your friends...!

I attest that ye established regular prayers. Ye practiced charity [paid your "Zakāt"]. Ye invited the people to do good and prohibited them from committing the Interdictions! Ye recited the Holy Qu'rān, as it seemed appropriate; ye made "Jihād" in the Path of Allāh, as it seemed appropriate; ye were indeed enduring and patient in the Presence of God and in front of the torments that the people committed against ye, until death took ye away...!

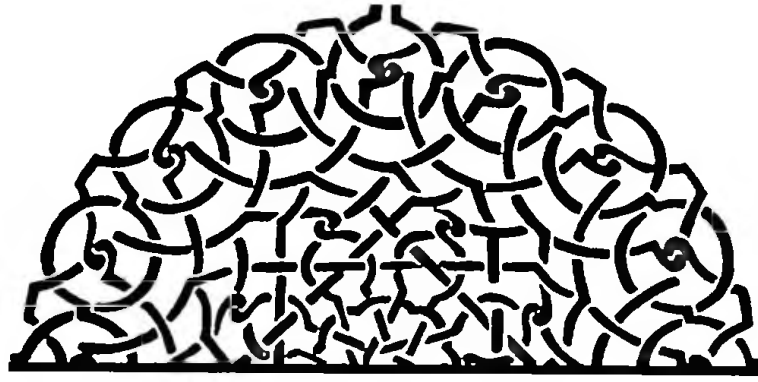
[Now] I have come to ye [in your Sanctuary], in order

to make your pilgrimage; and I fully recognize your right; and I confess your preeminence and virtue; and I love your friends; and I am the enemy of your enemies!

Therefore, [pray!] Do intercede in my name, in the Presence of the Gracious God...!

Al Hamdulellāhe Rabbel Ālamin

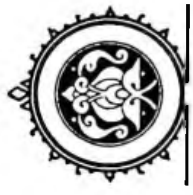
Tehran, July 17th 2009
Tir 26th 1388
Rajab 24th 1430



In the name of God



Invocation offered to Imām Hādi
Known as Imām Ali Naghi
[Translated for the first time into English]



Greeting to ye: O, Abol'hassan Ibn Ali Ibn Muhammad! O, pure and virtuous Imām! O, splendid light...!

May God's Grace and Blessings be upon ye...!

Greeting to ye: O, God's Elect...!

Greeting to ye: O, God's solid Rope...!

Greeting to ye: O, [illustrious member of] the Family of the Prophet...!

Greeting to ye: O, God's Elect...!

Greeting to ye: chosen by Gracious God...!

Greeting to ye: O, [honest] depositary [guardian] of God...!

Greeting to ye: worthy indeed of the Divine Right...!

Greeting to ye: O, God's beloved...!

Greeting to ye: O, Light of the lights...!

Greeting to ye: O, adornment of the virtuous...!

Greeting to ye: O, son of good, benevolent [men]...!

Greeting to ye: O, pure and limpid essence...!

Greeting to ye: O, "Proof" of the Merciful God...!

Greeting to ye: O, Pillar of Faith...!

Greeting to ye: O, lord and master of the [virtuous] believers...!

Greeting to ye: O, responsible and leader of good men...!

Greeting to ye: O, Banner of Guidance...!

Greeting to ye: O, squire of piety and virtue...!

Greeting to ye who straighten up the Religion...!

Greeting to ye: O, progeny of the last Prophet...!

Greeting to ye: O, progeny of the lord of the successors...!

Greeting to ye: O, son of [Hazrat] Fātēmēyeh Zahrā: indisputable Sovereign Lady over all the women, in the whole world...!

Greeting to ye: O, faithful, loyal depositary [trustee]...!

Greeting to ye: O, worthy banner-holder of Religion...!

Greeting to ye: O, pious soul, [who is indeed] virtuous...!

Greeting to ye: O, manifest "Proof" for all the human race...!

Greeting to ye who recite the [Holy] Qu'rān...!

Greeting to ye who enunciate [both] the lawful and the illicit things...!

Greeting to ye: O, benevolent responsible...!

Greeting to ye: O, illuminated, well-informed way...!

Greeting to ye: O, brilliant star...!

O, my lord and master: O Abol'hassan!

I attest that it is undoubtedly ye, the "Proof" of God for all the people!

And the Representative [Delegate] of God for all His creatures; and His faithful [servant] in His cities; and His Witness for the men on earth...!

And I attest that it is ye indeed: the absolute spirit and truth of Piety! The Door of Guidance; the solid Rope of Rights; the "Proof" for all those who live on earth and its underground...!

I attest that ye are pure and exempt from all sins: far from any imperfection...!

Ye are especially directed to receive the Divine Generosity; and ye have been chosen specially, in order to occupy the [eminent] rank of God's "Proof"...!

Ye are forgiven and ye are God's "Word"; the pillar and the structure, beside which, the servants of God take refuge; and by your very presence, all the cities are revived and developed...!

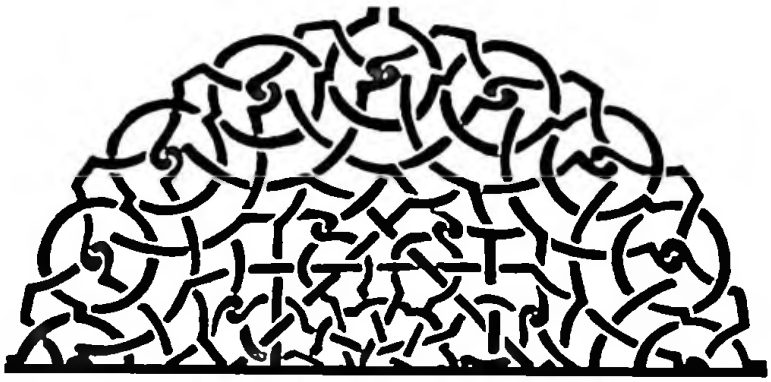
O, my lord and master: I attest that I have full certainty in that which regards ye, your fathers and your progeny! And I confess this fact fully!

As far as I am concerned, I am your follower and disciple; and I follow the Laws and the Commandments of my Religion [submissively]; and at the end, all this, would also relate upon my behavior and my actions; and upon the return to my Eternal Dwelling-Place...! I love all those who love ye and I am the enemy of all those who are your enemies!

I have deep faith in your "Inner Secret" as in your "Manifest Secret"; and also in your Beginning and in your End...! May my father and mother give their lives for ye...! May God's Greetings, Grace and Blessings be upon ye...!

Al Hamdulellāhe Rabbel Ālamin

Tehran, July 17th 2009
Tir 26th 1388
Rajab 24th 1430



In the name of God



The Invocation of Jāmē'ēyeh Kabir
[Attributed to Imām Hādi]

[Translated for the first time into English]



Enter slowly with your right foot and pronounce 33 times the sentence "God is Pure and Exempt from all impurity!" [Subhānallāh!], 34 times "God is Great!" [Allāhu Akbar!] and 33 times "Praises belong to Allāh!" [Al'hamdulillāh], by taking care to walk very slowly, with dignity and naked feet. After having performed a two-rakat prayer [of blessings and greetings, in that Holy Place [wherever it is], go directly towards the holy sepulcher of the venerable Imām that you are visiting and ing before it; when entering, stop and recite this invocation, may your prayers be accepted by God, His Messenger and all the Imāms! This invocation can also be used in any Holy Place and in any Sanctuary. When in Medina, you should go in a place known as "Bey'nul Haramēyn" [between the Holy Sepulcher of the venerable Prophet and Baghi cemetery. You should turn your gaze towards the cemetery, while the glorious green cupola of the Holy Sepulcher of the venerable Prophet would stand behind you]; recite then this invocation, by addressing the illustrious Imāms who rest in that cemetery. May Allāh accept your prayers!



May God's Greetings, Grace, Favour and Blessings be upon ye: O, [venerable] Family of the Prophet!

O, Place of reception of the Divine Messages, visited by the Archangels!

O, Place of the Descent of the Revelation!

O, Mines of the Divine Grace, O Treasurers and Depositaries of the Divine Science!

O, ye [endowed with] extreme patience and endurance!

O, Principles of generosity!

O, Guides of the "Ummah" [Islamic Community]!

O, Holders of the Divine Abundance and Blessings!

O, Sources of goodness and benevolence!

O, Citadels of the Righteous and the Benevolent!

O, Leaders [Guides] of the servants of God!

O, Pillars of the lands!

O, Gates of Faith [towards God]!

O, Depositaries [Trustees], worthy of the Merciful God's Trust!

O, [Noble] Progeny of the Prophets!

O, [Worthy] Elect of the Messengers of God!

O, Elect Family [par excellence, chosen] by the Lord of the Worlds!

May God's Greetings, Grace and Blessings be upon ye: O, Leaders of Guidance! O, lighted Lamps in Darkness...!

O, Banners of virtue and piety!

O, Holders of reason and wisdom!

O, Points of refuge for the men!

O, Heirs [successors] to the Prophets!

O, Supreme Examples to follow [for the others]!

O, ye it is, who invite with the best possible manner!

O, "Proofs" of God for the men of this world and the world to come [the Hereafter], and all those who lived before that!

May God's Greetings, Grace and Blessings be upon ye: O, "Stations" of God's Knowledge!

O, Dwelling-Places of the Divine Blessings and Favours!

O, Wells [Mines] of the Divine Wisdom; and Guardians of the Divine Mystery!

O, holders of the Science, in the Book of God!

O, Heirs and Successors to the Prophet!

O, Descendants of the Messenger of God [may God's Peace and Glory be upon him and his holy Family]!

May God's Greetings, Grace and Blessings be upon ye: O, [worthy] Heralds who invite [men] to Allāh!

O, Guides who attract [men] towards all that brings God's Approval and Satisfaction!

O, ye who are constant in the execution of the Divine Commandments ["Amr"]!

O, ye: the most Perfect Ones to [express] love and affection towards God!

O, ye: the devoted "Sincere", in that which regards the Oneness [Uniqueness] of God!

O, ye who manifest the Commandments and the Interdictions of God, fully and in great evidence!

O, ye: worthy, illustrious Servants of God who never outstrip God with your words!

O, ye [who always] act according to His Commandments! [may God's Peace and Glory be upon Muhammad and his holy Family]!

May God's Greetings, Grace and Blessings be upon ye: O, Imāms who invite [men] to God!

O, Leaders of Guidance!

O, illustrious and honorable lords and masters of all the lands!

O, Defenders and Protectors of the Religion of God!

O, ye it is, who pronounce a "Zikr" [incessantly]!

O, Holders of power and givers of the Commandments!

O, ye: "Baghi'yatollāh" [ye suntil survive by the Will of God and for God's Sake]!

O, Elect and Followers of God!

O, Wells of the Divine Science!

O, God's "Proofs"!

O, [necessary] "Ways" to reach God!

O, God's Lights and Arguments! [may God's Peace and Glory be upon Muhammad and his holy Family]!

I attest that there is no other god, but Allāh!

He is Unique and has no partner [whatsoever]!

It is what God Himself has attested indeed! And the Angels and the Holders of Science and Wisdom [the erudite scholars] who are His creatures, have also attested!

There is no other god, but Allāh!

The Exalted, the All-Wise!

I attest that Muhammad is His Elected Servant and His Messenger, and that God is Most Satisfied with him!

God sent him to guide [men,] and make the true Religion, known [to everybody]; in order that this Religion may dominate all the other [already existing] Religions, despite the extreme displeasure and the great discontentment of the disbelievers!

And I attest that ye are indeed the Guides and Imāms who are guiding the men towards the "Straight Path"! And ye had been fully guided yourselves; and ye are Pure and Innocent [Infallible - without stain]! Ye are honored and so close to God! Ye are virtuous, pious and Sincere!

Ye are God's Elect, submitted to Him.

Ye are those who straighten up His "Amr" [Commandment]; and ye execute most perfectly the Divine Will; and ye have been saved [reached Salvation] by God's Generosity!

God chose ye, according to His Science, and judged ye worthy and perfect for His "Gheīb" [the Invisible]; and He chose ye for His Mystery.

He honored ye with His Guidance and made ye specially distinguished for His "Proof"!

He chose ye as His Light, while approving and confirming ye with His Pure Essence.

He approved ye, in order that ye may become His Representatives [Caliphs] on earth; but also as His "Proofs" for His servants; as the Guardians who defend His Religion; as the Guardians who watch over His Mysteries [Secrets]; as the Treasurers of His Wisdom; as the Interpreters [and the Commentators] of His Revelation; as the Pillars of His Oneness [Pure Monotheism]; as the Banners, raised for His servants; as Evident, Manifest Signs in all lands; and [finally,] as the Guides who show the "Straight Path" [to the others].

God preserved ye from all mistakes [falls] and protected ye from all "Fitnah" and discord!

He purified and removed from ye all impurity and abomination; and He removed all wickedness and mischief from your persons and purified ye completely and perfectly!

Therefore, ye have honored and glorified His Greatness and Majesty and praised His Exalted and Magnificent Position!

Ye have praised and admired His Great Generosity and Largess! Ye recalled Him incessantly, [by pronouncing His Glorious Name]. Ye strengthened the Pact [Pledge] that bonds ye to Him; and strengthened more and more the Promise that ye had made to Him, by remaining submitted and obedient towards Him; and [for His Love and Cause]

ye have incessantly well advised and guided [the people]: either openly or secretly.

Ye have invited and enjoined the others to enter His Way with wisdom, and by offering good advices; and ye have offered [willingly] your lives, in order to bring the Divine Satisfaction; and ye have been patient and enduring towards all the trials and all the calamities that ye had had to bear and suffer...

And ye established regular prayers, practiced charity [paid your Zakāt]; ye invited the people to do good and prohibited them to commit God's Interdictions. Ye made "Jihād" as it was appropriate to do it in the Path of Allāh, until ye openly proclaimed the Divine Invitation to the people and enounced His Commandments and pointed out [most firmly] the limits, which had been decided by God!

And ye proclaimed and propagated His Commandments, established the Divine Precepts [His Tradition]; and for all these things, ye [always] acted according to God's Approval and Satisfaction!

Ye submitted yourselves to His Providence and Inexorable Will and confirmed the Prophets of the past.

Therefore, whosoever turns away from ye is an apostate [disbeliever]! And whosoever joins ye, has joined and united [himself] with the [Sublime] Truth!

And he who does not act, according to your full Rights and neglects [your rightfulness] will indeed be destroyed! Indeed, ye are in your full rights and truth and justice dwell in your [illustrious] Family! And they take their sources and origins from ye and they also come back to ye; and ye are indeed their possessors and ye represent them absolutely.

And the heritage of the [Prophetic] "Mission" remains with ye! And the return of the creatures is to ye; [and] the Reckoning will be established in your presence! And that which separates and makes a distinction from just and

unjust [true and false] dwells with ye; and the Divine Signs [Āyāt] dwell with ye; and the Divine Will is manifested beside ye; and God's Light and "Proof" dwell with ye; and His Commandment [Amr] has been entrusted to ye.

Indeed, whoever obeys ye, has obeyed God!

And whoever declares himself as your enemy, is indeed the enemy of God!

And whoever loves ye, loves God; and whoever considers himself as your enemy, should consider himself as the enemy of God!

And whoever comes to ye, to purify himself, comes to God to be purified!

Ye are in fact this "Straight Path", which is firm and solid! Ye are the Witnesses of this perishable world; and the Intercessors of the world to come [Hereafter], which is in fact imperishable and eternal; and ye are indeed the constant and infinite Grace; and the Signs, which have been greatly preserved; and the Gates with the help of which, the people will be tried and tested.

Whoever comes to ye, is saved forever! And he who does not come to ye, is lost forever!

Ye invite [the people] to God; and guide them to Him; and ye have faith in God and believe in Him; and ye are submitted to him; and ye act according to His "Amr" [Commandment]; and ye lead [men] towards the Divine Way; and ye give your verdict and judge [everything], according to the Divine "Word".

Whoever obeys and follows ye, will be happy and blessed; and whoever declares himself as your enemy, will be destroyed!

Whoever renounces ye, will be desperate; and whoever separates himself from ye and rejects ye, will be lost forever [indisputably]!

Whoever seeks refuge with ye, will be secure.

Whoever approves and confirms ye, will be saved; and whoever joins ye, is guided indeed in the right way.

Whoever obeys ye, will dwell in Paradise [will have Paradise as his Eternal Dwelling-Place].

Whoever opposes himself to ye, will be thrown into the Fire!

Whoever renounces ye is a disbeliever; and whoever makes war to ye is a polytheist.

Whoever renounces and rejects ye, will dwell in the most inferior region of Hell!

I attest that these honors and perfections belong solely to ye, from the faraway past and they will suntil remain for ye as such, in future times!

In like manner, I attest that your souls, your lights and your natures are identical and unique; and that they sanctify and purify themselves mutually and reciprocally.

God created ye in the form of Lights and placed ye then near His Throne, and Favoured ye much in order to honor us afterwards, by the grace of your very presence...!

He established ye in Houses where He permitted His Exalted Name to be recalled and remembered and glorified and honored ye forever, as it is appropriate to do!

And he decreed that the Salvation of our souls should be under your care and responsibilities! He honored us and made a distinction by the [virtue of] the love and the loyalty that we have for ye, so that this produced [not only] the purity of our natures and the sanctification of our souls, [but also] the purification of our beings, along with the expiation of [all] our sins!

Therefore, we have confessed your preeminence and indisputable virtues before God; and indeed, we have confirmed and approved ye!

Thus, God elevated ye to the most exalted and most

honorable position among the respected and the venerated souls: in the highest degree among those who are closest to Him and to the most illustrious and the highest rank among the Divine Messengers, so that no one could truly attain [reach] this exalted position, nor strive to reach that position...! No one could outstrip this eminent position; and he who is prone to greed, cannot reach this high position, ever...!

So that no Archangel, no Prophet [Messenger of God], no Sincere, no Martyr, no scholar, as erudite as he might be, no ignorant, no vile person, no honorable and erudite man, no virtuous believer, no vicious soul, no debauched sinner, no oppressor [as] rebel and as disobeying [as he may be], nor anybody among the creatures who are witness to that, cannot survive anymore!

Unless God [may want] to unveil and present the glory and the majesty of your important positions; the greatness of your worthy and eminent ranks; the perfect fullness of your Lights; the rightfulness of your positions; the permanent and perpetual constancy of your high ranks; the honorable dignity of your positions and your illustrious ranks; your "Status quo" before Allāh; your particularities, which distinguish ye from the others [in the Presence of God]; and your nearness and closeness to Him!

May my father and mother, my [material] goods, my possessions and my next of kin, give their lives for ye...! I take ye and God Almighty as my Witnesses: in that I have faith in ye and in all that ye believe in!

[In like manner,] I do not believe at all in your enemy and in that which ye judge as vain and false!

I know [perfectly well] and I am fully conscious of your high ranks and the state of Perdition and the loss of he who is opposed to ye! I am full of devotion towards ye and all those

who love ye; and I am the enemy of your enemies; and I turn myself away from them; and I disavow and renounce them!

I am at peace with all those who are at peace with ye; and I am at war with all those who are at war with ye!

I believe as fair [just] and true, that which ye judge as being fair [just] and true; and I judge as vain and false, that which ye judge as being vain and false.

I obey ye [body and soul] and I am submitted to ye; and I am perfectly conscious of your rightfulness; and I recognize and confess to your erudition and excellencies!

I accept your Science and erudition [with my whole heart].

I have taken refuge with ye and find myself under your protective shadows; I recognize your "Imāmat" and I believe indeed in your return and do confirm it wholeheartedly.

I am at your command, and await [impatiently] the establishment of your government; I accept and adopt that which has been pronounced by ye and act according to your commandments.

I have taken refuge beside ye; I am your [humble] pilgrim; and I seek refuge beside your holy sepulchers and I am pressing [leaning] myself against your holy sepulchers!

Before God the Almighty, the Majestic: I beseech ye, so that ye may deign to grant me your intercessions! And by your mediations, I yearn to come closer to my Sweet Lord!

And in all the occasions and in everything, it is ye that I place before my inner self and my desires, before my wishes and all the things that I have to implore from Allāh! And it is indeed by your mediations that I claim wishes, from Allāh!

I believe in all that ye leave as unnoticed [hidden], and in all that ye let to appear; I believe in your presence and in your absence; I believe in your very first one and in your very last one!

And I leave all my affairs into your hands; and I follow

ye submissively in that which regards them. My heart is submissive to ye; my will follows your will and my assistance is ready to be offered to ye, at any moment.

God the All-Mighty, the Exalted resuscitates and revives His Religion by your mediations! And He makes ye return to this world and to the Days, which belong to Him; and He shall make ye reappear, in order to put into execution His Divine Justice; and for that matter, He shall grant ye Power and Authority, for all the days that ye shall have to spend on earth!

For that matter, I am with ye and follow ye; and I shall never join your enemies! I believe in ye, and because of my love and devotion for the very first one among ye, I also love dearly, the very last one among ye!

And I disavow and renounce your enemies most categorically, before Allāh, the Almighty, the Exalted!

I also disavow and renounce the idol [called] "Jebt" and all the things vain and false; and all the demons, along with their followers and disciples who did ye wrong and were unjust towards ye; those who renounced your full rights; and all those who disobeyed and rebelled against the pledge of allegiance that they had already sworn for your "Velāyat" [Guidance and Imāmat]; and all those who usurped and hoarded your inheritance by force; and all those who doubted ye; and all those who deviated from your [just] way! And I disavow and renounce them all [most firmly]! And [I disavow] all the means, all the groups, all the leaders, which are not with ye; and all the leaders who invite the people to Hell Fire!

Therefore, as long as I shall be alive, may Allāh make me constant and unwavering, so that I may be able to obey ye and remain submitted to ye for always; and for the love that I have for ye and for your Religion!

And may He deign to grant me your Intercessions; and that He places me among the best of your servants who love ye sincerely and devotedly: [that is,] all those who obey to all the things that ye have enjoined them to follow.

And that He places me among those who follow your Signs [Precepts] most diligently. And those who travel along your Way and are guided by your Guidance. And those who shall find themselves among ye [on Resurrection Day] and who, in the moment of your Restoration [on earth] will return [once again in the world]; and who will reach a high rank and become strong and powerful during your reign; and who, by your mediation, will be honored and respected! Those who shall enjoy their power in your epoch and in the era that will belong to ye; and who, on the morrow of Resurrection Day will be extremely overjoyed on seeing ye, so that their eyes will be dazzled and illuminated by this [beatific] sight!

May my father and mother, my family and I, along with my possessions and goods, give our lives for ye...!

Whoever yearns for God and wishes to meet God should initiate with ye!

Whoever recognizes Him as Unique, accepts this undeniable fact from ye!

Whoever yearns to reach God should concentrate his attention on your persons!

O, my [dearest] lords and masters...!

I am powerless to enumerate all your qualities, so very praiseworthy! And indeed, never can I reach the bottom of the praises that belong to ye duly! And never will I succeed to describe ye properly and fairly, as it seems appropriate, and as it is worthy of your illustrious ranks!

And ye are indeed the [splendid] Light of the Blessed Elect; and the Guides of the Righteous and the Virtuous;

and the [Living] "Proofs" of God, the All-Powerful, the Domineering!

By [the virtue of] your mediations, the Lord Almighty initiated and inaugurated Creation; in like manner, He shall finish it by your interventions!

He sends the pouring rain [on earth] by your mediation and prevents also Heaven to fall on the earth by your mediation, unless He Himself allows it [to fall].

By your mediations, He makes all sadness and suffering disappear; and He relieves all the hardships.

And all that His Messengers brought on earth, and that which His Archangels sent down [on earth] are beside ye; and the Archangel Gabriel came down and appeared before your illustrious ancestor [:your illustrious brother].



Attention: if this prayer is addressed to Hazrat Ali Ibn Abi Tālib and you are in Najaf and inside the holy sepulcher of the lord of the believers, you should change the word "your illustrious ancestor" to "your illustrious brother":

[Verily] God Almighty granted ye, that which he never granted to any other creature who dwelt on earth!

Any honorable, worthy being, bowed his head before your honor and dignity! And any wild and rebel being submitted himself to ye and obeyed ye! And any usurper [unjust tyrant] who transgressed, became humble and modest before your superiority and grace! And any thing vilified itself before ye; and the earth has been illuminated by your splendid Lights; and all the blessed creatures who have reached Salvation, will be saved by your "Velāyat"; and by your mediations, they shall enter Paradise; and he who was opposed to your "Velāyat" provoked the Divine Wrath!

May my father and mother, my family and I, along with [all] my possessions give our lives for ye!

[Verily], your recall persists [constantly] among all those who recall ye! And your [illustrious] names are recalled and remembered [incessantly] among us; [in like manner,] your physical entities distinguish themselves among other physical bodies [remains]; [and] your minds, pure and sanctified, remain among other minds; your holy, purified spirits are different from other spirits; [and] your relics are discerned among other relics; and your holy sepulchers [shrines] distinguish themselves among other graves!

How very sweet are your [illustrious] names...!

And how very honored and respected are your sanctified names!

And how elevated and eminent are your ranks!

And how exalted and glorious are your positions!

And perfectly loyal is your alliance [pact]!

And how just and truthful is your promise!

Your words indeed, spread Light and Illumination!

And your commandments brings on good Guidance!

And your advices produce virtue and piety!

And your benevolence brings on goodness; and your habit is that of doing good; and your characters and temperaments produce generosity and largess; and your positions are defined in truth, rectitude and moderation [tolerance]; and your words are categorical and inexorable; and your opinions represent science, knowledge, patience and contemplation.

If ever one wishes to recall goodness and benevolence, ye occupy indeed the first places; and ye represent the Best Creatures and [not only] the Original Foundations, [but also] the roots, the branches and the sources, along with their original dwelling-places and their end!

May my father, mother and I, give our lives for ye!

How then can I describe and explain your goodness and benevolence and your beautiful dignity and gracious preeminence...?

And by considering the fact that by your mediations, God made us come out of vileness and humiliation! And He saved us from sadness, sorrows, pains, grief and various problems! And He saved us from the abyss of Perdition and liberated us from Hell Fire!

May my father, mother and I give our lives for ye! For, by our submission and obedience towards ye, God has made us learn various religious knowledge and He reformed and improved all the things, which had been destroyed and annihilated in our world!

And by our submission and obedience towards ye, the Divine "Word" [the Religion] was completed and reached perfection; and God's Blessings and Favours grew larger in size and were spread widely! And the separation and the schism [discord] were transformed into friendship and sweet unity! And by our submission and obedience towards ye, the compulsory acts of devotion were accepted and approved by God; and therefore it is indeed indispensable to have a [sincere and deep] friendship and love towards ye...!

[In like manner,] exalted and eminent ranks, dignified and praiseworthy positions, special and particular places near God Almighty, the Glorious, high dignity, illustrious ranks and accepted Intercessions had been destined to ye, beforehand!

O, Gracious God...!

We have believed in all the things that Ye have sent down and have obeyed [Your] Prophet!

Therefore, Inscribe us among those who shall bear witness!

O, Gracious God...!

[Pray!], Do not make our hearts deviate from the "Straight Path", after having guided us! Grant us Your [Infinite] Grace! For in truth, Ye are the Most Generous!

Absolutely Pure and Sanctified is our Allāh and the Divine Promise will certainly be fulfilled!

O, [illustrious] Friends [Delegates] of God...!

In truth, there are sins, which make an obstacle between God [Almighty] and I; and only your satisfaction could make them disappear! And they shall be forgiven solely by ye [all]...! Therefore, in the Name of He Who entrusted ye with His Mystery and gave ye the care of being interested in the affairs of His creatures as a responsibility, and Who decreed that the very fact of obeying ye [all,] represents the action of obeying God:

[I beseech ye all then,] to ask God to forgive and absolve me, for ye are indeed my intercessors...! And I am therefore your humble servant, most submitted and most obedient...

Whoever obeys ye, obeys God in fact; and whoever is opposed to ye and disobeys ye, disobeys God!

Whoever loves ye, loves God; and whoever has a grudge against ye [is your enemy,] is in fact the enemy of God!

O, Gracious God...!

In truth, if I had found intercessors who were closer to Ye than Muhammad and his holy Family -who are indeed good, benevolent Guides! - I would have certainly chosen them, as my intercessors!

Therefore, by the full Rightfulness that Ye made as an imperative obligation to Yourself and most indispensable towards them: I beseech and beg of Ye to place me among those who recognize fully and duly they and their full rights...!

And to place me among those who were honored by Your Grace and by their Intercessions!

For Ye are the Most Merciful!

May God's Peace and Glory be upon Muhammad and his holy Family!

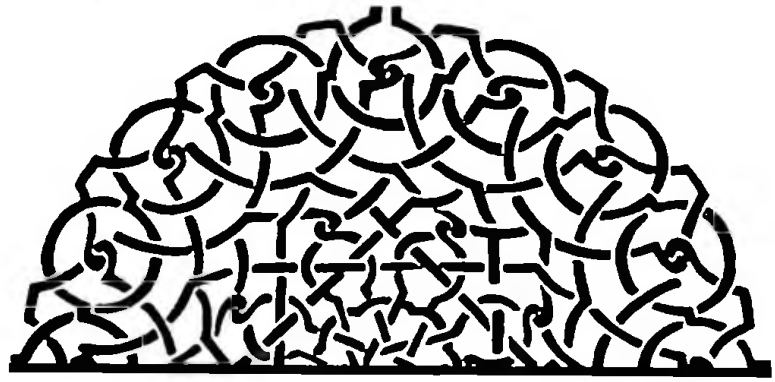
For indeed the Sweet Lord suffices us!

And He is an Excellent Protector!

Al Hamdulellāhe Rabbel Ālamin



Tehran, January 3rd 2006
Dey 13th 1384
Zil'hajjah 2nd 1426



In the name of God

Invocation offered to
Imām Hassan Askari Zaki
[Translated for the first time into English]

Greeting to ye: O, my lord and master...!

Greeting to ye: O, Abā Muhammad Hassan Ibn All! O, ye: the Guide who was also Guided...!

May God's Grace and Blessings be upon ye...!

Greeting to ye: O, God's Friend [Vali]! O, God's Representative [Depositary] and son of His Friends...!

Greeting to ye,: O, God's "Proof" and son of God's Proofs...

Greeting to ye: O, God's "Elect" and son of His "Elect"...!

Greeting to ye: O, God's Representative [Caliph] and son of His Representatives and father of God's Representative [Caliph]...!

Greeting to ye: O, son of the last Prophet...!

Greeting to ye: O, son of the lord of the executors...!

Greeting to ye: O, son of the lord of the believers...!

Greeting to ye: O, son of the Sovereign Lady over all the women, in the whole world!

Greeting to ye: O, son of the guiding Imāms...!

Greeting to ye: O, son of the executors who invite to Islam...!

Greeting to ye: O, Guardian of the men of virtue and piety...!

Greeting to ye: O, Imām [leader – Guide] of those who reached Salvation...!

Greeting to ye: O, Pillar of the believers: virtuous and devout...!

Greeting to ye who make the pain and grief of those who are sorrowful, disappear...!

Greeting to ye: O, Successor of the chosen Prophets...!

Greeting to ye: O, treasurer of the science of the successor of the Messenger of God...!

Greeting to ye who invite to the Divine Commandment...!

Greeting to ye who recite the Book of God [Holy Qu'rān]!

Greeting to ye: O, "Proof" among the Proofs...!

Greeting to ye: O, Guide of the nations...!

Greeting to ye: O, mediator and responsible of the Divine Favours and Blessings...!

Greeting to ye: O, deposit of the Science...!

Greeting to ye: O, Vessel of kindness, goodness and endurance...!

Greeting to ye: O, Father of the "awaiting" Imām: he whose Proof and Signs are Evident and Manifest for all men: wise, intelligent and well-advised! And whose knowledge is an indisputable certainty, undeniable and proven...!

He who is behind the "veil", in order that he may not be seen by the oppressors and the unjust! The "Absent" [one] who is concealed [hidden] from the gazes of the vicious, rebel governments...!

The very one, by whose presence, God [Almighty] shall revive the Religion of Islam, after Its ruin! And he shall revive the Holy Qu'rān, after Its Ruin...!

O, my lord and master: I attest that ye established regular prayers. Ye practiced charity [paid your "Zakāt"]; ye invited the men to do good and prohibited them, all that was

forbidden; ye invited the men to the Way of Your God, by having recourse to wisdom and good advices; ye worshipped God in utter devotion, until death took ye away...

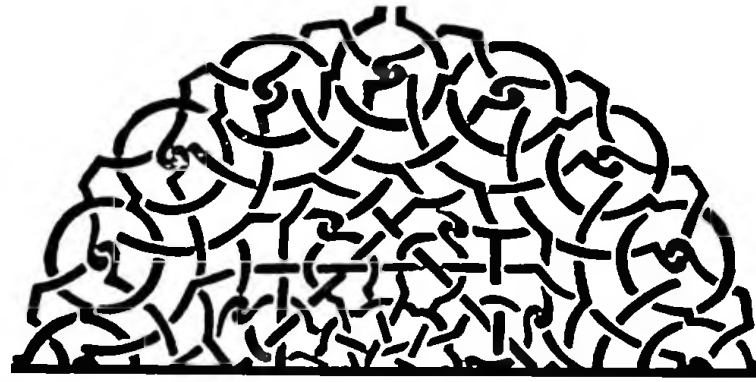
By the position and the high rank that ye hold beside God, I beseech Allāh [the Gracious, the Glorious,] to accept my pilgrimage and that He may reward my efforts in goodness, for having reached this Holy Place: by fulfilling my wishes [properly], by the power of your mediation...!

And that He may place me among those who are in the "Party of Rights and Truth" [of Imām Mahdi]! And among his adepts, followers, companions, friends and all those who love him...! Greeting to ye and may God's Grace and Blessings be upon ye...!

Al Hamdulellāhe Rabbel Ālamin



Tehran, July 19th 2009
Tir 28th 1388
Rajab 27th 1430



In the name of God



The Testament of Imām Hassan Askari

[Translated for the first time into English]



I recommend ye to be the "Sentries" of God, the Exalted, the Glorious!

And I recommend ye to piety in your Religion...

I recommend ye to strive and work for God; and to be truthful; and to return the deposit of he who had appointed ye for this responsibility, because of your honesty, notwithstanding the fact that he is a good man or a sinner.

I recommend ye to have long prostrations [before God]; and behave with benevolence with your neighbors.

It is indeed Muhammad who brought ye all these Precepts [may God's Peace and Glory be upon him and his holy Family]! Do perform your prayers beside the other Muslims and be present in their funerals and pay visit to their sick.

And do respect them and pay their rights duly!

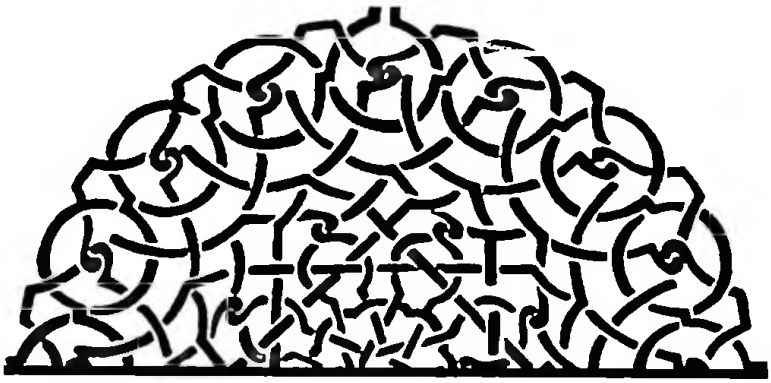
If one of ye appears devout and pious in his religion, and is truthful and sincere in his words, and returns duly the deposits to their lawful proprietors, and behaves with benevolence and kindness with the people, other men will then say about him: "Indeed, this one is a Shiite!"

And this fact would indeed rejoice me greatly...!

Respect God then, with great dignity! And be an ornament and not an ugly, disgraceful thing! Do approach all the friendships and the sympathies, towards us! And turn away all things ugly and all ignominies from us...! For all the good that they may say about us, [know that] we truly are like that; and for all the slanders that they may say against us, [know that] we are far and exempt from all that! In the Book of God, there is a right for us, and then another one for our relation with the Prophet: Peace and Glory be upon him! We have a purity, which comes directly from Allāh; and whoever pretends the contrary, is indeed a liar! Recall often Allāh and Death; and do [often] recite the Holy Qu'rān and do [often] greet the Prophet and his holy Family! For, there are ten rewards for each greeting that ye would send to the venerable Prophet and his holy Family! Respect that which I leave ye as my inheritance and my last will! I leave ye in the Hands of Allāh and greet ye and ask for your salvation and health, from the Lord All-Mighty...!

Al Hamdulellāhe Rabbel Ālamin

Tehran, July 19th 2009
Tir 28th 1388
Rajab 27th 1430



In the name of God



Invocation offered to Imām Hojjat Ibn'l Hassan
Hazrat Mahdi
[may God hastens His Apparition!]
Known as the Invocation of Āle Yā-sin
[Translated for the first time into English]



Greeting to ye: O, Āle Yā-sin...!
Greeting to ye who invite to God...!
Greeting to ye: O, Gate [of God's Grace]! O, executor [arbitrary] of His Religion!
Greeting to ye: O, successor of God!
O, [noble] assistant of His Justice!
Greeting to ye: O, God's "Proof" and Guide to His Will!
Greeting to ye who recite the Book of God and who interpret It!
Greeting to ye in all the hours of your nights and in all the moments of your days!
Greeting to ye: O, "Baghi'yatollāh"! O, ye it is, who has remained on earth [as the Embodiment of God's Grace]!
Greeting to ye: the Pact that God received [from the people] and insisted upon its importance!
Greeting to ye: O, Divine Promise that Allāh has guaranteed!

Greeting to ye: O, raised Banner!

O, Science [Knowledge], which pours down!

O, ye it is, who answers the cries, made in distress!

O, ye: expanded, widespread Grace!

O, Promise, which has never been untrue!

Greeting to ye: each time ye stand up!

Greeting to ye: each time ye sit!

Greeting to ye: each time ye read the Holy Qu'rān, and [each time] ye explain Its interpretation!

Greeting to ye: each time ye enter into prayer [salāt] and raise your hands to pronounce "Qunut"!

Greeting to ye: each time ye bow your spine to execute the "Ruku" [by inclining your spine], and each time ye prostrate!

Greeting to ye: each time ye pronounce "Lā Ilāha Illallāh" [there is no god, but Allāh!] and each time ye pronounce "Allāhu Akbar" [Allāh is Great!].

Greeting to ye: each time ye worship God by praising Him and when ye ask for the Divine Forgiveness!

Greeting to ye: [on the arrival of] each day and night!

Greeting to ye: during the night time, when the nocturnal Darkness invades everywhere; and during the day, when everything is manifest [and apparent]!

Greeting to ye: O, "Imām Mobin" [Manifest Imām]!

Greeting to ye who have priority over the Universe and Man! Ye make the people on earth, yearn [deeply] to meet ye!

Greeting to ye with all the particularities and all the goodness, which exist in a greeting!

O, my [beloved] lord and master! I take ye as my witness, by this attestation that I offer ye:

No one is worshipped but God, the Unique Who has no partner!

Muhammad is His [Slave] Servant and Messenger! And apart from Muhammad and his Family [Ahlil Bēyt], there are no other [true] Friends!

O, [my dearest] master and lord! I take ye as my witness for this attestation:

Ali, lord of the believers is His "Proof"! Hassan is His "Proof"! Husseyn is His "Proof"! Ali Ibn'l Husseyn is His "Proof"! Muhammad Ibn Ali is His "Proof"! Jafar Ibn Muhammad is His "Proof"! Mussa'bne Jafar is His "Proof"! Ali Ibn Mussā is His "Proof"! Muhammad Ibn Ali is His "Proof"! Ali Ibn Muhammad is His "Proof"! Hassan Ibn Ali is His "Proof"! And all of them are God's "Proofs"!

And I attest that ye too, are truly Allāh's "Proof"! From the very first one to the very last one of ye all [ye are indeed fourteen Pure Lights]!

Your actual return in this world is an undeniable truth and there is no doubt whatsoever about this fact! And this shall happen on the Day when Faith shall come no more to the help of men! [especially] if before that, those men did not have Faith; or, while these men had enjoyed having Faith, they had accomplished nothing [good] to obtain a blessing whatsoever, by the grace of this Faith...

And I attest that Death is an [indisputable] truth.

In like manner, "Nakir" and "Munkar" are indisputable truths.

I [also] attest:

Reviving the dead and their resurrection are [indisputable] truths; and the "Way" is an [indisputable] truth; and the fact that God is on the lookout for the oppressors [transgressors] is an [indisputable] truth; and the Balance of the human deeds is an [indisputable] truth. And that the gathering on the Day of Resurrection is an [indisputable] truth; and to account for one's deeds is an [indisputable] truth; and Heaven and Hell are [indisputable] truths; and all the promises and all the warnings, offered about this subject are [indisputably] true!

O, my [sweet] lord and master!

Cruelty belongs to those who oppose ye, and happiness belongs to your disciples and followers!

Therefore, [O, Imām! O, Holder of Time...!] pray, be witness to all that I have just attested! For I am your fervent friend and I abhor [loathe] deeply your enemies!

Truth [Justice] resumes itself to all that would bring your contentment and approval! And all things vain, resume themselves to all that would provoke your wrath [and displeasure]! And the "Ma'ruf" [the Commandments that one has to follow] represents all the orders ye have given us; and the "Munkar" [the Interdictions to follow] represent all the things that ye have forbidden us to commit.

Therefore, I believe sincerely and have absolute faith in God, the Unique, Who has no partner and to His Messenger [Muhammad] [may God's Peace and Glory be upon him and his holy Family!]; and to the lord of the believers [Ali Ibn Abi Tālib] [may God's Greetings be upon him!]; and to ye all [O, Imāms of Guidance]!

I believe in all of ye: from the very first one of ye to the very last one of ye!

In like manner, I am ready to help and assist ye and offer ye my sincere, faithful friendship, in utter devotion!

Do fulfill then [my supplication]!

[Deign] to fulfill it then...!

O, Gracious God! I beseech ye:

To sent Your Infinite Greetings to Muhammad: to this Messenger of Grace; and to this "Word", which comes from Your Light!

Fill my heart with the Light of certainty! Fill my heart with the Light of Faith! Fill my mind with the Light of good intentions, pure and purified! Fill my will with the Light of Science [Knowledge]! Fill my power and strength with the Light of action [in order to be able to obey Your

Commandments and Interdictions]! Fill my tongue with the Light of sincerity and rectitude! Fill my religion with the Light of clairvoyance and perception, which dwell with Ye! Fill my vision with a splendid Light! Fill my hearing with the Light of Wisdom! Fill my love and affection with the Light of love and affection of Muhammad and his holy Family [may God's Peace and Glory be upon him and his holy Family], so that I may encounter Ye after having been able to:

Keep my promise and pact towards Ye!

Moreover, that ye may embrace me with Your expanded, widespread Grace: O, Ye: Responsible of all existences! O, Ye: the Praiseworthy, the Worshipped One!

O, Gracious God! May Your Greetings be upon Muhammad:

To he who is [indeed] Your "Proof" [Argument] on earth and Your Successor in the cities!

To he who invited [men] to Your Way and established Your Justice and who takes revenge, according to Your Commandment!

To he who is responsible of the pious and who is the destroyer of the heretics and the disbelievers!

To he who erases Darkness and illuminates Justice and Truth [all together].

To he who talks with wisdom and sincerity!

To this "Word", completed by Ye, on Your Earth!

To he who "awaits", in a state of fear and hope...!

To he who is a benevolent, good-wishing responsible!

To this "Vessel of Salvation"! To this Banner of Guidance! To the light of the eyes! To the Best among all, to be clothed with the garment of great majesty and dignity and the mantle of magnanimity! To he who illuminates the eyes, which do not see!

To he who shall fill the World with Justice and Equity, just as It is now filled with oppression and injustice...!

In truth, Ye are Powerful towards everything and everyone!

O, Gracious God! May Your Greetings be upon Your Guide [the Holder of Time] who is the son of Your Guides!

Those same ones towards whom we have to have absolute obedience, according to Your Commandment! Those same ones, whose rights we have to accept over ourselves; those same ones from whom Ye have turned away all impurity [abomination] and misdeeds and made them pure and spotless [without stain], in the best possible way!

O, Gracious God: Assist them indeed, and Make Your Religion victorious and triumphant by their "Intervention"!

In like manner, Make Your Friends and his friends victorious and triumphant! And by his "Intervention," Make the Shiites and his companions, victorious and triumphant! And then Place us among them!

O, Gracious God: Protect him against the misdeeds and the wickedness of any transgressor and from any [unjust] rebel! Place him under Your Protection, against all the calamities that Ye have created so far! Protect him in all things: from behind and front; from his right side and his left side. Watch over him and Forbid anything wrong to happen to him! As far as he is concerned, Protect him and Defend the respect, which is obligatory for Your Messenger and his holy Family!

Manifest the Justice by his hands! Confirm and Approve him with Your Assistance!

Come to the rescue of his companions and Vilify and Humiliate those who wish to vilify and humiliate him!

Disperse the enemies [of his doctrine and his way]!

Destroy the oppressive disbelievers, by his own hand!

Destroy all the disbelievers, all the hidden enemies

[Hypocrites] and all those who have lost the way from Religion, by the hands of this Imām, wherever they are:

From the East of the world to the West of it; and from land [terra firma] to the [vast, immense] seas!

And after that, [pray!] Do fill the whole world with Justice [and Equity] by his mediation and his "Intervention"!

[In like manner,] Manifest the Religion of Your Prophet, by his person alone! [And in all these happenings,] Place me among the number of his companions, assistants, followers and Shiites!

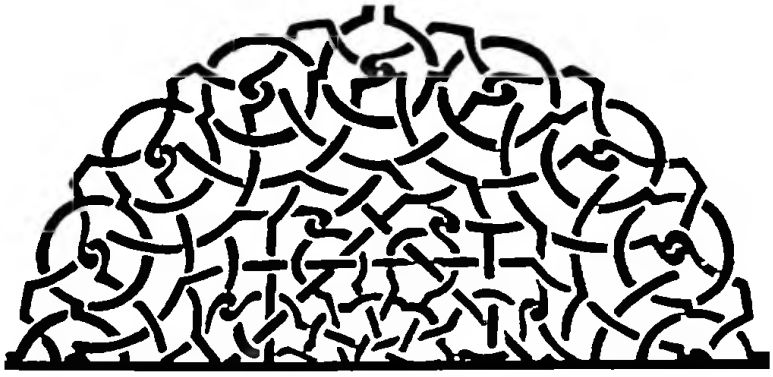
O, Great God...! Show me [finally], the fulfillment of the great wish of the [holy] Family of Muhammad [may God's Peace and Glory be upon him and his holy Family]! And as far as it concerns his enemies, Show me that which they fear...

Accept [my wishes] O, Ye: Holder of Greatness and Majesty!

O, Ye: the Most Merciful!

Al Hamdulellāhe Rabbel Ālamin

Tehran, July 19th 2009
Tir 28th 1388
Rajab 27th 1430



In the name of God

A Second Invocation
Offered to Imām Hojjat Ibn'l Hassan
Hazrat Mahdi
[may God hasten His Apparition!]
[Translated for the first time into English]

Greeting to this new Truth and to this illustrious, venerable Scholar, whose Science and Knowledge will never finish up [dry up]...!

Greeting to ye who resuscitate the [pious] believers...!

Greeting to ye: O, destroy of the disbelievers...!

Greeting to ye: O, Mahdi [Messiah] of all the nations and the peoples, and who assemble [gather] all the words [and all the Divine Commandments]...!

Greeting to ye: O, souvenir [memory] of the Ancients...!

Greeting to ye: O, [holder of] honor and majesty...!

Greeting to ye: O, God's "Proof" and most Worshipped! O, praiseworthy "Word"...!

Greeting to ye who honor the followers of Truth and Right! O, ye who vilify the enemies...!

Greeting to ye: O, Heir to the Prophets and the Last of the

Successors [in this world]...!

Greeting to ye: O, Hazrat Qā'īm [the Upright]!

O, ye who are "awaiting"! Ye are Justice personified and most Famous...!

Greeting to ye: O, Sword, which has come out from the scabbard of Justice and Rightfulness! O, shining moon! O, splendid light...!

Greeting to ye: O, sun in the Era of Darkness! O, full moon [in the expanded sky]...!

Greeting to ye: O, spring of the men! O, he who shall bring on life's joy and rejoicing...!

Greeting to ye who have the sharp, blunt sword, which will crack the skulls...!

Greeting to the Religion, which has come from God and the written Book [the Holy Qu'rān]...!

Greeting to ye: O, God's Representative [Delegate] in His cities, and His Proof among His servants...!

He to whom has been given the Heritage [Inheritance] of the Prophets; and with whom remain the Signs and Evidences of God's Elect...!

The faithful confidant of the [Divine] Secrets and the "Vali-e Amr" [God's Representative - Delegate of God's Commandment]...!

Greeting to ye: O, [beloved] Mahdi...!

O, he that God the Exalted, the Glorious, has promised His Coming [His Apparition] to all the nations, in order to create and form Unanimity [among the human race]; and to put an end to the Chaos, which exists on earth! And to fill the earth with Justice and Equity, by his mediation! And to fortify and reinforce his position and respect the "Promise" that Allāh had made to His believing and pious Servants...!

O, my master and lord! I attest that ye and your fathers who were all Guides [Imāms]: ye are indeed my lords and

masters: in this world and on the Day when the Witnesses shall stand up...!

O, my [beloved] lord and master...!

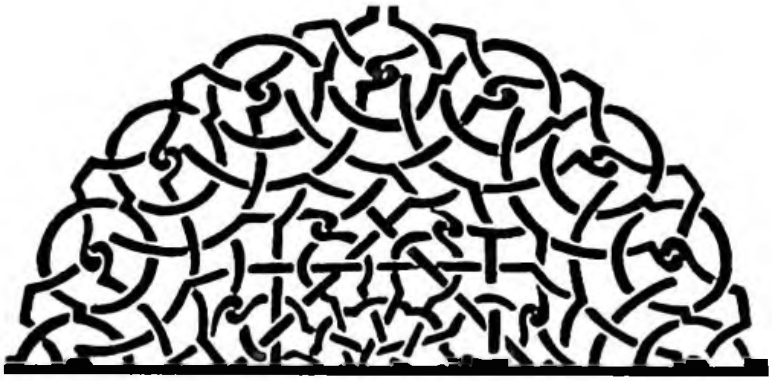
I beseech ye to ask God the Exalted, the Glorious, to arrange my affairs and fulfill my [dearest] wishes! And to forgive my sins! And to come to my help in my Religion, in this world and in the Hereafter.

And I ask this, for all my believing brothers and sisters in religion.

For in truth, He is Oft-Forgiving and the Most Merciful...!

Al Hamdulellāhe Rabbel Ālamin

Tehran, July 19th 2009
Tir 28th 1388
Rajab 27th 1430

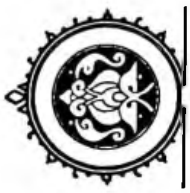


In the name of God



The Supplication [Prayer] of Faraj
[of Deliverance]

[Translated for the first time into English]



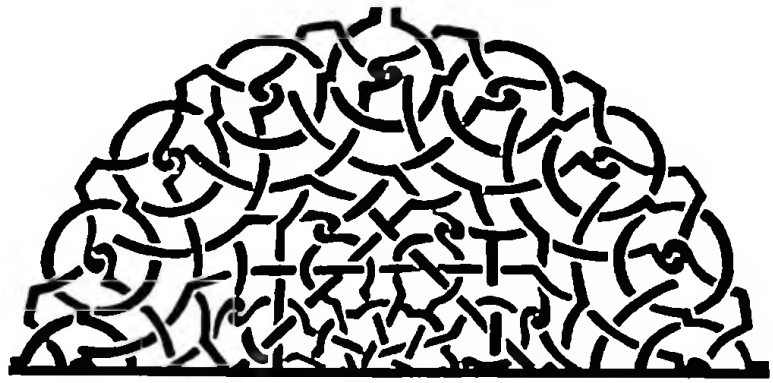
O, God...!

May Your Greetings be upon
Your chosen Guardian,
who is the son of Hassanel Askari:
May Your Greetings
be upon him and his Pure Family!
Deign to be, in this hour
and in all the other hours:
His Tutor, His Guardian,
His Leader, His Savior,
His Guide and His Sentry!
Until Ye establish and place him
on Your Earth,
endowed with Your Blessing!
And may Ye grant him
Blessings and Favours,

for a very long time to come,
O, [Gracious] Allāh...!

Al Hamdulellāhe Rabbel Ālamin

Tehran, August 17th 2008
Mordād 27th 1387
Shabān 15th 1429
[On the Blessed Day of His Birthday.
May Allāh hasten his Manifestation!]



In the name of God



The Supplication [Prayer] of Ahd
[Pledge of Allegiance and Loyalty
to the Venerable Imām Hojjat Ibn'l Hassan]

[Translated for the first time into English]



O, Gracious God...!
O, God of the great Light!
O, God of the high rank!
O, God of the raging seas!

O, He Who sent down the Torah, the Bible and the Psalms [of David]...!

O, God of the shade and the sun!

O, He Who sent down the Great Qu'rān!

O, God of the Archangels, the Prophets and the Messengers...!

O, Gracious God...!

I present my supplication to Your Magnificent Nature; to Your Luminous Face; and to Your Ancient Authority!

O, Ye: the Living! O, the Holder of all things!

O, Ye Whose Name illuminate Heavens and the land; and Whose Name establishes the order, which exists in all the beginnings and all the ends!

O, Ye Who are Living before any other living creature!
O, Ye the Living God, after any other living creature!
O, Ye Who revive [resuscitate] the dead!
O, Ye Who make the living die!
O, Ye the Always-Living!
There is no other god, but Ye!
O, Gracious God...!

Do Send Your Greetings to our lord and master: our [beloved] Imām who guides [men] and is guided [himself]; he who executes Your Commandment: to Him and his Pure, purified [without stain - spotless - Infallible] Ancestors!

From all the believing men and women: from all oriental and occidental lands; and from all those who dwell in the valleys and up on the mountains; in land [terra firma] and in the seas; from my father and mother; myself included:

Greetings that will have the same weight as the Empyrean Heaven!

Equal to the Ink [used] for His Words; that which only God Himself can count and His Book can embrace!

O, Gracious God...!

In this day, and in all the other mornings that I shall live, I renew my Promise, with Your Representative [Caliph]!

My pact, my engagement and my pledge of allegiance [to be faithful and loyal] shall remain now and for always, with my person!

And never shall I turn away from this promise...!

This pact will never be submitted to any changes and it shall never be prone to destruction, until the end of days [Eternity]!

O, Gracious God...!

Dispose of my person [Place me] as his companion and aid! As his defender [among] all those who wish to sacrifice their lives for his sake!

May I hurry hastily to fulfill and execute his slightest wishes!

May I execute his orders and defend and protect him, more than anyone else!

Grant me the rank of Martyrdom, in front of him!

And that I may die before his eyes!

O, Gracious God...!

If indeed, Death is a sure and inevitable event for all the creatures, Create then a distance between death and myself; and Restore me to life once again [Resuscitate me] from my grave! And may I suntil be clothed in my shroud, and my sword be naked [and brandished in the air] and my spear be ready to hit! And I shall obey [faithfully] to the voice of the Great Inviter!

I shall obey wherever I be...!

Be it in a plain [in the desert] or in a city!

O, Gracious God...!

Show me this beautiful being: luminous and tall!

Show me this splendid being: infinitely admirable and most praiseworthy!

May my eyes be able to glance him, and may they be illuminated by this [beatific] vision!

Ease [Facilitate] then his "Coming" and Ease [Facilitate] his "Exit"!

And Enlarge [Broaden - Widen] his Way!

And Dispose of me, as being in search of his "Just Way" and his "Straight Path"!

May this commandment be inexorable and restrictive! Fortify then his spine!

O, Gracious God...!

By his presence: Make Your cities prosperous! And by his presence: Revive and Give a new life to Your creatures!

O, Gracious God...!

Ye have said it Yourself - and what Ye say is true- :

"Mischief has appeared on land and sea because of what the hands of men have earned..." [Ar-Rum - 41]; therefore, Make Your Representative appear before us!

The very same one who is the progeny of the daughter of Your Messenger; he who has the same name as Your Messenger, so that he may become the indisputable Victor and the Destroyer of all things, vain and futile! And may he destroy and annihilate them all! So that he may bring in Justice and do Justice!

O, Gracious God...!

Dispose him, as he who appears as the refuge of Your oppressed creatures! And he who precipitates and hurries, to help and rescue those who do not seek any help, from anyone, but from Ye! Make him as the person who shall renew the abandoned Commandments of Your Book, and strengthen all the Signs of Religion and Tradition of Your Messenger!

And may the Divine Grace be upon him and all the members of his holy Family!

O, Gracious God...!

Place him among those who are protected from the harm and the mischief of the oppressors and the usurpers [transgressors]!

O, Gracious God...!

Rejoice Your Messenger [may God's Peace and Glory be upon him and his holy Family] and all those who obey the invitation of Muhammad and who follow his Precepts, with an encounter with him!

O, Gracious God...!

In the Name of Your Goodness! Remove [Erase] this sorrow, which has been amassed and accumulated, from Your people!

And Hurry and Hasten [Speed up] his Manifestation [Apparition] for us!

Hurry then...!
For Your enemies cannot believe in it, but we on the contrary, see this event happen in a very near future!



After finishing this supplication, one should hit his right thigh, three times, and pronounce each time:

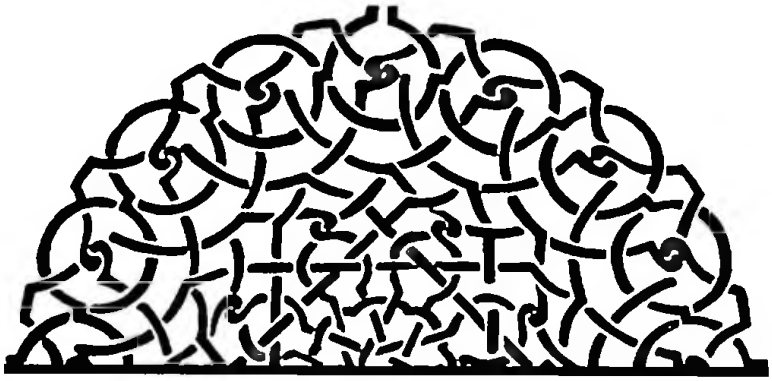


Hurry ye...! Hurry ye...!
Hurry ye, O, my sweet lord and master!
O, ye: Imām [Holder] of Time!

Al Hamdulellāhe Rabbel Ālamin



Tehran, July 19th 2009
Tir 28th 1388
Rajab 27th 1430



In the name of God

الله

The Supplication [Prayer] of Faraj:
[of Deliverance]

[Translated for the first time into English]

O, Gracious God! Our hardships have increased and that which was veiled has been unveiled for us! And the veil of our deeds has been discovered And Heaven has prohibited [abstained] His Grace to be granted [to us]! And we now present Ye our complaint! And we have put our trust in Ye, and our sole refuge is with Ye: in all our hardships, just as in easiness!

O, Gracious God...! Bless Muhammad and his holy Family and those for whom Ye have designated our obedience to them as imperative; those, whose position Ye make us know. Thus, Untie us from all the hardships and all the ordeals, in their name!

And [Do that] with the quickness of the blinking of an eye, or even much more quicker, O, Muhammad!

O, Ali! O, Ali! O, Ali!

O, Muhammad!

Deign ye [two noble ones,] to come to my help and rescue...!

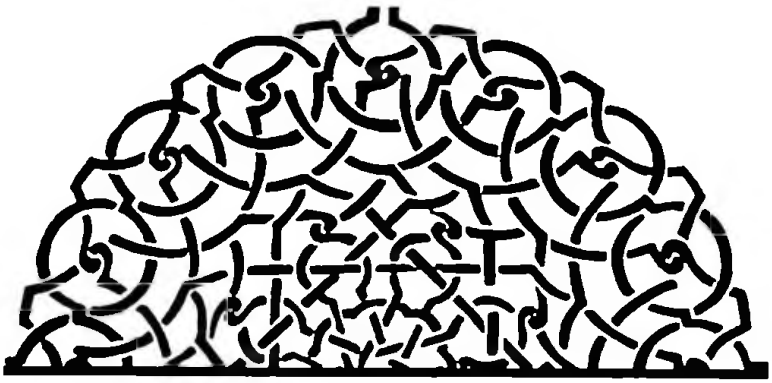
For in truth, ye are my saviors!

And suffice me, for ye are sufficient for me!

O, my lord, O, Holder of Time...!
Come to my rescue!
[Pray!] do come and hear my cry of distress: [pray!] help me...!
Understand [the situation in which I find myself] [Assist me]!
In this very moment! And as quickly as possible, please!

Al Hamdulellāhe Rabbel Ālamin

Tehran, July 19th 2009
Tir 28th 1388
Rajab 27th 1430



In the name of God

The Supplication [Prayer] of Nodbeh
[Prayer of Lamentation]

[Translated for the first time into English]

Special Praise belongs to Allāh: the Lord of the Worlds!

And may God's Greetings be upon our lord and master: Muhammad, His Messenger!

And may the Divine Greetings be upon him and his holy Family!

O, Gracious God...!

Praise belong to Ye for that which happened, and for the Providence that Ye designated and decided for Your Friends [Awliyā]; those very same ones that Ye chose and rendered pure for Yourself and Your Religion; and Ye chose constant Blessings for them, perpetual and continuous, which dwell [reside] beside Ye! And this happened after Ye had received their Pledge [Pact] to Yourself; and Ye made them knov they had to remain indifferent before [the seductions of] thi vile, mean world; and to turn away from all the ornaments [ploys] and all the tricky, seductive appearances [of this worldly plane].

[As for them], they accepted Your Condition and submitted themselves to Your Will; but according to Your Science, Vast and Infinite, Ye already knew that they shall remain faithful and loyal to this Promise, which they had already made Ye; and Ye accepted their Promise and got them closer to Ye; and even before they were actually created, Ye chose an Illustrious Name for each one of them and illuminated and honored their names, their memory and their ranks! And Ye sent down Your Archangels beside them; and Ye honored them with Your Inspiration [Revelation] and helped them, by granting them Your Science; and Ye appointed them as the Intercessors of the "Ummah" [nation - peoples] and the means and the instruments by the help of which, peoples can procure Your Approval and Satisfaction!

Thus, Ye placed [established] one of them [Adam] in Your Paradise, until Ye took him out of that Place; and placed another one of them [Nouh] in Your Arch, [which had been constructed under Your Divine Supervision and Inspiration]; and by the virtue of Your Grace, Ye saved him and his companions from [certain] death.

Ye chose another one [among them] as Your Friend: [Ibrāhīm]; and when he beseeched Ye that Ye may grant him honorable mention on the tongue of truth, among the latest [descendants], Ye fulfilled his wish and perpetuated his renown in posterity!

And Ye spoke directly with another one [:Mussā] through a tree, and appointed his brother as his Minister [and assistant].

And Ye created another one: [:Issā] without a father to him; and Ye granted him "Clear Signs" and Miracles; and Ye reinforced the Holy Spirit [the Archangel Gabriel], and appointed for each one of them a different religion and a different legislation; and Ye established various and special Principles [Precepts].

And Ye appointed successors for them, so that they may come one after the other, and be the Responsible for the preservation and the surveillance of Your Religion, for a definite, predetermined time; and to be the Divine "Proofs" for Your servants; in order that Truth [Right - Justice] may not be deviated, in any way; and that things, vain and false, may not become victorious, so as to dominate the peoples; and that nobody may declare [Ye]: "If Ye had sent us a Prophet among us as a Warner, and if Ye had raised the Banner of Guidance over our heads, we would have surely followed Your "Āyāt" [Signs - Precepts] and we would have obeyed Your Commandments! And before having been debased, vilified and humiliated, because of our Perdition..."

And after them, Ye put an end to sending down Prophets; and the very last one of them was Your Friend and Elect: Muhammad [may Your Peace and Glory be upon him and his holy Family].

And with that, Ye presented him as the lord of all the creatures, the "Best Elect" among Your "Elect"; and as Your best choice; and Ye gave him privilege over all those who were enjoying Your Trust!

Ye preferred him to Your other Prophets and chose him as Your Messenger for Your servants, whether they were Djinns or men; and Ye made him travel everywhere in the East and the West of the world [in his nocturnal journey]; and Ye ordered that "Borāgh" [the Messenger of God's celestial horse] become submitted and obedient to him; and Ye flew him up on Heaven and made his spirit travel along, in this "Ascension"; and Ye put all the Science [Knowledge] of the passed and that of the future time, inside his being, until the end of Creation! And after that, Ye assisted him and made him triumphant and victorious before his enemies, by creating fear and panic in their hearts!

And Ye appointed [placed] the Archangels Gabriel, Michael and Your [other] Angels around his [venerable] person; and Ye promised him that his Religion shall triumph over all the other religions, even if this could provoke the great displeasure of the disbelievers! And all that was fulfilled, after Ye placed him in a dignified and honorable position in his Family; and Ye chose the House of Ka'aba for him and his holy Family, Which was the very First House [of worship], appointed for men; it was indeed such, at "Bakkah" [i.e. Makkah or Mecca]: full of Blessing and Guidance, for all kinds of beings: in It, are Signs manifest; [for example:] the Station of Ibrāhīm; whoever enters it, attains security. [Āli-Imrān - 96-97].

And Ye had announced: "Allāh only wishes to remove all abomination from ye, ye Members of the Family, and to make ye pure and spotless." [Al-Ahzāb - 33]; and then in Your Glorious Book [the Holy Qu'rān], Ye designated the friendship and affection towards his holy Family as the reward of the Mission of Muhammad [may God's Peace and Glory be upon him and his holy Family], so that Ye announced: "Say: "No reward do I ask of ye for this, except the love of those near of kin!" [Ash-Shurā - 23] and Ye also announced: "The reward that I ask of ye is for your own selves." and Ye also announced: "Say: "No reward do I ask for it but this: that each one who will, may take a [Straight] Path to his Lord." [Al-Furqān - 57]

And indeed, they were this same "Path", which leads to Ye; and they are this "Path", which shall provide Your Contentment and Approval!

And when his time on earth came to an end, [Muhammad] chose his successor: Ali Ibn Abi Tālib [may God bless the both of them] and presented him as the Guide after him: "For to every people a Guide." [Ar-Ra'ad - 7]; and he

was the "Warner" and the "Guide" of the Muslims; and Muhammad announced then to people [to the notables and eminent personalities]: "To whoever [from among ye all], I appear as his lord and master, Ali is his lord and master too! O, Gracious God...! Love whoever loves him, and Be the enemy of whoever is his enemy! And Assist whoever assists Ali, and Renounce whoever renounces him and takes away his help from him!"

And he also declared: "Indeed, for whoever I am the Prophet, then Ali is his Guide too!" and: "Ali and I are created by a unique tree; whereas, other men are created by other trees."

And he appointed the position of Ali, as that which occupied Hārun in regard with Mussā; and he had told him: "Your position in regard with me, is that which Hārun had, in regard with Mussā; with this only difference that there shall be no more Prophet, after me."

And he gave him his daughter [lady] Hazrat Fātēmēyeh Zahrā [may God bless her] as his wife; [that is:] the Sovereign Lady over all the women, in the whole, wide world!

And of his Mosque [i.e. Masjidun'nabi], he presented to him that which was lawful for him alone, but also for himself: he then closed all the other doors, which opened to the Mosque, except for the door of Ali's House.

He then handed over all his Science and Wisdom to Ali and declared: "I am the City of Science and Ali is indeed the entrance Gate of this City!

Therefore whoever wishes to enter this City and desires to gain Science and Wisdom should enter by this particular entrance Gate!"

And he declared: "O, Ali...! Ye are my brother, my executor and my successor. Your flesh is my own flesh, and your blood is my own blood.

To make peace with ye, is to make peace with me! And

to wage war against ye is exactly as though one is waging war against me! And your faith is mixed with your flesh and blood! Exactly like my faith, which is mixed with my own flesh and blood; in like manner, on the morrow of Resurrection Day, ye shall indeed be my successor once again, near the Fountain of Kowsar! and ye it is, indeed, who shall pay my debts; and ye it is indeed, who shall fulfill my promises; and your Shiites will indeed sit all around me in Paradise, on the thrones made of Light, with luminous faces! And they shall be my neighbors...!

And if it were not for ye, O, Ali: not one of the believers would have been recognized as such, after me!"

And so, after the death of the Venerable Prophet, Ali became the Guide of the "Ummah" [the Muslims], in order to make them turn away from the abyss of Perdition; and he manifested himself as the light of perception, in the face of the blind ignorance of the peoples; and it was him: "God's Rope": solid and firm and His "Straight Path"!

No one was closer to the Venerable Prophet than he; and no one, in regard with priority and precedence in Religion, could outstrip him, nor attain his degree of Science and Wisdom...!

For in all the affairs, he acted exactly as the Venerable Prophet and obeyed him in all things.

May the Infinite Grace of God be upon these two illustrious personalities and their holy Family!

Ali fought for the [right] interpretation of the [Holy] Qu'rān, and for the preservation of the structure of the Religion of God; and he was never afraid of the reproaches of such as find fault, for that which he used to accomplish for God [Al-Mā'īdah - 54].

In the way of God's Religion, he was forced to place many an arrow on his archer, in order to repress and eliminate the insolent rebels, among the Arab high nobility and the

notables; and he killed their valiant champions, and fought the savage wolves that belonged to them; and he filled the hearts of all those men with a [deep] resentment and a [great] hostility for the battles they were in; such as: "Badr", "Khey'bar", "Honay'n" and so many others...!

They took his enmity at heart then and were united against him in their common hostility; and they decided to fight and eliminate him; it was then that he [Ali] began to slay all those who had broken their pledges of allegiance: the tyrants and those who had deviated from Religion; and when his hour came, he was slain by the hands of the most cruel man of the preceding epoch [era] and he attained the high rank of Martyrdom...!

Thus, the Commandment of the Messenger of God [may God's Peace and Glory be upon him and his holy Family] was not followed [nor obeyed,] as far as it concerned the Guides who had to follow each other, one after the other; and the "Ummah" [Islamic Community] persevered and insisted on continuing its enmity and hostility against Ali; they gathered together, in order to conspire in secrecy and cut the ties of kinship with him and his descendants, by dispersing and moving away his progeny [here and there]; only a few men kept on respecting their lawful rights, and remained faithful and loyal to them...

Therefore, was slain, he who had to be slain; and were taken as captives, all those who had to be taken as captives; and were dispersed, all those who had to take the road to exile and move away; and the Divine Providence was fulfilled for them, as It had to be fulfilled, according to the hope that they had had, by receiving the Divine Reward!

"For the earth is God's, to give as a heritage to such of His servants as He pleases, and the end is [best] for the righteous." [Al-A'rāf - 128]

The Lord is Pure and Exempt from all abomination! And the Promise of our Lord will surely be fulfilled; and never does God depart from His Promise [Ar-Rum - 6], for He is Wise and All-Powerful!

Therefore, may the people who shall have to cry for the sufferings of the purest and the holiest members of the holy Family of Muhammad and Ali, begin to cry and shed tears! And may the Infinite Grace of God be upon these two holiest personalities!

And it is imperative that those who should want to moan and groan, begin to wail [painfully] for these tragic sufferings! And those who should want to lament, begin to lament tragically...!

But then, where is Hassan...? O, where is Hassan...?

And where is Husseyn's progeny...?

Those very same ones who are all, good and honorable, one after the other [without exception]! Those who are sincere and truthful, one after the other...!

But then, which way exists, after their way, that was indeed the Way of Allāh...?

Where are then, the Elect, after these [mentioned] Elect...?

Where are then, these splendid suns...?

Where are then, these shining moons...?

Where are to be found these bright stars...?

Where are then, these Banners of Religion and these Pillars of Science...?

Where is then, "Baghi'yatollāh" who is not excluded at all from the pure and spotless [without stain] Family of the Divine Guides...?

Where is then, he who is armed [duly], so as to uproot and annihilate the dynasty of the wicked and unjust disbelievers...?

Where is then, this actual being, so very much awaited, to

straighten up the injustices and wrongs and bring on Justice...?

Where is then, this Citadel of Hope, to throw down and destroy oppression and usurpation [transgression]...?

Where is then, this Divine Reserve of Religion...?

Where is then, this God's "Elect", in order to re-establish the Religion and the Divine Laws and revive Them once again...?

Where is he then, in whom we have put our hope, so that he may revive and reanimate the [Holy] Qu'rān and Its Limits...?

Where is he then, the who shall resuscitate the Sign of the Religion and Its Dignified personalities...?

Where is he then, he who shall break the greatness and luxurious pomp [splendor] of the violators and the transgressors...?

Where is he then, he who shall destroy the structure of Heresy and Hypocrisy...?

Where is he then, he who shall destroy and annihilate the criminals, the sinners and the rebels who are opposed to the Religion...?

Where is he then, he who shall cut the branches of Perdition, hostility and opposition...?

Where is he then, he who shall make all the signs of deviation and illegitimate whims, disappear...?

Where is he then, he who shall tear down the ropes of lies and false accusations...?

Where is then, the destroyer of the obstinate rebels...?

Where is he then, he who shall uproot the opposition leaders and those of the Perdition and Disbelief...?

Where is he then, he who shall honor the Friends of God and humiliate [debase] the enemies of God...?

Where is he then, he who shall gather the men and fulfill the people's unity, according to the Divine Commandment [Amr], which encourages to piety and virtue...?

Where is then, this "God's Gate" [Bābollāh], by which, the peoples shall enter...?

Where is then, this beatific Vision of the Divine Face [Vaj'hollāh] towards Which, God's Friends, turn their faces...?

Where is then, this Instrument [Means] of unity, between Heaven and the earth...?

Where is then, this [Triumphant] Victor of the Victory Day: he who straightens up the Banner of Guidance...?

Where is he then, he who shall unify the virtuous merits and the [scattered] contentment of the hearts...?

Where is he then, he who shall avenge the blood of the Prophets and the Progeny of the Prophets, which has been shed [unjustly]...?

Where is then, the "Avenger" of the [noble] Martyr of Karbalā [i.e. Seyyedo'shohadā]...?

Where is he then, he who shall be victorious by God, in the war against those who shall accuse him falsely, and who acted, as unjust oppressors against him...?

Where is he then, he who is in distress? He who sees his prayer duly fulfilled, when he invokes God...?

Where is then, the Sovereign over the servants of God who is the manifestation of absolute goodness and piety...?

Where is then, the child of the Messenger of God, of Ali Murtezā and Khadijeyeh Kobrā and Fātēmēyeh Zahrā...?

May my father and mother give their lives for ye!

And may my life be offered to ye, in order to preserve ye [safe] and protect ye [at all times]...!

O, ye: son [descendant] of the lords and masters who are close to God!

O, son of the illustrious and the honorable lords!

O, son of the Guides who were guided themselves!

O, son of the Pure and spotless [without stain] "Elect"!

O, son of the Purest among the Purest!

O, son of the most valiant "Elect"!
O, son of the most illustrious notables and lords!
O, son of the full moons, shining and radiant!
O, son of the illuminated lamps!
O, son of the celestial, blazing sparks!
O, son of the brilliant stars!
O, son of the illuminated ways of God!
O, son of the dynasty of the illustrious and eminent ones!
O, son of the perfect Sciences!
O, son of the dignified and praiseworthy costums [traditions and mores]!
O, son of the narrated and reported works and writings!
O, son of the produced Miracles!
O, son of the Clear Proofs!
O, son of the "Straight Path"!
O, son of this "Great News"!
O, son of he whose name is inscribed in the Original Book, beside God: the Exalted, the Wise!
O, son of the "Āyāt" [Signs], and manifest Miracles of God!
O, son of the apparent Arguments!
O, son of the stupefying "Proofs"!
O, son of the great illustrious ones, whose words appear as clear "Proofs": evident and indubitable!
O, son of the abundant blessings and favours!
O, son of "Tā-hā" and the solid, firm verses of the [Holy] Qu'rān!
O, son of "Yā-Sin" and "Az-Zāriyāt"!
O, son of "Tur" and "Ādiyāt"!
O, son of he who during the night of Ascension, approached and came closer [to Allāh], and was at a distance of but two bow-lengths [even] nearer! [An-Najm - 9]
How I wish I had known where is your destination, and to which direction turns your will...!

Or, in which land [region] ye live...!

Are ye near the mount Rez'vā or in another place, or maybe near the mount Towā...?

O, how difficult it is for me, to see the people, but not ye! Or, not being able to hear your breath or whispers...!

O, how difficult and painful it is for me, to know that ye are alone and that in your solitude, ye are surrounded by all kinds of calamity and problems...! And that my lamentations and sighs cannot reach ye...!

May my life be offered to ye: O, "Absent One" who thinks about us...!

May my life be offered to ye: O, Emigrated one [moved away from his homeland] and who is not far from us, either...!

May my life be offered to ye: O, Ultimate Hope of every believing man and woman who invoke ye, lovingly and ardently...!

May my life be offered to ye: O, ye who are attached to an incomparable Greatness and Glory...!

May my life be offered to ye: O, the glorious, great "Sincere" who is without equal...!

May my life be offered to ye: O, Ancient Blessing [Favour] of God, and who is without equal!

May my life be offered to ye: O, [ye who are] Equal to absolute Honor; there is nothing, which can resemble you in any way at all...!

Until when, should we remain in this way, awaiting ye: O, my lord and master...?

Indeed, until when...?

How can I then describe ye and with [the help of which] language and with what means, should I call out to ye...?

O, how difficult it is for me, to receive an answer from someone other than ye, while I am talking to ye...!

O, how difficult it is for me, to cry and shed tears and sigh

over ye, while the others are neglecting ye...!

O, how difficult it is for me, to bear, that which is happening to ye, whereas there happens other things to the others...!

Is there someone who would accompany me in my moaning and sighs, and when I cry for a long time...?

And is there someone with whom I could moan and sigh over and shed tears in his company, when he finds himself alone and isolated...?

Is there an eye into which, one has pushed a spine, so that my eyes could shed tears, along with him and sympathize with his pain...?

O, Child of Ahmad...! Is there a way, which leads to ye, so that an encounter may take place with ye...?

Will our day of separation be united to the morrow of the day of our reunion, so that we may finally be granted the honor and the joy of seeing your cherished [beloved] person...?

When could we attain the fresh source [of water] of your sweet presence, to [finally] quench our thirst...?

When can we drink up the delicious water of your beatific encounter, to quench this great thirst, that we have for ye...?

For, our thirst has lasted indeed for a very long time now...!

When could we have the honor and the joy of seeing ye every day and every night, so that our stares may be illuminated by your beautiful face...?

When would it be possible that ye may see us and we too, may be able to contemplate ye in our turn, while ye would have raised the Banner of Victory, which would be visible by everyone...?

[When will be] the day, when ye shall see us, surrounding your blessed and sanctified person, while ye shall have become the "Guide" and the "Plenipotentiary Leader" of the whole wide world...? When ye will have filled the earth with Justice and [established] Equity! When ye will give

the cup of vileness and torment to your enemies, to drink from it. When ye will have destroyed and annihilated the leaders of disbelief and all those who renounce the pure and absolute Truth! When ye will have uprooted the roots of the oppressors and the tyrants, from the surface of the earth...!

And we, [who are] from your "Ummah", would say: "Praise belongs to Allāh, Who is the Creator and the Lord of the Worlds!"

O, Allāh...!

Ye it is indeed, Who turns away the calamities and sufferings!

I have come to Ye, in order to bring Ye my complaints; and to ask Ye justice and assistance; for justice dwells beside Ye! And it is Ye, the Lord of this world and the world to come [Hereafter]!

Therefore, Answer my calls to justice: O, Ye Who respond to the cries of those who demand justice!

Answer to the cry of distress of Your humble servant, overwhelmed by hardships! Make the lord and master of this [humble] servant, appear before his eyes: O, Ye, the Incomparable, the All-Mighty...!

And [Do] appease the sorrow and the grief of this servant [of Yours]...!

And [Do] extinguish the burning fire of his extreme thirst, with the Apparition [Manifestation] of his lord and master: O, God, the Exalted, the Sanctified, Who are established [Istawā] on the Throne [Yunos - 3]; for all return is to Ye and the conclusion of everything is beside Ye!

O, Gracious God...!

We, Your [humble] servants, truly love Your "Vali" [Representative - Guide] most passionately...!

He who makes us recall Your Pure and Sanctified Essence, and also Your Venerable Prophet...!

Ye have created him as our "Guardian" and "Protector", and Ye have decided that he be our [sole] refuge and shelter; and Ye appointed him as the [sole] "Guide" of the believers!

Therefore, O, Magnificent God! Send our greetings and compliments to the person of Your "Vali", by the virtue of Your Grace and Generosity!

And by doing so, O, our Gracious God, [pray!] Do increase Your Generosity towards us; and may the Dwelling-Place of our lord and master be properly situated in our dwelling-place!

And Do complete Your Blessing towards us, with the "Imāmat" of this venerable lord, so that he may enter us into Paradise; and that he may get us to know and befriend the [noble] Martyrs of Your Religion, along with Your "Elect" and Devout Servants...!

O, Gracious God...!

[Pray!] Do grant Your Infinite Grace to Your "Proof" and "Vali" [Representative] who executes Your Commandment [Amr]; and to Muhammad: his illustrious ancestor and Your Venerable Prophet; and to the glorious lord and father to this Imām [Holder of Time]; to the illustrious lord who is inferior to Muhammad [may God's Peace and Glory be upon him and his holy Family]; and to his illustrious grandmother: Seddigheyeh Kobrā, [Hazrat] Fātēmeh, sweet daughter of Muhammad; and to those that Ye chose as his benevolent ancestors!

And to himself: the best of the greetings, ever...!

The most complete, the most perfect, the most lasting and the most abundant of the Graces that Ye have already sent to each one of Your Divine Elect, and to each one of Your Elect servants!

And Send Infinite, Boundless Greetings...!

O, Gracious God...!

Straighten up Justice and Rights, by his person!

And make all falsity, vain and futile, disappear forever!

And Grant greatness and superiority, to your friends!

And Humiliate and Debase Your enemies!

O, Gracious God...! Do create a bond, which can unite us to him, formed by the deep Devotion and the profound Friendship that we feel for his illustrious ancestors!

And Place us among those who grip the tails of his garment, in order to benefit from their Intercessions!

Intercessions, which appear as a protective shadow over our heads.

And Assist us, so that we may fulfill the rights of our lord and master, and succeed in obeying him duly; and to preserve ourselves from disobeying him; and Be Gracious to us, so that we may bring his contentment and pleasure; and Grant us goodness, grace, blessing and benevolence, which come from this illustrious lord, so that: by his mediation, we may attain Your Infinite, Vast Grace! And to attain the happiness of bringing Your Approval and Satisfaction...!

O, Allāh...!

In the name of this venerable Imām, the Holder of Time, Accept our prayers, Forgive our sins and Fulfill our most cherished wishes...!

Increase our Provision and Sustenance more and more; Make our sorrows and grief disappear; and Do fulfill our wishes!

O, Gracious God...!

By Your Boundless and Infinite Generosity, Turn Your Gaze towards us; and [Deign] to accept our most cherished wish, which is that of approaching [getting closer] to Your Threshold...!

And Look us with an Eye: so full of Your Infinite Grace, so that Your Favour and Generosity may be completed for us, Your very humble servants...!

And Do not ever withdraw this granted Grace [of Yours, from us]...!

And Quench our thirst; and Make us drink from the delicious water of the Fountain of his venerable ancestor...!

And may the Divine Greetings and Grace be upon him and his holy Family...!

And Deign to quench our thirst with his own cup and his own hand!

And indeed, what a truly beautiful quenching [it would be]...!

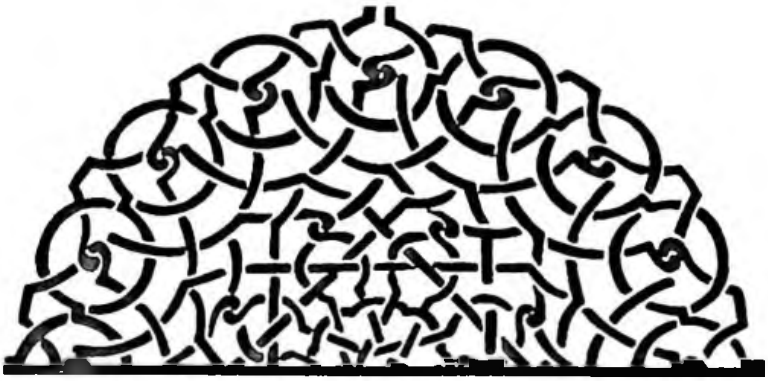
So very delicious and refreshing, that we shall never again, suffer from thirst: O, God the Unique, the Unequal...!

O, Ye: the Most Merciful towards His servants...!

Al Hamdulellāhe Rabbel Ālamin



Tehran, September 10th 2006
Shah'rivar 19th 1385
Shabān 15th 1427

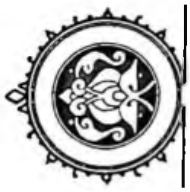


In the Name of God



The Invocation of Nāhiyeh Moghaddasseh
[Elegiac Necrology of the Martyrs
Of Karbala-Martyrology] delivered by
His Holiness Imām [Holder] of Time:
Hazrat Mahdi [may God hasten His Apparition!]

[Translated for the first time into English]



Greeting to Adam: God's "Elect" among all His creatures.

Greeting to Shay'ss: God's Friend and His "Elect".

Greeting to Idriss who stood up to show God's "Proof" and who attested to them.

Greeting to Nouh [Noah]: the fulfilled one in his prayer.

Greeting to Hud who received the Divine Help to be rescued.

Greeting to Sālih who concentrated his attention on the Divine Grace.

Greeting to Ibrāhīm [Abraham] who received the Friendship of His lord.

Greeting to Ismā'īl, for whom Allāh immolated a great sacrifice from His Paradise.

Greeting to Is'hāgh [Isaac] into whose lineage, God established "Nobovvatt" [the Prophetic Mission] [among his descendants].

Greeting to Ya'ghub [Jacob], whose sight was restored by the Grace of God, after it had been taken away from him.

Greeting to Yussuf [Joseph] that God, by His Greatness and Majesty, saved from the well.

Greeting to Mussā [Moses], for whom God opened the sea, by His Might.

Greeting to Hārun [Aaron] who was made a made a Prophet by God, in a special way.

Greeting to Shu'ayb that God assisted among his people.

Greeting to Dāvud [David], whose repentance was accepted by God, for his degrading, unacceptable act.

Greeting to Suley'mān [Solomon], to whom all the Djinns were perfectly submitted, by the Divine Majesty.

Greeting to Ayub [Job] that God saved from that terrible, painful illness.

Greeting to Yunos [Jonas], for whom God executed His Promise, guaranteed to him.

Greeting to Uzay'r that God resuscitated after death.

Greeting to Zakariyā [Zachary] who endured his trials.

Greeting to Yah'yā [John of the Baptist] that God approached to Him, by granting him Martyrdom.

Greeting to Issā [Jesus] who was the Spirit of God and His Word.

Greeting to Muhammad: God's Friend, Beloved and "Elect"!

Greeting to the lord of the believers: Ali Ibn Abi Tālib, whose brotherhood with the Prophet was most especially bestowed on him.

Greeting to [lady] Hazrat Fātēmēyeh Zahrā: [illustrious] daughter of His Prophet.

Greeting to Abi Muhammad Hassan: the executor and the successor of his father.

Greeting to Husseyn who offered generously his blood in the Way of Allāh; Greeting to he who obeyed God, in private and in public.

Greeting to he [Husseyn] that God imposed on the earth, where his remains are the cure and the healing from all harms!

Greeting to he [Husseyn] who fulfills all the wishes, when one is praying and beseeching under the Cupola of his holy sepulcher!

Greeting to he [Husseyn] from whose lineage, [all] the [other] Imāms come from.

Greeting to the child of the last Prophet!

Greeting to the child of the lord of the Successors of the Prophets!

Greeting to the child of [Hazrat] Fātēmēyeh Zahrā!

Greeting to the child of [lady] Khadijeyeh Kobrā!

Greeting to the child of "Sadratul Muntahā" [the Blessed Tree, which dwells in Paradise and to Which, the good deeds of the servants of God fly up].

Greeting to the child of "Jannat'ul Ma'avā" [Paradise].

Greeting to the child of "Zamzam" and "Safā".

Greeting to this Martyr, all bloody...!

Greeting to that plundered tent...!

Greeting to the fifth member of the"People of the Mantle" [Ālē-Abā]!

Greeting to he who was the most estranged stranger, without shelter, so far away from his homeland...!

Greeting to the Martyr of all the Martyrs...!

Greeting to he who was slain by the hands of bastards!

Greeting to he who came to a halt in Karbalā.

Greeting to he, for whom the Angels of Heaven cried and mourned!

Greeting to he, whose progeny [descendants] is formed by the "Pure" ones.

Greeting to the king of the Religion...!
Greeting to he [who occupies] the Station of the "Proofs".
Greeting to the great Guides [Leaders]!
Greeting to those severed throats!
Greeting to those dried out lips!
Greeting to those souls, who came out of the bodies!
Greeting to the spirits, which were torn away [most violently,] from their bodies!
Greeting to those naked bodies [without clothes]!
Greeting to those withered corpses, grown pale!
Greeting to that shed blood!
Greeting to those ripped up, mangled members!
Greeting to those severed heads, stuck on the point of the spears!
Greeting to those veiled women...!
Greeting to that "Proof" of the Lord of the Worlds!
Greeting to ye and your fathers [ancestors], Pure and Purified!
Greeting to ye and your martyred children!
Greeting to ye and your helping children!
Greeting to ye and the Angels who are beside your holy sepulcher!
Greeting to this Innocent [Infallible,] who was slain [unjustly]!
Greeting to his poisoned brother!
Greeting to [lord] Ali Akbar!
Greeting to Ali As'ghar, the newborn baby...!
Greeting to those corpses, whose garments were looted and plundered!
Greeting to that Family, left alone and without refuge!
Greeting to those corpses, fallen in the dust [of the desert]!
Greeting to those wanderers, who moved away from their homeland!
Greeting to those dead, buried without any shroud!
Greeting to those severed heads!

Greeting to that patient, enduring Martyr, who acted for the Way of Allāh!

Greeting to that Innocent [Infallible] who remained without any help!

Greeting to he, who rests under this pure, sanctified earth!

Greeting to he who possesses a cupola, more elevated than the sky!

Greeting to he that God, the Exalted, the Glorious purified!

Greeting to he, whose existence, the Archangel Gabriel glorified!

Greeting to he, for whom the Archangel Michael, used to sing lullabies [near his cradle]!

Greeting to he, whose allegiance, they broke!

Greeting to he, whose respect was trampled on and scorned!

Greeting to he, whose blood was unjustly shed!

Greeting to he who was washed [for the very last time,] with the blood of his wounds!

Greeting to he, whose thirst was quenched with the [deadly] cup of the [treacherous] spears!

Greeting to that oppressed one, whose respect and deference were trampled on!

Greeting to he, whose head was cut from behind...!

Greeting to he who was buried by [a bunch of] peasants!

Greeting to he, whose jugular vein was cut!

Greeting to that defender, remained without help or rescue!

Greeting to he, whose white beard was tinted with blood!

Greeting to he, whose [right] cheek fell on the dust!

Greeting to those [holy] remains, whose garment was plundered!

Greeting to he, whose teeth were hit by a wood stick!

Greeting to he, whose severed head was stuck into the tip

of a reed...

Greeting to those naked corpses left alone on the desert, hounded by bloody wolves and savage beasts...!

Greeting to ye: O, my master! And to ye: O, Angels with widespread wings!

Greeting to ye: O, my lord and master! [Greeting to] all the Angels who have spread their wings around your Cupola and who have been gathering around the sanctified ground [where ye rest]; those who are reunited around your holy sepulcher and who have come to make your pilgrimage.

Greeting to ye, for whom I have come to make this pilgrimage; and from whom, I do hope to obtain my Salvation [Redemption] before your very presence!

Greeting to ye, with the greeting of he who knows perfectly well the great respect and the deference, which are due to ye; and who is sincere and full of devotion under your Guidance [Velāyat]; and who seeks to approach the Threshold of Allāh, by the friendship and the love, which he has for ye and who abhors your enemies!

Greeting to ye, with the greeting of he who has a wounded, bloody heart, for all the sufferings and calamities that ye had to endure, and who cries [sadly] each time he thinks of ye...!

Greeting to ye, with the greeting of he who suffers and is profoundly pained; he who loves ye madly and is broken [by this tragedy]...!

Greeting to ye, with the greeting of he who would have received all the strokes and blows of the swords [aimed at ye] in his own self, in order to turn them away from your person, if he had been in Karbalā [beside ye]! And who would have offered his insignificant life, to be the target of the deadly arrows, in order that ye may remain alive!

He who would have fought before your very eyes; and who would have rescued ye in front of the rebels; and who

would have sacrificed willingly his soul, his body, his goods and his children for the love of ye!

May his soul be offered to ye; and may the members of his family act as your shields and protection...!

[Alas], now that life has provoked this delay for me, and that destiny prevented me from rescuing ye, so that I could not fight your enemies, nor fight against your wicked opponents, I cry night and day; and instead of shedding painful tears, I shed bloody tears...!

I sigh and lament so painfully for ye; and I burn so much from regret for all the sufferings and calamities that struck ye, that I expect to die from this deep sorrow and this atrocious tragedy...

I attest that ye established regular prayers and practiced charity [paid your Zakāt] and invited the people to do good, while forbidding them to commit any wrong and injustice; and ye prohibited them to transgress [the limits].

Ye obeyed God and were never disobedient! Ye gripped the Rope of God and procured His Approval and Pleasure! And ye did fear Him! And ye always had God before your eyes. And ye responded to His Call [or: ye were modest and decent before Him]; and ye followed the path of Traditions and extinguished [the fire of] all seditions and discords [Fitnah]; and ye invited the people to the "Straight Path" and illuminated [lighted] the right paths. And ye performed the "Jihād", in the Path of Allāh, as it was appropriate to do it so.

Ye were obedient towards Your God and ye followed the Precepts of your [illustrious] grandfather Muhammad [may God's Peace and Glory be upon him and his holy Family]; and ye followed the commandments of your [illustrious] father; and ye were hasty in executing the testament of your [illustrious] brother!

Ye raised and elevated the pillar [column] of Religion. Ye repressed seditions [uprisings]. Ye fought the disobedient rebels. Ye wanted the good of your Ummah [Islamic Community]; and ye moved forward in the cyclones of Death. Ye fought against sinners and transgressors; ye straightened up God's "Proofs"; and ye were full of piety and compassion for Islam and the Muslims! Ye assisted and helped Truth and Right; ye were patient and enduring in calamities; and ye were the Guardian and Protector of Religion; and ye defended [firmly] the Islamic territory.

Ye had taken Guidance into your own hands, and helped It [to Its blooming]. Ye spread Justice and propagated It; ye came to the rescue of Religion and manifested its Precepts; ye used to chase away, he who used to play with Religion, and prevented him [to continue his game]. Ye regained the right of the humble and that of the subalterns, from the hands of the mighty; and ye judged with equity and justice, between the mighty and the weak.

Ye were the spring of the orphans' hearts! And the people's refuge; the honor of Islam! The mine of the [Religious] Commandments; ye were the ally of the Blessings and the Favours; and ye used to give thanks about it; ye were continuing the way of your [illustrious] grandfather and your [noble] father; and in your testament, ye resembled your brother, in a lot of ways [in your last recommendations].

Ye were faithful to your pact. Ye had a pleasant temperament and a good character; ye had a talent for the manifest "Prodigies"; ye were [often] awake in the dark of the night, to perform your devotions and pray to God. Ye were constant in the way that ye followed. Ye had a magnanimous, generous character, endowed with a grandiose, glorious past! Ye were endowed with a noble, honorable lineage, a high name, along with eminent ranks and numerous honorific titles,

admirable qualities and large generosities! Ye were patient, enduring and valiant; and most attentive towards God; ye were magnanimous, wise, persevering and tenacious; ye were a martyred leader; and ye were in mourning, with a broken heart, and professing the [sincere] repentance before Allāh, while ye were loved by human hearts and endowed with a dignified, imposing figure!

Ye were the son of the Prophet. The defender of the Holy Qu'rān, the arm of the Ummah [Islamic Community]; persevering in your obedience and your servitude towards God; the guardian and the protector of the pacts and the allegiances; far away from the way of those who made mischief and from the unjust; fiercely tenacious and resistant; and ye had long, lasting "Ruku" [inclinations] and prostrations!

Ye were indifferent towards the world, just as he who had flew away [emigrated] from this earthly plane. And ye watched the world, with the eyes of he who feared it; [so that] ye repressed your wishes and desires. And your will had renounced the ornaments and the artifices of this earthly plane; and your eyes had closed before these splendors; and your enthusiasm [ardent wish] for the world to come [i.e. the Hereafter] was famous [evident] and admirable...!

...Until oppression and tyranny hold out their hands, and injustice was unmasked and Perdition called out all Its disciples and followers around It...!

Ye had your home inside the Sanctuary [Holy Sepulcher] of your grandfather; and ye moved away from the tyrants and the unjust.

Ye shut yourself away and used to stand before your "Mihrāb", while ye had cut all ties with [worldly] pleasures and debauchery; with your heart and tongue, ye professed your renouncement and against all those who renounced, as

long as ye could continue doing it.

Then your science and knowledge over the situation of your epoch, pushed ye to take [and rejection raise] the Banner of Renouncement and Rejection Ye then had to do "Jihād", against those who did mischief and against the [unjust] transgressors!

For that, ye set off, along with your progeny, your family, your "Shiites" and your friends. And ye manifested the "Right" [Justice] and the Divine "Proof"; and ye invited the people to the Way of Allāh, by using reason and benevolent advices; and ye ordered them to submit themselves to the Divine Commandments and obey the Most Beloved Allāh! And ye prevented them from committing any wrong and provoking seditions; and those who did mischief, along with the disbelievers, stood up against ye, by committing injustice and violating other people's rights!

After having offered them necessary advices and completed your arguments, ye stood up to make "Jihād" against them.

[In their turns], they broke their pledges of allegiance with ye, and provoked God's Wrath and Displeasure and that of your [illustrious] grandfather, and thus, began a war against ye...

And ye resisted before [the attacks] of their spears and the strokes of their swords, by destroying the army of wrongdoers and disbelievers. Ye then went [even more] forward, in the fog of that belligerent battle. And with the help of your sword "Zulfa'ghār" [the most famous two-point sword, belonging to the lord of the believers, Ali Ibn Abi Tālib, inherited by Imām Husseyn] ye hit and stroke so hard, that it seemed as though it was Ali-e Mukh'tār himself, who had given those blows...!

When they came to understand your courage and judged ye most courageous, firm, fearless and far from having any

anxiety whatsoever, they had recourse to [diverse] tricks and artifices. And they began to fight ye with the help of deception and trickery, ignoring all the laws of chivalry and nobility...!

The damned commander of that army ordered that they obstruct the way of water, so that no water could reach ye...

They began then, to fight ye fiercely and hurried to fight with ye; they took ye as their principal target, with their arrows. And they hold out their [destroying] hands to throw ye down; they respected, neither the pact that they had had with ye, nor did they refrain themselves from committing all kinds of [unforgivable] sins against your holy person...

They did not refrain themselves from slaying your friends, nor plundering your tents. All the while, ye continued to go even further in the dust, provoked by war; and ye accepted all kinds of wounds, sufferings and damages...

At the end, even the Heavenly Angels were astonished by your patience and endurance!

The enemies surrounded ye from everywhere, and gave ye deadly wounds [blows], so that [finally], ye fell down in the dust.

They prevented ye from moving or advancing. No more companion was left to help and assist ye! Nevertheless ye resisted and acted for God! Ye defended the women and the children of your Family [household] until they threw ye down from your horse; and ye fell on the dust with a body covered with innumerable wounds! Ye yielded, while the horses [of the enemies] trampled ye [cruelly] under their hoofs; and the unjust rebels plunged their sharp blades into your flesh, from everywhere...

The sweat of death had then appeared on your forehead; and with contractions, ye turned to your right and left [i.e. ye gesticulated, while agonizing]; and ye threw half-stares towards your tents and your relatives, while pain diverted

your thought from your children and Family...

Then your horse, without a rider, ran away hurriedly from the battlefield, and while it was neighing and crying, it approached the tents... When the women [of your household] saw the horse, with no rider on it, and saw your toppled over saddle, they ran outside the tents with tousled hair, while they slapped their own faces from pain! And all the while, every one of them cried hopelessly with loud voices! And while they were beginning to understand about their humiliated honor, they hurried towards the place where ye had been [cruelly] massacred.

Shimr was seated on your chest and he was [on the point of] plunging his dagger into the [flesh] of your throat...! He had taken your noble beard in his hand and was cutting your neck with his sharp dagger...

It was in that moment that ye lost consciousness; and your breath was cut short; and then your holy head was stuck into the point of a spear...

The members of your Family were taken [into captivity], like slaves, and they were chained with an iron chain...

Those men made them sit in porters, over the camels' backs.

The burning heat of the sun had dried up and wrinkled their skins; they took them into the deserts and Sahara and exhibited them on the market places, with their hands, tied in their necks...

Curse be on those wicked, malicious malefactors...!

Those who, by slaying ye, killed Islam! Those who put an end to the Prayer [Salāt] and the fasting; and threw down the Traditions and the Commandments [of Allāh]; those who broke the pillars of Faith; and disfigured and falsified the noble verses of the Holy Qu'rān; those who [went too far] and galloped [straight ahead] into oppression, injustice and the violation [of each and every laws]...!

Someone was slain in the [noble] Family of the Prophet [his blood had been shed, without having been avenged]...!

The Book of God remained abandoned [left Alone]... And with your subjugation, Justice and Truth were also subjugated and defeated; "Takbir" and "Tahlil" were silenced [from then on]. The lawful and the illicit [i.e. things permissible and things forbidden], along with the Descent and the Interpretation [of the Holy Qu'rān] were lost...! And henceforth, changes and transformations appeared beside Heresy and the cessation and the suspension [of all these things]; and whimsical desires, perdition, discord [Fitnah] and falsities regained the upper hand in Religion!

The messenger of Death appeared then before the Holy Sepulcher of your [venerable] grandfather: the Prophet [may God's Peace and Glory be upon him and his holy Family] and with tears rolling down on his cheeks, he reported the [terrible] news of your Martyrdom [to him] and announced:

"O, Messenger of Allāh...! Your most cherished child was slain and massacred! They became discourteous and disrespectful towards your Family and those who are from your blood! After ye [i.e. your death] they took your progeny into captivity and that which should never have happened to your Family and relatives, alas, did finally happen...!"

The Prophet was deeply moved and shattered, and his pained heart shed burning tears...!

The Angels and the other Prophets offered him their condolences for your sad mourning, [which was tearing him apart]; and your mother: Zahrā, mourned for ye...

The army of the Archangels went to your father, the lord of the believers, and offered him their condolences! They

prepared then the ceremony of mourning in the highest Places of Heaven! The Angels of Paradise were slapping their faces for your mourning! And all the heavens, along with all their inhabitants and all the inhabitants of Paradise and their Guardians and all the mountains and plains and all the seas, along with the sea creatures and the [various] Paradises and the boys who served in these places and "Ka'aba" and the "Station" of Ibrāhīm and "Mach'arul Harām" and all the forgiven and all those who were in the state of "Ihrām" began to cry bitterly for ye...!

O, Gracious God...!

By the respect that one owes for that High, Eminent Place: may Your Greetings be upon Muhammad and his holy Family! And Place me among them! And by their Intercessions, Enter me in Paradise!

O, Ye: Gracious God...!

O, Ye: the Most Prompt in the reckonings!

O, Ye: the Most Great [Majestic]!

O Ye: the Best Judge!

I turn to Ye and seek to approach Ye, by [the mediation of] Muhammad: the last of the Prophets and Your Messenger for all the inhabitants of the world! By [the mediation of] his brother and cousin [i.e.Ali] who cut all ties with Heresy! He who is full of Science and Wisdom, endowed with a high rank: Ali, the lord of the believers! By Fātēmeh's mediation, the Sovereign Lady over all the women, in the whole world! By Hassan "the Chaste": this refuge of the pious and the virtuous! By Abi Abdellāh'l Husseyn: the most illustrious Martyr among the Martyrs! And by his martyred children! And by his holy and innocent [Infallible] Family! And by Ali Ibn'l Husseyn: the ornament of all the pious devout! And by Muhammad Ibn Ali: the "Qiblah" of those who wish to turn to God!

By Jafar Ibn Muhammad: the most "Sincere" [truthful] among all the Sincere! By Mussa'bne Jafar who manifests the arguments of God! By Ali Ibn Mussā: the rescuer [and the assistant] of Religion! By Muhammad Ibn Ali: the "Guide" [par excellence], of those who were guided! By Ali Ibn Muhammad: the most "virtuous" among the virtuous! By Hassan Ibn Ali: the successors' heir! By the [Living] "Proof" over all Your creatures [i.e. Imām Mahdi]: may Your [i.e. Imām Mahdi]: Greetings and Blessings be upon Muhammad and the holy Family of Muhammad...! To these Truthful and Benevolent "Sincere"! To these members of the Family of "Tāhā" and "Yā-sin"!

And on Judgment Day, [Deign] to place me among those who have a refuge! Those who have tranquility and serenity; those who shall be saved among the Blessed souls and those who rejoice!

O, my Sweet Lord...!

Deign to inscribe my name among the Muslims! And may I join the Righteous [Sālihīn]! Grant me a good name for posterity! Make me victorious before the rebels and those who disobey! Turn away my person from the deceptions and the trickeries of the jealous! And Move the astuteness of the cunning, away from my person! And Do not leave me [the eventuality] of being in the hands of the oppressors and the unjust; and by Your [Infinite] Grace, Place me between my glorious lords and masters: in the most eminent ranks in Paradise, among the Prophets, the Sincere, the Martyrs and the Righteous! By Your Grace: O, Ye: the Most Merciful!

O, Allāh...!

In the name of Your Innocent [infallible] Prophet and Your hidden Defense and this holy sepulcher, where are gathered so many pilgrims, and where the remains of an Innocent [Infallible] Imām are resting: this same Imām who had been slain and massacred unjustly:

I beg of Ye, to make all my pains and sufferings disappear! And to turn away from my person, the harm, which would be in an inevitable, certain Destiny, which is mine; and to give me refuge from the burning Fire...!

O, Allāh...!

Envelop [Cover] me with Your Blessings and Favours!

May I be satisfied and content with the Provision that Ye have granted me, and which represents my fate [lot] [in this world]! Immerse me in [the ocean of] Your Generosity and Largess; and Move me away from Your Astuteness and Revenge!

O, my Gracious Lord...!

Preserve me from all sins; and Render me constant and firm, in the words I speak, and in my behavior; and Extend the duration of my life; and Heal me from all sicknesses and all harms; and by the presence of my lords and masters, and by Your [Infinite] Grace: [pray!] Do fulfill all my best wishes!

O, my Gracious Lord...!

May Your Greetings be upon Muhammad and the holy Family of Muhammad! [Pray!] Do accept my sincere repentance; Have pity on the tears my eyes shed and Do ignore my fault; Make my pain and sorrow disappear; Forgive my sin and Make my children virtuous and pious!

O, my Gracious Lord...!

In this great city and in this Venerable Place, Do not leave any more sin in my being, unless Ye forgive me for it! And [Leave me] no more fault [imperfection], unless Ye cover [conceal] it! And no more pain, unless Ye make it disappear; and no more Provision, unless Ye enlarge it; and no more honor, unless Ye renew it; [Do not leave me] as a lost person forever, unless Ye arrange my life! And [Do not leave me] no more wish, unless Ye fulfill it! And no more prayer [invocation], unless Ye fulfill it! And no more pressure, unless Ye make it disappear! [Do not leave me] with any scattered affair, unless Ye arrange it for me! No more work, unless Ye achieve it for good! No more [financial] asset, unless Ye increase it! No more [human] behavior [temperament], unless Ye improve it! no more alms, unless Ye replace it with another thing! No more state of mind, unless Ye reform and correct it! [Do not leave] any more jealous person [in my entourage], unless Ye prevent him from being jealous [of me]! No more enemy, unless Ye debase him and make him powerless; no more harm, unless Ye prevent it; no more illness, unless Ye heal it; [Do not leave] any absent person [who remains far away from me], unless Ye make him/her come near me [once again]; no more request, unless Ye grant it to me...!

O, Allāh...! I beg of Ye the goodness of this world and that of the Hereafter!

O, Allāh...!

Free me from all that is illicit, with Your lawful [things]; and by Your Grace and Favour, Free me from all needs [that I may have] from the others!

O, Allāh...!

I beseech Ye, to grant me a beneficial science, a humble heart, an absolute certainty, a pure deed, a dignified patience and endurance, along with a great Reward!

O, Allāh...!

Grant me the grace of being able to thank Ye for Your Blessings and Your Favours; and Increase Your Generosity and Your Goodness over my person; and may my words be listened by the people; and may my actions and deeds transcend to the highest levels! And may my good deeds be followed and imitated [by the others]; and Debase and Repress my enemy!

O, Allāh...!

Send Your Greetings to Muhammad and his holy Family: to those benevolent, righteous souls, in all the hours and moments of the day and the night!

Turn away the wickedness and mischief of the wicked, from my person, and Purify me from all the sins and abominations; and Give me refuge from [Hell] Fire; and Establish me in a Dwelling-Place, in Paradise!

And Forgive me and all my brothers [and sisters] in religion that I have chosen in Your Way; and Forgive all my brothers and sisters in religion...!

By Your Grace, O, Ye: the Most Merciful...!

Turn towards the Qiblah and perform a two-rakat prayer. In the first rakat, you should recite the surah "Al-Anbiyā" and in the second rakat, you should recite the surah "Al-Hachr"; after that, you have to perform the "Qunut": that is, approach your hands [with your palms, towards heaven] and bring them on the level of your face and then recite this prayer [it is better to recite this part in Arabic, if ye can:]

There is no god, but Allāh: the Kind, the Generous!

There is no god, but Allāh: the Most Eminent, the All-Mighty!

There is no god, but Allāh Who is the Lord of the seven Heavens and the seven earths and also that which exists in between them!

And I pronounce this attestation against the enemies of God; so as to refute and deny the heretics [the polytheistic disbelievers] who associate a partner for Him. And I devoutly confess His Divinity and His Seigniory; and I express my humility and my insignificance, before His Greatness and Majesty!

He it is, the First without any Beginning and the Last, without end! He it is, whose Might is manifested over everything and who dominates over everything by His Profound Science! He penetrates into everything: so that human minds cannot penetrate into the truth of His Greatness and Majesty! And the human minds cannot fathom and have an exact comprehension of the truth of His Being; and the human souls cannot imagine His attributes, while He knows the thoughts of everyone and knows well all the secrets; He knows [about] the treason of the eyes [treacherous eyes] and that which is hidden in the chests!

O, Allāh...!

I take Ye as my Witness, for the fact that I confirm Your Messenger and believe in him; and I know his eminent position and his high rank; and I attest that this lord is a Prophet for whom the Celestial Books, Full of Wisdom, became Eloquent, by the grace of his very presence!

And the Prophets of the past had announced and predicted the Good News of his next "Coming"; and they incited the people to confess to that which he was going to bring and confirm him as it is written in this noble verse:

"They found it written in the Torah [Deut XVIII - 15] and the Bible [John XIV - 16]. He orders them the "Ma'ruf" [Pure Monotheism or Towhid such as commanded in Islam]

and prohibits them the "Munkar" [polytheism and all that Islam has prohibited], he allows them as lawful what is good [Tayyabāt] and prohibits them from what is bad and impure; and releases them from their heavy burdens and from the yokes that are upon them." [Al-A'rāf - 157]

Therefore, may Your Greetings be upon Muhammad Who is Your Messenger for the Djinns and the men and who is the lord of the Elected Prophets! And also to his brother and cousin: [Ali Ibn Abi Tālib]; those very same ones who never had any doubt about Ye - even for the briefest moment! - ; and to Fātēmēyeh Zahrā, the incontestable Sovereign Lady over all the women, in the entire world; and to the two lords of the young men in Paradise: Hassan and Husseyn!

A Greeting, which would last forever!

A Greeting, which may be equal to the number of all the raindrops; and equal the weight of all the mountains and forests and as long as trees will be green and produce leaves! And may the light and the darkness of night and day, get to move!

In like manner, may Your Greetings be upon his holy Family: pure and purified! To these guided Imāms who always defend the Religion: to Ali, Muhammad, Jafar, Mussā, Ali, Muhammad, Ali, Hassan and the "Proof" of this time and era [Hojjat-ē Asr] who are all those persons who stand up [to restore] Justice and Equity; and who are from the race of the grandson of the venerable Prophet!

O, Allāh...!

For the sake of this [Martyred] Imām, Grant [us] a Deliverance, soon to arrive! A patience [endurance], dignified and honorable! A triumphant assistance! Liberation from all the needs from the people! Constancy in the Guidance! A triumphant honor to be able to accomplish all that will bring Your Approval and Pleasure! A Provision,

large, lawful, pure, delicious, incessant, boundless, abundant and more and more increasing, which may be poured down as rain [upon my person]! And which would be given to me without any suffering nor torment; and which may not be reduced; and which may not weigh down at all, over my soul, [because of its origin from the persons known to me, so that I would feel as my duty to pay them back]! Good health before all the illnesses and all the calamities; and of being able to render Ye thanks and show Ye my gratitude, with utmost humility for the good health, the well-being and the Blessings that Ye will have granted me! And in the moment of death, by Your Grace [please]:

Take back our life in the best of the states of our obedience towards Ye; and while we are vigilant in obeying Your Commandments, so that Ye make us enter Paradise, which is filled with Abundance and Blessings, O Ye: the Most Merciful!

O, my Sweet Lord...!

May Your Greetings be upon Muhammad and his holy Family!

And Make me fly away from the world; and Approach me to the Hereafter; for, flying away from this world is not possible, but with the fear that one has of Ye; and the love for the Hereafter does not take shape, unless we place our unique hope in Ye Alone!

O, Allāh...!

Ye it is, Who has a proof for the others and not the creatures for Ye! And men are in the habit of presenting their complaints to Ye, and not against Ye!

Therefore, may Your Greetings be upon Muhammad and his holy Family; and Assist me to triumph over my oppressive, disobedient soul; and against the desires, which have taken possession of me; and may my end be terminated with Salvation and Well-being!

O, my Gracious Lord...!

My insisting supplication and imploration, in order to receive Your Forgiveness, when I persist in committing all that Ye have prohibited is in truth, a proof of my insolence...!

And not begging for Your Forgiveness, in spite of knowing very well, how Your Indulgence is vast and widespread, destroys my right to any hope...

O, my Sweet Lord...!

My sin makes me despair for having put my hope in Ye; but my knowledge of Your infinite, widespread Grace prevents me from feeling a fear before Ye!

Therefore, may Your Greetings be upon Muhammad and his holy Family!

Fortify my hope in Ye, [with the Reward that Ye shall grant me]; and Disappear the fear that I have in Ye [with the security that Ye would bestow on me]; and Behave with me, according to the best of thoughts that I have of Ye: O, the Most Eminent!

O, Allāh...!

May Your Greetings be upon Muhammad and his holy Family! Approve [Confirm] me by preventing [and preserving] me from any disobedience! Make my tongue eloquent, with wise words! Place me among those who repent [bitterly and sincerely] from their lost past; and who are not without benefits in their actual Provision; and who do not care for the Provision that the future has in store for them!

O, Allāh...!

He who, by searching this, has taken refuge beside Ye is free from any need, and sees himself, dependent on ye Alone!

[In like manner], is poor and destitute, he who by taking refuge beside Your creatures, feels himself to be free from any need from Ye... Therefore, may Your Greetings be upon Muhammad and his holy Family; Help me with

Your Assistance, so that I may never depend on the others and never need them! Piace me among those who hold out their hands towards Ye Alone, to implore for anything, whatsoever!

O, Allāh...!

Unfortunate is he who despairs, while he has repentance before himself, and while Your Grace is behind his person!

If I am somehow weak and powerless in action, instead I am strong in my hope, in order to receive Your Grace!

Therefore, Forgive my lack of strength and weakness in my actions, by the power of my hope in Ye!

O, Allāh...!

If among Your servants, there is no one crueler and more sinful than I, in like manner, I do not have a Master and Lord, more Forgiving, more Forbearing and more Generous than Ye...!

Therefore, O Ye: the Unique in Your Infinite Grace, Forgive he who is not Your only sinner in this world!

O, Allāh...!

Ye commanded, but we disobeyed! Ye prohibited, but we did not stop! Ye made us recall, but we forgot! Ye made [us] clairvoyant [Ye bestowed on us the perceptive vision and clairvoyance], but we ignored this fact! Ye forbade and prohibited [us], but we violated! [When in truth], this was indeed, not the [true] response to Your Goodness and Benevolence towards us! and Ye know about everything that we do in public and in private; and Ye know more than anyone else, that which we do or have already done... Therefore, may Your Greetings be upon Muhammad and his holy Family; Do not keep us for our mistakes and forgetfulness [negligence]! Renounce from the Rights that Ye really do possess over our beings and Complete Your Goodness over us! And Send down Your Boundless,

Abundant Grace on us!

O, Allāh...!

By this truthful, upright Imām, we do supplicate Ye; and we would like to have the permission to approach Your Threshold...! And by the right that Ye had granted him and his venerable grandfather: Your Prophet and to his father and mother: Ali and Fātēmeh who are the members of this [illustrious] Family of Grace: I beg of Ye, to abound our Provision [Sustenance], which represents the support and consistency of our lives and the reinstatement of the situation of our families! May this Provision be incessant and boundless...! For Ye are the Generous God Who grants, according to His Wealth and Who prevents [anything] by His All-Might; and we beg of Ye to grant us a Sustenance, which would be for our good in this world; and the means to make us get to the Hereafter.

O, Allāh...!

May Your Greetings be upon Muhammad and his holy Family; and [pray!] Do forgive our fathers and mothers and all the believing men and women: whether they be alive or deceased: Forgive them all and Grant us Goodness in this world and in the world to come [Hereafter]; and Preserve us from the Great Torment of Hell Fire...!

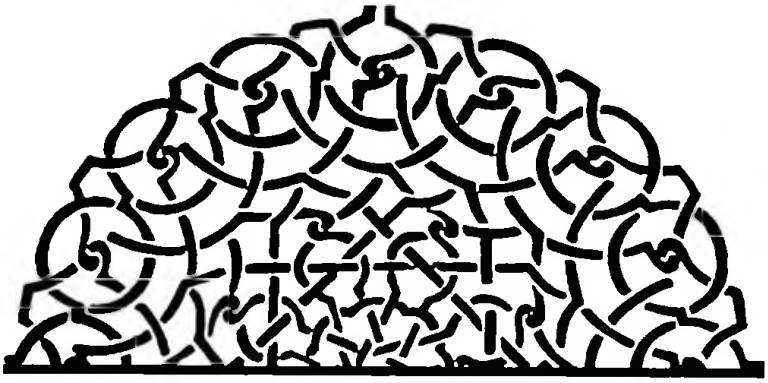
You should then incline and curb your spine in the "Ruku" position, and prostrate duly before God Almighty and Merciful. After that, you should sit down and pronounce the Islamic Testimony and Attestation and offer greetings. After having glorified Allāh, you should curb your spine so much so that your cheeks may touch the ground; then you repeat forty times: "Subhān Allāhe val'hamdulle'llāhe valā Ilāha Illallāh, vAllāhu Akbar!" [We praise God, we render thanks to God and there is no god but Allāh and God is Great!]. You should then beg Allāh, so that He may

grant us Salvation; and Forgive us and Make us victorious in our worldly and spiritual matters; You should then beg Allāh that He may accept all the religious rituals and all the acts of devotions that we had performed so far for His Pleasure and His Approval. Then, go to the place where the holy head of Imām Husseyn rests before you. Ye should perform a two-rakat prayer, just as before. Then approach the holy sepulcher and embrace the grills, which protect him and say devoutly: "May God Almighty add to your honor and Glory, forever and always! Hails and greetings to ye! May God's Grace and Blessings be upon ye!" It is then that you should ask for the Divine Salvation and Forgiveness for your father and mother, for your spouse and your children, for your brothers and sisters; and all those that you wish to recall in this Holy Place and for whom ye wish well. Pray then for them. May God fulfill all your wishes and may your prayers fly up to Heaven, as swiftly as possible!

Āmin, Yā Rabbel Ālamin!

Al Hamdulellāhe Rabbel Ālamin

Tehran, July 30th 2009
Mordād 8th 1388
Shabān 7th 1430
[On the Blessed Birthday of Hazrat Hojjat Ibn Hassan Askari may God hasten his Manifestation, according to the Persian Solar Calendar]



In the Name of God

The Supplication [Prayer] of Tavassol
[Supplication in times of hardship:
A swift reception of Divine Help,
By the Intercession of the holy Family
Of the Venerable Prophet: Ahlil Bēyt]

[Translated for the first time into English]

O, Gracious God...!

Ye it is, I supplicate; and Ye it is indeed, to Whom I turn, by Your Gracious Prophet's Intercession: may God's Greetings be upon him and his holy Family...!

O, Abol'ghāssim...!

O, Messenger of God! O, Guide of the Divine Grace and Forgiveness...!

O, our lord and master!

We turn to ye and resort to ye; and it is by beseeching your intercession and help that we turn to our God; and ye it is that we have placed in front of us, so that God may fulfill our wishes...!

O, ye who are [adorned] with dignity and honor, in the Presence of God...!

[Pray!] do intercede for us, in the Presence of God!
O, Abol'hassan...!
O, lord of the believers [O, Amir al Mu'minin]!
O, Ali Ibn Abi Tālib! O, "Proof" of God for His creatures!
O, our lord and master!
We have turned to ye; and we have chosen ye, to intercede in our name; and we resort to ye and ask for your help! And it is ye indeed that we have placed in front of us, so that God may fulfill our wishes...!
O, ye who are [adorned] with dignity and honor in the Presence of God...!
[Pray!] do intercede for us in the Presence of God!
O, Fātēmēyeh Zahrā! O, [illustrious] daughter of Muhammad...!
O, light of the eyes of the Prophet!
O, our [beloved] Lady, O, absolute Sovereign Lady...!
We have turned to ye; and we have chosen ye to intercede in our name; and we resort to ye and ask for your help! And it is ye indeed that we have placed in front of us so that God may fulfill our wishes...!
O ye who are [adorned] with dignity and honor in the Presence of God...!
[Pray!] do intercede for us in the Presence of God!
O, Abā Muhammad! O, Hassan Ibn Ali...!
O, ye: Hassan Mujtabā! O, son of Ali-ē Murtezā...!
O, son of the Messenger of God! O, ye: God's "Proof" for His creatures!
O, our lord and master!
We have turned to ye; and we have chosen ye to intercede in our name; and we resort to ye and ask for your help! And it is ye indeed that we have placed in front of us so that God may fulfill our wishes...!
O, ye who are [adorned] with dignity and honor in the Presence of God...!

[Pray!] do intercede for us in the Presence of God!
O, Abā Abdellāh! O, Husseyn Ibn Ali!
O, son of Ali-ē Murtezā...!
O ye: the [noble] Martyr, son of the Messenger of God!
O ye, God's "Proof" for his creatures!.
O our lord and master!
We have turned to ye; and we have chosen ye to intercede in our name; and we resort to ye and ask for your help! And it is ye indeed that we have placed in front of us so that God may fulfill our wishes...!
O ye, who are [adorned] with dignity and honor in the Presence of God...!
[Pray!] do intercede for us in the Presence of God!
O, Abul'hassan! O, Ali Ibn'l Husseyn!
O, ye, the ornament of all the devout worshippers [O, Zeynul Ābidin]!
O, son of the Messenger of God!
O, ye: God's "Proof" for his creatures!
O, our lord and master!
We have turned to ye; and we have chosen ye to intercede in our name; and we resort to ye and ask for your help! And it is ye indeed that we have placed in front of us so that God may fulfill our wishes...!
O ye who are [adorned] with dignity and honor in the Presence of God...!
[Pray!] do intercede for us in the Presence of God!
O, Abā Jafar! O, Muhammad Ibn Ali!
O, ye: the examiner who penetrated the Sciences of the Prophets!
O, son of the Messenger of God!
O, ye: God's "Proof" for his creatures!
O, our lord and master!
We have turned to ye; and we have chosen ye to intercede

in our name; and we resort to ye and ask for your help! And it is ye indeed that we have placed in front of us so that God may fulfill our wishes...!

O, ye who are [adorned] with dignity and honor in the Presence of God...!

[Pray!] do intercede for us in the Presence of God!

O, Abā Abdellāh! O, Jafar Ibn Muhammad!

O, ye: the Sincere [Sādiq]!

O, son of the Messenger of God!

O, ye: God's "Proof" for his creatures!

O, our lord and master!

We have turned to ye; and we have chosen ye to intercede in our name; and we resort to ye and ask for your help! And it is ye indeed that we have placed in front of us so that God may fulfill our wishes...!

O, ye who are with dignity and honor in the Presence of God...!

[Pray!] do intercede for us in the Presence of God!

O, Abol'hassan! O, Mussabnē Jafar! O, Imām Kāzim!

O, son of the Messenger of God!

O, ye: God's "Proof" for his creatures!

O, our lord and master!

We have turned to ye; and we have chosen ye to intercede in our name; and we resort to ye and ask for your help! And it is ye indeed that we have placed in front of us so that God may fulfill our wishes...!

O, ye who are [adorned] with dignity and honor in the Presence of God...!

[Pray!] do intercede for us in the Presence of God!

O, Abol'hassan! O, Ali Ibn Mussar'rezā!

O, son of the Messenger of God!

O, ye: God's "Proof" for his creatures!

O, our lord and master!

We have turned to ye; and we have chosen ye to intercede

in our name; and we resort to ye and ask for your help! And it is ye indeed that we have placed in front of us so that God may fulfill our wishes...!

O, ye who are [adorned] with dignity and honor in the Presence of God...!

[Pray!] do intercede for us in the Presence of God!

O, Abā Jafar! O, Muhammad Ibn Ali!

O, Imām Taghi [the pious]! O, Imām Javād [the generous]!

O, son of the Messenger of God!

O, ye: God's "Proof" for his creatures!

O, our lord and master!

We have turned to ye; and we have chosen ye to intercede in our name; and we resort to ye and ask for your help! And it is ye indeed that we have placed in front of us so that God may fulfill our wishes...!

O ye who are [adorned] with dignity and honor in the Presence of God...!

[Pray!] do intercede for us in the Presence of God!

O, Abol'hassan! O, Ali Ibn Muhammad!

O, ye: Imām Hādi-ē Naghi [the pious Guide]!

O, son of the Messenger of God!

O, ye: God's "Proof" for his creatures!

O, our lord and master!

We have turned to ye; and we have chosen ye to intercede in our name; and we resort to ye and ask for your help! And it is ye indeed that we have placed in front of us so that God may fulfill our wishes...!

O, ye who are [adorned] with dignity and honor in the Presence of God...!

[Pray!] do intercede for us in the Presence of God!

O, Abā Muhammad! O, Hassan Ibn-e Ali-ē Askari!

O, ye: the pure one [Zaki]! O, ye: the Guide!

O, son of the Messenger of God!

O, ye: God's "Proof" for his creatures!

O, our lord and master!

We have turned to ye; and we have chosen ye to intercede in our name; and we resort to ye and ask for your help! And it is ye indeed that we have placed in front of us so that God may fulfill our wishes...!

O, ye who are [adorned] with dignity and honor in the Presence of God...!

[Pray!] do intercede for us in the Presence of God!

O, worthy Successor of Hassanil Askari...!

O, ye: the descendant of God's "Proof" [Hojjat]...!

O, Imām "Qā'īm"! O, ye who are "Awaiting"...!

O, Mahdi [the Messiah for the human race]...!

O, son of the Messenger of God!

O, ye: God's "Proof" for his creatures!

O, our lord and master!

We have turned to ye; and we have chosen ye to intercede in our name; and we resort to ye and ask for your help! And it is ye indeed that we have placed in front of us so that God may fulfill our wishes...!

O, ye who are [adorned] with dignity and honor in the Presence of God...!

[Pray!] do intercede for us in the Presence of God!

You express then your supplication and present it with utmost humility to Allāh, by hoping for its swift fulfillment! It is written in a hadīs that after the recitation of this invocation, you have to pronounce these words with deep devotion:

O, my [sweet] lords and my [worthy] protectors!

I turn to ye who are my [worthy] Imāms; on the Day,

when I shall be destitute, miserable and needy, ye shall be my provisions in the Presence of Allāh...!

By your presence and mediation, I turn to Allāh; and by the friendship and the proximity [closeness] that I feel towards ye, I deeply hope to benefit and reach Salvation and the Divine Forgiveness!

Therefore, [pray!] Be my points of hope in the Presence of God: O, ye: my sweet lords and masters...!

O, ye: Friends of God...!

May the Divine Greetings be upon ye all!

O, Gracious God...!

It is they, our [illustrious] Imāms, our lords and masters, our Guides and Leaders, our noble, honorable intercessors...!

I feel absolute friendship, love, devotion and respect, towards them all; and I abhor their enemies, in this world and the Hereafter...!

O, Gracious God...!

[Pray!] Do love all those who love them; and Be the Enemy of all those who express their enmity against them...!

Assist all those who assisted them; and Vilify and Degrade all those who refused to assist them!

And Turn Your Grace away from all those who did them wrong [injustice]!

Hasten their Coming! And Destroy their enemies [whether they belong to the race of the Djinns or that of the Men], whether they belong to the very first ones or the very last ones!

O, Lord of the Worlds...!

[Pray!] Do fulfill my wish...! O, Gracious God...!

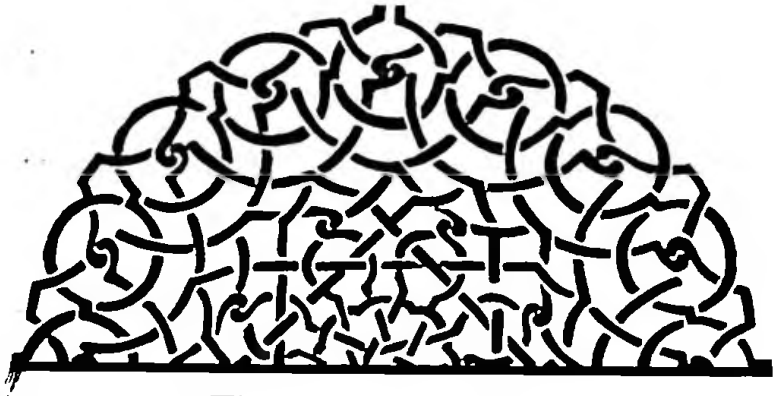
Grant me the honor of making the Pilgrimage of their Sanctuaries and to visit these [Holy] Places in this world! And to benefit from their intercessions, in the Hereafter...!

May we find ourselves beside them and be in their groups!

And Gather us under their Banner; and Do not separate us from them, in any way: not even for a blinking of an eye, neither in this world or in the world to come [Hereafter]: O, Ye: the Most Merciful...!

Al Hamdulellāhe Rabbel Ālamin

Tehran, July 19th 2009
Tir 28th 1388
Rajab 27th 1430



In the name of God



Invocation offered to [Hazrat] Abu Tālib
[The illustrious uncle and legal guardian
Of the Venerable Prophet during his childhood,
And the noble father of the lord of the believers]

[Translated for the first time into English]



Greeting to ye: O, lord of the land called "Bat'hā" and the son of the leader of the Tribe...!

Greeting to ye: O, responsible of the [Eminent] House of God [Ka'aba] by inheritance, after Its Restoration...!

Greeting to ye: O, illustrious responsible and tutor and faithful companion of the venerable Prophet...!

Greeting to ye: O, worthy uncle of [Muhammad] Mustafā and worthy father of Ali-ē Murtezā...!

Greeting to ye: O, great lord of the City [of Mecca]...!

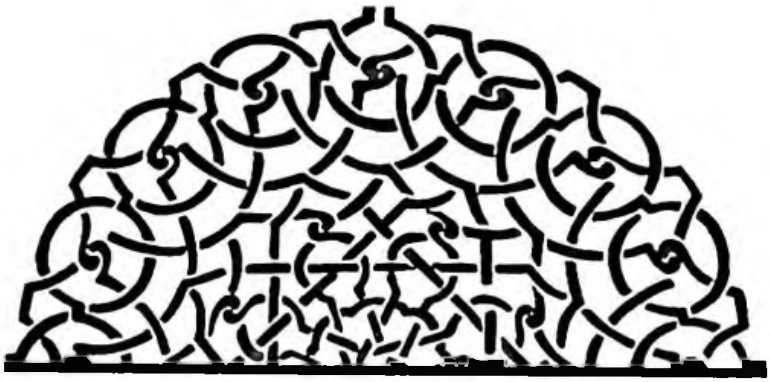
Greeting to ye: O defender of the Religion and the faithful and loyal companion of the lord of all the Prophets...!

May God's Greetings, Grace and Blessings be upon ye and your [illustrious] child: the lord of the believers, Ali Ibn Abi Tālib...!

Al Hamdulellāhe Rabbel Ālamin



Tehran, July 26th 2009
Mordād 4th 1388
Shabān 3rd 1430



In the name of God

Invocation offered to Hazrat Hamzah
[Seyyedo'shohadā]
[The illustrious uncle of the Venerable Prophet
And the lord of the believers]

[Translated for the first time into English]

Greeting to ye: O, illustrious uncle [brother of the father] of the venerable Messenger of God...!

May God's Greetings be upon him and his holy Family...!

Greeting to ye: O, the best of the Martyrs among the Martyrs...!

Greeting to ye: O, God's lion! O, the Messenger of God's lion...!

I attest that Ye truly did "Jihād" in the Path of Allāh; and ye offered generously your life for this cause; and ye were good to the Messenger of God; and ye wished ardently for all that was beside God, the Pure Who is Exempt from all abomination!

May my father and mother give their lives for ye...!

I have come to ye, in order to be able to approach the Messenger of God in this way, may God's Peace and Glory be upon him and his holy Family!

And I wish ardently that ye intercede for me; and that I may free my soul, by the pilgrimage that I accomplish for your sake! For indeed, I am a [humble] petitioner...!

I am a refugee who would like to seek refuge with ye; and I am flying away from the Fire, which is awaiting us [with all my strength and might,] because of the crimes that I, and my fellow creatures have committed and which we deserve fully...!

I fly away from the sins that I have accumulated on my person! And I seek refuge, by hoping to receive Allāh's Grace; for that, I have come to ye, to invoke ye!

I have traveled a great distance! And I have endured lots of sufferings, to accomplish this pilgrimage. And I wish [most passionately] to free myself from Hell; and in truth, the heavy burden of my sins clutters me up; and I have committed crimes, which would provoke God's Wrath; and I found no one like the members of your Family who really do possess Grace and Mercy, in order to take refuge beside them...!

Therefore, O, my illustrious, honorable lord: Do intercede for me on the Day, when no one shall possess anything! On a Day when I shall need ye...!

I have come to ye in complete sorrow and I stand before ye: [profoundly] conscious of my misery and the misfortunes, which have stricken me!

And I shed tears before ye, by crying desperately; and I am all alone and without refuge...

And ye are one of those who, according to the Divine Commandment, it is my duty to befriend; and I have to be good and benevolent before ye!

And I have been led here, by the Grace and Favour that ye do grant!

And I have been led here, beside ye, for your benevolence and Guidance!

And I have been encouraged to receive from your generosity!

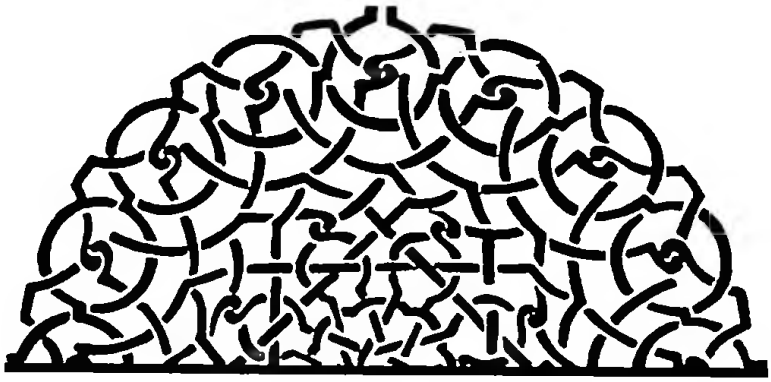
And I have been inspired to present ye [humbly] my wishes...

Ye belong to an [illustrious] Family!

And he who loves and comes to ye, will never be desperate or disappointed; and he will never be acquainted with misfortune; and he will never be lost; for he loves ye all! And whosoever takes ye as his enemy, will never get to know happiness...!

Al Hamdulellāhe Rabbel Ālamin

Tehran, July 26th 2009
Mordād 4th 1388
Shabān 3rd 1430



In the name of God

Invocation offered to Hazrat Fātēmeh Bent Assad
[Hazrat Ali Ibn Abi Tālib's illustrious mother]
[Translated for the first time into English]

Greeting to the Prophet! Greeting to the Messenger of God! Greeting to Muhammad: the lord of the Messengers of God...!

Greeting to Muhammad: the very first lord! Greeting to Muhammad: the very last lord...!

Greeting to he to whom God gave the [Prophetic] Mission and who is the Grace of the Worlds...!

May God's Greetings, Grace and Blessings be upon ye: O, [illustrious] Prophet...!

Greeting to Fātēmeh, Assad's daughter: this highly noble lady of the Bani Hāchim tribe!

Greeting to ye: O, sincere and truthful [lady], whose qualities were praiseworthy...!

Greeting to ye: O, virtuous, pure lady...!

Greeting to ye: O, generous lady who is rejoicing from the Divine Justice!

Greeting to ye: O, she who took in Muhammad - the last Prophet! - under her tutorship [under her care]...!

Greeting to ye: O, illustrious mother of the lord of all the successors, elected by God!

Greeting to ye, whose affection and [maternal] love were evident for the Messenger of God, the last of the Prophets...!

Greeting to ye, to whom was given the education [and the bringing up] of God's Friend [Vali'ollāh]...!

Greeting to ye, to your soul and to your pure body...!

Greeting to ye and to your child!

May God's Grace and Blessings be upon ye...!

I attest that ye were a good guarantor and a good depositary! And that ye well respected this responsibility and tried hard to provide the Divine Approval! And by keeping the Messenger of God with ye, ye did try your very best, while ye were recognizing his legitimate right! And ye had faith in his truthfulness and sincerity! And ye admitted his Mission! And ye clearly saw the good [blessing] that he had brought with him; and ye took his education into your hands; and ye expressed great [maternal] affection to the Prophet; and ye prepared yourself to serve him well; and ye provided his approval and pleasure, at all times...!

And I attest that when ye flew away from this earthly plane, ye had complete faith to that which is just and truthful! And ye turned towards the Best of the Religions and gripped It with both your hands; and ye were fully happy, content and pure; pious, virtuous and far, from any sin...!

Therefore, may God be Satisfied with ye; and may He render ye happy and blessed; and may He grant ye Paradise, as your Eternal Dwelling-Place...!

O, Gracious God...!

May Your Greetings be upon Muhammad and his holy Family...!

And [O, God], Let me benefit from this pilgrimage that I have accomplished for this illustrious and honorable

lady! And may I remain faithful and constant, towards the friendship and the love that I have for her; and Do not deprive me of her Intercession or the Intercession of the [venerable] Imāms who are from her race [lineage]...!

And Grant me the blessing of being with her; and may I find myself beside her and her pure, spotless [without stain] progeny...!

O, Gracious God...!

May this pilgrimage not be my last pilgrimage! And Grant me the opportunity of being able to accomplish the pilgrimage of this [illustrious] lady, as long as I shall live...!

And when ye will have ṭaken my soul, may I find myself beside her; and may I be included in the circle of those for whom she did intercede; by the virtue of Your [Infinite] Grace: O, the Most Merciful...!

O, Gracious God...!

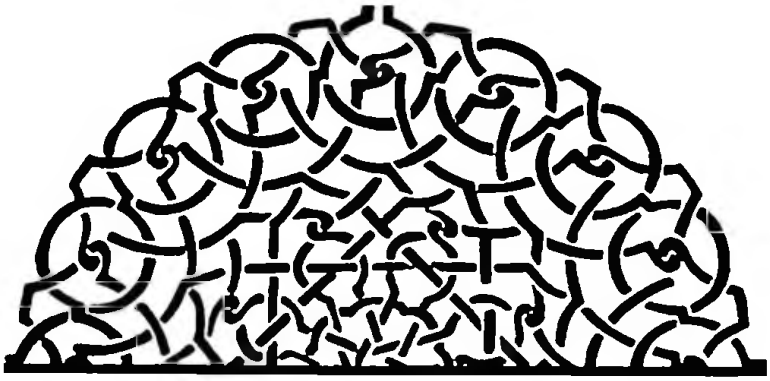
By the right that this illustrious, honorable person does possess beside Ye, and by the high rank and the eminent position that she has indeed beside Ye, Forgive me and [pray!] Do forgive my father and mother and all the believing men and women!

Grant us from Your Blessings: not only in this world, but also in the world to come [Hereafter]!

And Preserve us from the Torments of Hell, by the virtue of Your Infinite Grace...!

Al Hamdulellāhe Rabbel Ālamin

Tehran, July 26th 2009
Mordād 4th 1388
Shabān 3rd 1430



In the name of God

الله

Invocation offered to Hazrat Khadijah
[The Prophet's illustrious spouse
And beloved mother of
[Hazrat] Fātēmēyeh Zahrā]
[Translated for the first time into English]

Greeting to ye: O, [Ummul Mu'minin] [illustrious] mother of all the believers...!

Greeting to ye: O, [noble] wife of the lord of the Messengers of God...!

Greeting to ye: O, [illustrious] mother of lady [Hazrat] Fātēmēyeh Zahrā: the Sovereign Lady over all the women, in the whole world...!

Greeting to ye: O, the very first lady who believed...!

Greeting to ye, who spent all her goods and possessions for the victory of Islam; and who assisted the lord of the Prophets; and who turned away the enemies from his sides...!

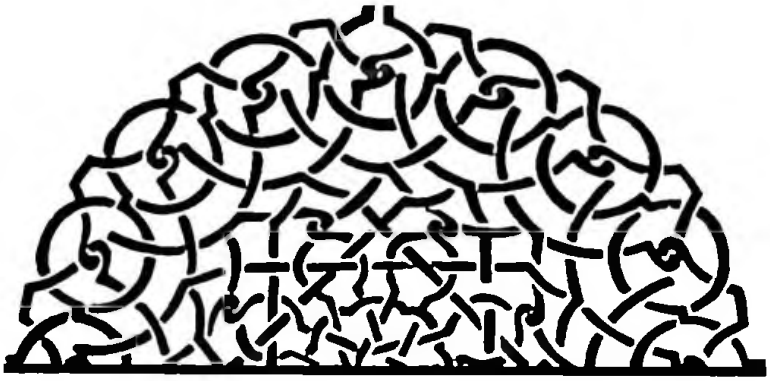
Greeting to ye, to whom the Archangel Gabriel sent God's Special Greetings; and who brought her the Greetings of God...!

May this Divine Favour [this Divine Honor] be sweet to ye and bring ye happiness...!

And may God's Greetings, Grace and Blessings be upon ye...!

Al Hamdulellāhe Rabbel Ālamin

Tehran, July 26th 2009
Mordād 4th 1388
Shabān 3rd 1430



In the name of God

Invocation offered to Hazrat Ummul Banine
[Hazrat Abulfazlel Abbāss's illustrious mother]
[Translated for the first time into English]

Greeting to ye: O, [worthy] spouse of "Vali'ollāh" [God's Friend and Delegate]...!

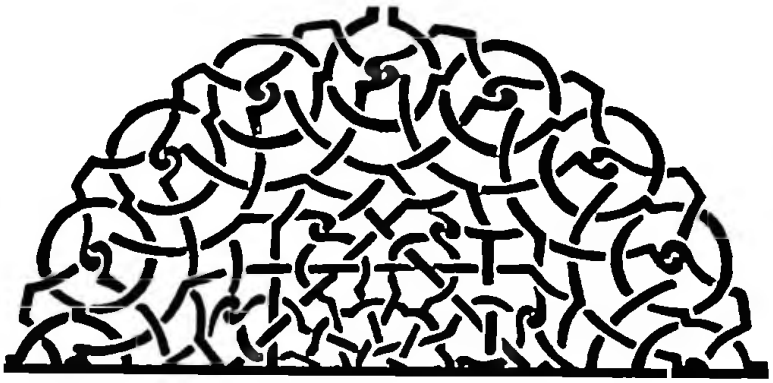
Greeting to ye: O, [worthy] wife of the lord of the believers...!

Greeting to ye: O, lady Ummul Banine...!

Greeting to ye: O, [illustrious] mother of the [noble] son of the lord of the believers, Ali Ibn Abi Tālib...! May God the Exalted, the Glorious, be Satisfied with Ye! And may He place ye in Paradise; and may He grant ye an Eternal Dwelling-Place and a Sure Refuge in that [Heavenly] Place...! And may God's [Infinite] Grace and Blessings be upon ye...!

Al Hamdulellāhe Rabbel Ālamin

Tehran, July 27th 2009
Mordād 5th 1388
Shabān 4th 1430
On the Birthday of Lord Abulfazlel Abbāss



In the name of God

Invocation offered to Hazrat Hakimah
[Imām Hādi's illustrious sister
And Imām Hassan Askari's beloved aunt]
[Translated for the first time into English]

Greeting to Adam, God's Elect...!
Greeting to Nouh [Noah], the Prophet of God...!
Greeting to Ibrāhīm [Abraham], God's Friend..!
Greeting to Mussā [Moses], God's Interlocutor...!
Greeting to Issā [Jesus], the Spirit of God...!
Greeting to ye: O, Messenger of God...!
Greeting to ye: O, the Best Creature among the human race...!
Greeting to ye: O, God's "Elect"...!
Greeting to ye: O, Muhammad Ibn Abdullah, the last Prophet...!
Greeting to ye: O, lord elected by God, Ali Ibn Abi Tālib. the successor of the Messenger of God...!
Greeting to ye: O, Fātēmeh: Sovereign Lady over all the women, in the entire world...!
Greeting to the both of ye: O, grandsons of the Prophet of Grace and Mercy, and the lords of the young men in Paradise...!

Greeting to ye: O, Ali Ibn'l Husseyn, lord of the worshippers and pious devout; and the light of the eyes of the contemplators...!

Greeting to ye: O, Muhammad Ibn Ali who penetrated the Science after the Prophet...!

Greeting to ye: O, Jafar Ibn Muhammad Sādiq, the benevolent, honest Imām...!

Greeting to ye: O, Mussa'bne Jafar, the pure, purified Imām...!

Greeting to ye: O, Ali Ibn Mussar'rezā, better known as "Murtezā" [the approved one]...!

Greeting to ye: O, Muhammad Ibn Ali-ē Taghi...!

Greeting to ye: O, Ali Ibn Muhammad-ē Naghi...! The honest, benevolent Imām...!

Greeting to ye: O, Hassan Ibn Ali...!

And Greeting to he who will succeed him...!

O, Gracious God...! Send Your Greetings to the Light and the Bright Lamp, and to the Representative [Delegate] of Your Representative [Delegate]; and the executor of he who executed Your Commandments; and to the "Proof" among Your creatures...!

Greeting to ye: O, [illustrious] daughter of the Messenger of God...!

Greeting to ye: O, daughter of [Hazrat] Fātēmeh and [Hazrat] Khadijah...!

Greeting to ye: O, daughter of the lord of the believers...!

Greeting to ye: O, daughter of Hassan and Husseyn...!

Greeting to ye: O, daughter of the Representative of God...!

Greeting to ye: O, sister of the Representative of God...!

Greeting to ye: O, aunt [sister of the father] of the Representative of God...!

Greeting to ye: O, daughter of Muhammad Ibn Ali-ē Taghi and may God's Grace and Blessings be upon ye...!

Greeting to ye and may the Gracious God make it so that ye and I, may meet each other in Paradise! And may I be placed among ye and your group! And may God make it so that we may drink from the Cup that your [illustrious] ancestor will hold in his hands, beside that Fountain; and [to drink] from the very hand of the Cupbearer of the Fountain of "Kowsar": [the lord of the believers] Ali Ibn Abi Tālib...!

May God's Greetings be upon ye all...!

I beseech God that He may manifest us [show us] the happiness and the victorious, triumphant reign of your holy Family! And may He place us, ye and I, in the company of your [venerable] ancestor: Muhammad [may God's Peace and Glory be upon him and his holy Family!]; and may God deprive us not from the joy of knowing ye [much more deeply]...!

For in truth, He is the All-Mighty Tutor...!

I wish to approach Allāh, by the love and the affection that I have for ye; and by the resentment [aversion] that I feel for your enemies; and by my submission before Allāh; and by my satisfaction to be submitted, without my wanting to renounce this submission or rebel against it, in any way at all...!

And I have full certainty, in that which Muhammad brought us; and I am happy and satisfied with it...!

And thanks to all that, I seek Your Approval, O, my Gracious God...!

O, Gracious God...! I seek Your Approval and I wish for the Eternal Dwelling-Place...!

O, [illustrious] lady Hakimah...!

[Pray!] Do intercede for me, so that I may enter Paradise! For in truth, ye have a high rank and an eminent position beside God...!

O, Gracious God...! I beseech ye to end [terminate] my

days in happiness and felicity; and to take me not, away from that which I do believe!

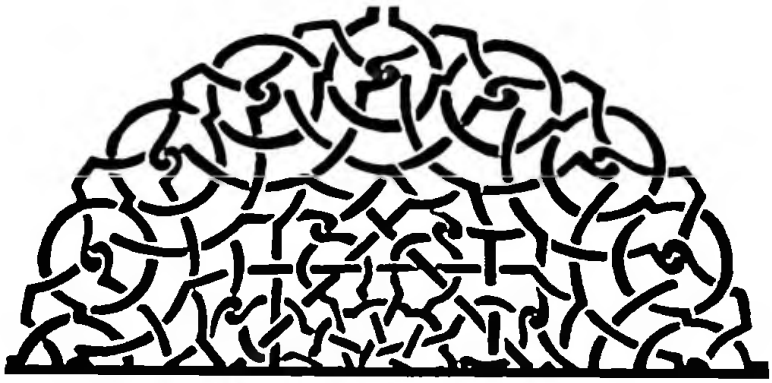
And there is no strength, except according to the Will of God, the Most Great, the Sublime...!

O, Gracious God...! Fulfill all our wishes! Accept them by Your Generosity, Majesty, Grace and Prosperity...!

And may God's Greetings be upon Muhammad and [all the members of] his holy Family...! And Ye truly grant them Perfect Greetings: O, Ye: the Most Merciful...!

Al Hamdulellāhe Rabbel Ālamin

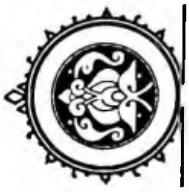
Tehran, July 27th 2009
Mordād 5th 1388
Shabān 4rd 1430
On the Birthday of Lord Abulfazlel Abbāss



In the name of God



Invocation offered to lady Narguēss
[Imām Hassan Askari's illustrious spouse
And beloved mother of
Imām Hojjat Ibn'l Hassan Askari
Imām Mahdi, Holder of Time
[may God hasten His Apparition!]
[Translated for the first time into English]



Greeting to the Messenger of God and may God's Peace and Glory be upon him and his holy Family...!

Greeting to this Sincere [who was] truthful and honest...!

Greeting to the worthy mother of Imām: she to whom were entrusted the Secrets of God Who is the Sublime Sovereign. the Most Wise...!

Greeting to this lady who was with child and who bore the most honorable of the creatures [in her holy womb]...!

Greeting to ye! Indeed ye were truthful, sincere and submissive...!

Greeting to ye who resemble Mussā's [illustrious] mother...!

Greeting to ye: O, daughter of one of the Apostles of Jesus [Issā]...!

Greeting to ye: O, virtuous lady, pious and pure...!

Greeting to ye, whose descriptions have been quoted in the Bible, and whose hand was asked by [Hazrat] Issā himself [Jesus, the Spirit of God]...!

Greeting to ye: for [Hazrat] Muhammad was indeed interested to your union [with Imām Hassanil Askari]...!

Greeting to ye, to whom were entrusted the Mysteries of the Sovereign over the Worlds...!

Greeting to ye and your fathers who were the Apostles [of God]...!

Greeting to ye, your husband and your child...!

Greeting to ye: to your soul and to your physical body, pure and purified...!

I attest that ye took good care of Imām [Hojjat Ibn'l Hassan], with the best possible way! And ye respected duly the illustrious Deposit that ye had been entrusted with! And ye were a good depositary! And ye tried duly for God's Approval and Satisfaction! And Ye showed patience and endurance for God's Cause. And ye preserved the Divine Mystery and bore the "Vali" and the Representative [Caliph] of God [in your noble womb]! And Ye did all ye could, to take [good] care of God's "Proof"! And ye wished to have a [matrimonial] union with the descendant of the Messenger of God! While being fully conscious of his legitimate right; and by having faith in his sincerity and truthfulness; and by confessing his high rank and eminent position; and by being so very conscious of his [rightful] "Velāyat"...!

Ye were the companion who sympathized most genuinely and deeply [with her husband]; and ye [always] preferred that which he wanted to your own desires; and I attest that ye passed away, by having had full consciousness of the Precepts of your Religion; and ye followed the example of the pious virtuous; and ye passed away fully satisfied, while

ye were virtuous, pious, pure and purified...!

May Allāh be Satisfied with ye! And may ye be among the Blessed souls...!

May Allāh designate Paradise as your Eternal Dwelling-Place!

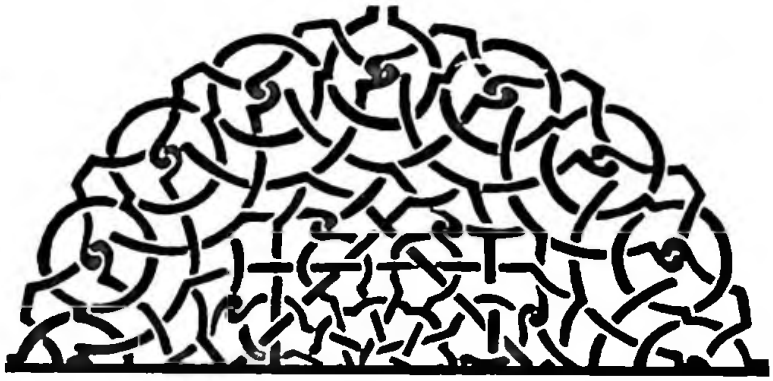
For in truth, God was very Good to ye!

He granted ye honor and greatness; and He donated ye things that made ye free from all needs...!

Therefore, may the Honor and the Eminence that God granted ye, be sweet and happy to ye! And may they benefit ye even more...!

Al Hamdulellāhe Rabbel Ālamin

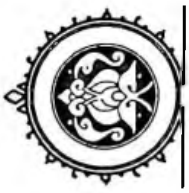
Tehran, July 27th 2009
Mordād 5th 1388
Shabān 4th 1430
On the Blessed day of
The Birthday of Lord Abulfazlel Abbāss!



In the name of God



The Holy Ballade of "Bordeh"
By Sharafu'ddin Abi Abdellāh Muhammad Bussiri
[May God rest his soul!]
[Translated for the first time into English]



1 Is it because ye have thought about your neighbors and companions in Zi'salam that ye have mixed your tears with blood...?

2- Or is it because the breeze has blown from the dwelling-place of the beloved, in Kāzimah? Or that a flash of lightning has gleamed in the obscurity of the region of Ēzam?

3- What is happening then to your eyes...? So that when ye command them to stop crying, tears roll down, much more desperately! And what has happened to your heart...? So that when ye command it to get hold of itself, it falls even more into despair...?

4- Does the lover think that between the fire that burns his heart and the tears that fall from his eyes, he can truly hide his love...?!

5- Were it not for love, ye would never have shed tears, for the hills and the ruins of the beloved one! And ye would

not have remained awake by insomnia, to remember the perfumed tree of "Bān" and the mount of "Alam"...

6- How then can ye deny your love, when in fact, two witnesses, fair and truthful: your tears and your sallow face [due to the sickness of love] bear witness to that...?

7- Love has indeed provoked two apparent lines on your cheeks, by the tears of blood and the loss of weight; so that one appears as a red flower of pomegranate, while the other one appears as a yellow daffodil.

8- Aye...! When the thought of my beloved one enters my mind, sleep flees from me and I remain awake... Indeed, love hinders the sentimental pleasures, by the suffering and the pain that it provokes...

9- O, ye who reprove me for this great love, so pure and so platonic...!

[Pray!] do accept my excuses...! But if ye were fair and just, ye would not have rebuked me in this way!

10- [Indeed,] ye are not the only one to know about the state of my soul. My secret is not concealed from the telltales, nor is my love sickness, curable...

11- Ye have offered me your advices, but I do not wish to listen to them! For the lover is always in a state of deafness! And he does not pay attention to the blames of the reproachful!

12- I have just accused the advices of old age, which reprimands me; for old age is indeed, far from any blame!

13- For, my [passionate] soul, because of its ignorance, incites me to commit wrong and does not take heed of the warnings and the advices of my white beard and old age!

14- My human soul has not provided virtuous acts for itself, in order to greet kindly and appropriately, the undesirable guest who appears with hair, whitened by old age...! [A guest] who arrives unexpectedly, without the agreement of its host...

15- If I had known that I would not honor my guest, I would have concealed my unveiled secret, with a mixture of henna and an obscure tint [to blacken my hair]!

16- Who would guarantee me that I would be able to hold my lost soul from savagery, as one would slow down a wild, untamable horse, with the bridle?

17- Do not try to obey your passions and commit the sin of lust, by thinking that ye would be able to satisfy your guilty soul and destroy your passions! Nay! [In fact,] by eating avidly, one increases the gluttony!

18- The human soul resembles a newborn: if ye let him suckle, he shall suckle continuously. But if ye wean him, he would soon be weaned and stop from wanting to suckle.

19- Turn away your soul and keep it from all whims! Prevent it from having domination over ye; for if a whim gets hold of ye and begins to become domineering, it could lead ye to your ruin or besmirch ye...

20- Even when the soul begins to graze in the meadow of the virtuous acts, beware of it! And if it finds this place delicious, take it away from that place as quickly as possible [for fear that it may take the habit of turning to hypocrisy and deceit]!

21- O, how many pleasures, the human soul has taken for delectable, when in fact it did not know, there existed a mortal poison, concealed in the [succulent] fat of these very pleasures...!

22- Do fear the conspiracies of hunger and satiety...! And fear both of them together! For many a time, hunger is worse than indigestion!

23- Thus, [do] shed abundant tears from your eyes, which are full of forbidden visions and sin! Henceforth, abstain yourself and follow the way of repentance...

24- Be against the insatiable soul and the Devil! Disobey

them both! And even if they obey ye sincerely, always accuse them with treason!

25- Do not obey the soul nor the Devil: not in their moment of enmity, nor in their moment of [bad] arbitrary! For ye know perfectly well, of their deceits and the [bad] arbitrary of the enemies!

26- I ask God's Forgiveness for my empty promises! For a word betrayed, resembles indeed a sterile man, of whom, one asks a child...

27- I have invited ye to do good, while I myself have refused to comply and conform myself to do good... Therefore, when I myself, lack constancy and do not find myself in the "Straight Path", how can I command ye then, to righteousness [rectitude]?!

28- Before death takes me away, I [see that] I have not provided a necessary Spiritual Provision for myself... Except for some written prayers and the observance of Fasting. In regard with all the other things, I have done naught...

29- I have omitted to accomplish the Tradition and the habit of he [i.e. the Prophet of Islam] who stayed awake during the night and performed so many prayers that in the end, his feet were inflamed so much, that they would begin to complain...!

30- Because of his hunger and his empty stomach, he used to fasten a stone upon his delicate belly; and he used to stick it to the tender skin of his abdomen...

31- The high mountains around Mecca, wanted to transform themselves into gold for the Prophet's satisfaction! But he, with utter indifference, turned away from this offer and showed them that he was even haughtier than they!

32- His poverty strengthened even more his piety! Indeed, necessity will never vanquish nor outstrip the Infallible!

33- How then is it possible that the Prophet could become

needy in front of this very world, which had been created properly in his honor...?! This very world, which otherwise, would never have come out of Nothingness!

34- Muhammad is the lord of this world and the Hereafter! He is the lord of the Djinns and the Men! And the lord of both the Arab and the non-Arab groups!

35- No one is more appropriate or more equitable than our lord and Prophet, to say "aye" and "nay": the very same one who commands to righteousness and who forbids the prohibited things.

36- it is He indeed, the "Friend" of God, whose intercession is hoped by, in every terrible and frightening event...!

37- He invited the human race to God; and indeed, those who grab his hand, grab a solid, resistant Rope, most firmly!

38- He is the [indisputable] lord among the Prophets: not only by his looks, but also by his character and morality! And not one of those other Prophets can reach the degree of his science or generosity!

39- All the Prophets beseech him for a handful of water, from the ocean of his science...! While the others, beg for just one drop, from the rain of his grace...!

40- All the Prophets gather before him: the knowledge of some, appears as a tiny point compared to his knowledge! Whereas, the wisdom of some others, appears as a little accent compared to his wisdom...

41- Therefore, he it is indeed, whose spiritual qualities and physical appearance are perfect! It was then, that the Creator chose him as His Dear Friend!

42- As he is unique and does not have a partner for his beautiful qualities and perfections, therefore, the essence of his perfect nature cannot be divided among the other Prophets.

43- Put aside [then,] all that the Christians pretend, in

regard with their own Prophet! In like manner, do indeed praise and say all that ye wish to say, about your [own]!

44- Grant all the honors to his honorable, noble nature! Grant all greatness and majesty to his rank!

45- [For] the Messenger of God's virtue and predominance have no limit whatsoever, so that one may not describe them with the help of the human tongue!

46- And if his miracles, by their very greatness, could equalize with his eminent rank, then the mere fact of calling out his name or praying by [the virtue of] his name, should actually revive the rotten bones of anyone...!

47- He did not try us with the things that our reason could not fathom. In our turns, we were not stupefied nor lost; and we never had any doubts or hesitations [in front of his words or miracles].

48- All the creatures are perplex and desperate, by the fact that they cannot comprehend the truth about his person! Anybody, near or far, can only be powerless, to fully comprehend his high perfections and his personal qualities!

49- It is like a sun, which appears tiny from a distance and which dazzles the eyes deeply, on close range!

50- How is it possible for a sleepy, drowsy nation, to reach its existential truth in this world? For they have only contented themselves with the illusion of knowing him, as in sleep.

51- The apotheosis of our [human] science incites [persuades] us to say that he is solely a human being; and that he is the Best Creature of God, among all the other creatures!

52- [And] all the miracles done by all the other honorable Prophets are bonded to his very Light...!

53- For he is indeed the sun of the Divine Grace! And all the other Prophets are his stars, which reflect his [splendid] light for men, in the Darkness!

54- How marvelous is his nature indeed: adorned by all the perfect qualities! It contains the perfect goodness and the best joviality!

55- As for his benevolence and kindness, he is like the petal of a flower! As for his high rank, he resembles the full moon! As for his generosity and magnanimity, he resembles the infinite ocean! And as for his will, he resembles fate [destiny] indeed!

56- Even when the Prophet appears alone and without any company, one would think that by his dignified and distinguished appearance, he is between many a follower and a great army!

57- When the Prophet's mouth opened to let him talk or make him smile agreeably, it seemed as though his teeth were pearls, concealed in a shell!

58- No perfume could be compared to the perfume of the clay earth that had received his holy remains [and his bones]! Blessed be he who inhales this clay earth! And blessed be he who can kiss it [lovingly]!

On the Prophet's Birth:

59- His birth reflects the purity of his holy nature! Indeed, what purity in his beginning; and what purity in his end!

60- On his birth, the Persians knew fully well that they had been warned of the hardships and the misfortunes that would fall on them, henceforth.

61 The Arch of "Kasrā" cracked, just as the Persian armies of [king] Kasrā [Khosrō] were dispersed, never to be reassembled again...!

62- The flames [of the Fire in the Temple] of the Zoroastrians [Magi] were extinguished, along with the source of the great river, which dried up, by grief and frustration!

63- [The city of] Sāveh [too] was saddened for its lake, which sank under the ground; in like manner, those who had gone in search of water, came back, enraged and frustrated...

64- it seemed to them that the water's humidity had been transmitted to the fire, while the fire's heat had been transmitted to the water of the lake...

65- The Djinns cried out loud and made the great news of his birth, known to one another; while the luminous rays of his holy person were beginning to shine and illuminate all the horizon; and the truth of his Mission manifested itself by his words and his interpretation of the Holy Qu'rān!

66- The heretics [disbelievers] became deaf and blind and refused to accept the "Good News" of his Manifestation, from those who wanted to announce this "Good News" to everyone! Therefore, they did not see the clear warning.

67- Their deafness and blindness subsisted; even when the great priests informed them that their crooked, deceitful religion could no longer survive...

68- Like the comets, which fall down from heaven, in like manner, they witnessed the falling down of their idols in the dust; but they continued their denials before this fact.

69- By way of Revelation, so many comets fell down on them that at the end, the horde of the demons was vanquished and defeated and they flew away, all together!

70- They were running away just like Abrahah's warriors! Or like the army [in the battle of Badr,] who had witnessed the pouring down of pebbles and gravels over their heads, from the palms [of the holy hands of] the Prophet himself...

71- Their flight resembled the flight of the army, which had run away from the pebbles and gravels that the Prophet [in the battle of Badr] had thrown at them, after having blessed them in the palms of his holy hands. Just as Jonas, who was thrown outside the belly of the fish, after having praised God.

72- Even the trees responded to his invitation and prostrated before him! With no foot at all, they nevertheless ran towards their lord, by advancing in their knees!

73- It seemed as if the trees, by advancing in this manner, traced a straight line on the ground; and their branches produced writing on this newly traced line...

74- Just as the cloud, which produced a shadow, just over his holy head and which followed him anywhere, to preserve him from the great heat of the day!

75- I swear with a truthful oath and by the moon that was divided in two, that there exists a relation and a bond between the moon and his heart!

76- The grove [cavern of Thour] had concealed many graces and many blessings in its heart; but the eyes of the heretics remained blind, without perceiving anything whatsoever!

77- The Prophet [Sid'q] along with his friend [Siddiq] were [actually there], serene and submitted; and nobody saw them! The heretics announced then, without hesitation, that there had been no one inside the grove!

78- They did not believe that the dove had laid an egg and that the spider had weaved its fragile web [at the entrance of the grove], in order to preserve the "Best Creature" of God [from harm]!

79- The Divine Protection safeguarded the Prophet in such way, that there was no need for armors, fortresses or strongholds anymore!

80- Because of that, each time destiny oppresses and overwhelms me, I seek refuge with him; and by his grace, I free myself quickly from all that, and find my serenity once again!

81- I have never beseeched my Prophet for the bounties and the blessings of this earthly plane and those of the

Hereafter, without having received immediately afterwards, many a blessing and the best ones!

82- O, ye that I call out...! Do not deny anything and do not be astonished by the Revelation that he received during his sleep! For when he closed his eyes, to sleep, his heart remained nevertheless awake, ready to receive the Divine Revelation!

83- This happened during his maturity and after he was chosen as the Messenger of God. Thus, how can one deny the words of a mature, sane man?

84- Greatness and Majesty belong to Allāh! And the Revelation is not granted to all! In like manner, no Prophet must arouse the suspicion of others, for his occult knowledge.

85- O, how many sick and disabled people did he heal, by the very touch of his palm...! How many mad men did he save and free from the sufferings due to madness...!

86- O, how many times, the years [hit by] famine were revived, by the power of his invocations and became the symbol of fertility and abundance, just like a horse adorned with a white forehead, which distinguishes itself, among black horses...!

87- By the power of his invocations, Heaven poured down such a heavy rain that it seemed as though all the valleys had become a sea or flooded by a torrent!

88- Let me select ye [some of] his miracles! Those, which resemble the light of a welcoming fire, on the pinnacle of a mountain, during a dark night!

89- Lined up pearls in a necklace [arranged, one after the other] would certainly increase the beauty [of the necklace]! But even if they were not arranged in this fashion, that would not diminish their worth, in any way at all!

90- To what use would be the eloquence and the rhetoric

of he who wishes to praise and admire his excellent moral qualities? No one can succeed to that!

91- The truthful verses of the Holy Qu'rān, which come down from the Merciful God, offer explanations; and they have an eternal, antic quality about them and they refer to the Divine Attributes!

92- These verses do not refer to a specific time. And they talk to us about facts and events such as: Resurrection and Judgment Day; but also about the people such as the people of Ād and Ēram.

93- This "Miracle" [the Holy Qu'rān] has remained with us, and shall keep on remaining for always! It is not like the miracles of the other Divine Prophets, which after their accomplishment, never remained for long...

94- The verses of the [Holy] Qu'rān leave no doubt for those who bring on discord and have no need of any arbitrator.

95- No one, not even the most sworn enemy of the [Holy] Qu'rān can confront It, lest he returns defeated and ready to offer his submission!

96- Its eloquence refutes [the efforts] of those who pretend to object against the [Holy] Qu'rān and who deny It with enmity. Just as worthy men who turn away the invading hand of any criminal who would want to get close, to take possession over the women of their households...

97- It possesses so many deep meanings that follow one another that It resembles the infinite waves of the sea that follow one another! And Its meanings are better and much more beautiful than pearls, for their beauty and worth!

98- The marvels of the Holy Qu'rān are innumerable! And he who reads It, will never get tired of It: the more he reads It, the less he gets bored!

99- The eyes of he who recites It, are rejoiced [illuminated

from joy] while reading It! And I announce him: thus, ye have reached victory with your unbreakable tie with Allāh!

100- If ye read It for the fear ye feel for Hell Fire, ye shall then extinguish its flames, by Its Blessing that will appear as a cold water!

101- It resembles a fountain, which whitens the coal-blackened faces of the sinners who approach it...

102- The Holy Qu'rān resembles the "Straight Way" and the "Balance", which shows absolute justice and equity; and nothing else would ever bring in justice!

103- Do not be astonished then, if an envious person begins to deny It, with jealousy, and pretends to be ignorant and incapable of understanding It.

104- Sometimes, the [human] eye cannot bear the bright light of the sun; just as the mouth of a sick person cannot find the taste of water, as sweet either.

On the "Ascension" of the Prophet:

105- O, ye: the best of men! O, he towards whose Door hurry, all those who have desires and wishes to make: some by foot, some others seated on the fast footed camels!

106- O, ye: the greatest sign of truthfulness for those who have the comprehension! O, ye who are the greatest grace, for those who catch the opportunities, by not letting them pass by!

107- In one night, ye went from Masjidul'Harām to Masjidul Agh'sā: just as the full moon, in its nocturnal course, in the darkness!

108- In your nocturnal course during your "Ascension" towards Heaven, ye reached a rank so very high and a position so very eminent, that ye were at a distance of two bows' length or even higher from God! And no one before ye had ever conceived or sought to achieve such thing!

109- Ye had priority over all the other Prophets, just like a lord, followed by a procession of his retainers!

110- Ye penetrated the seven spheres of Heaven with them [who appeared] as your procession; and ye held the Banner of Seigniory!

111- Ye had reached a rank so very eminent and ye were hurrying so very hastily to reach this Spiritual Closeness that ye did not let anyone else outstrip ye!

112- The rank of all the other Prophets was lowered, compared to your proper position, when ye were invited to accomplish this Celestial Ascension, as the unique, excellent leader!

113- Ye could reach a secret unity, hidden from the eyes and the intellect of all the others! A unity remained secret for the Universe, so that ye alone know the details...

114- Ye gathered [held] all the glories and the honors in your own person! And ye outstripped [outdistanced] all the ranks [positions], without ever being overcrowded by the others!

115- O, how glorious and magnificent are, the high ranks that were given to ye! And the level of the Blessings, which were granted to ye: so much so that it is indeed impossible to describe or comprehend it...

116- O, Muslims, [hear, hear the] Good News...! For we have been granted a special pillar of Divine Favours and Blessings, which is indestructible and eternally solid and constant!

117- When the Omnipotent God invited us to obey the most illustrious Messenger among His Messengers, this means that we are the noblest nation, among all the other nations!

On the wars that the Prophet did
And on the courage of his comrades-in-arms:

118- The proclamation of his Mission frightened the

hearts of the [heretical] enemies, just as a sudden warning frightens the sheep!

119- He fought incessantly with his enemies in the battlefields. [Alongside with his comrades], he hit them so much with [his] spear, that in the end, his adversaries looked like a carcass, hung on hooks, by the butcher! Or to the pieces of meat, on the block...

120- How much did they long, for flight and desertion! So that they wished they were like those lacerated members of some birds, taken to the sky, by eagles and vultures!

121- Nights and days passed by, without them [i.e. the enemies of Islam] being able to count them! Except for the nights of the four forbidden months [in the year]!

122- It seemed as though Religion was the guest, which had come to them, in company of valiant warriors who were avidly willing to devour the flesh of the enemy...

123- The Prophet dragged along behind him, an army, as vast as the sea...! All of them were mounted on horses, which resembled the sea waves: so that they appeared as though they were floating, on bouncing waves!

124- Each one of them responded devotedly to the Divine Call and offered bravely his life to accomplish his duty! And he attacked valiantly [the enemy], to uproot heresy!

125- Until the Islamic Community, which had been isolated and abandoned so far, became strong and respectable, by the power of their courage and bravery!

126- It seemed that the Islamic Community had found a guarantor and a support, with the help of those who appeared as the best of fathers and husbands! So that [the Islamic Community] did not become an orphan or a widow anymore!

127- These soldiers resembled the mountains, for their solidity and resistance! Just to make ye sure, ask then from

the enemies, which had confronted them, what they had seen and witnessed of their courage!

128- Ask then from Honay'n, Badr and Ohod, in order that [these battles] may tell ye about the various ways of death, the enemies knew about! A death, which was even more frightening than plague and variole!

129- After having stuck their white, glazing swords in the black heads of the enemies, their swords always used to come out, all red from their blood...!

130- The warriors [of Islam] traced a red writing on the corpses of the enemies with their spears! Their spears had so much pierced the bodies of the enemies, that one would have imagined they had marked them just like points, which one puts over the letters [of the alphabet]!

131- The soldiers of Islam were well equipped and perfectly armed; and they distinguished themselves from the others! They differed from the others, just as the perfumed rose, which differs from the thorny tree of Salam, which has no perfume at all and which is most insipid...

132- The Zephyr brings ye the perfume of their victory at dawn, so that ye would imagine that each courageous warrior is a bud, hidden inside sepals!

133- It seems as though these valiant fighters look like these resistant plants, which grow firmly on the summit of the hills; so that one would think it is indeed the saddles, which are keeping them firmly on their mounts; but nay! This is due to their extreme devotion, their faith in God and their religious zeal!

134- When seeing them, the hearts of the enemies of God become agitated and they were frightened! So much so that they would discern no longer any difference between men and beasts!

135- He who receives some kind of help by the mediation

of the Prophet is such that even if he encounters a dangerous lion, he would see it perfectly submitted to him!

136- Ye would never see a man who loves the Prophet most sincerely and not being victorious by [the virtue of] his absolute grace! In like manner, ye would never see his enemy, unless he has a curbed back, broken by defeat!

137- He has established his "Ummah" [i.e. the Muslims] in the fortress of his Community, just as a lion, which takes his little ones to a meadow, to make them rest for a while.

138- Whosoever disputes and shows himself as the enemy of the Holy Qu'rān, falls in the dust! In like manner, the adversity of those who deny Religion, are destroyed before the solid arguments [of the Holy Qu'rān]!

139- About the miracle, suffice it for ye to know that ye had possessed [O, Messenger of God!] an infinite knowledge, even though ye had been an illiterate orphan, with no education... Ye cultivated the most beautiful qualities and the most perfect courtesy in your person, during [the era of] "Jāhiliyat"!

Invocation offered
to the Messenger of God:

140- By this "Ballade", so full of praise, I have wanted to serve him, so that he may forgive all the sins that I have committed in my lifetime: for having praised or flattered vainly the others, in my poems...

141- For, the fact of having committed these two things have burdened me with many a sin... And I am indeed frightened about it! So that I resemble a sacrificial sheep, which has a rope on its neck, soon to be immolated...

142- I have obeyed Perdition, in the time of my youth: for these two facts [writing poems and having been most obliging and flattering with the others]. Alas, no good was

brought to me, except for a bitter regret and sins committed by me...

143- Alas, in truth, my human soul damaged itself in its business; for it did not want to sell the earthly plane, in order to appropriate the Hereafter and the Religion for itself; and because of that, it truly did a bad business...

144- Whosoever sells his Salvation, in order to appropriate the earthly world, will quickly understand that he has been defeated by this damaging transaction! For he has sold the Hereafter in cash, in order to buy by credit, his earthly plane, which is so very despicable...!

145- However, in spite of the sins that I have committed so far, I have never broken my pledge with the Prophet! My bond with him has never been broken nor burst!

146- A safeguard has reached me from the Prophet himsel -:- whoever is called "Muhammad" shall be safe and sheltered from the Divine Torments! In truth, he honors his promises [duly], more than anyone else!

147- If, on Judgment Day, he takes not my hand and by the virtue of his grace and his already given promise, saves me not from the Torments of that Day, the way of Deliverance shall be obstructed for me; then I shall have to say: woe to me! For my steps will be about to slip...

148- God forbid that he who has put his hopes in him, become desperate! And that he may return baffled and frustrated, he who has taken refuge with him!

149- From the moment I have imposed on my mind, to praise and pay him tribute [in my poems], I have found him to be the best protector ever, to free [and save] me from the worst calamities! And he remains true to his promise!

150- The hand of the destitute is not emptied from the riches of his blessing! Just as the rain, which make the plants bloom, even at the summit of the mountains!

151- I do not wish at all to imitate the poet [called] Zohayr, when he used to praise Harēm [an Arab notable, famous for his generous largess]: he who, picked the flowers, in the garden of wealth and riches of the other one, with the help of his poems, full of praise...

Now, revolving humbly our attention
Towards he who fulfills all the wishes,
one should say:

152- O, ye: the most honorable, the most distinguished and the best among the creatures of God...! At the time of death or on Resurrection Day, and on the descent of calamities, I shall have no refuge, except by your side...!

153- O, Messenger of God! On the Day when God the Merciful shall manifest Himself by His Attribute of Revenge, your pre-eminence and illustrious position are so very great and glorious, that your Intercession for my vile person, shall not diminish your eminent, exalted position, in no way at all!

154- For in truth, this world and the Hereafter have been created by the grace of your generosity! And the science of the "Pen" and the "Tablet" belong to ye alone!

155- O, soul of mine! Do not despair from your sin, even if it is great indeed...! For, before the Divine Indulgence, great sins are equal to minor sins...

156- There is this hope, that when the Divine Grace shall be distributed among the sinners, It will be manifested, according to the degree more or less important of their sins.

157- O, Gracious God! Do not reduce, that which I have beseeched from Your Generosity and which is nothing else, but Your Forgiveness...! Do not stop me when I am counting Your Blessings, in order to render Ye thanks; or when I am waiting for the increase of these Blessings...!

158- O, Sweet God! Be Good and Gracious to Your

servant: in this world and in the world beyond [Hereafter]! For his tolerance and patience towards the hardships and vicissitudes, are truly little!

159- Let then the clouds of Grace and Plenty, pour down the abundant rain, upon the saintly person of the Prophet incessantly, as though it shall never finish!

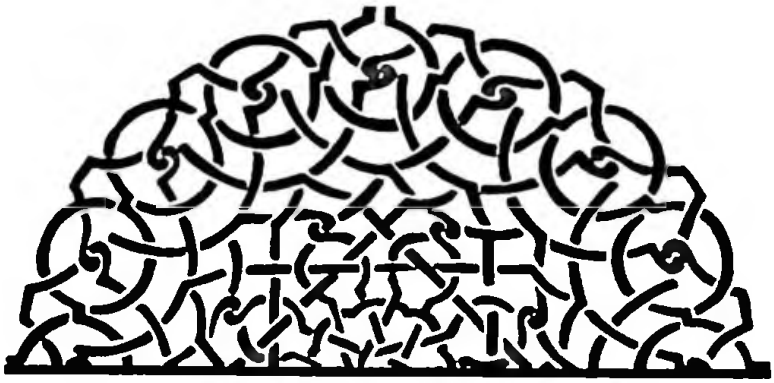
160- Ordain and Let your Grace, perpetual and constant, pour down continuously on the Prophet, his holy Family, his close companions and those who obey their commandments! For those are the virtuous, the pure, the righteous and the generous ones!

161- [And may this continue] as long as Zephyr makes the branches of the trees tremble; and as long as men shall continue to sing joyously beautiful songs, for their beautiful white camels...!

Alhamdollelāhe Rabbel Ālamine!



from March 14 2007 - to July 19th 2009
Esfand 23rd 1385 - Tir 28th 1388
Safar 24th 1428 - Rajab 27th 1430
On Mab'ass Day when God elected
Muhammad Mustafā
as His Last and Beloved Messenger
[may God's Greetings,
along with Peace and Glory
be upon him and his holy Family!]



In the name of God

The Holy Ballade of Dē'ēbēl Khozāyi: Tā'iyeh
[May God rest his soul!]
[Translated for the first time into English]

1 See then this [cruel] epoch, which committed, O how many mischief and crimes, with the trampling on of the pledges of allegiance and by provoking numerous schisms and discords! And by establishing, O how many ridiculous governments and peoples who seek the light, from deep Darkness...!

2- After fasting and prayer, how and by which means, could one approach God...?

3- 4 - Solely by expressing our love, to the descendants and the lineage of the Prophet and by expressing our resentment and enmity against the family of Marvān, Umayyad, Hind, Sumayyah and her son Ziyād who were all disbelieving heretics and criminals, in the Islamic world...!

5- They released themselves from their pledges and the Commandment of the Holy Qu'rān and the solid, incontestable Signs, with lies and equivocation!

6- And this was a test, which unveiled their true faces, along with all their erroneous, lost, disgraceful and unconceivable arguments!

7- An inheritance, [which had come to them, without any kinship with the Prophet whatsoever]! And a realm, without any Guidance! And a Government without the presence of a council! And without a Guide and a Leader!

8- All that is an atrocious pain, which makes all the green plains of Heaven, appear to us in the color of blood! And the delicious taste of water is transformed then into a bitter taste...

9- That which eased these facts was the hasty and precipitated action of swearing a pledge of allegiance to Abu Bakr and the words of those who were present in "Saghifah" who wanted to monopolize this "Heritage", with this erroneous manner!

10- If they had given the reins of power to the hands of Ali [Ibn Abi Tālib]: the successor of the Prophet, by the grace of his very person, which is far from any fault and mistake, all the matters would have been settled and arranged!

11- He was the honest and the pure brother of the Prophet and a first hand fighter! In difficult and rigorous battles, he was the pitiless destroyer of the champions and the valiant fighters!

12- Those who were denying the justly attestation of Ali should remind themselves of "Ghadir" and "Badr"! And the high mountains of Ohod; and the verses of the Holy Qu'rān, which speak of his Science; and of his largess and generosity, in times of hardships; and the verses, which were sent down to praise his good deeds and all the sacrifices he made! And when he offered his food [to the poor] when the rigors of life, along with hunger, tormented him [the most]! And the luminous, splendid qualities and the characteristics that he alone did possess and because of which, he surpassed the others! [In brief] all that speak of his legitimacy!

13- The beautiful qualities and virtues left all the Righteous, to go beside Ali alone! Virtues and qualities,

which began to spread a delicious perfume, only by being in the person of Ali!

14- Virtues and qualities that one cannot monopolize by trickery and deception, but with sharp, cutting swords!

15- The Archangel Gabriel whispered [in the ears of] the truthful Prophet, while ye were prostrating before your idols: Ozzā and Manāt!

16- I cried for the ruined houses of my beloved ones in Arafāt! While moaning, I let the tears pour down from my eyes and I cried like the pouring rain...

17- The veil of my patience was torn down and the remains of the abandoned, ruined houses of my beloved ones were like burning flames, which enveloped me terribly, by making me remember them!

18- The "Schools of the Quranic Verses" -that is, the houses of Ahlil Bēyt! - along with the houses of the [Descent of] the Revelation in Masjidul'Harām, in Arafāt and in Jamarāt are empty and silent, for the recitation of these verses...!

19- These silent, abandoned ruins, the house of Abdullah - father of the Prophet - is in Kheyf; and it is the house of the Prophet - this eminent lord of the human race! - who invited the men, to practice their regular prayers,

20- the houses of Ali and Husseyn, Jafar Sādiq, Hamzah and Imām Sajjād, with his marked forehead for his long lasting prostrations,

21- And the houses of Abdellāh Ibn Abbās and his brother Fazl who was the close confidant of the Messenger of God.

22- And the houses of Hassan and Husseyn, the two grandsons of the Prophet: the two sons of Ali [who was] the successor and the executor of the Prophet and the heir to the Divine Science and the holder of all the [existing] goodness and beauties...!

23- These houses in ruin and abandoned [in such way],

were the places of the Descent of the Divine Revelation! Where a rain of Revelations poured down upon the person of Ahmad - whose Coming had been predicted by the Celestial Books! -!

24- These abandoned ruins are the remains of the houses, which belonged to those men whose Light of Guidance guided the people; and from whose persons were turned away, all sins and deviations!

25- In houses where they practiced their regular prayers and observed fasting; a place of piety, purity, blessings and goodness!

26- Houses where the followers of Abu Bakr are not even worthy of getting near them! Nor even Omar Ibn'l Khattāb who broke all the respect and deference, [which he had the duty to show to this holy Family]...

27- Houses, which were destroyed, not because of the passage of days and years, but because of the oppression [injustice] and the wickedness of the oppressive, cruel tyrants!

28- Houses where the Archangel Gabriel came down in it; this Messenger of the Divine Revelations who came down by God's Commandment and who visited the Prophet with Allāh's Greetings and Blessings! Houses where every morning and every evening, the Divine Revelation was descending for the Prophet!

29- In truth, I have believed in ye, my whole life and I hope that after death, I may enjoy security and tranquility!

30- O, companion! Stop then for a while, in order that we may ask questions from these silent, abandoned houses, whose inhabitants have been dispersed and become numerous: how many years have passed from the renewal of your pledge, with regular prayers and fasting...!

31- [And] to ask: where are then those who have been dispersed by the unjust, oppressive hands of Exile...?

Where are then, the branches of the Tree of the Prophetic Mission [Nobovvatt] that the treacherous, disloyal hands [of the wicked] have broken and thrown each of one them, in different places...?

32- These ones, when they explain their kinship with the Prophet are indeed the legitimate heirs of the Prophet; and the best lords and masters for men and the supreme Guardians [Protectors] of Truth!

33- If during our prayers, we do not invoke Allāh by their names, He would not accept our prayers at all!

34- Men who, in moments of famine and when Heaven and Earth show themselves as mean towards the earthly inhabitants, present themselves everywhere, so that no one remains hungry! In truth, they have the Divine Favours and the Blessings within their reach!

35- [In like manner], the enemies of Ahlil Bēyt are oppressors and usurping tyrants: those who renounce Truth and Justice! Men with resentment who want to avenge the blood of their heretic, disbelieving fathers...!

36- Those same ones who, by remembering their dead in "Badr", "Khey'bar" and "Honay'n" begin to cry and shed tears.

37- How is it possible then, that they may be the friends of the Prophet and his holy Family, when in fact, the Prophet and his holy Family [Ahlil Bēyt] lit a big fire in their hearts...?!

38- In their discourses and words, they appear as kind and posed men, but they have hearts, filled with rancor and hate!

39- If the worthy position of the Caliphate had not been proven as legitimate, along with the kinship and the family relationship with the Prophet, the Bani Hāchim tribe would have outstripped the other tribes by far, to occupy this post!

40- May the rain of the Divine Grace pour down on this noble, venerable Sepulcher [of the Prophet,] which is in Medina!

41- There, the Holy Sepulcher of the Prophet of Guidance

is situated! May God's Greetings and Blessings be upon him! In like manner, may our pure and purified greetings be upon the sanctified soul of the venerable Prophet!

42- As long as the sun will shine in the sky and the stars shine in the nocturnal sky, may the Divine Greetings be upon him!

43- O, Fātēmeh...! If only ye had known that one day [in a far away time], your [beloved son] Husseyn will die thirsty, near the bank of the Euphrates, ye would have certainly slapped your face and shed floods of tears...!

44- O, Fātēmeh...! O, illustrious daughter of the Prophet of Goodness! Stand up and moan with pain! Wail and cry then for the burned stars in the sky of the Prophetic Mission [Nobovvatt] and the Imāmat, so that: "Numerous were those who fell dead in the dust, so that one would say that the earth remained forever as a starless night!"

45- Stand up and cry then for the abandoned sepulchers, which are in Kufah, Medina and Fakh! May my greetings be upon them all!

46- And cry also for that sepulcher, which is in the land of "joz'jān" and that other sepulcher. which is in "Bā'khamri" which, under the high cypresses, appears to be very lonely and abandoned...

47- Cry then for the abandoned sepulcher of this pure being [Imām Mussā Kāzim] in Baghdad; he that God has established in one of the Palaces of His Paradise...

In that moment, while Dē'ēbĕl was suntil reciting his sad ballade about the tragedy of the holy Family of the Prophet and about the oppression and the injustice committed against the members of this holy Family, Imām Rezā declared:

"Would ye like me to add two other verses to your ballade, about the tragedy of the holy Family of the Prophet? That is, about their torments, their exile and their dispersion...?" Dē'ēbēl answered him: "Aye! O, son of the Messenger of God...!"
Imām Rezā began then to recite two verses, by using the same rimes, as in the ballade of Dē'ēbēl:

"... And cry then for the sepulcher of the exiled one in Tuss, far away from his homeland! O, curse be on this tragedy, which will burn the hearts with a sad flame, until Resurrection Day and until God resuscitate the "Qā'īm"! He who shall take away the heavy burden of sorrows and sufferings from our shoulders!"

Dē'ēbēl asked respectfully: "May I give my life for ye, O, son of the Messenger of God! Who is then, the occupant of this sepulcher, which is in Tuss...? To whom belongs this sepulcher...?"
Imām responded slowly: "It shall be my own sepulcher..."
Imām explained then to Dē'ēbēl, that which would happen in the future and the fact that he shall be a Martyr in Tuss. He explained: "Know then, O, Dē'ēbēl, that after a short while, Tuss shall become a Place of Pilgrimage for our Shiites; they shall come there as pilgrims, in order to visit my sepulcher [in this foreign land]...
And whosoever pays me a visit, shall be my companion on Resurrection Day and his sins will be forgiven... "
After that, Dē'ēbēl continued suntil more sadly his ballade and recited these verses:

48- Ali Ibn Mussar'rezā is our just and true Imām! May God ease and arrange his affairs, and may He send His Best Greetings to him!

49- Moaning and painful cries, [should reach the sky]! Cry then for the terrible, destructive pains and sufferings

that I shall never fully express their degree and their gravity, and as It should be done!

50- Sadness and a thousand-time sadness! Cry then for the holy sepulchers, which are near a river in Karbalā! These sepulchers belong to men who arrived there one day, in order to clean and wash away the dust and the tiredness of their journey, from their faces... To he who rests content and rejoicing, inside the Tent of Martyrdom!

51- So very thirsty were they, upon meeting Death, near the Euphrates! How I wish I had died beside them...!

52- When I remember them, I wail and moan in the Presence of God, for the burning fire of sorrow and the profound grief, which is fired in my being, more and more! A sorrow much more bitter, more venomous and more poisonous than the Cup of Tragedy that each mother should drink, in the mourning of her dead child...!

53- I fear deeply of making a pilgrimage in the place where their murder took place: in that land, among those palm trees... I fear of dying from extreme enthusiasm and the ardent longing that I have to pay them a visit...!

54- Sorrow and a thousand-time sorrow! For the deceptive, unjust Destiny attacked them in such way, that ye cannot even see their houses, except as houses, which have been abandoned, silent and empty of any life [alas]...!

55- Pain and a thousand-time pain! Because each one of them has fallen in a faraway land, apart from some of them who have remained in Medina...! But during all their lives, they too have always been prisoners of all kinds of calamities and torments; and because of the cruelty of a malevolent Destiny, they have always lived with difficulty, while they suffered [all kinds of] ordeals…!

56- No pilgrim is hurrying to visit them! They have no pilgrim, except for hyenas, eagles and vultures, whose numbers are great indeed...

57- The descendants of the Messenger of God possess Sanctuaries and Sepulchers, which are separated from each other, dispersed here and there...

58- Some of their sepulchers are in the region of Hijāz! And these dead, buried in that place, were valiant knights who had participated in arduous battles! Men who belonged to the nobility and could not be touched by the rigors of life in any way; in times of famines and droughts, they nourished the people and were generous to them! Immolating many a sacrificial beasts [in order to feed the hungry].

59- The difficult days of famine overtook them. just like an untamable horse, which is galloping forward and moving away; in like manner, no embers fell on them from the inflamed Destiny!

60- They are the refuge and the sacred sanctuaries, far from debasement; never do these men with illuminated faces approach these things! They are indeed these [handsome] faces, which glaze in Darkness...!

61- If they enter into a battlefield, they put themselves in danger and kindle the fire of war. They strip off one by one the scattered troops of the enemy army, like the ears of wheat! They throw up so much dust in the air that the bright day becomes black as the night!

62- If these noble, illustrious lords had to present themselves duly [in order to praise themselves for the nobility they are endowed with,] they would have certainly pronounced the illustrious name of Muhammad and the Archangel Gabriel and the Holy Qu'rān!

63- And also [the names of the illustrious] Ali and [the noble] Fātēmeh: the best daughter in the whole universe! And that of Hamzah and Abbās, who had guidance and piety; and that of Jafar Tayyār; and they would have shown themselves proud of this fact and would have presented themselves as their descendants!

64- They are in no way like the children of Hind and Sumayyah who are nothing but fools and wicked; and sons of prostitutes!

65- Very soon, [the tribe of] Tay'm and that of Addi will be admonished and reproved for their fatal, misfortunate pledge of allegiance...!

66- They prevented the fathers [of these Imāms] to take possession of their justly right and dispersed their children and made them wander, here and there...

67- And once again, they took the reins of the Caliphate, from the most capable hands of Ali: the successor of Muhammad; and by deception and trickeries, they forced the people, to swear them the pledge of allegiance...

68- Their lord and master was in fact, Muhammad's brother and his peer! Imām Abol'hassan-e Ali, who is the source of joy and deliverance [provoked] by sufferings, hardships and deviations!

69- Do not blame me then, for the affection that I bear for the holy Family of the Prophet! For these generous [souls] are forever and more, my beloved ones, in whom I put my entire trust...!

70- I have chosen them for my Guidance; for they are, at all times and in all situations, the best among the "Elect"!

71- For their sake, I have done without everything and everybody and I have joined them in all sincerity and truth; and I have submitted my being to the entire submission of my lords and masters!

72- O, Gracious God...! Increase even more and more my knowledge and my perception, for the love I bear to the holy Family of Muhammad! May the affection that I have for them, be my Provision in the Hereafter; and may this love, be my best quality! And [pray!] Add more and more to its measure!

73- I shall cry sadly for them, as long as there will be riders who would go to Mecca, in order to perform their Hajj, for God's sake; and I shall cry sadly for them, as long as there shall be a turtledove over the branches, to sing their praise!

74- Believe me: verily, I am their disciple and he who loves them wholeheartedly! I am also the enemy of their enemies; and I shall remain forever sad and miserable, by their sufferings and sorrows...

75- May I offer my life to your young ones and to your old ones, equally! For ye are the liberators of the slaves and ye it was, who paid their blood prices [Diēh]!

76- May I offer my life to the equestrians, whose feet were detained from walking! And ye it was, with your swords, who tore the ties of fear and fright from their feet!

77- I love the strangers and all those who are remotely related to me, if they love ye wholeheartedly and who bear the affection of the holy Family of the Prophet in their hearts! And I chase from my vicinity, my close relatives and even my own daughters, if only the jewel of your love and your "Velāyat" do not dwell in the treasures of their hearts!

78- I conceal the great love that I bear for ye in my heart, for fear of the enemies who conceal their enmity towards ye in their hearts! [That is:] those who are the enemies of truthful, sincere men and your followers: those who are not your friends at all!

79- O, eyes, which are crying...! Cry then for the mourning and the sorrow of these beloved ones! Now is the proper time to shed floods of tears, for these sorrows and these atrocious sufferings!

80- All my life, I have always been fearful of the enemies of the holy Family of Muhammad... But I hope that after my death and under the shadow of their Intercession, I would be in security, from the Great Fright of the Retribution Day...!

When Dē'ēbēl recited this verse, Imām Rezā announced: "O, Dē'ēbēl! Indeed, may the Gracious God assure and bestow ye tranquility from the Great Fright [of the Terrible Day of Retribution]!"

Dē'ēbēl continued his ballade and recited:

81- Do ye not see then, that it is now thirty years, since my nights and days are spent in great sorrow and in bitter laments?!

82- For I see the Rights [of the holy Family of Muhammad] in the treacherous hands of the others, plundered by them and divided between the usurpers and the foreign transgressors, whereas the hands of these oppressed Innocent [Imāms] remain empty of their rights...!

When Dē'ēbēl recited this verse, Imām Rezā cried sadly and said: "How true are your words, O, Dē'ēbēl...!"1 and the poet added then:

1. It is evident that the illustrious Imām did not cry because of the loss of financial or worldly rights, for this would be unthinkable! He cried for the evident reason that the usurpation of this Divine position [that of the Caliphate] and that of the "Velāyat" brought automatically the Perdition of the men, and that people were beginning to deviate and turn to the path of sin; and because the Family of the Prophet remained always in the closed and oppressive circle of their enemies, alas... [the translator].

83- How could heal this burning suffering, which is fidgeting inside my being...? For this suffering is nothing else but the Umeyyad's tribe! They are those who belong to the group of the disbelievers who are damned!

84- The daughters of Ziyād are in complete security and tranquility in [luxurious] palaces, whereas the holy Family of the Messenger of God wander in arid, dried up deserts and they are foreign wanderers in the Sahara...

85- Each time a star shines in the sky and the muezzin begins to recite Azān, I cry for them...

86- And as long as the sun will have sunsets, I shall cry night and day for their tragic calamities!

87- The houses of the holy Family of the Messenger of God are in ruin, with no living soul inside them, whereas the houses of the family of Ziyād are full of lively noise...!

88- The [holy] heads of the [venerable] Family of the Prophet are severed and bloody, whereas the flock of the family of Ziyād graze in complete tranquility...!

89- The veil of the respect and the deference towards the Messenger of God was torn down and the members of his household were taken as captives, whereas the family of Ziyād prepared garlands [to show their great joy]...

90- Curse and cries of pain, for the day when the blood of the Bani Hāchim will be shed for no reason and most unjustly...! They hold out their hands towards their killers, whereas their hands remain closed and powerless, in front of any revenge and reciprocal retribution!

When Dē'ēbēl recited this verse, Imām Rezā turned and returned his hands before the poet and he nodded in agreement and responded sadly: "How true! Indeed, our hands are very closed...! "

91- If I were not hoping for the coming of he who shall arrive today or in the morrow, my heart would break from all this sorrow and this pain!

92- This [illustrious] Imām will no doubt appear [manifest himself]! He shall stand up in the name of God and endowed with abundant Divine Blessings, he shall rise up!

93- This Imām will indeed make the just and the unjust, the true and the false, appear among us! He shall reward the benefactors, while chastising [punishing] the malefactors!



After hearing these verses, Imām Rezā cried a lot. He then raised his head and said: "O, Dē'ēbēl! It was the Holy Spirit who made ye pronounce those two last verses, in your mouth! O, Dē'ēbēl! Do ye know who this Imām is? And when he shall be manifested?" The poet expressed his ignorance for these future events: "No. I ignore this fact, O my master! I only know that an Imām shall rise up from your holy Family, and he shall cleanse the earth from all oppression, injustice and vice; and he will bring Justice on the earth." Imām declared: "Know then O, Dē'ēbēl, that the Imām after me will be my son: Muhammad Taghi; after him, it will be the turn of his son: Ali Naghi; after him, shall come the turn of his son: Hassanil Askari and after him, it shall be the turn of his son: " Hojjat Qā'īm" [Mahdi]! During the absence of Hojjat Qā'īm, the people will await his Apparition and in the time of his Manifestation, they will obey him in all things! By the Divine Commandment, he shall rise up and bring the reign of Justice to the entire world! But no one knows the time of his Manifestation and Apparition, except for God Himself; because the Manifestation of Imām Qā'īm will be like the Coming of the Resurrection

Day: that is, it shall be sudden and unexpected and God Alone knows its exact time..."

Dē'ēbēl continued the recitation of his poem:

94- O, soul of mine! Rejoice and be happy and joyous! And ye: O, my mind: I announce ye the "Glad Tidings"! May that which should happen, not be too far away [in time] [may it happen soon]!

95- O, my suffering, grieved soul! Do not lament so very long and do not wail and moan in such way, because of the long duration of Injustice and Oppression! For I see clearly that my patience is about to come to an end and it predicts my ruin [so, may a relief come quickly, to ease my unbearable suffering]!

96- May God approach me more and more to this government; and may my life be stretched and my death be put off for later! For in this case, I shall soak and quench my sword and spear, with their blood and erase all the grief and the sufferings of this painful life, from my person!

97- For I hope that God the Merciful, will bestow on me a beautiful, eternal life in Paradise, by the very fact of the friendship and the love that I bear for them!

98- May God save His creatures from all calamities! For at all times, He observes and witnesses the people's actions; and He is the Ever-Present Who sees everything!

99- Each time I pronounced a good word, the wicked began to renounce me with wicked words; and they covered [concealed] the truth with deceptive, exaggerated words, with no foundations at all!

100- My soul is tired and weary of these incessant, useless discussions; and it keeps itself away from them;

I do not wish for these tears anymore, shed in sadness and frustration...!

101- In truth, the fact of guiding these enemies, resemble to the efforts of he who tries to take away the sun from the sky! Or to transform whatever it is, into a simple stone...!

102- Some of them know the Truth, but do not benefit from this fact! And some others are capricious and full of equivocations and doubts.

103- I am done with all the arguments that I have had with them! I am weary of these sad and painful litigations, which bring me a tight throat, because of the tears and a deep affliction in my heart!

104- Sorrow and grief are tightening my chest so very much, that it seems that my bones are on the point of being broken by their [suffocating] attack!

105- Are ye crying then...? Are ye suffering from a burning [pain] in the heart?

106- Are ye crying for that which has remained of the holy Family of Muhammad? Is your heart tightened by this terrible regret...?

107- Lo! Cry then duly for them! Shed tears for the turn that has taken the passage of time...!

108- Do not ever forget the calamity they suffered on the Day of Āchurā: this terrible tragedy, which is in fact, one of the greatest misfortunes in History…!

109- May God, with His spring rain, spray and humidify those holy remains, fallen in the dust of Karbalā! May He send His incessant, infinite and perpetual Greetings upon the pure and purified soul of His Beloved Husseyn! To this noble Martyr who fell beside two rivers, in the desert of Karbalā...!

110- That perfect being, slain unjustly…! And whose absence makes us suffer! He who was left alone and who had cried out aloud: "Where are then, my close companions...?

111- I am thirsty, in a far away, foreign land...! An innocent man they want to slay, with great injustice!"

112- They stuck in his severed head into the point of a reed and took his [holy], afflicted, grieved Family as captives...

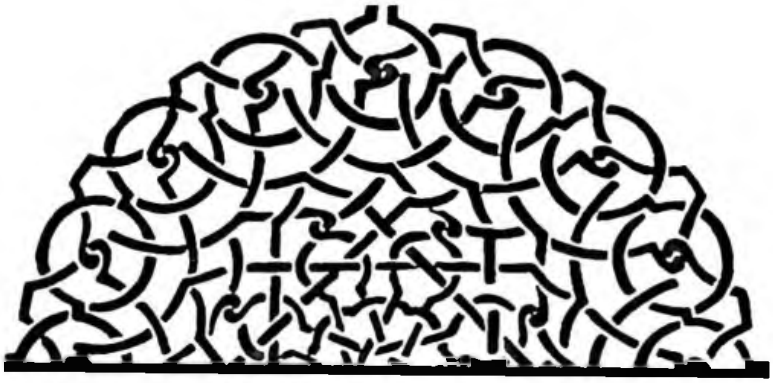
113- Tell the son of Sa'ad, may God torment and make his soul suffer horribly: very soon, ye shall taste the Great Torment of Hell, with Curses and Damnations!

114- May God's Curse be on them for a long, interminable time, and as long as the Zephyr shall be sweeping through this group of lost men who followed the way of Perdition,

115- and who deformed and disfigured the "Words" of the Prophet with all kinds of doubts! May God's Curse be on them, night and day, incessantly...!

Al Hamdulellāhe Rabbel Ālamin

Tehran, July 30th 2009
Shabān 7 1430
Mordād 8 1388
(Imām Hojjat Ibn'l Hassan-e Askari's Blessed Birthday according to the Persian Solar Calendar)



In the name of God

The Holy Ballade of "Rā'iyeh" by Ibn Arandos
Sālih Ibn Abdul'vahābb]
[may God rest his soul!]
Offered humbly to theVenerable Hazrat Mahdi
[may God hasten his Apparition!]
[Translated for the first time into English]

1 All along the centuries, the mysteries of my poems will slowly be rediscovered; and some will render them perfumed by the grace of the perfume of your memory [O, ye Ahlil Bēyt]!

2- Wishes will be fulfilled, by these verses! In it, there are praises and in its exterior, there are thanksgivings [and gratitude].

3- The beginning of these verses recall the bright stars: indeed, their essence is made with the perfume of the buds and their brightness is a brilliant Light!

4- Beautiful, fair souls indeed! When our hearts will have been purified, they will discover their faces, while they shall be wearing golden crowns, adorned with pearls!

5- Entities with beautiful faces, that Hassān has attested for their beauty and goodness; on their faces, there is gold adorning other gold...

6- Like [beads of separated] pearls, I thread them [one by one] onto a thread and line them up; and I remain awake, during the nocturnal hours, in order to preserve their memories, for ye and I...

7- O, ye who are resting in the region of Euphrates! A friend, who wishes ye well, sends ye his greetings most devoutly! He has no more patience or endurance!

8- After having knotted and gathered these manuscripts [full of] praises, I opened them once again: for in each of these writings, there is a praise dedicated to ye!

9- When I talk about ye, my Poetry is mixed with the tears in my eyes... For I line up my [bloody] tears and thread them unto [a thread, one by one]; and from them, I create a [liturgical] poem; and I throw the bright, scarlet blood, which roll down from my eyes, to the face of my Prose...

10- Do not think that the burning of my heart has been appeased! I swear to ye that the atrocious pain and the suffering of my heart shall not be reduced, but only on Resurrection Day!

11- My vileness and degradation will be transformed into honor and greatness, by your very presence! By your mediation, my poverty will be changed into wealth; and my difficulty into ease; and my defeat into victory...!

12- Flashes of lightening, which accompanied stormy clouds and which were raising from your land, have poured down a torrential rain from my eyes...

13- My two eyes, just as [the eyes of lady] Khansā, have shed tears! And my [afflicted] heart resembles to the solidity and hardness of the rock, for the friendship that I feel for ye![1]

1. Khansā was Amr's daughter who in his turn, was Hāress's son. This lady was a renowed poetess who had had the honour of meeting the venerable Prophet in person and to embrace Islam. This lady poetess has left some very beautiful poems in memory of her father's brother who was called Sakhr [rock] and tragically assassinated by the men of the Assadi tribe. Here, Ibn Arandos unveils his poetic art,

14- I stood before the houses where ye had lived and saw that after your departure, your empty places indeed, required your return...

15- The traces of these houses have disappeared; where all the Lessons about the Divine Science, the Invocation and the Remembrance of God were found...

16- And then from my eyes, so many tears rolled down... So much so, that they could water the Bān trees [Egyptian willows] and the cedars...

17- With your absence, the separation between my mind and my body appears to me as sweet... While my thoughts were walking and flying, over the ruins of this so well known valley...

18- The cloud moved away from over this place; after Husseyn, it refused to pour down and do good, as it should have done accordingly.

19- After this Divine Leader, who was the son of the daughter of the Prophet and the father of the Imāms to come had to move the men, away from any wrongdoings; he it was indeed, the responsible who had to lead the others!

20- A Leader whose father was no one but Murtēzā: the Banner of Guidance who was the successor, the brother and the son-in-law of the Prophet!

21- This same leader for whom, men, Djinns, Heaven, savage beasts [in the desert], birds of the inlands and animals in the water cried [bitterly] all together...!

22- He has a white dome in Karbalā! The Celestial Angels turn with love and enthusiasm around this dome, and perform its circumambulation, incessantly and interminably!

23- The Prophet said about him - and indeed, what a just and evident sentence, which leaves no place for any refusal or renouncement -:

---

by using these two names in his poem, for the holy Family of the Prophet. [the translator].

24- "After me, three of my characteristics will be inherited solely by him and no one could find their equals [in anyone else]! With such an explanation, who would indeed want to talk about [people like] Zeyd or Amr...?!"

25- He has a Sanctuary whose clayed earth is the healing medicine for any sickness! He also has two halls of audience [princely courts] inside which, anyone who is afflicted by a hardship or a longed for wish, sees them fulfilled in there!

26- Children with bright faces - nine of them, no more, no less! - are indeed the righteous, truthful Imāms!

27- How is it possible that Husseyn was slain as thirsty as he was, in Karbalā: when in fact, from the tip of each finger of his, flowed a sea...?!

28- He whose father: Ali, on the morrow of Resurrection Day will quench the thirst of the people, with a delicious water! And considering the fact that the water of the Euphrates is indeed the dowry of his mother, Fātēmeh...?!

29- O, how my soul is pained and afflicted for Husseyn...! Shimr, on that lugubrious day [in the battle of Karbalā] did him, O, so many wrongs and committed, O, so much oppression and cruelty...!

30- He gathered a great army before him: just as a dark night veils the bright stars and obscures the moon face...!

31- They had raised the banners and brought out their swords from their scabbards; dust raised in the air and spears were brandished in the air!

32- A group of Umayyad criminals were gathered there, whose lives were full of trickeries and deceptions! And they did not have any excuse or argument [to offer, in order] to defend their cause...

33- Yazid had sent them in order that they invade and dominate all Irak: for the government of Shām and Egypt alone, had not pleased Yazid at all!

34- The son of Ziyād had offered himself for the execution

of that [sinister]] Mission; so he hardened his steps and those of his companions, in the way of sin...!

35- Yazid employed the lugubrious son of Sa'ad as their commanding officer; needless to say that his life did not last long enough for him to reach his most cherished dream, which was that of taking over the position of governor [in the region of] Rey...!

36- And as the two groups came face to face in Karbalā, benevolence moved away and was defeated clearly, whereas wickedness approached [more and more] and triumphed in the end...!

37- Husseyn was surrounded during the first decade of the month of Muharram; and they brandished their swords against him, in the air!

38- When the spears clashed one against the other, this noble knight stood up; and even though his fevered heart was in fire by the burning heat, he nevertheless began to gallop [seated on his horse].

39- In the middle of the battlefield, he showed himself in such way, that one would have thought that dawn had risen from the heart of the dark night!

40- He occupied a dominant, mighty position! Indeed, to attack the enemy was worthy of him, not to flee from it!

41- He smashed and broke the rank of the enemy army in such a way that one would have thought a falcon had flown straight towards weak, powerless birds, scattering them away!

42- They recalled then the "Night of the howling" [Leylatul Harir][1] so that all the dogs had surrounded the savage lion and had begun to how[l]!

1. That famous night, so unforgettable, happened during the battle of Sēffeyn; more than 7000 soldiers were killed, and our indubitable lord and master, Ali Ibn Abi Tālib, lord of the believers along with his comrades-in-arms demonstrated fully their bravery and courage before the enemy, so that no Muslim can ever forget that extraordinary night! [the translator].

43- On that [hour and in that] place, men: worthy and valiant, accomplished courageous deeds and sacrificed themselves for him: thus on Resurrection Day, they shall receive great rewards...!

44- By their own will, they began to fight the [disbelieving] heretics, in order to come to his rescue; Horr, this independent, free-minded man, by the felicity that he had come to appropriate for himself, began to fight the enemy, until he offered his life for Husseyn!

45- They had raised their solid, firm spears, in order to lengthen the life of the son of the daughter of the Prophet; and it was properly there, that high tide and low tide became one and unified...

46- In that battle, one of the heretics threw an arrow, which hit the neck of the grandson of the Prophet...

47- This worthy, slaughtered knight separated himself from his noble horse and the poor animal began to neigh, all around him...

48- The sword of Sanān tore open his body and the sword of Shimr passed through the vein of his neck...

49- Strong winds threw away their mantles over his person, and the horses, which galloped over his body, weaved an old garment with the threads of their forelegs and hind legs...

50- The seven spheres of the turning Heaven began to vacillate and high, solid mountains began to tremble! A whole agitation and tumult dominated all the seas...!

51- O ye, for whom Heavens shed tears of blood...! And the dusty face of the ground became scarlet red by your blood, which had been shed [unjustly]...!

52- His war garments [his armor] became all red, by his own blood; but on the morrow of Resurrection Day, they shall be in green color!

53- I am desolate and afflicted for lord Zeynul Ābedin

[the ornament of all the devout] who was then taken as a captive, kept in chains...!

54- The ladies of the holy Family of the Messenger of God were arrested and those men tore down their veils and that which covered their [whole, noble] faces...!

55- While the sad captives, in mourning, sat on mules, slaves and free men all together, saw them in this way.

56- [During this time], Ramlah[1] was sleeping in a shady place in the palace, while pearl and gold earrings were suspended from her ears...

57- Woe to Yazid, for the Infernal Punishment, which awaits him...! And for the moment when Fātēmeh, this pure lady will put her feet on the desert of the Last Judgment,

58- so that certain parts of her garment will be in green [for the poison, which was administered to Hassan]; and the rest would be bright red [for the blood, which has been shed from the second grandson of the Prophet],

59- and she will begin to speak up then, while the eyes of people will be full of anxiety and worry! All the hearts shall tremble before her majesty and glory...!

60- With a loud cry of lament, she will take her complaint on the Threshold of Allāh the Exalted, the Glorious, while our lord and master, Ali, will be her companion and protector!

61- And Yazid the despot will say no word of his crimes! For is it indeed possible that he, who is so full of trickery and deception, may offer a worthy excuse...?!

62- He will be chastised and shall pay for his malevolence! He shall be deprived of all the Divine Blessings! And they shall prepare him a reed hut as his eternal dwelling-place in Hell!

63- How was it that the singers used to rejoice him with

1. Mu'āviyah's daughter, to whom Abdor'rahmān [Hessān's son] had written numerous love poems to prove her his true feeling. Apparently, this most famous name is found often, in many Arabic poems. [the translator].

the richness of their songs...?! And how was it that they used to pour him wine, in silver and golden cups...?!

64- Those rich songs, on Resurrection Day, will be transformed into grief and pain! That wine too will be transformed into a Fire, which would ablaze his heart...!

65- Is it possible that one should hit the teeth of the grandson of the Prophet, by sheer ignorance and foolishness?! But, did these teeth not belong to he who was the protector of Islam and the guardian of the frontiers...?!

66- To avenge his blood, one needs a Successor [i.e. Hazrat Mahdi] to compensate with his justice and equity, the defeats, which happened to our Religion!

67- The Angels shall surround him [i.e. Hazrat Mahdi] from everywhere! And Happiness, along with Victory and Glory will march in front of him!

68- The point of his spear will smash against the armors, whereas his Doorman will be Jesus and his Guardian, none other than Khiz'r!

69- Verily, the turban of his grandfather will cover his head; while kings who hunt will rest under the widespread shade of a happy Fortune and a benevolent Destiny!

70- His chest embraces the Science and the Knowledge of the Prophet! Indeed how happy is the Science, which is placed inside such a perfect chest...!

71- "Muhammad" is his name and he is pure, virtuous and of pure stock [lineage]; with the highest erudition! He is indeed the son of Imām Askari!

72- He is the grandson of Imām Ali-ē Hādi and the descendant of Imām Muhammad-ē Javad and of he who rests in Tuss:

73- He who is none other than Imām Ali-ē Rezā, the son of Imām Mussā who, by placing his feet in Baghdad used to spread a delicious perfume all around him!

74- [Imām] Sādiq, along with a number of his progeny who were great, erudite Scholars in the domain of Science are indeed most proud of him...!

75- He is the light of the heart of our lord and master: Imām Muhammad Bāgher! This same [leader] who penetrated the Science of the Prophets, just like a ground that he would tear open and put inside out.

76- He is the descendant of Imām Zeynul Ābidin; he who cried so much that from his tears, the dried out plants were watered wholesomely...

77- He it is, the descendant of Husseyn, the son of Fātēmeh and the Lion of God - the successor of the Prophet! - Aye! This pure soul is from the stock of these pure souls!

78- Imām Hassan who was poisoned is his uncle; and blessed be the leader whose generosity embraces all the creatures...!

79- He has the same name as the Messenger of God, and he is the heir to his Science; he is the Imām and the Guide in which the Book [the Holy Qu'rān] and the "Zikr" [the Invocation and the remembrance of God] had been sent down for his ancestors!

80- They are the Light and the Splendors of Allāh, Whose Glory is Most Great! they are the Truth and the interpretation of "Tin" [fig] and "Zeytun" [olive tree] and the [Quranic] verse of "Shaf'e" and "Vitr" [the pair and impair], quoted in the Holy Qu'rān!

81- They represent the Station and the Place of the Descent of God's Revelation and the Treasures of His Science! Blessed are those to whom the Book of God descended in their houses...!

82- Even before the Universe of "Zar" was created, their Names had been inscribed and inserted [included], in the Empyrean Heaven!

83- If it had not been for them, God would not have created Adam and there would never have been people like Zeyd or Amr [there would not have been any other creation among the human race]!

84- Thus, neither the earth would have been leveled, nor the sky would have risen! [In like manner,] the sun would not have faced [the world] nor the full moon shone in the sky...!

85- It was for the sake of their help that Noah, by invoking His God was saved; and he succeeded in getting over the hardships and only then, the Deluge was stopped for good.

86- If they had existed, the fire of Abraham would not have been cool and as a means of safety for him; and those flames would not have been extinguished!

87- If they had not existed, Jacob's grief would not have ended and the sufferings of Job would have continued!

88- It was by their Mystery, that the iron became soft in the hand of Dāvud, so that he made coats of mail, to astonish the minds!

89- And when the [magical] carpet made Solomon fly in the air, his eyes shed so many tears that he watered the entire earth!

90- By their command, he could dominate a wind [called] Zephyr, so that he could make his journeys, in one-month time!

91- It was indeed they, the Mystery of Moses and his Rod, when Pharaoh disobeyed him and gathered all the sorcerers and magicians!

92- If it was not for them, Jesus son of Mary could not have resuscitated Āzar [Lazarus] from inside the bricks of his tomb!

93- Their superiority and Mystery propagated in the

entire world and embraced all the creatures in the world! And in each one of the Prophets was placed, one of their Mysteries!

94- By their assistance and rescue, I attained a high rank, so that I was greatly honored before their Threshold! If they had not existed, neither would I have had such a good name among men!

95- O, Family of Tā-hā...! The sufferings and the calamities that ye had had to endure were due to the bitterness and the torments that Heresy and Injustice had provoked against Islam!

96- O, ye who are protecting me in my most difficult times...! When the first decade of the month of Muharram arrives, I cry in sadness and grief for ye and I wail...!

97- As long as I live, I will cry for ye! And after my death, my poems and my elegies too shall cry for ye!

98- O, Family of Tā-hā...! The dowry of this married couple [i.e. these beautiful verses], which are unveiling their faces, from under the veil of the virtuous thought of the son of Arandos is indeed your way of accepting these verses...!

99- How could the poets praise and eulogize over ye, when those who praise and eulogize are properly the verses of the Holy Qu'rān...?!

100- Your place of birth is Mecca, Safā, Zamzam, Beytul'harām and Hij'r!

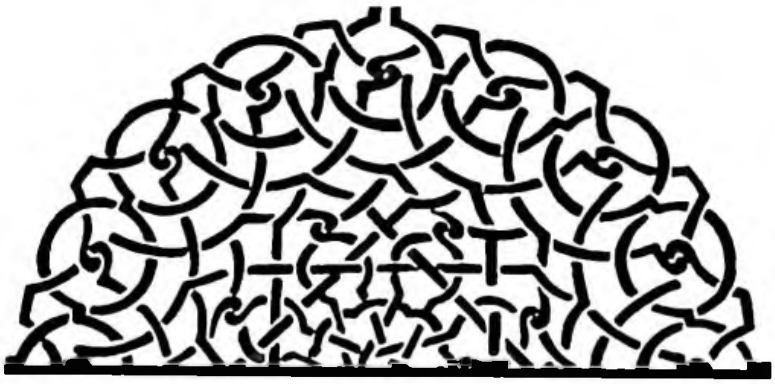
101- For my return from Death's Realm, I nominate ye as my Intercessors, in order to be saved! For, blessed is he who has ye, as his supports and to whom he could lean on...!

102- All things new, which survive, become old some day; but the love that I have for ye in my heart is this novelty, which will never wear out with the passage of time!

103- As long as the flash of lightening shall glaze in the sky and the knots of the clouds will be opened, in order to spread raindrops, may the Divine Greetings be duly upon ye all...!

Al Hamdulellāhe Rabbel Ālamin

Tehran, July 31st 2009
Shabān 8 1430
Mordād 9 1388



In the name of God

الله

The Holy Ballade by Abu Forāss Hēmām
Known as "Faraz'dagh" the poet
[may God rest his soul!]
Eulogy offered to Imām Sajjād
[Translated for the first time into English]

He it is, that Bat'hā, [i.e. Mecca] knows the traces of his steps; In like manner, the Sacred Limit [Haram] and the zone, which is outside the Sacred Limit know him too![1]

1. That is: Imām Sajjād, who was in Masjidul'harām and performing his "Tavāf" around Ka'aba. The poet saw as his duty to present the fourth Imām who is the worthy son of Imām Husseyn, most enthusiastically. The reason for this poem is that sultan Hechām was in the company of a group of noble travelers who had come from Shām and who were now in Mecca, in the state of Ihrām. The numerous pilgrims who were in the state of Ihrām were not letting their group approach the Black Stone [Hajarul'Asvad]. Suddenly, they saw a very handsome young man who was turning around Ka'aba; upon seeing him the pilgrims, showed him great respect, and opened up a way for him, so that he may touch Hajarul'Asvad. Everybody was smiling at him, and he seemed very much loved and respected by all. The travelers from Shām became most curious and asked Hechām about the identity of that young man. Hechām who was extremely annoyed by the very fact that no one had stepped aside, in order to open up a way for him,

2- He is the son of the Best Servant of God! This pious and virtuous one is a God's Elect: a Pure one; a Sign and a Guide!

3- It is Ali [Ibn'l Husseyn], whose father is the Messenger of God! And Darkness and Obscurity are guided by the Light of his Guidance!

4- When the Quraysh saw him, they declared about him: nobility of soul and chivalry follow him, in order to attain his house!

5- He has developed honor and greatness to the highest degree; and he has rendered glory and honor to the Arabs and the non-Arabs, by the superior grace of Islam!

6- When he approaches the Pillar of "Hatim" [i.e. Hajarul Asvad] in order to touch It, the latter, by the knowledge that It has of him, would not want at all to ignore his hand: for it is Hajarul Asvad indeed, which yearns most ardently to touch his hand!

7- Indeed, which is the tribe that does not bear the collar of servitude, which belongs to him or to his ancestors [for the blessings that these good men have bestowed on them]...?!

8- The eyes are lowered before his greatness and majesty! In his turn, he lowers his gaze by modesty; he does not speak, unless he allows a smile to appear on his lips.

9- He has a cane in his hand [made of reed] and whose perfume spreads everywhere! And he astonishes all those

---

so that he may touch Hajarul'Asvad, even though everybody had recognized him as their sultan, but nevertheless taking no notice of him, answered with a malicious and arrogant way, that he did not know Imām Sajjād at all! He then turned towards Faraz'dagh and ordered him to answer the question of the travelers. When the poet saw this great opportunity, he began to present Imām Sajjād, according to his high rank and his eminent position. Evidently, Hechām had not expected the poet to answer his demand in this way, and by praising fully the young man, while being so full of devotion towards him! The poet improvised this poem at once. It is one of the most beaufiful poems, ever written for Imām Sajjād. [the translator].

who stare at him, for his great beauty and the regularity and harmony of his features!

10- The veil of Darkness is torn by the Light of his forehead! Just as the brilliant splendor of the sun makes the darkness disappear!

11- The shrub of his being has grown inside the Garden of "Nobovvatt" [the Prophetic Mission]. He was born pure and he is of a pure stock and has a pure characteristic!

12- He to whose all the other Prophets submitted themselves and to his Science as well, and whose "Ummah" surpassed by far, the other nations!

13- If ye do not know him: [know then] that he is the son of Fātēmeh! He, whose ancestor is indeed the Seal of the other Prophets!

14- Allāh has made him honorable and great for a long time! And the Pen [Qalam] in the Tablet [Law'h] has inscribed this honor, this greatness and this majesty!

15- His two hands are the rain that pours down in abundance and which benefit all! Everyone asks him for abundance and generosity, and his abundant generosity is most vast and infinite!

16- He has a kind temperament and no one fears him. Two characteristics adorn him indeed: a good temperament and a sweet and pleasant disposition!

17- When anger overtakes him, the lion of the desert is defeated and vilified before him; and it is simply much easier to die, than to make him angry!

18- He sympathizes with the people who are met with calamities and he consoles them; this good-hearted, benevolent being, whose sweetest word is nothing but to always assent!

19- Because of his innate Purity and Grace, he never breaks any promises; and he widens and enlarges death,

when everything becomes strained and tight...

20- He never utters a "nay", except when he declares his [Islamic] Attestation. If it were not for this Attestation [i.e. the Oneness of God] all his "nay" would have then become an "aye"!

21- He has bestowed his grace and blessings to the creatures, in order to make poverty and destitution disappear!

22- He is from a [holy] Family; the fact of loving them is equal to have faith in Religion; and the fact of showing them enmity is equal to Perdition! To approach this Family is a sure refuge against a fall, into the abyss of Perdition...

23- If the virtuous could be numbered, they would become their submitted servants; and if one should ask them who the best creatures of God are? Those servants would say: undoubtedly, they are such!

24- No generous [soul] could be their equal! And no one could attain their ranks, for the greatness and the majesty they possess!

25- During the drought, they appear as [abundant] rains, which pour down; and in the battlefields, they appear as savage lions!

26- In moments of poverty, they are largely generous; and it does not matter to them whether ye are rich or poor!

27- At the beginning and the end of each word, after the name of Allāh, the name of this holy Family is always uttered!

28- No blame or reproach can invade the space they occupy! Indeed, they are the great and noble lords who are always large and generous!

29- To have the honor of their friendship is a defense against all harms and mischief; and this provides the

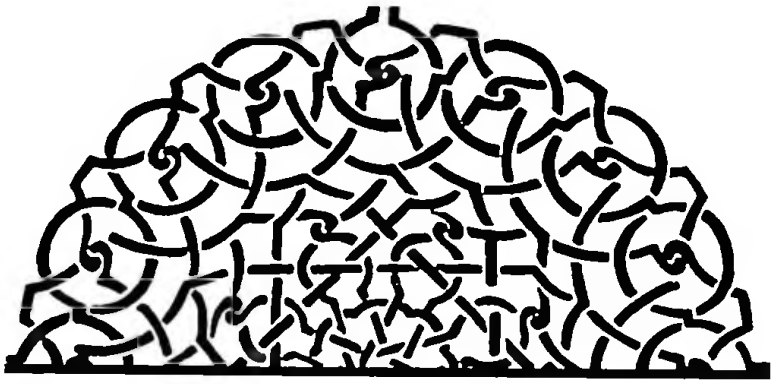
increase of the Blessings and the Favours!

30- [Therefore,] when ye ask: who is it...? This would not provoke any harm for him! He that ye have not recognized, all the Arabs and non-Arabs do know him perfectly!

31- He who knows God, knows also his [fore] fathers; for the Religion of these people comes solely from this [holy] Family.

Al Hamdulellāhe Rabbel Ālamin

Tehran, July 30th 2009
Shabān 7 1430
Mordād 8 1388
(Imām Hojjat Ibn'l Hassan Askari's Blessed Birthday
According to the Persian Solar Calendar)



In the name of God

The Holy Ballade of "Rā'iyeh" by Dē'ēbēl Khozāyi
[May God rest his soul!]
Eulogy offered to Imām Ali Ibn Mussar'rezā
[Translated for the first time into English]

1 When my beloved one saw my [distant] detachment towards women, she got worried and saw my patience and endurance, as an unforgivable sin...

2- Even though he has white hair and belongs to the group of old men, however [in his head,] he has a longing for youth...

3- O, my beloved...! [Know then,] that white hair awakens the remembrance of Resurrection and the Hereafter in me; thus, it makes me satisfied with my lot [fate], and prevent me from recalling the coquetry of fair ladies...

4- If I had remained dependent towards the vile world and the bewitching fascinations of this world, then I had to cry most bitterly, for those who are not among us anymore...

5- Their group was dispersed by the trickery and the treason of the Destiny; so that one would say that a mountain had fallen over their persons...! Therefore, each flew to somewhere...

6- Some of them are suntil alive, whereas some others have followed the [sound of the] frightening trump of Death; and some others have followed them in their turn.

7- I fear that those who are suntil surviving are separating themselves from me; and, for those who are already gone, I cannot await their return, henceforth...

8- When I wish to give news about my family and my children, I resemble a drowsy [person] who, after having been awakened, recounts his dream...

9- If my heart did not rejoice with the sweet remembrance of the holy Family of the Prophet, innumerable sadness and sorrows would have driven me into despair and desperation...

10- O, ye: [afflicted] with the sad soul! Instead of remaining awake until dawn and to remind yourself all the things that ye have lost in life, it is good that ye remember your beloved ones: for in truth, for a grieved, afflicted heart, no thought is better than to feel saddened and grieved for them!

11- Remember what generous hands were severed and fell in the dust in Karbalā...! And what holy, blessed faces touched the somber ground and rested in that way...!

12- Can I forget Husseyn, whereas with nightfall, these wicked men, far from the eyes of others, passed by the place where he was slain and said: verily, he was the lord and master of men!

13- O, wicked men...! Is this the salary and the recompense of the innumerable efforts of Muhammad...? He who had to endure much pain and affliction, by wanting to let ye have the Holy Qu'rān and Its verses, full of Mercy and Grace..?

14- O, wicked men...! When the Prophet left this vile world, ye governed over his children: like hungry wolves, which acted as "shepherds" for a flock...

15- I do not know any Arab tribe, which was not partner

to the death of the [illustrious] members of the holy Family of the Prophet: whether for the "Zi'yamān" or the "Bekr" or the "Mozar"!

16- Just as they had participated in the distribution of the sacrificial vows, in the time of "Jāhiliyat", they too participated in the bloody carnage of the Martyrs of Ninavā: like the players who are dividing the carcass of a camel [between themselves]...!

17- By slaying and taking into captivity the members of the Family of the Prophet and by burning and destroying all that belonged to them, they did, that which the soldiers of Islam had done in the region of "Rum" and "Khazar".

18- I can understand the reason of this carnage, which was committed by the Umayyads against the progeny of the Prophet [because of their extreme resentment and enmity]; but I do not find any excuse, for the carnage of the men of the Bani Abbās tribe [who were from the Family of the Prophet]...

19- For the men of the Bani Umayyah tribe, along with the progeny of Harb and Marvān are all without exception, full of rancor, mischief and enmity! They are indeed, all unjust oppressors!

20- They belong to a tribe, whose very first member was killed in his extreme enmity and aversion against Islam! And when their turn came, they gained the upper hand, just as the heretics that they were; and they began to avenge their dead and committed a great carnage...!

21- O, sad and grieved heart...! If ye seek reclusion, by the sadness that ye feel for your religion, in order to reduce your pain and sorrow, do seek shelter near the sepulcher of this benevolent and pure [Imām] who rests in Tuss: a city, forever remained in springtime!

22- There exist two graves in Tuss. One is the [holy]

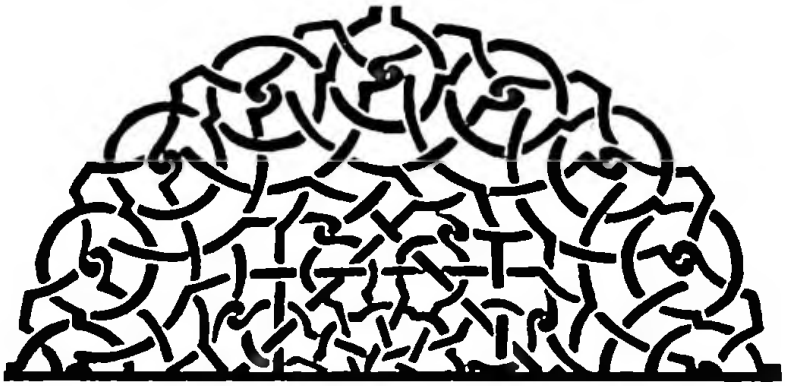
sepulcher of the best of men, whereas, the other one belongs to the worst man ever...! And this should appear as a moral lesson [not to be forgotten]!

23- Neither this wicked man can benefit from his vicinity with this Pure [creature], nor this Pure [one] could receive any damage whatsoever, from his vicinity with this impure creature!

24- For each man remains alas, prisoner of the deeds that his own hands had committed! Therefore, choose one of these two things: goodness or wickedness; and leave be the other thing...

Al Hamdulellāhe Rabbel Ālamin

Tehran, July 30th 2009
Shabān 7 1430
Mordād 8 1388
(Imām Hojjat Ibn'l Hassan Askari's Blessed Birthday According to the Persian Solar Calendar)

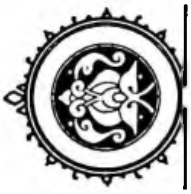


In the name of God



The Holy Ballade of
Seyyed Ismā'īl Hēm'yari
[may God rest his soul!]
Eulogy offered to Hazrat Seyyedo'shohadā

[Translated for the first time into English]



While passing near the holy sepulcher of Abā Abdellāh'l Husseyn, call out to his bones, pure and sanctified and speak up:

2- "O, bones, remained so sound and healthy…! May the rain of the Divine Grace pour down forever and perpetually over your soul...!

3- After those pure blood horses trampled ye to death [under their hoofs, O ye bones!] life has no attraction [for me] anymore!

4- This holy sepulcher encloses a body, pure and spotless [without stain], whose ancestors were extremely good and benevolent!

5- His ancestors were all, the holders of power and the "Velāyat" and the [chain] of Succession [after the Prophet]!

6- They were all benevolent and pure; and God was Pleased with them!

7- When ye pass near the holy sepulcher of Husseyn, kneel down, as would do a camel and make a pause.

8- And shed burning tears for this pure one! For he, of the pure lineage! He is the son of a pure man and a pure and dignified woman...!

9- Cry as would cry a mother who has lost her only son...!

10-11- Curse then those two cruel, wicked ones: Omar Ibn Sa'ad and Shimr Zil'Joshan!

12- They slew the son of the daughter of their [venerable] Prophet and threw him [mortal] arrows...!

13- And nothing less than a gratification persuaded them to slay him...

14- They committed this [horrible, atrocious] crime and made him a Martyr, so that the descendants [progeny] of oppressive Tyranny and Injustice may govern!

15- That is: the progeny of the most cruel and vilified men that could ever live in this lowly world of ours...!

Al Hamdulellāhe Rabbel Ālamin

Tehran, July 23rd 2009
Mordād 1st 1388
Rajab 30th 1430