

A Guide to the Duties of Hajj and Umra

according to the Fatwas of the late Religious Authority,
His Eminence, Sayyed Muhammad Hussein Fadlullah

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Introduction

Allah says in His Glorious Book: "**And pilgrimage to the House is incumbent upon men for the sake of Allah, (upon) everyone who is able to undertake the journey to it.**"

Pilgrimage represents a spiritual, religious, and social journey undertaken by the Muslim, which embodies his course from Allah and to Him in a straight path based on obeying Allah, the Most High. We found it necessary to prepare a summary for the duties of pilgrimage, without going into the details of its various issues, in a way that clarifies to the one who wishes to perform *Hajj* or *Umra* the primary steps he ought to take. This manual does not address the incidental cases, whether doubt, committing mistakes or the like, that might occur, for which the *Mukallaf* ought to refer to the experts to know their rulings and what he is supposed to do.

We have mentioned some benefits and recommended acts, and put, in the end, some supplications and visits that the one performing *Hajj* or *Umra* can recite. And whoever relies on Allah, He is sufficient for him.

The Juristic Office of the Religious Authority,
His Eminence, Sayyed Muhammad Hussein Fadlullah

Interpretations inspired from the Quran on the *Hajj* verses

1- *Al-Baqara Surah* (125-129)

"And when We made the House a place of assembly for men and a (place of) security, and: Appoint for yourselves a place of prayer on the standing place of Ibrahim. And We enjoined Ibrahim and Ismail saying: Purify My House for those who visit (it) and those who abide (in it) for devotion and those who bow down (and) those who prostrate themselves. And when Ibrahim said: My Lord, make it a secure town and provide its people with fruits, such of them as believe in Allah and the last day. He said: And whoever disbelieves, I will grant him enjoyment for a short while, then I will drive him to the chastisement of the fire; and it is an evil destination. And when Ibrahim and Ismail raised the foundations of the House: Our Lord! Accept from us; surely Thou art the Hearing, the Knowing: Our Lord! And make us both submissive to Thee and (raise) from our offspring a nation submitting to Thee, and show us our ways of devotion and turn to us (mercifully), surely Thou art the Oft-returning (to mercy), the Merciful. Our Lord! And raise up in them a Messenger from among them who shall recite to them Thy communications and teach them the Book and the wisdom, and purify them; surely Thou art the Mighty, the Wise." (02:125-129).

The House mentioned here signifies the Holy *Ka'ba* that Allah has made a place of assembly for people to go to and head for from every place, rendering it a place for their worshipping acts and an occasion to meet together by heading for it and returning from it. It is also a sanctuary where people are safe from oppression, persecution and murder, for Allah rendered it an oasis of peace, by preventing the act of offending people in it. In this way, people would undergo this spiritual experience in which they revolt against their innate nature and the urges of revenge within themselves. Moreover, they would nurture the elements of good, clemency and forgiveness in their morals as part of the psychological struggle in which man imposes on himself to stand strong and be patient towards his inclinations for revenge. Then, Allah orders the believers to appoint the station of Ibrahim a place of prayer for themselves. The *Ayats* then mention that Ibrahim and Ismail were the ones who built the House, which Allah rendered a place for circumambulation, seclusion in

worship, bowing and prostration, as well as other features of worship to Allah. Thus, this House had to be void of any idols which stand for polytheism that opposes unification, and of all the materialistic and moral filthiness which contradict with the atmospheres of worship.

2- *Al-Baqara Surah* (158)

"Surely the Safa and the Marwa are among the signs appointed by Allah; so whoever makes a pilgrimage to the House or pays a visit (to it), there is no blame on him if he goes round them both; and whoever does good spontaneously, then surely Allah is Grateful, Knowing." (02:158).

As-Safa originally means the smooth stone, derived from *As-Safou* (smoothness), sing. *Safat*. *Al-Marwa* originally means the soft stones, and it was said that it means: the small pebble. Later, they became the names of two small hills in Mecca separated nearly by 430m. The height of *As-Safa* reaches fifteen meters and that of *Al-Marwa* reaches eight meters. "Rites" is the plural of a rite which stands for signs. The rites of Allah are the signs which remind man of Allah and flourish him with spiritual emotions. This Ayah confirms that *As-Safa* and *Al-Marwa* are among the rites of Allah which He rendered a place in which the believers can worship Him and a destination that brings them closer to Allah, Who will, in return, thank them for their worshipping acts.

3- *Al-Baqara Surah* (196-203)

"And complete the *Hajj* or *Umra* in the service of Allah. But if ye are prevented (from completing it), send an offering for sacrifice, such as ye may find, and do not shave your heads until the offering reaches the place of sacrifice. And if any of you is ill, or has an ailment in his scalp, (necessitating shaving), (he should) in compensation either fast, or feed the poor, or offer sacrifice; and when ye are in peaceful conditions (again), if anyone wishes to continue the *Umra* on to the *Hajj*, he must make an offering, such as he can afford; but if he cannot afford it, he should fast three days during the *Hajj* and seven days on his return, making ten days in all. This is for those whose household is not in (the precincts of) the Sacred Mosque. And fear

Allah, and know that Allah is strict in punishment. For *Hajj* are the months well-known, if anyone undertakes that duty therein, let there be no obscenity, nor wickedness, nor wrangling in the *Hajj*. And whatever good ye do, (be sure) Allah knoweth it. And take a provision (with you) for the journey, but the best of provisions is right conduct. So fear Me, o ye that are wise. It is no crime in you if ye seek of the bounty of your Lord (during pilgrimage). Then when ye pour down from (Mount) Arafat, celebrate the praises of Allah at the Sacred Monument, and celebrate His praises as He has directed you, even though, before this, ye went astray. Then pass on at a quick pace from the place whence it is usual for the multitude so to do, and ask for Allah's forgiveness, for Allah is Oft-forgiving, Most Merciful. So when ye have accomplished your holy rites, celebrate the praises of Allah, as ye used to celebrate the praises of your fathers, yea, with far more Heart and soul. There are men who say: "Our Lord! Give us (Thy bounties) in this world!" but they will have no portion in the Hereafter. And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!" To these will be allotted what they have earned; and Allah is quick in account. Celebrate the praises of Allah during the Appointed Days. But if anyone hastens to leave in two days, there is no blame on him, and if anyone stays on, there is no blame on him, if his aim is to do right. Then fear Allah, and know that ye will surely be gathered unto Him." (02:196-203).

In these *Ayats*, the Quran highlights certain rulings concerning the *Hajj* (pilgrimage), considering it a duty that Allah has imposed on His servants since the message of Ibrahim (a.s.). *Hajj* literally means the destination, meaning the holy place that people ought to head for. As for *Umra*, it is the visit to the Holy House in particular.

Al-Ihsar is prevention. It is the state which describes one who has been prevented from performing a duty due to a certain fear or an illness.

Al-Hadi is derived from *Hadiyyah*, meaning a gift offered for sacrifice for the sake of coming closer to Allah, or derived from *Hada*, meaning to guide and lead, for one is led into the *Haram*.

These *Ayats* also mention *Hajj-ut-Tamatu'*, which joins the *Hajj* and *Umra* in one duty, but he who performs this kind of *Hajj* can enjoy, after

finishing *Umra*, what was forbidden for him until he performs *Ihram* for the *Hajj*.

He who wishes to continue the *Umra* on to the *Hajj* requires performing *Umra* during the months of the *Hajj*, which are *Shawwal*, *Thul-Qi'da* and *Thul-Hijja*, then he should undo his *Ihram* and enjoy the *Halal* that was forbidden for him during *Ihram*; i.e. to do what a person who is not in a state of *Ihram* can do, and then he ought to do *Ihram* for the *Hajj* from Mecca; making it a period for practicing all what is *Halal* between two *Ihrams*.

The *Ayats* also handle fulfilling *Hajj* and *Umra* with all their deeds. There are the pillars: the *niyyah* (intention), *Ihram*, Arafat, *Mash'ar*, the *Tawaf* of *Az-Ziyara* (visit) and *Sa'y*, and the non-pillar duties: *Talbiyah*, the prayer of the *Tawaf*, and *Tawaf-un-Nisa'*, and the recommended acts.

The months well-known are *Shawwal*, *Thul-Qi'da* and *Thul-Hijja*. He who performs *Ihram* in these months, whether for *Hajj* or *Umra*, ought to commit to forsaking what is forbidden during *Ihram*: sexual intercourse, debauch, and dispute; the sins Allah has forbidden, in addition to lying, swearing and enragement. Moreover, Allah has ordained His servants to take piety as provisions; i.e. good deeds, with them for the journey. The *Hajj* is the best place for making the most of the good deeds.

Pouring down from (Mount) Arafat signifies descending from this Mount to stand in *Al-Mash'ar Al-Haram*, which constitutes one of the *Hajj* works, where people have to stand in Arafat from *Zawal* till sunset with full devotion, commitment, meditation and diffusion in the profoundness of the soul in a moment of purity and clarity that enables man to revise his actions and intentions to realize what is left of the life journey and what had already passed. In this way, he would embark on life with a refreshed spirituality that fills his entity in a new journey that is aware of all the situations of the present and the future.

Once the pilgrims accomplish their holy rites, they ought to mention and remember Allah and devote themselves to worshipping Him, so that their hearts would open up to Allah in a continuous spiritual extension that only ends to start once again, so that [the act of] mentioning Allah after pilgrimage becomes demanding in a way that is incomparable to the mentioning of any man, even if it were one's father.

The appointed days are the days during which the pilgrim ought to stay overnight at Mina on the eleventh, twelfth and thirteenth of *Thul-Hijja*, but if one hastens to leave in two days, there is no blame on him if he leaves on the twelfth, and it is acceptable if he stays until the thirteenth.

Staying at Mina in these days or nights after fulfilling all the duties of *Hajj* is considered a new meditative spiritual start in which man experiences the presence of Allah within himself and revises his past and present deeds to attain the aspired practical and spiritual outcomes.

4- *Al-Imran Surah* (96-97)

"Most surely the first House (of worship) appointed for men is the one at Bekka, blessed and guidance for the nations. In it are clear signs, the situation of Ibrahim, and whoever enters it shall be secure, and pilgrimage to the House is incumbent upon men for the sake of Allah, (upon) everyone who is able to undertake the journey to it; and whoever disbelieves, then surely Allah is Self-sufficient, above any need of the worlds." (03:96-97).

These *Ayats* point out that the first House appointed as a worshipping and guidance place and a blessing for people is the Holy *Ka'ba*. We inspire from these *Ayats* the characteristics Allah has privileged the Holy House with, represented by the legislations that move to create a reality that the people live as they experience a sense of security and safety in that Holy area, and an active worship that is open to several horizons in their lives around the Holy *Ka'ba*. This would remind the people of Allah and their relation with Him, through a clear vision, deep thinking and straight path.

These *Ayats* show that pilgrimage is incumbent upon anyone capable of undertaking the journey, or he would be considered to have sinned. It is narrated that Imam As-Sadiq (a.s.) said: *"If a person dies without performing the obligatory Hajj while there was nothing that prevented him from doing so; that is, he was not too needy, too ill or too persecuted to perform it, then Allah shall raise him on Judgment Day with the Christians or Jews."*

5- *Al-Hajj Surah* (26-37)

"Behold! We gave the site, to Abraham, of the (Sacred) House, (saying): "Associate not anything (in worship) with Me; and sanctify My House for those who compass it round, or stand up, or bow, or prostrate themselves (therein in prayer). And proclaim the Pilgrimage among men: they will come to thee on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways; that they may witness the benefits (provided) for them, and celebrate the name of Allah, through the Days appointed, over the cattle which He has provided for them (for sacrifice): then eat ye thereof and feed the distressed ones in want. Then let them complete the rites prescribed for them, perform their vows, and (again) circumambulate the Ancient House. Such (is the Pilgrimage): whoever honors the sacred rites of Allah, for him it is good in the Sight of his Lord. Lawful to you (for food in Pilgrimage) are cattle, except those mentioned to you (as exception): but shun the abomination of idols, and shun the word that is false. (Be) true in faith to Allah, and never assign partners to Him. Assigning partners to Allah is as if he had fallen from heaven and been snatched up by birds, or the wind had swooped (like a bird on its prey) and thrown him into a far-distant place. Such (is his state): and whoever holds in honor the symbols of Allah, (in the sacrifice of animals), such (honor) should come truly from piety of heart. In them ye have benefits for a term appointed: in the end their place of sacrifice is near the Ancient House. To every people did We appoint rites (of sacrifice), that they might celebrate the name of Allah over the sustenance He gave them from animals (fit for food). But your god is One God: submit then your wills to Him (in Islam): and give thou the good news to those who humble themselves. Those whose hearts, when Allah is mentioned, are filled with fear, who show patient perseverance over their afflictions, keep up regular prayer, and spend (in charity) out of what We have bestowed upon them. The sacrificial camels we have made for you as among the symbols from Allah: in them is (much) good for you: then pronounce the name of Allah over them as they line up (for sacrifice): when they are down on their sides (after slaughter), eat ye thereof, and feed such as (beg not but) live in contentment, and such as beg with due humility: thus have We made animals subject to you, that ye may be grateful. It is neither their meat nor their blood that reaches Allah; it is your piety that reaches Him. He has, thus, made them subject to you, that ye may glorify

Allah for His Guidance to you and proclaim the good news to all who do right." (22:26-37).

These *Ayats* mention the sanctification of the House for the worshippers and those who compass the House round, and the call of Ibrahim (a.s.) to the people to make this House a special worshipping sanctuary that differs from the other Houses of Allah in that it embodies the human bond in life, considering it the universal House in which all people of all colors and races meet on the worship of Allah; thus, experiencing unity in humanity and in worship, as a token of devotion in their faith...

Pilgrimage provides worldly benefits to the pilgrims, which they attain as they meet, get to know each other, exchange, cooperate and engage in consultations, and spiritual benefits that nurture their relation with Allah, their devotion to Him and their longing to reach such a close level to Him; this could be attained by performing the pilgrimage deeds, and glorifying the rites of Allah.

The sacrificial camels signify the fat camels; which constitute one of the signs of the pilgrimage rites over which the name of Allah is pronounced as they line up (for sacrifice). "When they are down on their sides (after slaughter)" refers to their death; eat from their meat and feed the poor who is satisfied with what is offered to him and the one who asks for food with due humility...

6- *Al-Ma'ida Surah* (01:02)

"O you who believe! Fulfill the obligations. The cattle quadrupeds are allowed to you except that which is recited to you, not violating the prohibition against game when you are entering upon the performance of the pilgrimage; surely Allah orders what He desires. O you who believe! Do not violate the signs appointed by Allah nor the sacred month, nor (interfere with) the offerings, nor the sacrificial animals with garlands, nor those going to the sacred house seeking the grace and pleasure of their Lord; and when you are free from the obligations of the pilgrimage, then hunt, and let not hatred of a people-- because they hindered you from the Sacred *Masjid*--incite you to exceed the limits, and help one another in goodness and piety, and do not help one another in sin and aggression; and be

careful of (your duty to) Allah; surely Allah is severe in requiting (evil)." (05:01-02).

"O you who believe! Allah will certainly try you in respect of some game which your hands and your lances can reach, that Allah might know who fears Him in secret; but whoever exceeds the limit after this, he shall have a painful punishment. O you who believe! Do not kill game while you are on pilgrimage, and whoever among you shall kill it intentionally, the compensation (of it) is the like of what he killed, from the cattle, as two just persons among you shall judge, as an offering to be brought to the *Ka'ba* or the expiation (of it) is the feeding of the poor or the equivalent of it in fasting, that he may taste the unwholesome result of his deed; Allah has pardoned what is gone by; and whoever returns (to it), Allah will inflict retribution on him; and Allah is Mighty, Lord of Retribution. Lawful to you is the game of the sea and its food, a provision for you and for the travelers, and the game of the land is forbidden to you so long as you are on pilgrimage, and be careful of (your duty to) Allah, to Whom you shall be gathered. Allah has made the *Ka'ba*, the sacred house, a maintenance for the people, and the sacred month and the offerings and the sacrificial animals with garlands; this is that you may know that Allah knows whatever is in the heavens and whatever is in the earth, and that Allah is the Knower of all things. Know that Allah is severe in requiting (evil) and that Allah is Forgiving, Merciful. Nothing is (incumbent) on the Messenger but to deliver (the message), and Allah knows what you do openly and what you hide." (05:94-99).

These *Ayats* denote the forbiddance of killing animals for he who is in a state of *Ihram*.¹

¹ The book of the late religious Authority, His Eminence, Sayyed Muhammad Hussein Fadlullah, (ra), "[*Interpretations*] inspired from the *Quran*" was the reference for interpreting these *Ayats*.

Part I: Who should perform *Hajj* (Pilgrimage)?

The *Hajj* is obligatory on whoever attains the following conditions:

1- Puberty

To a male, it is obligatory when he starts having wet dreams (a sign that he has reached puberty) or upon the growth of pubic hair, or when he reaches the age of 15 *Hijri* years.

To a female, it is obligatory when she has her first monthly period (*Haydh*) or when she reaches the age of 13 *Hijri* years.

2- Sanity

However, *Hajj* is not obligatory on the permanently insane individual or the periodically insane individual, except if it happens that he is on a sane cycle at the time of the *Hajj*.

3- Capability

Four conditions should be met for the *Mukallaf* to perform *Hajj*:

1- To have enough time to perform the duties and the preceding rites of the *Hajj*.

2- To be physically able to travel and perform the duties. However, if the pilgrim is permanently unable to perform *Hajj*, then he should appoint someone else to perform *Hajj* on his behalf, if he can afford it.

3- He should be able to secure the means of transportation, as well as the passport and the visa, provided that the trip – back and forth – does not subject him to any kind of danger. If he is denied the visa or the airport and the borders are closed, then *Hajj* is not obligatory on him in that year. Similarly, if he is able to travel to Mecca to perform *Hajj*, yet the way back is not secured, then *Hajj* is not obligatory on him in that year.

4- He should be able to secure all what he needs, such as food, clothes, and the like, during his trip back and forth.

- He should also have enough money to support himself and those whom he is responsible for when he comes back from *Hajj*.

- If he has enough money to perform *Hajj*, yet he would leave his wife and children without any, then he is not considered able to perform *Hajj*.

- He who cannot afford performing *Hajj* should not borrow money for this purpose; however, if he does get a loan and was able to repay it without any undue trouble, then his *Hajj* is considered valid. But if returning the loan would have negative effects on his ability to sustain himself and his family, then his *Hajj* is also valid, but it would be an obligatory precaution to perform *Hajj* once again when he is able to perform *Hajj* according to the aforementioned conditions.

- If someone was offered money by someone else to perform *Hajj*, or the latter volunteered to pay all the costs of the *Hajj*, then *Hajj* becomes obligatory on the one to whom the money was paid, and his *Hajj* would be considered valid and he would have performed *Hajjat-ul-Islam*.

- If the wife was able to perform *Hajj*, then *Hajj* becomes obligatory on her and she is not required to ask her husband for permission because she is duty-bound to perform *Hajj*. As for the recommended (*Mustahab*) *Hajj*, the wife is required to ask her husband for permission, if her trip would contradict with the husband's right of enjoying his wife; but if it does not, then she does not have to ask for permission. However, it is preferred for the wife, at all times, to ask the husband for his permission for this could preserve the stability of their marital life.

- When *Hajj* is obligatory on the woman, it is not required to have a *Mahram* with her when she feels that she is safe.

NB: The contract of *Tahreem* is a contract of marriage concluded between a man and one of a certain woman's very young daughters so that the woman would become one of the man's *Maharem* (women whom he cannot legally marry), but since this is a marriage contract, then there should be a sincere intention of marriage on the part of the man and the guardian of the girl. If there is no genuine intention, then the contract is null and void and no legal consequences should be observed.

Part II: A Summary of the rituals of *Hajj*

Hajj is divided, according to the distance away from Mecca, into two parts:

- 1- *Hajj-ut-Tamatu'*
- 2- *Hajjul-Qiran* or *Hajjul-Ifrad*

1- *Hajj-ut-Tamatu'*

It is obligatory on whoever lives almost 12 miles or more away from Mecca, which is almost equal to 21,6 km. It is called *Tamatu'* (enjoyment) because the pilgrim is allowed to enjoy, between *Umra* and *Hajj*, what is forbidden on him during his *Ihram*.

2- *Hajjul-Qiran* or *Hajjul-Ifrad*

It is obligatory on those who live at a lesser distance than *Hajj-ut-Tamatu'*. It is called *Ifrad* because it separates between the pilgrim's *Hajj* and *Umra*, thus performing each independently. As for *Hajj-ul-Qiran*, it involves that the pilgrim should take the animal chosen for sacrifice (*Hady*) along with him from the moment he performs *Ihram* until he sacrifices it.

The duties of *Hajj-ut-Tamatu'*

First: *Umrat-ut-Tamatu'*

The duties of *Umrat-ut-Tamatu'* are five:

- 1- *Ihram* that has to be worn from one of the *Meqats* (certain sites in which the pilgrim is required to wear *Ihram* before entering into Mecca) that will be discussed later on.
- 2- Performing the *Tawaf* of *Umra* around the *Ka'ba*
- 3- Praying two *raka's* behind *Maqam Ibrahim* (a.s.)
- 4- *Sa'y* between *Safa* and *Marwah*

5- *Taqseer*, i.e. clipping one's hair or nails with which the pilgrim's *Ihram* ends.

Second: *Hajj-ut-Tamatu'*

The duties of *Hajj-ut-Tamatu'* consecutively are:

1- *Ihram* for *Hajj* in Mecca

2- *Wuquf* at Arafat: The pilgrim has to be present at Arafat from midday on the ninth of *Thul-Hijja* till sunset.

3- *Wuquf* at Muzdelifah: The pilgrim has to be present at Muzdelifah during the period from dawn till sunrise on the tenth of *Thul-Hijja*. This is for the capable men, as for women, the elderly, and children; it is enough to pass through at Muzdelifah by night.

4- *Rami* of *Jamratul Aqaba (Al-Jamratul Kubra)*: Throwing at the *Aqaba* stone (the Biggest Stone) after sunrise.

5- Sacrificing animals (*Hady*).

6- Shaving or *Taqseer* in Mina

7- Duties in Mecca: *Tawaf* of *Hajj*, then its prayer, then the *Sa'y*, then *Tawaf-un-Nisa'* (the *Tawaf* of women), then its prayer. It is not obligatory to perform these duties on the day of the *Eid*, but rather they can be delayed to the following days.

8- Staying at Mina overnight on the eleventh and twelfth of *Thul-Hijja*.

9- *Rami* (throwing) the three stones on the eleventh and twelfth of *Thul-Hijja*.

10- Leaving Mina on the afternoon of the twelfth of *Thul-Hijja*; thus, fulfilling all the *Hajj* obligations.

The Duties of *Hajjul-Qiran* or *Hajjul-Ifrad*

The duties of *Hajjul-Qiran* or *Hajjul-Ifrad* do not differ from those of *Hajjut-Tamatu'* except in the following issues:

1- *Hajj* is not associated to *Umra* in both, so the pilgrim performing *Hajjul-Ifrad* or *Hajjul-Qiran* can perform *Hajj* whenever he can, and perform *Umra* whenever he can, and perform them together when he is able to do so.

2- *Hajjul-Ifrad* does not include the slaughtering or sacrifice of any animal.

3- The pilgrim performing *Hajjul-Qiran* can perform *Ihram*, either by marking the *Hady* or by saying the *Talbiyah* which will be discussed later on.

4- The *Ihram* of *Hajjul-Ifrad* or *Hajjul-Qiran* can take place from one of the known *Meqats* or from Mecca.

The Duties of *Umratul-Ifrad*

1- *Ihram* for *Umratul-Ifrad*.

2- *Tawaf* of *Umra* around the *Ka'ba*.

3- Praying the two *raka's* of *Tawaf* behind *Maqam Ibrahim* (a.s.).

4- *Sa'y* between *Safa* and *Marwah*.

5- *Taqseer* or shaving

6- *Tawaf-un-Nisa'*

7- Praying the two *raka's* of *Tawaf-un-Nisa'* behind *Maqam Ibrahim* (a.s.).

Part III: Duties of *Hajjut-Tamatu'*

Section one: *Umrat-ut-Tamatu'*

First Duty: *Ihram*

The places of *Ihram* (The *Meqats*)

The *Shari'ah* has specified certain places, called *Meqats*, to perform *Ihram*. The one on his way to perform *Umra* or *Hajj* by land should not pass by any of them [the *Meqats*] except in the state of *Ihram*.

There are six *Meqats*, which are:

1- *Thul-Hulaiifa* (where *Ash-Shajarah* Mosque is located) also known, nowadays, as *Abyar Ali* (the wells of Ali). It is located close to *Al-Madinah Al-Munawwarah*. It is the *Meqat* of *Al-Madina* inhabitants and whoever wishes to perform *Hajj* through it. In this *Meqat*, it is permissible to perform *Ihram* just by passing by it, i.e. the *Meqat* could be at the right or the left of the *Mukallaf* when facing *Al-Ka'ba* but not in front of it.

- It is permissible in case of sickness or weakness or the like not to perform *Ihram* at *Thul-Hulaiifa* and to delay it to *Aj-Juhfa*. However, it is preferred not to delay it if it was not necessary.

2- *Wadil Aqiq* (the Valley of *Aqiq*): It is the *Meqat* of the people of Iraq and *Najd* and anyone who passes through it. It consists of three parts: *Al-Maslakh*, *Al-Ghamra*, and *Thata 'Irq*. It is located to the north of Mecca at a distance of 94 km. Nowadays, there is no road that passes through *Wadil Aqiq*.

3- *Aj-Juhfa*: It is the *Meqat* of the people of As-Sham, Egypt, and *Al-Maghrib*, and anyone who passes through it. It is located 183 km to the north west of Mecca *Al-Mukarrama*.

4- *Qarnil Manazil*: It is known as *As-Sayl Al-Kabeer* and it is the *Meqat* of the people of *At-Ta'ef* and anyone who passes through it. It is located 75 km to the east of Mecca.

5- *Yalamlam*: It is the *Meqat* of the people of Yemen and anyone who passes through it. It is located 92 km to the south of Mecca.

6- The house of the pilgrim if it was closer to Mecca than the *Meqat*

The Ruling of Traveling by plane

Since many performers of *Hajj* and *Umra* travel by plane, it is important to clarify few rulings:

- The passing of the plane over the *Meqat* is not considered as passing through the *Meqat*.

- If the plane of the one performing *Hajj* (pilgrim) or *Umra* (*Mu'tamer*) lands anywhere before one of the *Meqats*, and his road (by land) to Mecca passes through one of the *Meqats*, then he ought to perform *Ihram* in the *Meqat* he passes by.

- If the plane of the one performing *Hajj* or *Umra* lands in Jeddah or elsewhere and his road (by land) to Mecca does not pass by any of the aforementioned *Meqats*, then it is permissible for him to perform *Ihram* from the place he lands in. However, it is preferred that he renews his *Ihram* in the *Meqats* of *Adnal Hil* (the nearest points to the area of the Holy Mosque where *Ihram* can be worn and its *niyyah* can be renewed), and they are three locations:

1- *Al-Hudaybiyyah*

2- *Al-Ja'ranah*

3- *At-Tani'm*

Ihram

- *Ihram* of *Umrat-ut-Tamatu'* or *Hajj* should be performed during the months of *Hajj*; which are *Shawwal*, *Thul-Qi'da*, and *Thul-Hijja*. As for the *Umratul-Ifrad*, its *Ihram* could be performed at any time.

- Since it is obligatory for a man who wishes to perform *Umra* or *Hajj* to perform *Ihram* before he enters Mecca: if he performs *Ihram* and *Umra* in a given month and leaves Mecca, and then wishes to return to it: if he returns in the same month, he should not perform his *Ihram* once again; however, if he does not return in the same month, then he ought to re-perform his *Ihram*. Those who live in Mecca do not have to perform *Ihram*, if they leave and return in the same month.

– How to perform *Ihram*?

Performing *Ihram* requires:

First: The male should wear the two *Ihram* garments in the known manner, provided that they are purified and lawfully attained and that they meet the other conditions of the prayer clothing.

Second: Man should determine either within himself or by uttering the words, whether his *Ihram* is for *Umra* or for *Hajj*, and he should specify what kind of *Umra* or *Hajj* he is performing.

Third: He should recite *Talbiyah*, where he has to say: "*Labaik Allahuma labaik, labaik la sharika laka labaik*," i.e. "I stand up for Your service, O God! I stand up for Your service! I stand up for Your service. There is no partner with You. I stand up for Your service!" This is the obligatory form (*Seeghah*) by which *Ihram* is undertaken.

On the reward of *Talbiyah*, the Prophet (p.) says: "Whoever out of faith and seeking Allah's reward utters "*Labbayk*" seventy times in the state of *Ihram*, God makes a thousand angels bear witness to his freedom from the fire of hell, and his detachment from hypocrisy."

- The *Ihram* of *Tamatu'* could not be undertaken except by reciting *Talbiyah*, as for the *Ihram* of *Qiran*, it is undertaken by marking the *Hady* or tying it with a rope, in addition to reciting *Talbiyah*.

- If someone did not remember to perform *Ihram* until after he passed the *Meqat*, he should return, if possible, to the *Meqat* to undertake his *Ihram* there. However, if he could not, he can undertake *Ihram* from where he remembers.

- The woman is not required to wear particular clothing for her *Ihram*; she can wear whatever she wants provided that they meet the conditions of the prayer clothing.

– After undertaking *Ihram*, the following things should be abstained from:

a- General prohibitions for both man and woman

1- Sexual enjoyment, be it through intercourse, masturbation², or any other kind of sexual enjoyment, such as caressing, kissing...etc.

² Masturbation is forbidden for man, be he in a state of *Ihram* or not.

2- The conclusion of a marriage contract whether for one's self or for others.

3- The use of the scent, be it on the body, on clothes, or in food (flavoring), including all kinds of perfumes, such as saffron, cardamom, and anything else that is used to add a scent to something. Moreover, it is discouraged to smell plants that have a nice scent.

- The unlawfulness of using a certain scent in food does not include the food that have a natural nice scent, such as fruits and vegetables. It is permissible for he who has undertaken *Ihram* to eat them; however, it is recommended to avoid smelling them.

4- Applying ointments and other similar material on the body, whether they had a nice smell or not, except when it is necessary. In this case, one should choose the materials that have no scent over those that have a scent.

5- Beautification, whether by applying eyeliner or by looking in the mirror for the purpose of beautification, or by wearing what is conventionally considered as an ornament (*Zeena*).

- It is permissible to wear a ring, provided that it is not worn as an ornament, and if it is of the kinds recommended to be worn or it is used to count the number of rounds of *Sa'y* or to preserve it from being lost. It is permissible for the woman to wear any of the jewelry she was used to wear provided that she does not show them to men including the *Maharem*.

6- Removing the hair, on purpose, from one's own body or that of someone else.

7- Clipping all or some of the nails.

8- Taking blood out of the body as an obligatory precaution; unless it is necessary.

9- Armament, whether by wearing the weapon or carrying it, is most probably prohibited.

10- Committing lascivious acts, which is, as a precaution, all the sins the one who has undertaken *Ihram* should not commit.

11- Disputes that include swearing, unless in necessary cases where abandoning the dispute might result in the loss of one's right.

12- Hunting wild animals.

13- Submerging the entire head in water or other liquids.

– It is preferred that the person in the state of *Ihram* avoids killing insects formed inside the body, unless they are harmful. As for the insects found on the body, such as fleas and bugs and the like, it is permissible to kill them, even if they are not harmful, and to throw them away.

b- General prohibitions for men

1- Wearing ordinary conventional clothes, such as pants, shirts, and the like, which are sewed or tailored.

2- Putting on or wearing anything that covers the entire foot, such as slippers and socks.

- It is permissible to put on slippers that are sewed by threads, provided that they do not cover the entire foot.

3- Covering the entire head or part of it, for example by wearing a turban, and even by carrying something on the head, as an obligatory precaution.

4- *Tadhleel*: Seeking shelter in the shade under an umbrella or in a car or in a plane when traveling from one place to another.

- It is permissible for the one who has undertaken *Ihram* (*Muhrim*) to seek shelter in the town he is staying in, such as Mecca, Arafat, and Mina, unless he wants to go from Mecca to Arafat, for example, then he would be considered traveling from one place to another, and consequently not allowed to seek shelter.

- Seeking shelter could be from sunlight or from rain, as an obligatory precaution. It is not forbidden to seek shelter at night, unless there is rain, i.e. it is permissible to seek shelter at night, traveling by cars, planes and the like, if there is no rain.

c- General prohibitions for women

It is forbidden for a woman to cover her face with a *Burku'* or a *Nikab* or other kinds of coverings that cover the entire face or part of it, including putting on a mask, except in necessary cases – unlike men who are allowed to put on a mask. Moreover, a woman is forbidden from wearing gloves.

❖ Recommended acts of *Ihram*

The following acts are recommended to be performed before undertaking *Ihram*:

- 1- Cleaning the body
- 2- Clipping the nails
- 3- Trimming the moustache
- 4- Removing pubic hair and armpit hair
- 5- Ceasing to cut the hair starting from the first of *Thul-Qi'da*
- 6- Performing *Ghusl* for *Ihram* at the *Meqat* or before reaching it if one fears the lack of water or his inability to perform it [*Ghusl*] at the *Meqat*
- 7- Performing two or six *raka's* before *Ihram* under the *niyyat* (intention) of the prayer of *Ihram*

Second Duty: *Tawaf* (circumambulation)

The second duty of *Umrat-ut-Tamatu'* is turning round (*Tawaf*) the Holy *Ka'ba*. The following conditions should be met before *Tawaf*:

The first condition: Purity from both, minor and major *Hadaths*, that is, he ought to have performed any obligatory *Ghusl* before *Tawaf* and to maintain the state of *Wudu'* throughout the *Tawaf*.

– The ruling of the occurrence of a certain *Hadath* during *Tawaf*:

Wudu' during *Tawaf* could be invalidated as a result of urine, stool, wind, or sleep. If this happens before the fourth round, then one ought to re-perform his *Tawaf* after performing *Wudu'* once again; however, if it happens after

the fourth round, he can perform *Wudu'* and then resume his *Tawaf* from the point he had reached.

The second condition: Purity from *Khabath* (materialistic impurity) throughout the *Tawaf*, excluding what is accepted during prayer.

– In case of doubting the number of rounds:

1- If one doubts after completing the *Tawaf*; his doubt would not be taken into consideration and his *Tawaf* is valid.

2- If one doubts after reaching the Black Stone (*Al-Hajar Al-Aswad*) that he added an eighth round, his *Tawaf* is considered valid. It is also considered valid if he doubts before completing the last round.

3- If he doubts the number of rounds in other than the aforementioned cases, then his *Tawaf* is invalid and he ought to repeat it; unless his doubt is between the sixth and seventh round and he concludes that he has done six rounds, not knowing the correct ruling and he finishes his *Tawaf* even after the time of *Tawaf* has ended, then his *Tawaf* is probably valid.

4- If doubt takes place in a recommended *Tawaf*, he should choose the lesser number of rounds and his *Tawaf* is considered valid.

The following are things that are considered *Najas* during praying and could occur to the pilgrim in *Tawaf*:

a- Small amounts of blood spread over an area of less than the size of a dirham (the size of the bone of the first finger). However, not included are the three specific kinds of blood: the menses (*Haydh*), *Nifas*, and *Istihadah*, as well as the blood of any inherently-impure thing or a dead animal, or blood that is mixed with another substance.

- If *Najasah* (impurity) occurs during *Tawaf*, then one ought to purify where the *Najasah* took place, or change his clothes if *Najasah* is on them, and then resume his *Tawaf*.

b- Blood from wounds and abscesses of a size and intensity that make purifying for the majority of people quite difficult.

c- Carried inherently-impure or impure things

The third condition: Men ought to be circumcised.

The fourth condition: Covering the *'awreh* (private parts) as required in prayers. It is preferred for men to cover the area from the naval till the knee.

The rulings for a woman in the state of menses (*Haydh*):

Occurrence of the menses (*Haydh*): If the monthly period of a woman starts before undertaking *Ihram* for *Umrat-ut-Tamatu'*, during, or after it, but before the *Tawaf*, then its rulings are as follows:

1- If the woman was sure that the blood will stop before ascending to Arafat, and that she will have enough time to perform *Tawaf* and its prayer, then she ought to delay her *Umra* duties until then.

2- If the woman does not expect the blood to stop before the time of *Hajj*, then she has to perform *Sa'y* and *Taqseer* and end her *Ihram*. She can perform *Tawaf* and its prayer later as a *Qadha'* after the duties of Mina on the day of the *Eid*, but before the duties of Mecca.

3- If the woman was sure that *Haydh* will continue until she leaves Mecca, then she ought to commission someone to perform *Tawaf* and its prayer on her behalf, and she will directly perform *Sa'y* and *Taqseer*.

The rulings for a woman in the state of *Istihadah*:

Istihadah does not prevent the woman from entering into the Holy Mosque (*Al-Masjid Al-Haram*) and from performing the required duties, according to the following degrees of *Istihadah*:

- *Istihadah qalilah* (little): The woman ought to perform *Wudu'* for *Tawaf* and it is an obligatory precaution to perform *Wudu'* for the prayer of the *Tawaf* as well.

- *Istihadah motawassitah* (medium): The woman ought to perform *Ghusl* for the *Tawaf* and its prayer and to perform *Wudu'* for each, but only as a precaution for the prayer.

- *Istihadah kathirah* (heavy): The woman ought to perform *Ghusl* for the *Tawaf* and its prayer without the need for *Wudu'*; unless a minor *Hadath* takes place, then she ought to perform *Wudu'* for each.

– How to perform *Tawaf*?

1- Making the *niyyah* of *qurba* for *Tawaf* of *Umra* within one's self without having to utter it.

2- The *Ka'ba* ought to be on the left of the worshipper, knowing that this does not have to be that accurate, for it is enough to perform *Tawaf* with the other worshippers. Nevertheless, the worshipper can look to the *Ka'ba* while performing *Tawaf*. He can even look leftwards, rightwards, and backwards, although it is preferred that he abandons any act that might contradict with the solemnity of the occasion.

3- The worshipper should start *Tawaf* by standing beside the location of the Black Stone.

4- The worshipper should circumambulate (go round) the *Ka'ba* seven times, without exceeding the number of rounds. Moreover, *Tawaf* is not restricted to the area between the *Ka'ba* and *Maqam Ibrahim* (a.s.), but rather it could be outside it.

5- The worshipper should perform *Tawaf* outside the area of *Hijr Ismail* (a.s.), without entering into it.

6- The *Tawaf* should be ended at the Black Stone.

- It is acceptable to perform *Tawaf* on the first floor that is almost adjacent to the roof of the Holy *Ka'ba*.

❖ Recommended acts of *Tawaf*

- 1- Submission, serenity, and humility before Allah, the Most Exalted.
- 2- Reciting supplications and remembering Allah.
- 3- Praying on the Prophet (p.) beside the door of *Ka'ba*.
- 4- Reciting the following supplication between *Ar-Rukn Al-Yamani* and the Black Stone: "Our Lord! Grant us good in this world and good in the Hereafter, and save us from the chastisement of the fire."

Third Duty: The prayer of the *Tawaf*

After finishing *Tawaf*, the pilgrim or the *Mu'tamer* ought to perform the prayer of the *Tawaf* at a place where *Maqam Ibrahim* (a.s.) is located between him and the *Ka'ba* trying to be as close to the *Maqam* as possible, provided that he does not jam the other worshippers.

– How to perform the prayer of the *Tawaf*?

The prayer of the *Tawaf* consists of two *raka*'s similar to the *Subh* (morning) prayer, and it is up to the worshipper to choose whether to perform his prayer audibly (*jahr*) or inaudibly (*ikhfat*).

- In the prayer of the *Tawaf*, the worshipper should take into consideration purity from any *hadath* or *khathath*, as well as the other prayer conditions.
- It is recommended to read *Surat Al-Ikhlās* (The Devotion) after *Al-Fatiha* (The Opening) in the first *raka*', and in the second *raka*', it is recommended to read *Surat Al-Kafiroon* (The Unbelievers) after *Al-Fatiha*.

Fourth Duty: *Sa'y*

Sa'y is covering the distance from *Safa* to *Marwah* seven rounds. *Sa'y* starts from *Safa* and ends in *Marwah*: the *Mu'tamer* should make *niyyah* for his *Umra* of *qurba* to Allah, the Most Exalted. The worshipper must set out walking from *Safa* to *Marwah*; thus, finishing the first round. Then, he walks back to *Safa*; thus, finishing the second round... and consequently ending the seventh round at *Marwah*.

- The conditions of *Tawaf*, including *Wudu'*, purity, and circumcision are not required when performing *Sa'y*. It is permissible for the worshipper not to perform *Sa'y* right after the *Tawaf* and its prayer, and delay it to a later time during the same day and not the following one.

- During *Sa'y*, it is acceptable for the worshipper to pause his *Sa'y* and head for places where water is provided and return to resume his *Sa'y*. The worshipper may turn his head rightwards, leftwards, and backwards, and even turn his back when he stops walking.

- It is permissible to perform *Sa'y* within the new area annexed to the original area of *Sa'y*; thus, widening it. It is also permissible to perform *Sa'y* in the first upper floor.

❖ Recommended acts of *Sa'y*

1- Performing *Sa'y* walking solemnly and piously

2- Jogging (for men) between the two green-lighted marks

3- Praying to Allah and reciting supplications, as much as possible

4- Standing for a long time at Safa, and also at Marwah, according to other traditions

Fifth Duty: *Taqseer*

Once *Sa'y* is completed, *Taqseer* becomes due, where the worshipper ought to cut parts of his hair or nails. It is preferred not to cut the nails only. *Taqseer* ought to be done *qurba* to Allah, the Most Exalted, just as all the other *Hajj* or *Umra* duties.

- It is forbidden to shave the entire head in *Umrat-ut-Tamatu'*.

- It is impermissible for the worshipper who has not performed *Taqseer* for himself or has not shaved his hair to do *Taqseer* or shave to someone else, because he would be in the state of *Ihram* at that time; which means that he is not allowed to remove hair off someone's body.

Section two: *Hajj-ut-Tamatu'*

The Duties of *Hajj-ut-Tamatu'*

First Duty: *Ihram*

Conditions and procedures: the *Ihram* of *Umrat-ut-Tamatu'* also applies to the *Ihram* of *Hajj-ut-Tamatu'*, except for the *niyyah* of *qurba* to Allah, the Most Exalted, which should be made for *Hajj-ut-Tamatu'*.

The place of *Ihram*: *Ihram* of *Hajj-ut-Tamatu'* should be done in Mecca, whether Old Mecca or New Mecca. However, it is preferred to perform *Ihram* in Old Mecca and specifically inside *Al-Masjid Al-Haram*.

Second Duty: *Wuquf* (staying) at Arafat

Once *Ihram* is done, the pilgrim ought to head for Arafat where he ought to stay until sunset. The day of Arafat should be dedicated for praying to Allah and invoking Him, and Allah would answer such invocations that He does not answer in any other day, and He would accept repentance that he does not accept in any other day. The Prophet (p.) says: "There is no day on which Allah frees more people from the Fire than the day of Arafat." "Some sins could not be forgiven except on the day of Arafat."

The time of *Wuquf*: from the afternoon of the ninth of *Thul-Hijja* until sunset.

Niyyah: the worshipper ought to make *niyyah* for *Wuquf qurba* to Allah, the Most Exalted, right after midday (*Zawal*). However, he can make the *niyyah* after *Zawal* but not later than the time it takes him to perform the recommended *Ghusl* and performing the *Duhr* and *'Asr* prayers.

- By *Wuquf*, it is not meant to actually stand up, even when making *niyyah*, but rather what is meant is to be present at that place.

- Purity is not an obligatory condition for *Wuquf* at Arafat, whether at the time of making *niyyah* or at other times.

❖ Recommended acts of *Wuquf* at Arafat

- 1- Purity at the time of *Wuquf*
- 2- *Ghusl* in the afternoon
- 3- Devoting one's self for worshipping and invoking Allah
- 4- Standing at the foot of the mountain at its left
- 5- Joining between the two *Duhr* prayers
- 6- Reciting supplications especially those of Imam Al-Hussein (a.s.) and Imam Zein Al-Abideen (a.s.) on the day of Arafat

Third Duty: *Wuquf at Al-Mash'ar Al-Haram*

After completing the duty of *Wuquf* at Arafat, male pilgrims head for Muzdelifah (*Al-Mash'ar Al-Haram*), where:

Men have to spend the night as an introductory step for the duty of *Wuquf*, which should take place between dawn and sunrise. However, spending the night there is not a duty by itself.

As for the excused and weak pilgrims, such as patients and women, they are allowed to stand for a little while at Muzdelifah, and then move on to Mecca or to Mina at that night to perform some of their following duties, provided that they make *niyyah* of *Wuquf qurba* to Allah.

- It is recommended to pick up the (seventy) pebbles he wants to throw later, from Muzdelifah; preferably from high places.
- It is impermissible for the pilgrim to leave Muzdelifah except at sunrise.

❖ Recommended acts of *Al-Mash'ar Al-Haram*

- 1- Leaving Arafat solemnly and piously, while reciting supplications and asking Allah for forgiveness
- 2- Delaying the two *Isha'* prayers until reaching Muzdelifah and joining between them

3- Spending the night of the *Eid* worshipping and mentioning Allah and reciting supplications

Fourth Duty: Rami Jamratul Aqaba (Throwing at Al-Aqaba Jamrat)

Once the sun shines on the tenth of *Thul-Hijja*, the pilgrim ought to make his way to Mina, where he has to attend to a number of duties there; the first of which is the throwing at *Jamratul Aqaba*; the nearest to Mecca and known as *Al-Jamratul-Kubra*

- *Rami* has to be done with seven pebbles

When throwing, it is enough that the pebble falls inside the basin. However, if it does not, it will not be counted, and the pilgrim ought to throw another one.

- It is permissible to throw at the new extension as it is not necessary to hit the old column, since what is obligatory is that the pebble falls in the basin, which is achieved in any way.

- The seven pebbles should be thrown consecutively and singularly, i.e. not at one go.

- The ones allowed to leave Muzdelifah on the eve of the *Eid* are permitted to perform *Rami* at that night, and they do not have to wait until sunrise.

❖ *Recommended acts of Rami*

1- Purity from *Hadaths*

2- Walking piously and solemnly to throw the pebbles

3- Turning the back to the *Qibla* when throwing at *Jamratul Aqaba*, and facing the *Qibla* when throwing at the Smallest and Medium *Jamrat*.

4- Placing the pebbles in the left hand and performing the act of *Rami* (throwing at) with the right hand.

5- Reciting *Takbeer (Allahu Akbar)* at every shot.

Fifth Duty: *Hady*

After *Rami*, the pilgrim (of *Hajj-ut-Tamatu'*) ought to slaughter or sacrifice a *Hady*. However, this act is not obligatory in *Hajjul-Ifrad*. The *Hady* could be a goat, sheep, cow, camel or a buffalo.

- The *Hady* should not have any defect and should be of a certain age. The sheep should have completed the first year of its age and is in its second year, as an obligatory precaution; whereas, the goat should have completed the second year of its age and is in its third year.

When to slaughter: On the day of the *Eid* from sunrise till sunset.

- It is impermissible to perform slaying at night, as an obligatory precaution. However, if one does slaughter at night, then he does not have to slaughter another animal.

Where to slaughter: Pilgrims used to perform slaughtering at Mina; however, it has become permissible to slaughter at slaughterhouses, since it is no longer readily available to slaughter at Mina.

Sixth Duty: Shaving or *Taqseer*

The sixth duty of *Hajj-ut-Tamatu'* is shaving the entire head of the man or clipping some hair. It is preferred for the pilgrim performing *Hajj* for the first time to shave his head.

Taqseer (clipping some hair) is done in the way mentioned before when we discussed *Taqseer* for *Umrat-ut-Tamatu'*. As for shaving, it is to remove the entire hair by means of a razor, but if one uses scissors first, it would be considered *Taqseer*, even if he shaves his head afterwards. One can also shave by means of a shaving machine.

- Women are required to perform *Taqseer*, and it is impermissible for them to shave.

- Shaving and *Taqseer* ought to be done in Mina; therefore, the pilgrims ought to be careful not to shave outside it especially that *Al-Jamratul Kubra* lies on the border line of Mina.

- Once this duty is performed, the *Muhrim* becomes allowed to do all what *Ihram* had forbidden him from doing, except for wearing perfumes and having sexual intercourse, as well as hunting as an obligatory precaution.

❖ Recommended acts of shaving

- 1- Shaving should start from the edge of the right side of the head.
- 2- Burying the hair in one's tent in Mina, if possible.
- 3- Trimming the beard and moustache, and clipping the nails after shaving.

The duties of Holy Mecca:

Seventh Duty: *Tawaf of Hajj*

Tawaf of Hajj should be performed in Mecca after shaving or performing *Taqseer*, in the same manner mentioned before in the *Tawaf of Umra*, but the *niyyah* should be for performing *Tawaf of Hajj-ut-Tamatu' qurba* to Allah, the Most Exalted.

Eighth Duty: Prayer of *Tawaf*

The prayer of *Tawaf* should be performed after the *Tawaf of Hajj-ut-Tamatu'*, in the same manner mentioned before in the prayer of *Tawaf of Umra*, but the *niyyah* should be for performing the prayer of *Tawaf of Hajj-ut-Tamatu' qurba* to Allah, the Most Exalted.

Ninth Duty: *Sa'y between Safa and Marwah*

The *Sa'y* between Safa and Marwah should be performed after finishing the prayer of *Tawaf*, in the same manner mentioned in the *Sa'y for Umra*, but the *niyyah* should be for performing the *Sa'y for Hajj-ut-Tamatu' qurba* to Allah, the Most Exalted.

- Having finished the *Sa'y*, wearing perfume that was forbidden in *Ihram* becomes allowed.

Tenth Duty: *Tawaf-un-Nisa'*

Tawaf-un-Nisa' should be performed in the same manner of the ordinary *Tawaf*; however, the *niyyah* should be for performing *Tawaf-un-Nisa' qurba* to Allah, the Most Exalted.

- *Tawaf-un-Nisa'* is obligatory for both men and women, married or single, young or old. If this *Tawaf* is not performed, then sexual intercourse between the husband and the wife is impermissible.

- *Tawaf-un-Nisa'* is due to be performed after finishing the *Tawaf* of *Hajj* and its prayer and the *Sa'y*.

Eleventh Duty: The prayer of *Tawaf-un-Nisa'*

It should be performed in the same manner of the prayer of *Tawaf*; however, the *niyyah* should be for performing the prayer of *Tawaf-un-Nisa' qurba* to Allah, the Most Exalted.

- Having performed *Tawaf-un-Nisa'* and its prayer, the pilgrim becomes allowed to have sexual intercourse and the rest of the forbidden acts of the state of *Ihram*.

- Those excused, such as sick people, women, and old people are allowed to perform *Tawaf*, prayer, *Sa'y*, and *Tawaf-un-Nisa'* before *Wuquf* at Arafat, yet after *Ihram* for *Hajj*. No one else other than those mentioned is allowed to do so, as an obligatory precaution.

Twelfth Duty: Staying overnight at Mina

The pilgrim ought to stay overnight at Mina on the eve of the eleventh and twelfth of *Thul-Hijja*.

- It is permissible to stay for half of the night; either between sunset till midnight, or between midnight till dawn.

- Midnight is the mid time between sunset and dawn.

- Staying overnight ought to be done under the intention of *Hajj-ut-Tamatu'*. Moreover, there are no obligatory rites to be performed in this stage.

- One can replace staying overnight at Mina with staying in Mecca, provided that he occupies himself with worshipping rites from evening till the break of dawn.

❖ Recommended acts in Mina

1- Reading the Quran and reciting several supplications and mentioning Allah a lot.

2- Staying at Mina on the eleventh, twelfth, and the thirteenth of *Thul-Hijja*.

3- Reciting *Takbeer* after each prayer; the first of which is on the noon of the *Eid*.

4- Performing obligatory prayers and voluntary prayers (*Nawafil*) at *Al-Khayf Mosque*.

Thirteenth Duty: Throwing at the three *Jamarat*

The pilgrim ought to throw at the three *Jamarat* (Smallest, Medium, and Biggest) on the eleventh and twelfth of *Thul-Hijja*.

- Throwing should be done after sunrise and extends until sunset.

- Seven pebbles ought to be thrown at each Stone in the manner demonstrated in the section of throwing at *Jamratul Aqaba*.

- Having finished the duties of Mina on the twelfth of *Thul-Hijja*, the pilgrim is not allowed to leave Mina before *Zawal*. Once *Zawal* occurs, the pilgrim would have fulfilled his *Hajj*, unless he has other *Hajj* duties to perform, then he should go ahead and perform them. If he deliberately leaves Mina before *Zawal*, then he would have committed a sin; however, his *Hajj* remains valid.

The *Tawaf of Wadaa'* (The Farewell *Tawaf*)

It is recommended that the pilgrim performs the *Tawaf of Wadaa'* before leaving Mecca.

Landmarks of the two Holy Mosques (*Al-Haramain*)

Landmarks of the two Holy Mosques in Mecca and Al-Madina

The Holy *Haram* in Mecca: It is constituted of an area surrounding Mecca and characterized with certain restrictions and rulings on the forbiddance of hunting, uprooting and cutting plants, and the impermissibility of entering it except while in a state of *Ihram*.

This area includes Holy Mecca, Mina and Al-Muzdelifah. Arafat does not lie within this area.

The Holy *Haram* in Al-Madina: It is the *Haram* of Al-Madina Al-Munawwara. It is not obligatory on he who wishes to enter it to be in a state of *Ihram*, which is a prerequisite to enter the Holy area in Mecca; however, it is impermissible to cut its plants and trees and hunting is forbidden as a precaution.

Landmarks of Holy Mecca

The Holy House:

The corners of the Holy House: The Black Corner (*Ar-Rukn Al-Aswad*), the Yemeni Corner (*Ar-Rukn Al-Yamani*), The Shami Corner (*Ar-Rukn Ash-Shami*), and the Iraqi Corner (*Ar-Rukn Al-Iraqi*).

Al-Mustajar: It lies between *Ar-Rukn Ash-Shami* and *Ar-Rukn Al-Yamani*. It is also called Al-Multazim and Al-Muta'awwith. It is recommended to invoke Allah for forgiveness and admit one's sins at that area.

Al-Hateem: The area between the Black Stone and the door of the *Ka'ba*. It is said that it was so called because it smashes major and minor sins of he who seeks forgiveness here, or because it is the area that becomes the most jammed. It was narrated that is the best place in the Sacred Mosque for performing prayers.

Maqam Ibrahim: It embraces a rock on which Prophet Ibrahim (a.s.) used to stand when he was building the *Ka'ba*, or when he used to

proclaim among men the pilgrimage. His footprints are marked on this rock.

Hijr Ismail: The resting place of Hajar (the mother of Ismail) and the resting place of Ismail (a.s.). Ismail buried his mother in that area, but out of fear that her grave might be stepped on, he surrounded it with a semi-circular fence. It also embraces the graves of other prophets, and it is recommended to perform prayers in it.

Zamzam Well: It was narrated that Imam As-Sadiq (a.s.) said: "The water of Zamzam is a cure for whatever [ailment] it is taken for."

Safa and Marwah: Two hills near the *Haram*.

Birthplace of the Prophet: The house where the Messenger of Allah (p.) was born. It is located in Shi'b Abi Talib, and it is known, nowadays, as the library of Mecca.

Al-Aqaba Mosque: The place where the Prophet (p.) used to call on the tribes to adopt Islam, and the place in which some people from Al-Madina pledged allegiance to him (p.).

Abi Talib's Shi'b (ramified neighborhood): The place where *Bani Hashim* were besieged.

Al-Hojoon (or Al-Mua'alla or Al-Mua'allat) Cemetery: The second holiest graveyard after Al-Baqi'. It embraces the graves of the Prophet (p.)'s grandfathers, as well as the graves of Abu Talib and Sayyeda Khadija (ra).

The cave of Hira': It is located on the peak of Jabal An-Nour (the Mountain of the Light) from the side of the *Qibla*, about 5 km from northern Mecca. It is where the Prophet (p.) used to meditate frequently before the mission. This is also the place where he received the first revelation.

Mount Thawr: Located to the south of Mecca. It includes the cave where the Prophet (p.) hid from the atheists during his immigration (Hijra) to Al-Madina.

Mount Abu Qubais: It was called Al-Amin, and As-Safa Mountain constitutes a part of it.

House of Khadija: It is known to be the birthplace of Fatima Az-Zahraa (a.s.). It is situated in Al-Qashashiyya quarter and it has become, nowadays, a school for girls.

Al-Arqam Mosque: The early Muslims used to meet the Prophet (p.) in this Mosque during the secret phase of the Islamic Call. It is located near As-Safa and it was destroyed when the area of the *Haram* was extended.

Al-Mursalat cave: It is situated in Mina and it is the cave where Gabriel revealed Al-Mursalat (the Emissaries) *Surah*.

Landmarks of Al-Madina Al-Munawwara

Al-Baqi' Cemetery: There lie the graves of the pure Imams: Imam Al-Hassan Bin Ali (a.s.), Imam Ali Bin Al-Hussein (a.s.), Imam Muhammad Al-Baqir (a.s.), Imam Ja'afar As-Sadiq (a.s.), as well as the graves of Al-Abbass Bin Abdul-Muttalib – the uncle of the Prophet (p.), and a number of the Prophet's wives, and certain companions...

The grave of Hamza, the uncle of the Prophet (p.) and the graves of the martyrs of Uhud.

The cave of Uhud: The cave that the Messenger of Allah (p.) rested in after he got injured in the battle of Uhud.

Quba' Mosque: The first mosque ever built in Islam. The Prophet (p.) set its plan with his own hands and he participated in building it. He (p.) used to visit it from time to time to perform prayers. It is narrated that the Prophet (p.) once said: *"Whoever purifies himself (perform Wudu') in his house then comes to Quba' Mosque and prays in it receives the same reward as that of Umra."*

Ghamamah Mosque (The Mosque of the Cloud): The Mosque in which the Prophet (p.) used to perform the *Eid* prayer and the *Istisqa'* prayer³. It is so called because it is said that a cloud used to block the sun from the Prophet (p.). It is situated near the wall of the Prophet's Mosque.

The Seven Mosques: It is said that they were stationing and surveillance positions at a section of the trench (Al-Khandaq) that was dug by the Muslims. They are six positions, and with Al-Qiblatain Mosque, they become seven. Included is Al-Fath Mosque that was built on the location of a dome built for the Prophet (p.).

Included are: Imam Ali (a.s.) Mosque, Al-Fath Mosque, Salman Mosque, and Fatima (a.s.) Mosque. It must be noted that recently, most of these mosques were closed.

Al-Qiblatain Mosque: Founded on Al-Murra heights on the northern western road of Al-Madina Al-Munawwara. In the era of the Prophet (p.), a group of Muslims continued to perform their prayers heading towards Al-Aqsa Mosque (meaning the *Qibla* was towards Al-Aqsa Mosque), and someone called out to them that the Prophet (p.) received a revelation which says that the *Qibla* was changed to face the Sacred Mosque (Al-Masjid Al-Haram): **"Indeed We see the turning of your face to heaven, so We shall surely turn you to a *Qibla* which you shall like; turn then your face towards the Sacred Mosque."** (02:144). So they did; they directed their faces towards the *Qibla* of the Sacred Mosque.

³ A prayer performed during the times of drought to ask Allah for rain.

Supplications and Visits

***At-Tawaf* Supplications**

First round

In the name of Allah, the Most Merciful, the Most Compassionate

O Allah, I ask You in Your name by which one can walk on the waves of the seas as it is walked on the roads of the land; I ask You in Your name for which Your throne trembles; I ask You in Your name for which the feet of Your Angels tremble; I ask You in Your name by which Moses (a.s.) called You from the side of the mountain, and You responded to him and bestowed Your love upon him; I ask You in Your name by which You forgave Muhammad (May the blessings of Allah be bestowed upon him and upon his Household Members), for his past and coming sins and completed Your favor upon him, [I ask You] to provide me with the best of this World and the Hereafter.

O Allah, You said in Your Book – and what You say is the right: "And proclaim the Pilgrimage among men: they will come to thee on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways." O Allah, I invoke You to make me among those who responded to Your call, as I have come from a remote region and through deep and distant mountain highways, observing Your call, responding to You and obeying Your ordainments. All that is due to Your graces and blessings upon me. All praise belongs to You for what You made me succeed in. I seek closeness from You, nearness to You, and a [high] status by which You regard me. [I see Your] forgiveness to my sins and Your pardon for committing them by Your grace. O Allah, bestow Your blessings upon Muhammad and the Household of Muhammad, save my body from Hellfire and secure me from Your wrath and punishment, with Your mercy, O Most Merciful of the merciful!

Second round

In the name of Allah, the Most Merciful, the Most Compassionate

O Allah, I am in desperate need for You, and I am fearful and I seek Your support, so do not alter my body nor change my name. *Then you say:* I am one who seeks Your help; I am the poor and the needy standing at Your door, so by Your grace, make his abode in Heaven. O Allah this house is Your House, this sacred area is your sacred area and this servant is Your servant.

This is the station of he who seeks refuge and protection in You from Hellfire, so save me, my family, my parents, my children and my fellow believers from Hellfire, O Most Generous, O Most Munificent!

O Lord, this is the station of he who seeks refuge in You from Hellfire; this is the status of he who resorts to You fleeing from hellfire; this is the station of he who reaches out for Your protection from Hellfire; this is the station of he who runs to You from Hellfire. O Lord, this is the station of he who confesses his sins to You and admits his guilt and seeks the forgiveness of his Lord. This is the station of the desperate and the needy; this is the station of the fearful who appeals for Your help; this is the station of the strange and the drowning; this is the station of he who finds no one to forgive his sins other than You, no one to strengthen his weakness other than You and no one to alleviate his concerns other than You. O Allah, the Most Generous, [I invoke You] not to burn my face with Hellfire after I have prostrated to You, by Your mercy, O Most Merciful of the merciful!

Third round

In the name of Allah, the Most Merciful, the Most Compassionate

O Allah! Grant me Paradise by Your mercy, and give me refuge from Hellfire by Your mercy, and heal me from disease, and expand Your lawful bounty for me, and keep me safe from the evil of the dissolute among the Jinns and men, and the evil of the Arabs and non-Arabs.

O You Bountiful, Mighty and Munificent! My deed is little, so multiply it, and accept it from me; verily You are the All-hearing, the All-knowing.

I whisper unto You, O One Who is present in every place so that You may hear my call for surely my sin is excessive and my shame is less. My Master, O my Master, which of the terrifying states shall I remember and which of them shall I forget, for if it were death, then it would be terrifying enough, but how would it be if what comes after death is far more greater and much worse?! My master, O my Master, up to when and till when will I say, I am to blame, again and again, but then You do not find any truth or loyalty in me?! I call for help and I call for help, O Allah, from desires which have overpowered me and from the enemy which has pounced on me and from the world which attracts me and from the soul that leads me towards evil except that on which my Lord has mercy. My Master, O my Master, if You have had mercy on the likes of me, then have mercy on me, and if You have accepted from the likes of me, then accept from me, O Most Merciful of the merciful!

Fourth round

In the name of Allah, the Most Merciful, the Most Compassionate

O Allah! The Owner of well-being, the Creator of well-being, the Bestower of well-being, the Granter of well-being, and the Conferrer of well-being on me and on all Thy creatures. O, the Merciful of this World and the Hereafter and their Compassionate God, bless Muhammad and his household, and bestow on us well-being, full well-being, and thanks giving on well-being in this World and the Hereafter, by Thy mercy, O Most Merciful of the merciful!

O Lord, how could I leave Your door disappointed and I have come to it putting my full trust in You! O Lord, how would You make me feel desperate from Your bounties and You have commanded me to invoke You! O Allah, send Your blessings upon Muhammad and the Household of Muhammad, and bestow Your mercy upon me if my sighing intensifies, and I am no longer capable of working and I lost hope, and reached the verge of death, and the eyes shed tears for me, and my name was forgotten, and my body was worn out, and my memory was buried and my grave was deserted; thus, no visitor would visit me and no one would mention me, and my sins surfaced, and unjust acts overwhelmed me and the complaints of my opponents went on and on, as well as the complaint of the oppressed. O Allah, send Your blessings upon Muhammad and the Household of Muhammad, and move my opponents away from me, by Your graces and virtues, O Most Merciful of the merciful!

Fifth round

In the name of Allah, the Most Merciful, the Most Compassionate

One should look at the Ka'ba and say:

Praise be to Allah Who has honored thee and exalted thee. Praise be to Allah Who sent Muhammad as a prophet and designated Ali as an Imam. O Allah, guide the best of Thy people to him, and keep the evil of Thy creatures away from him.

Then you say:

O our Lord, grant us Thy blessing in this world and Thy blessing in the other world, and save us from the painful chastisement of Hellfire.

O Allah, the Most Generous amongst all givers, the Best of those who are asked and the Most Merciful amongst all the merciful, send your blessings upon Muhammad and his Household Members among the early nations, and send your blessings upon Muhammad and his Household Members among the nations to come, and send your blessings upon Muhammad and his Household Members among the Angels, and send your blessings upon Muhammad and his Household Members among the Messengers. O Allah, bestow upon Muhammad and his Household Members the means and the virtue, the dignity and sublimity, and the elevated status. O Allah, I have believed in Muhammad (p.) and his Household Members without actually seeing him, so do not deprive me, on the Day of Resurrection, of [the opportunity of] seeing him, and make me die while I am on his religion, and give me from his fountain a wholesome drink that will quench my thirst forever, surely You have power over all things. O Allah I have believed in Muhammad without actually seeing him, so let me meet him in Heaven and convey to him (p.) and to his Household Members my greetings and compliments, O Most Merciful of the merciful!

Sixth round

In the name of Allah, the Most Merciful, the Most Compassionate

O Allah! The House is Thy House, and this is the station of him who takes refuge with Thee from Fire. O Allah! All blessing, relief and well-being come from Thee. O Allah! My deed is little, so multiply it for me, and forgive all that Thou knowest of me but has been hidden from Thy creatures. I take refuge with Allah from Fire.

O our Lord, grant us Thy blessing in this world and Thy blessing in the other world, and save us from the painful chastisement of Hellfire, by Your mercy, O Most Merciful of the merciful!

O Allah, though my provisions for traveling to Thee are few, my confidence in Thee has given me a great hope. Though my sin has made me fear Thy punishment, my hope has let me feel secure from Thy vengeance. Though my misdeed has exposed me to Thy penalty, my excellent trust has apprised me of Thy reward. Though heedlessness has put to sleep my readiness to meet Thee, knowledge has awakened me to Thy generosity and boons. Though excessive disobedience and rebellion have estranged me from Thee, the glad tidings of forgiveness and good pleasure have made me feel intimate with Thee. I ask Thee by the splendors of Thy face and the gentleness of Thy goodness, to make true my hope in expecting Thy great generosity and Thy beautiful favor, through nearness to Thee, proximity with Thee, and enjoyment of gazing upon Thee, O Most Merciful of the merciful.

Seventh round

In the name of Allah, the Most Merciful, the Most Compassionate

O Allah! I bear lumps of sins and lumps of faults, and with Thee are endless blessings and forgiveness. O Thou Who granted the request of Thy most hated creatures when he said “give me respite until the day they are resurrected,” grant me my request.

Then ask for your need and implore Allah and ask Him for forgiveness several times and say:

O Allah! Make me content with what You have provided me with, and bless me with what You have given me.

O my safe Haven at grievances! O my Aide at hardships! To You do I turn, and Your help do I seek, and with You do I take refuge, I seek refuge with none save You; and I beseech none for relief save You. So, (please) come to my help and free me from cares. O He Who accepts even the least efforts and excuses the much wrongdoing, (please do) accept my little effort and excuse my much wrongdoing, verily, You are the Oft-forgiving, Merciful (Lord). O Allah, I ask for the faith with which You may fill in my heart and for certitude so that I shall always know that nothing will afflict me save what You have ordained for me. And (please) make me feel satisfied with the living that You decide for me; O Most Merciful of the merciful! O my means at times of agonies, O my companion at times of hardships, O the source of my all bounties, O my ultimate goal whenever I desire for something. It is You Who is the concealer of my defects, and it is You Who secures me at times of horror, and it is You Who overlooks my slips. So, (please do) forgive my sin, O Most Merciful of the merciful!

Supplications of *Sa'y* between As-Safa and Al-Marwa

First Round

In the name of Allah, the Most Merciful, the Most Compassionate

Praise belongs to Allah; the First, without a first before Him, the Last, without a last behind Him. Beholders' eyes fall short of seeing Him, describers' imaginations are not able to depict Him; a praise, which will rise up from us to the highest Heavens in a book inscribed, witnessed by those brought nigh; a praise whereby our eyes may be at rest when sight is dazzled, our faces whitened when skins are blackened; a praise through which we may be released from Allah's painful Fire and enter God's generous neighborhood. Then to Him belongs praise, in place of His every favor upon us and upon all His servants, past and still remaining, to the number of all things His knowledge encompasses, a praise which will become a link to His obedience and pardon, a tie to His good pleasure, a means to His forgiveness, a path to His Garden, a protector against His vengeance, a security against His wrath, an aid to obeying Him, a barrier against disobeying Him, a help in fulfilling His rights and His duties. My God, I did not find You a miser when I asked of You, nor a withholder when I desired from You. Nay, I found You a hearer of my supplication and a bestower of my requests. I found Your favors toward me lavish in every affair of mine and in every time of mine. I have supplicated You, my Lord, as one miserable, abased, apprehensive, fearful, shivering, poor, and driven to have recourse to You! And I deposit with You my secret wherever I may be. I supplicate no one besides You, and I hope for no one other than You. At Your service! At Your service! You hear he who complains to You! You receive he who has confidence in You! You save he who holds fast to You! You give relief to he who seeks shelter in You! My Lord, so deprive me not of the good of the last world and the first, because of the paucity of my thanksgiving and forgive me the sins of mine which You know, O Most Merciful of the merciful!

Second round

In the name of Allah, the Most Merciful, the Most Compassionate

O Allah, if remorse is repentance toward Thee, then I am the most remorseful of the remorseful! If refraining from disobedience is a turning back to Thee, then I am the first of those who turn back! If praying for forgiveness alleviates sins, surely I am one of those who pray for Thy forgiveness! O Allah, as Thou hast commanded repentance and guaranteed acceptance, as Thou hast urged supplication and promised to respond, so also bless Muhammad and his Household, accept my repentance, and return me not to the returning place of disappointment in Thy mercy! Surely Thou art Ever-turning toward the sinners, All-compassionate toward the offenders who turn back!

O Allah, bless Muhammad and his Household just as Thou hast guided us by him! Bless Muhammad and his Household just as Thou hast rescued us through him! Bless Muhammad and his Household, with a blessing that will intercede for us on the Day of Resurrection, the day of neediness toward Thee! Thou art Powerful over everything, and that is easy for Thee!

Then, you say, seven times: "Allah is the Greatest", then seven times: "Praise be to Allah", then seven times: "There is no God but Allah", then seven times: "There is no God but Allah Who has no partner. His is the kingdom and His is the praise, He gives life and brings death and He is Ever-living and dies not. In His Hand lies the good and He has power over all things." O Allah, send Your blessings upon Muhammad and the Household of Muhammad. Then, you say, three times: "Allah is the greatest for what He has guided us, praise be to Allah for what He has made us worthy of, and praise be to Allah, the Living, the Self-subsisting, Eternal, and praise be to Allah, the Ever-living. We worship none but Him, being sincere to Him in obedience, though the polytheists may be averse." Then, you say, three times: "O Allah, I invoke You to grant me pardon, well-being and certainty, in this world and the Hereafter." Then, you say, three times: "O Allah, grant us Thy blessing in this world and Thy blessing in the other world, and save us from the painful chastisement of Hellfire, by Your mercy, O Most Merciful of the merciful!"

Third round

In the name of Allah, the Most Merciful, the Most Compassionate

You say, hundred times: "Allah is the Greatest," and hundred times: "There is no God but Allah."

O Allah, O Shelter of the shelter-seekers! O Refuge of the refuge-seekers! O Deliverer of the perishing! O Preserver of the pitiful! O Merciful toward the miserable! O Responder to the distressed! O Treasure of the utterly poor! O Mender of the broken! O Haven of the cut off! O Helper of the abased! O Granter of sanctuary to the fearful! O Aider of the troubled! O Fortress of the refugees! If I seek not refuge in Thy might, in whom shall I seek refuge? If I seek not shelter in Thy power, in whom shall I seek shelter? Sins have made me seek asylum in laying hold on the skirts of Thy pardon, offenses have compelled me to beg the opening of the doors of Thy forgiveness, evildoing has summoned me to dismount in the courtyard of Thy might, fear of Thy vengeance has prompted me to cling to the handhold of Thy tenderness! It is not right for him who holds fast to Thy cord to be abandoned, nor proper for him who seeks the sanctuary of Thy might to be surrendered or disregarded. My God, empty us not of Thy defending, deprive us not of Thy guarding, and protect us from the roads of destruction, for we are in Thy eye and under Thy wing! I ask Thee by those whom Thou hast singled out, Thy angels and the righteous among Thy creatures, to assign over us a protector through which Thou wilt deliver us from destructions, turn blights aside from us, and hide us from the striking of great afflictions, to send down upon us some of Thy tranquility, to wrap our faces in the lights of love for Thee, to give us haven in Thy strong pillar, and to gather us under the wings of Thy preservation! By Thy clemency and Thy mercy, O Most Merciful of the merciful!

Fourth round

In the name of Allah, the Most Merciful, the Most Compassionate

You say, hundred times: "Glory be to Allah," and hundred times: "Praise be to Allah."

O Allah, inspire us to obey Thee, turn us aside from disobeying Thee, make it easy for us to reach the seeking of Thy good pleasure which we wish, set us down in the midst of Thy Gardens, dispel from our insights the clouds of misgiving, uncover from our hearts the wrappings of doubt and the veil, make falsehood vanish from our innermost minds, and fix the truth in our secret thoughts, for doubts and opinions fertilize temptations and muddy the purity of gifts and kindnesses! O Allah, carry us in the ships of Thy deliverance, give us to enjoy the pleasure of whispered prayer to Thee, make us drink at the pools of Thy love, let us taste the sweetness of Thy affection and nearness, allow us to struggle in Thee, preoccupy us with obeying Thee, and purify our intentions in devoting works to Thee, for we exist through Thee and belong to Thee, and we have no one to mediate with Thee but Thee! My God, place me among the chosen, the good. Join me to the righteous, the pious, the first to reach generous gifts, the swift to come upon good things, the workers of the abiding acts of righteousness, and the strivers after elevated degrees! Thou art Powerful over everything and disposed to respond! By Thy mercy, O Most Merciful of the merciful!

Fifth round

In the name of Allah, the Most Merciful, the Most Compassionate

There is no god but Allah, He is the only One. He fulfilled His promise, and helped His servant and singly overpowered the groups of the infidels. All property belongs to Him and all praise is due to Him, Him alone. O Allah! Bless my death and what happens after it. O Allah! I seek refuge from the darkness and loneliness of the grave in You. O Allah! Grant me shelter under the shade of Your Throne on the day where there will be no shelter except Yours. I leave my religion, myself, my family, money and children in the Hands of Allah, the Merciful, the Beneficent! O Allah! Keep me steadfast in following Your Book and the practices of Your Prophet, and keep me among his followers until my death, and save me from dissension. Allah is the Greatest, Allah is the Greatest, Allah is the Greatest.

O Allah, O He through Whose Mercy sinners seek aid! O He to the remembrance of Whose beneficence the distressed flee! O He in fear of Whom the offenders weep! O Comfort of every lonely stranger! O Relief of all who are downcast and distressed! O Aid of everyone abandoned and alone! O Support of every needy outcast! You are He Who embraces everything in mercy and knowledge! You are He Who has appointed for each creature a share of Your favors! You are He Whose pardon is higher than His punishment! You are He Whose mercy runs before His wrath! You are He Whose bestowal is greater than His withholding! You are He by Whose mercy all creatures are embraced! You are He Who desires no repayment by him upon whom He bestows! You are He Who does not overdo the punishment of him who disobeys You! And I, my God, am Your servant whom You commanded to supplicate and who said: I am at Your service and disposal! Here am I, my Lord, thrown down before You. I am he whose back offenses have weighed down! I am he whose lifetime sins have consumed! I am he who was disobedient in his ignorance, while You did not deserve that from him!

O Allah, bless Muhammad and his Household, protect me from acts of disobedience, employ me in obedience, provide me with excellent turning back [to You], purify me through repentance, strengthen me through preservation from sin, set me right through well being, let me taste the sweetness of forgiveness, make me the man freed by Your pardon and the slave released by Your mercy, and write for me a security from Your

displeasure! Give me the good news of that in the immediate, not the deferred - a good news I recognize - and make known to me therein a sign which I may clearly see! That will not constrain You in Your plenty, distress You in Your power, ascend beyond Your lack of haste, or tire You in Your great gifts, which are pointed to by Your signs. Verily You do what You will, You decree what You desire. You are Powerful over everything!

Sixth round

In the name of Allah, the Most Merciful, the Most Compassionate

Allah is the Greatest, Allah is the Greatest. O Reliever of worry! O Remover of grief! O Merciful in this world and the next, and Compassionate in both! Bless Muhammad and his Household, relieve my worry, and remove my grief! O One, O Unique, O Eternal Refuge! O He Who has not begotten, nor has been begotten, and equal to Him is no one! Preserve me, purify me, and take away my affliction! O Allah, I ask You with the asking of him whose neediness is intense, whose strength is frail, whose sins are many, the asking of one who finds no helper in his neediness, no strengthener in his frailty, no forgiver of his sin other than You. O Allah! Forgive all the sins I have committed, and if I repeat them, forgive me once again, for You are All-forgiving and the Most Merciful. O Allah, deal with me as it befits You, for if You do so, You will have mercy on me. You are free from any need to punish me, but I am in need of Your mercy. O You, Whom I am in need for His mercy, have mercy on me. O Allah, do not deal with me as I deserve, for if You do so, You will punish me without being unjust to me. I fear Your justice, but I fear not any injustice from You. O You, Who is absolutely Just, have mercy on me. O One Who does not disappoint or deny His seekers, send Your blessings upon Muhammad and the Household of Muhammad, and protect me from Hellfire by Your mercy. O Lord of pardon Who rewards on pardon, I ask for Your pardon, O Most Generous, Most Kind, Who is near and far, return Your grace which You bestowed upon me, and make me act in that which brings about Your obedience and earns Your satisfaction!

Seventh round

In the name of Allah, the Most Merciful, the Most Compassionate

In the name of Allah, and for the sake of Allah, and Allah is the Greatest, O Allah send your blessings upon Muhammad and his Household Members. O Allah, bestow Your forgiveness and mercy, and absolve what You are aware of, You are the Almighty, the Most Sublime and the Most Generous, and guide me to that which is most upright. My deed is little, so multiply it, and accept it from me. O Allah, my efforts are for Your sake, and from You I derive my ability and strength, so accept my work, O You Who accepts the deeds of the pious. O You Who is the Most Generous, Benevolent, Charitable, Munificent, and Bountiful, forgive my sins, as no one forgives sins except You. O He Whose remembrance brings honor to those who remember! O He Whose thanking brings triumph to those who give thanks! O He Whose obedience brings deliverance to those who obey! Bless Muhammad and his Household, and fill our hearts with Your remembrance away from any other remembrance, preoccupy our tongues with Your thanking away from any other thanksgiving, and bestow upon our limbs Your obedience away from any other obedience! O Allah Who ordained pardon, Who loves pardon, Who grants for [giving] pardon, and Who pardons on [giving] pardon. O Lord of pardon, I seek Your pardon, by Your mercy, O Most Merciful of the Merciful!

O Allah, give me sanctuary from Thy painful wrath and Thy mighty anger! O All-loving, O All-kind! O Compassionate, O Merciful! O Compeller, O Subduer! O All-forgiver, O All-covering! Deliver me through Your mercy from the chastisement of the Fire and the disgrace of shame, when the good are set apart from the evil, forms are transformed, terrors terrify, the good-doers are brought near, the evildoers taken far, and every soul is paid in full what it has earned, and they shall not be wronged.

Supplication on Arafat Eve

In the name of Allah, the Most Merciful, the Most Compassionate

O my God! O He Who sees clearly through what hearts and minds desire secretly, makes good and settles all complaints, knows fully well the ins and outs of whatever is kept undisclosed, the ultimate fulfillment of all desires! O He Who is the prime source of happiness for the (faithful) servants! O He Who deals gently and grants favors! O He Who overlooks with subtle finesse! O He Who gives without strings attached! O He Who is not unaware of the covering darkness of nights, the roaring clamor of the seas, the supporting columns (substance) of the skies, the locked, shut up hindrance of disorder! O He for Whom (whatever is in) darkness is as visible as (in) light! I beseech Thee in the name of the splendor of Thy kind and gentle "face" that leveled the mountain to the ground, the flash of which made Moses prostrate himself in adoration; and in Thy name that has raised (suspended) the skies without (supporting) pillars, and spread the earth on the stable surface of the water; in the name of Thy pure name written clearly, kept well guarded and treasured, which brings results whenever invoked, grants favors whenever a request is made; in the name of Thy Holy, Sacred and Decisive name which is superior to all lights; a "light" that lights up all lights, the earth got split when came into contact with it, the heavens made an opening when it reached there, and when it came near the Arsh (Divine seat of authority), it went wild with joy (rapt in delight); in Thy name which makes Thy Angels change to and fro with ease their movement. I beseech Thee in the name of Gabriel, Michael and Israfil; in the name of Muhammad Al-Mustafa, blessings of Allah be upon him and upon his Household members, and upon all the Prophets and Angels; in the name of the name with Khizr recited to walk over the tidal waves as he used to walk on the hard level ground; in Thy name which divided the sea (laid open a track of land) for Moses but drowned Pharaoh and his followers, and delivered safely (to the shore) Moses son of Imran together with those who were with him; in Thy name which summoned Moses son of Imran to come to the blessed Toor, and gave answer to his request, filled him with Thy love; in Thy name which Issa, son of Mary, used for bringing the dead to life, (which) made the just born (Issa) talk clearly (sitting) in his cradle, (and when he grew up) cure the born blind and the lepers; in Thy name which makes the bearers of Thy Arsh, Gabriel, Michael, Israfil, Thy intimate friend and confidant, Muhammad (blessings of Allah be upon him and upon his Household Members), Thy confidential Angels, the Prophets appointed by Thee, and

Thy chosen upright servants among the inhabitants of the heavens and the earths, pray for Thy blessings; in Thy name Zunnoon (Jonas) recited to invoke Thee; (when he went off in anger and deemed that we had no power over him, but he cried out in the darkness, saying. "There is no god save Thee. Be Thou glorified! Verily, I have been a wrongdoer." Then We heard his prayer and saved him from the anguish. Thus, We save the believers, in the name of Thy great name David recited and prostrated himself in adoration, so Thou forgave him; in Thy name A'sia, the wife of Pharaoh, recited when she said: "My Lord! Build for me a home with Thee in Paradise, and deliver me from Pharaoh and his work, and deliver me from evildoing folk;" then Thou heard her prayer; in Thy name Ayyoub recited when he was surrounded by calamities and Thou removed that adversity (from which he suffered), and Thou gave him his household (that he had lost) and like thereof along with them, a mercy from Thy (store), and remembrance for the worshippers; in Thy name that gave back sight to Jacob and also brought together him and the apple of his eyes, Yusuf; in Thy name that bestowed on Suleiman a Kingdom, such as did not belong to any after him, verily Thou art the Bestower; in Thy name which requisitioned "Buraaq" (on which the Holy Prophet ascended to heaven) for Muhammad (blessings of Allah and peace be upon him and his Household Members), when the Praiseworthy said: Glorified be He who carried His servant by night from the "inviolable place of worship" to the "Far distant place of worship", and said he (the Holy Prophet): "Glorified be He who has subdued these unto us, and we were not capable (of subduing them), and verily, unto our Lord we return"; in Thy name with which Gabriel was commissioned to call upon Muhammad, blessings of Allah be upon him and upon his Household Members; in Thy name Adam recited to seek Thy forgiveness, so Thou overlooked his mistake, and allowed him to stay in Thy Paradise. I beseech Thee in the name of the evident proof of the glorious, decisive Holy Quran, in the name of the preserving reason and good Muhammad, the last Prophet, has, in the name of the sincerity of Ibrahim, in the name of the just and lawful decisions Thou will make on the Day of Judgment, in the name of the "what is as it ought to be" comparison and compensation system that will be set up; and the "books of accounts" which shall be laid open, in the name of the real and true writing (Qalam); and the slate (Lawh) contains, in the name of the Glory of the name Thou and written on the borders of the "Arsh", two thousand years before Thou created the sun, the moon, the earth and all that has been created.

I testify that there is no god save Allah, He is Single and has no associate; and that Muhammad is His Servant and Messenger. I beseech Thee in Thy name Thou keeps an eye on, safely treasured in Thy unknowable depository, known to Thee alone, no one from among Thy creation can (even) snatch a momentary view, nor the nearby Angels, nor the appointed Prophets, nor any chosen servant. I beseech Thee in the name of They name that separated the oceans, hoisted the mountains, made day and night follow each other, for the sake of "the twice revealed seven verses" (Al-Fatihah) and the Great Quran, for the sake of the "noble scribes" "(Kiramul Katibeen – the Angels who write down our deeds), for the sake of "Taha". "Yaa Seen", "Kaf-Ha-Yaa-Ayyin- Saad", "Ha-Meem-Ayyin- Seen-Qaaf", for the sake of Tawrat (Torah), given to Moses, and Injeel (Bible), given to Issa, and Zuboor, given to David; and the Holy Quran, given to Muhammad (Allah's blessings be upon him and upon his Household Members and upon the Messengers), and for the sake of "I am I" (Allah had said to Moses). O my God! I beseech Thee, in the name of the conference that took place between Thee and Moses, son of Imran, on the mountain of "Toor Seenaa". I beseech Thee in Thy name that gives a sign to the "Angel of Death" at the time of taking away souls from the bodies. I beseech Thee in Thy name, written on the leaf of (an) olive tree, the leaf (which) calmed down the flames of the fire, (when) Thou said: "Be coolness and peace (for Ibrahim)." I beseech Thee in Thy name Thou wrote on the canopy, covering the "surpassing glory and generosity". O He! Those (who) make repeated requests, and those who get what they want, do not make Him suffer loss. O He Who is besought; and unto Him turn (all) to take refuge. I beseech Thee in the name of "hard of understand" rare but highly satisfying and loving kindness, out-flowing from Thy "seat of authority" (Arsh), and the endless mercy, outpouring form Thy Book in the name of Thy "Ismi Azam" (The Great Name of Allah), Thy boundless resources, and Thy complete, perfect "words" of highest excellence.

O my God! Lord of the winds, (and of that which they carry off, sprinkle and scatter), and the skies, (and of that which they cover, shade and support), and the earth, (and of that which it bears and carry), and of the devils, (and of that which they cause to go astray and lose), and of the oceans and rivers, (and of that which they urge to run, flow and cause to circulate); for the sake of all truths, (everything) concerning Thee is truth; for the sake of Thy confidential Angels, souls resting in peace, celestial spirits, and those, singing Thy praise and glory day and night, (who) never grow tired, slack or relax; for the sake of Ibrahim, Thy close friend, and all Thy loving devotees

(who call upon and pray to Thee between Safa and Marwa, and Thou gives answer to their prayers. O the fulfiller of prayers!

I beseech Thee in the name of all these names, and all these prayers, to show mercy to us (forgive us) for that which we have done, (that which) we shall do, (that which) we did not cover up, (that which) we did and made public, (that which) we did seriously, (that which) we did frivolously (light-mindedly). Art Thou not aware of (them) more than us? Verily (no doubt there is) Thou art able to do all things; on account of Thy mercy, O the Most Merciful! O He Who watches over every wayfarer! O He Who gives company to every forsaken lonesome! O He Who defends every sick and weak! O He Who comes to the help of every oppressed! O He Who gives livelihood to every excluded outcast! O He Who cheers up every lonely solitaire! O He Who goes with every traveling stranger! O He Who supports every settled inhabitant! O He Who overlooks faults and mistakes! O He Who lends a helping hand to whoso seeks help! O He Who brings assistance to whoso cries out for help! O He Who makes less the agony and anguish of the grieved! O He Who gives comfort to whoso is an object of sorrow and solicitude! O He Who created the heavens and the earths! O He Who is the ultimate last resource of whatever is desired and asked for! O He Who gives answer to whoso cries out in desperation! O the Most Merciful! O the Lord of the worlds! O the Requirer of the Day of Judgment! O the Most Generous! O the Most Kind! O the Best Hearer! O the Best Seer! O the Most Powerful!

Forgive me my sins that swerve the flow of bounties. Forgive me my sins that give birth to remorse. Forgive me my sins that bring upon depression. Forgive me my sins that put asunder integrity. Forgive me my sins that nullify prayers. Forgive me my sins that hold back that which drops (mercy) from the heaven. Forgive me my sins that urge to bring quickly nothingness and non-existence. Forgive me my sins that draw near misery and distress. Forgive me my sins that bring disorder and chaos in thought and purpose. Forgive me my sins that expose and lay bare shelter and security. Forgive me my sins that no one can forgive other than Thee.

O Allah! Take off the load (burden of sins) from my back belonging to anyone from among Thy creation; make haste in my affairs, freed of care, brought into focus, and made easy; put into my heart sure and certain belief in Thee, and impress into my mind hope in and quest for Thee, till I turn to no one other than Thee. My God protect me, keep me safe in my position, be

my constant companion in darkness and light, in (the hour of) comfort, in hardships, in success, in misfortune, in gain, in loss, make easy my course, let conduct of life be good, do not leave me in the lurch, forsaken in distress or difficulty. Guide me, O the Best Guide! Do not let me look repeatedly at my vain desires, while carrying out day to day work, let me find happiness everywhere, make me team up with my family, happy and successful, in this quickly passing life and at the appointed time; (there is no doubt) certainly Thou art able to do all things. Give me the provisions of life, as much as Thy generosity approves, open up for me the doors of Thy plenteous, good and clean store of possessions, put me to work in Thy obedience, keep me safe from fire and fury, when I die be merciful and direct my journey to Thy Paradise. O my God, in Thee do I seek refuge from the disappearance of Thy bounties, from discontinuation of welfare Thou made available for me, from the torment that may come upon me, from the penalty that comes down upon (us), from the disasters that vex and molest, from the misery (and distress) that takes hold of and lingers on, from violent and painful death, from the pride and joy of the enemies, from the evil that falls down from the skies, from the evil which has been pointed out in the revealed Book. O my God! Do not make me be among the evildoers, nor be among the dwellers of Hell, do not keep me out of enjoyment found in the company of the good; make me live a clear and honest life, and die a tranquil death, unite me (after death) with the select pious, let me keep company with the Prophets, in the abode of good repute, near the omnipotent seat of authority. O my God! (All) praise is for Thee (alone), (for) Thy smooth and fair system of test and trial (so) clever and skillful. (All) praise is for Thee (alone), (for) Islam, and (making all) follow the "way of life" (of Muhammad (p.)), O Lord, just as Thou had guided them to Thy religion, and taught (revealed) them Thy Book, so guide us and teach us as well. (All) praise is for Thee (alone), (for) Thy smooth and fair system of test and trial (so) clever and skillful, particularly for me; just as Thou created me, (how wonderful is my creation!) and taught me, how thorough is my learning!) and showed me the right path, (how complete is the guidance I received!). (All) praise is for Thee (alone), (for) Thy bounties bestowed upon me, earlier and present. How many agonies, O my Master, Thou has dispelled! How many sorrows, O my Master, Thou has hushed! How many hardships, O my Master, Thou has put to flight! How many disasters, O my Master, Thou has dispersed! How many defects, O my Master, Thou has covered! So (all) praise is for Thee (alone), under all circumstances, in every place, at all times, in chaos, and in order, in the present moment and at all occasions. O Allah give me also from the gifts Thy deserving servants win, and duly distributed today,

or the loss showed openly to them, or the evil sent away from them, or the disaster warded off from them, or the good urged on to reach them, or the mercy scattered and spread out, or the welfare that mingles and gets around, so (there is no doubt) Thou art able to do all things. In Thy hands are the treasures of the heavens and the earth. Thou art One, the Kindest Giver Who does not send away one who makes a request to Him, nor disappoints one who expects to get what one wants from Him, nor there is any defect or shortage in what one obtains from Him, nor dries up and goes waste that which comes from Him, on the contrary grows more and more, (is) clean, freely given, (out of) generosity and favor.

Give me from Thy treasures that which never gets exhausted, on account of Thy merciful love and kindness. Boundless and fathomless is Thy grant that neither withholds nor is inaccessible. Thou art able to do all things, through Thy mercy, O Most Merciful of the merciful!

Supplication of Imam Al-Hussein (a.s.) on Arafat day

In the name of Allah, the Most Merciful, the Most Compassionate

Praise belongs to Allah Whose decree none may avert, and Whose gift none may prevent. No maker's making is like His making, and He is the Generous, the All-embracing. He brought forth the varieties of unprecedented creatures and perfected through His wisdom, all He had made. Hidden not from Him are harbingers, nor lost with Him are deposits. He repays every maker, feathers the nest of all who are content and has mercy upon all who humble themselves. He sends down benefits and the all-encompassing Book in radiant light. He hears supplications, averts afflictions, raises up in degrees, and knocks down tyrants. For there is no god other than He, nothing is equal to Him, "Like Him there is naught, and He is the Hearing, the Seeing", the Subtle, the Aware, and "He is Powerful over all things". O Allah, I make Thee my quest and I bear witness to Thy Lordship, acknowledging that Thou art my Lord and to Thee is my return. Thou originated me by Thy blessing before I was a thing remembered. Thou created me from dust, then gavest me a place in the loins (of my fathers), secure from the uncertainty of Fate and the vagaries of the ages and the years. I remained a traveler from loins to womb in a time immemorial of past days and bygone centuries. In Thy tenderness, bounty and goodness toward me, Thou didst not send me out into the empire of the leaders of disbelief, those who broke Thy covenant and cried lies to Thy messengers. Rather, Thou sentest me out to that guidance which had been foreordained for me, the way which Thou madest easy for me and in which Thou nurtured me. And before that, Thou wert kind to me through Thy gracious making and abundant blessings. Thou originated my creation from a sperm-drop spilled and madest me dwell in a threefold gloom among flesh, blood and skin. Thou gavest me not to witness my creation, nor didst Thou entrust me with anything of my own affair. Then thou sentest me out into the world for the guidance that had been foreordained for me, complete and unimpaired. Thou watched over me in the cradle as an infant boy, provided me with food, wholesome milk, and turned the hearts of the nurse-maids toward me. Thou entrusted my upbringing to compassionate mothers, guarded me from the calamities brought by the jinn and kept me secure from excess and lack. High art Thou, O Merciful! O Compassionate! Then when I began to utter speech Thou completed for me Thy abundant blessings. Thou nurtured me

more and more each year until, when my nature was perfected and my strength balanced, Thou madest Thy argument incumbent upon me by inspiring me with knowledge of Thee, awing me with the marvels of Thy wisdom, awakening me to the wonders of Thy creation which Thou hadst multiplied in Thy Heaven and Thy earth, and instructing me in Thy thanks and remembrance. Thou madest incumbent upon me Thy obedience and worship, madest me understand what Thy messengers had brought and madest easy for me the acceptance of Thy good pleasure. Thou wast gracious to me in all of this, through Thy succor and kindness. Then, since Thou created me from the best soil, Thou wert not satisfied, my God, that I should have one blessing without another. Thou provided me with varieties of sustenance and kinds of garments and Thy tremendous, most tremendous, graciousness to me and Thy eternal goodness toward me. And finally, when Thou hadst completed for me every blessing and turned away from me all misfortunes, Thou wert not prevented by my ignorance and audacity from guiding me toward that which would bring me nigh to Thee or from giving me success in that which would bring me close to Thee. For if I prayed to Thee, Thou answered; if I asked of Thee, Thou gavest; if I obeyed Thee, Thou showed Thy gratitude; and if I thanked Thee, Thou gavest me more. All of that was to perfect Thy blessings upon me and Thy goodness toward me. So glory be to Thee; Glory be to Thee, Who is Producer and Reproducer, Laudable, Glorious. Holy are Thy Names and tremendous are Thy bounties. So which of Thy blessings, my God, can I enumerate by counting and mentioning? For which of Thy gifts am I able to give thanks? Since they, O Lord, are more than reckoners can count or those who entrust to memory can attain by knowledge. But the affliction and hardship, O Allah, that Thou turned and averted from me is more than the health and happiness that came to me. And I witness, my God, by the truth of my faith, the knotted resolutions of my certainty, my pure and unadulterated profession of Unity, the hidden inwardness of my consciousness, the places to which the streams of light of my eyes are attached, the lines on my forehead's surface, the openings for my breath's channels, the parts of my nose's soft point, the paths of my ears' canals, what my lips close upon and compress, the movements of my tongue in speaking, the joint at the back of my mouth and jaw, the sockets of my molar teeth, the place where I swallow my food and drink, that which bears my brain, the hollow passages of my neck's fibers, that which is contained in my breast's cavity, the carriers of my aorta, the places where my heart's curtain is attached, the small pieces of flesh around my liver, that which the ribs of my sides encompass, the sockets of my joints, the contraction of my members, the tips of my fingers,

my flesh, my blood, my hair, my skin, my nerves, my windpipe, my bones, my brain, my veins, and all of my members, what was knitted upon them in the days when I was a suckling baby, what the earth has taken away from me, my sleep, my waking, my being still, and the movements of my bowing and prostrating, that had I taken pains and had I striven for the duration of the epochs and ages were my life to be extended through them to deliver thanks for one of Thy blessings, I would not have been able to do so, except by Thy grace, which alone makes incumbent upon me never-ending and ever renewed gratitude to Thee, and fresh and ever present praise. Indeed, and were I and the reckoners among Thy creatures ever so eager to calculate the extent of Thy bestowal of blessings, whether past or approaching, we would fail to encompass it through numbers or to calculate its boundaries. Never, how could it ever be done! For Thou announcest in Thy eloquent Book and truthful Tiding: "And if you count God's blessing, you will never number it." Thy Book, O Allah, Thy Message, has spoken the truth! And Thy prophets and messengers delivered Thy revelation that Thou hadst sent down upon them and the religion that Thou hadst promulgated for them and through them. And I witness, my God, by my effort, my diligence, and the extent of my obedience and my capacity, and I say as a believer possessing certainty, "Praise belongs to Allah, Who has not taken to Him a son" that He might have an heir, "and Who has not any associate in His dominion" who might oppose Him in what He creates, "nor any protector out of humbleness" who would aid Him in what He makes. So glory be to Him, glory be to Him! "Why, were there gods in earth and heaven other than Allah, they would surely go to ruin" and be rent. Glory be to Allah, the Unique, the One, "the Everlasting Refuge" Who "has not begotten, nor has He been begotten, and equal to Him there is none". Praise belongs to Allah, praise equal to the praise of the angels stationed near to Him and the prophets sent by Him. And God bless His elect, Muhammad, the Seal of the Prophets, and his virtuous, pure and sincere household, and give them peace.

O Allah, cause me to fear Thee as if I were seeing Thee, give me felicity through piety toward Thee, make me not wretched by disobedience toward Thee, choose the best for me by Thy decree (qadha') and bless me by Thy determination (qadar), that I may love not the hastening of what Thou hast delayed, nor the delaying of what Thou hast hastened. O Allah, appoint for me sufficiency in my soul, certainty in my heart, sincerity in my action, light in my eyes, and insight in my religion. Give me enjoyment of my bodily members, make my hearing and my seeing my two inheritors, help me against him who wrongs me, show me in him my revenge and my desires,

and console thereby my eyes. O Allah, remove my affliction, veil my defects, forgive my offence, drive away my Satan, dissolve my debt, and give me, my God, the highest degree in the world to come and in this world. O Allah, to Thee belongs the praise, just as Thou created me and made me hear and see; and to Thee belongs the praise, just as Thou created me and made me a creature unimpaired as a mercy to me, while Thou hadst no need of my creation. My Lord, since Thou created me and then made straight my nature; my Lord, since Thou caused me to grow and made good my shape; my Lord, since Thou didst good to me and gavest me well-being in my soul; my Lord, since Thou preserved me and gavest me success; my Lord, since Thou blessed me and then guided me; my Lord, since Thou chocest me and gavest me of every good; my Lord, since Thou gavest me to eat and drink; my Lord, since Thou enriched me and contented me; my Lord, since Thou aided me and exalted me; my Lord, since Thou dothed me with Thy pure covering and smoothed the way for me by Thy sufficient making: Bless Muhammad and the Household of Muhammad, aid me against the misfortunes of time and the calamities of nights and days, deliver me from the terrors of this world and the torments of the world to come, and spare me from the evil of that which the evildoers do in the earth. O Allah, as for what I fear, spare me from it, and as for what I seek to avoid, guard me against it. In my soul and my religion watch over me, in my travelling protect me, in my family and my property appoint for me a successor, in what Thou hast provided for me bless me, in my soul humble me, in the eyes of men magnify me, from the evil of jinn and men preserve me, for my sins disgrace me not, for my inward secrets shame me not, for my action try me not, of Thy blessings deprive me not and to other than Thee entrust me not. My God, to whom wouldst Thou entrust me? To a relative? He would cut me off. Or to a stranger? He would look at me with displeasure. Or to those who act toward me with arrogance? But Thou art my Lord and the sovereign over my affair. I would complain to Thee of my exile and the remoteness of my abode, and that he whom Thou hast made sovereign over me despises me. My God, so cause not Thy wrath to alight upon me. If Thou becomest not wrathful with me, I will have no care, glory be to Thee. But Thy protection is more embracing. So I ask Thee, O Lord, by the Light of Thy Face by which the earth and the heavens are illuminated, shadows are removed, and the affairs of the ancients and the later folks are set aright, not to cause me to die when Thy wrath is upon me, nor to send down upon me Thy anger. The pleasure is Thine. The pleasure is Thine, to be satisfied with me before that. There is no god but Thou, Lord of the Holy Land, the Sacred Monument, and the Ancient House, upon which Thou caused blessing to descend and

which Thou madest a sanctuary for mankind. O He Who pardons the greatest sins by His clemency! O He Who lavishes blessings by His bounty! O He Who gives abundance by His generosity! O Sustenance to me in my adversity! O Companion to me in my solitude! O Aid to me in my affliction! O Benefactor to me in my blessing! O my God and God of my fathers, Abraham, Ishmael, Isaac and Jacob! Lord of Gabriel, Michael and Israfil! Lord of Muhammad, the Seal of the Prophets, and his Household, the chosen ones! Revealer of the Torah, the Gospel, the Psalms and the Great Quran, and Sender down of Kaf Ha' Ya' Ayn Sad, Ta' Ha', Ya' Sin, and the Wise Quran! Thou art my cave (of refuge) when the roads for all their amplitude constrict me and the land for all its breadth is strait for me. If not for Thy mercy, I would have been among the perishing, and Thou annullest my slip. If not for Thy covering me, I would have been among the disgraced, and Thou confirmest me with help against my enemies. And if not for Thy helping me, I would have been among those overcome. O He Who appropriated loftiness and exaltation to Himself, so His friends (awliya') are mighty through His might! O He before Whom kings place the yoke of abasement around their necks, for they fear His overwhelming power! "He knows the treachery of the eyes and what the breasts conceal" and the unseen brought by time and fate. O He about Whom none knows how He is but He! O He about Whom none knows what He is but He! O He Whom none knows but He! O He Who squeezed the earth onto the water and held back the air with the sky! O He to Whom belongs the noblest Names! O He Who possesses kindness, which will never be cut off! O He Who assigned the cavalcade to Joseph in the barren land, brought him out of the well and made him a king after slavery! O He Who returned him to Jacob after "his eyes were whitened with sorrow that he was suppressing!" O He Who removed affliction and tribulation from Job and restrained Abraham's hands from the sacrifice of his son after he had reached old age and his life had passed by! O He Who answered the prayer of Zachariah and bestowed upon him John, not leaving him childless and alone! O He Who brought Jonah out from the stomach of the fish! O He Who parted the sea for the Children of Israel, then saved them and drowned Pharaoh and his hosts! O He Who sends winds heralding His mercy! O He Who does not hurry (to act) against those of His creatures who disobey Him! O He Who rescued the sorcerers after (their) long denial! They had early benefitted from His blessing, eating His provision and worshipping other than Him; they had opposed, denied and cried lies to His messengers. O God! O God! O Beginner, O Creator with no compeer! O Everlasting Who has no end! O Living when nothing was alive! O Quickener of the dead! O "He Who is aware of the deserts of

every soul"! O He toward Whom my gratitude was little, yet He deprived me not! My transgression was great, yet He disgraced me not! He saw me committing acts of disobedience, yet he made me not notorious! O He Who watched over me in childhood! O He Who provided for me in my adulthood! O He Whose favors toward me cannot be reckoned and Whose blessings cannot be repaid! O He Who has confronted me with the good and the fair, and I have confronted Him with evil and disobedience in return! O He Who led me to faith before I had come to know gratitude for His gracious bestowal! O He upon Whom I called when I was sick and He healed me, when naked and He clothed me, when hungry and He satisfied me, when thirsty and He gave me to drink, when abased and He exalted me, when ignorant and He gave me knowledge, when alone and He increased my number, when away and He returned me, when empty-handed and He enriched me, when in need of help and He helped me, and when rich and He took not from me. I refrained from (calling upon Thee in) all of that and Thou caused me to begin (to call). Thine are the praise and the gratitude! O He Who overlooked my slip, relieved my distress, heard my prayer, covered my defects, forgave my sins, caused me to reach my desire, and helped me against my enemy! If I were to count Thy blessings, favors and generous acts of kindness, I would not be able to reckon them. O my Protector! Thou art He Who was gracious, Thou art He Who blessed, Thou art He Who worked good, Thou art He Who was kind, Thou art He Who was bounteous, Thou art He Who perfected, Thou art He Who provided, Thou art He Who gave success, Thou art He Who bestowed, Thou art He Who enriched, Thou art He Who contented, Thou art He who Sheltered, Thou art He Who sufficed, Thou art He Who guided, Thou art He Who preserved (from sin), Thou art He Who covered (my sins), Thou art He Who forgave, Thou art He Who overlooked, Thou art He Who established (in the earth), Thou art He Who exalted, Thou art He Who aided, Thou art He Who supported, Thou art He Who confirmed, Thou art He Who helped, Thou art He Who healed, Thou art He Who gave well-being, Thou art He Who honored. Blessed art Thou and High Exalted! So Thine is the praise everlastingly, and Thine is gratitude enduringly and forever! Then I, my God, confess my sins, so forgive me for them. I am he who did evil, I am he who made mistakes, I am he who purposed (to sin), I am he who was ignorant, I am he who was heedless, I am he who was negligent, I am he who relied (upon other than Thee), I am he who premeditated, I am he who promised, I am he who went back on his word, I am he who confessed (my sins) and I am he who acknowledged Thy blessings upon me and with me and then returned to my sins. So forgive me for them, O He Who is not harmed by the sins of His

servants, nor needs He their obedience. He gives success through His aid and His mercy to whomsoever of them works righteousness. So praise belongs to Thee, My God and My Lord! My God, Thou commanded me and I disobeyed, and Thou forbade me and I committed what Thou hadst forbidden. I became such that I neither possessed any of guiltlessness that I might ask forgiveness, nor any power that I might be helped. Then by what means shall I turn toward Thee, O my Protector?! What, by my ears? Or my eyes? Or my tongue? Or my hand? Or my leg? Are not all of them Thy blessings given to me? And with all of them I disobey Thee, O my Protector! Thine is the argument and the means against me. O He Who veiled me (my sins) from fathers and mothers lest they drive me away, from relatives and brothers lest they rebuke me, and from kings lest they punish me! If they had seen, O my Protector, what Thou hast seen from me, they would not have given me respite; they would have abandoned me and cut me off. So here I am, O my God, before Thee, O Lord, humbled, abased, constrained, despised, neither possessing guiltlessness that I might ask forgiveness nor possessing power that I might be helped. There is no argument with which I might argue, nor can I say I committed not (sins) and worked not evil. And denial, were I to deny-my Protector-could hardly profit me. How could it ever do that? For all of my members are witnesses against me for what I have done. And I acted with certainty and without any doubt that Thou wilt ask me about great affairs, and that Thou art the equitable Judge Who does no wrong. Thy justice is deadly for me and I flee from Thy every just act. If thou chastisest me, O my God, it is for my sins after Thy argument against me; and if Thou pardonest me, it is by Thy clemency, generosity and kindness. "There is no god but Thou, glory be to Thee! Truly I am one of the wrong-doers". There is no god but Thou, glory be to Thee! Truly I am one of those who pray for forgiveness. There is no god but Thou, glory be to Thee! Truly I am one of those who profess Thy Unity. There is no god but Thou, glory be to Thee! Truly I am one of the fearful. There is no god but Thou, glory be to Thee! Truly I am one of those who are afraid. There is no god but Thou, glory be to Thee! Truly I am one of the hopeful. There is no god but Thou, glory be to Thee! Truly I am one of those who yearn. There is no god but Thou, glory be to Thee! Truly I am one of those who say "There is no god but Thou". There is no god but Thou, glory be to Thee! Truly I am one of the petitioners. There is no god but Thou, glory be to Thee! Truly I am one of the glorifiers. There is no god but Thou, glory be to Thee! Truly I am one of those who magnify. There is no god but Thou, glory be to Thee, my Lord, and the Lord of my fathers, the ancients! My God, this is my praise of Thee exalting Thy majesty, my sincerity in remembering Thee by

professing Thy Unity, and my acknowledgment of Thy bounties by enumeration, even though I acknowledge that I cannot reckon them for their multitude, their abundance, their manifestness and their existence from ancient times until a present in which Thou hast never ceased to care for me through them, from when Thou created me and brought me into existence in the beginning of (my) life, by enriching from poverty, relieving affliction, bringing ease, removing hardship, dispelling distress, and (giving me) well-being in body and soundness in religion. Were all the world's inhabitants, both the ancestors and the successors, to assist me in attempting to mention Thy blessing, I would not be able, nor would they, to do so. Holy art Thou and High Exalted, a Generous, Mighty, Merciful Lord! Thy bounties cannot be reckoned, nor Thy praise accomplished, nor Thy blessings repaid. Bless Muhammad and the Household of Muhammad, complete Thy blessings upon us and aid us in Thy obedience. Glory be to Thee! There is no god but Thou. O God, truly Thou hearest the destitute, removest the evil, succourest the afflicted, healest the sick, enrichest the poor, mendest the broken, hast mercy upon the young and helpst the old. There is no support other than Thee and none powerful over Thee. And Thou art the Sublime, the Great. O Freer of the prisoner in irons! O Provider of the infant child! O Protector of the frightened refugee! O He Who has no associate and no assistant! Bless Muhammad and the Household of Muhammad, and give me this evening the best of what Thou hast given to and bestowed upon any of Thy servants, whether a blessing Thou assignest, a bounty Thou renewest, a trial Thou avertest, an affliction Thou removest, a prayer Thou hearest, a good deed Thou acceptest or an evil deed Thou overlookest. Truly Thou art gracious, Aware of what Thou wilt, and Powerful over all things! O God, truly Thou art the Nearest of those who are called, the Swiftest of those who answer, the Most Generous of those who pardon, the Most Openhanded of those who give and the Most Hearing of those who are asked of. O Merciful and Compassionate in this world and the Afterlife! Like Thee none is asked of; and other than Thee none is hoped for. I prayed to Thee and Thou answered me, I asked of Thee and Thou gavest to me, I set Thee as my quest and Thou hadst mercy upon me, I depended upon Thee and Thou delivered me, I took refuge with Thee and Thou sufficed me, O God, so bless Muhammad, Thy servant, messenger and prophet, and his good and pure Household, all of them. Complete Thy blessings upon us, gladden us with Thy gift and inscribe us as those who thank Thee and remember Thy bounties. Amen, amen, O Lord of all beings! O God, O He Who owned and then was All-powerful, was All-powerful and then subjected, was disobeyed and then veiled (the sin of disobedience), and was prayed forgiveness and then

forgave. O Goal of yearning seekers and utmost Wish of the hopeful! O He Who "encompasses everything in knowledge" and embraces those who seek pardon in tenderness, mercy and clemency! O God, truly we turn towards Thee this evening, which Thou honored and glorified through Muhammad, Thy prophet and messenger, the elect of Thy creation, the faithful guardian of Thy revelation which bears good tidings and warning, and which is the light-giving lamp which Thou gavest to those who surrender and appointed as a mercy to the world's inhabitants. O God, so bless Muhammad and the Household of Muhammad, just as Muhammad is worthy of that from Thee, O Sublime! So bless him and his elect, good and pure Household, all of them, and encompass us in Thy pardon, for to Thee cry voices in diverse languages. So appoint for us a share this evening, O God, of every good which Thou dividest among Thy servants, every light by which Thou guidest, every mercy which Thou spreadest, every blessing which Thou sendest down, every well-being with which Thou clothest and every provision which Thou outspreadest. O Most Merciful of the merciful! O Allah, transform us now into men successful, triumphant, pious, and prosperous. Set us not among those who despair, empty us not of Thy mercy, deprive us not of that bounty of Thine for which we hope, and set us not among those deprived of Thy mercy, nor those who despair of the bounty of Thy gift for which we hope. Reject us not with the disappointed, nor those driven from Thy door. O Most Magnanimous of the most magnanimous! O Most Generous of the most generous! Toward Thee we have turned having sure faith, repairing to and bound for Thy Sacred House. So help us with our holy rites, perfect for us our pilgrimage, pardon us, and give us well-being, for we have extended toward Thee our hands and they are branded with the abasement of confession. O Allah, so give us this evening what we have asked of Thee and suffice us in that in which we have prayed Thee to suffice us, for there is none to suffice us apart from Thee and we have no lord other than Thee. Put into effect concerning us is Thy decision, encompassing us is Thy knowledge and just for us is Thy decree. Decree for us the good and place us among the people of the good! O Allah, make incumbent upon us, through Thy magnanimity, the mightiest wage, the most generous treasure and the lastingness of ease. Forgive us our sins, all of them, destroy us not with those who perish, and turn not Thy tenderness and mercy away from us, O Most Merciful of the merciful! O Allah, place us in this hour among those who ask of Thee and to whom Thou givest, who thank Thee and whom Thou increasest, who turn to Thee in repentance and whom Thou acceptest and who renounce all of their sins before Thee and whom Thou forgivest, O Lord of majesty and splendor! O Allah, purify us,

show us the right way and accept our entreaty. O Best of those from whom is asked! And O Most Merciful of those whose mercy is sought! O He from Whom is not hidden the eyelids' winking, the eyes' glancing, that which rests in the concealed, and that which is enfolded in hearts' hidden secrets! Has not all of that been reckoned in Thy knowledge and embraced by Thy clemency? Glory be to Thee and high indeed art Thou exalted above what the evil-doers say! The seven heavens and the earths and all that is therein praise Thee, and there is not a thing but hymns Thy praise. So Thine is the praise, the glory and the exaltation of majesty, O Lord of majesty and splendor, of bounty and blessing and of great favor! And Thou art the Magnanimous, the Generous, the Tender, the Compassionate. O Allah, give me amply of Thy lawful provision, bestow upon me well-being in my body and my religion, make me safe from fear and deliver me from the Fire. O Allah, devise not against me, lead me not on step by step, trick me not and avert from me the evil of the ungodly among jinn and men.

O Most Hearing of those who hear! O Most Seeing of those who behold! O Swiftest of reckoners! O Most Merciful of the merciful! Bless Muhammad and the Household of Muhammad. And, I ask of Thee, O God, my need. If Thou grantest it to me, what Thou holdest back from me will cause me no harm; and if Thou holdest it back from me, what Thou grantest me will not profit me. I ask Thee to save me from the Fire. There is no god but Thou Alone, Thou hast no associate. Thine is the dominion, and Thine is the praise, and Thou art Powerful over everything. O my Lord! O my Lord! O my Lord!

**Supplication of Imam Ali Bin Al-Hussein (a.s.)
on the day of Arafat**

In the name of Allah, the Most Merciful, the Most Compassionate

Praise belongs to Allah, Lord of the worlds!

O Allah,
to Thee belongs praise!
Originator of the heavens and the earth!
Possessor of majesty and munificence!
Lord of lords!
Object of worship of every worshiper!
Creator of every creature!
Inheritor of all things!
There is nothing like Him,
knowledge of nothing escapes Him,
He encompasses everything,
and He is watchful over everything.

Thou art God,
there is no god but Thou,
the Unique, the Alone,
the Single, the Sole.

Thou art God,
there is no god but Thou,
the Generous, the Generously Bestowing,
the All-mighty, the Mightily Exalted,
the Magnificent, the Magnificently Magnified.

Thou art God,
there is no god but Thou,
the All-high, the Sublimely High,
the Strong in prowess.

Thou art God,
there is no god but Thou,
the All-merciful, the All-compassionate,
the All-knowing, the All-wise.

Thou art God,
there is no god but Thou,
the All-hearing, the All-seeing,
the Eternal, the All-aware.

Thou art God,
there is no god but Thou,
the Generous, the Most Generous,
the Everlasting, the Most Everlasting.

Thou art God,
there is no god but Thou,
the First before everyone,
the Last after every number.

Thou art God,
there is no god but Thou,
the Close in His highness,
the High in His closeness.

Thou art God,
there is no god but Thou,
Possessor of radiance and glory,
magnificence and praise.

Thou art God,
there is no god but Thou.
Thou hast brought forth the things without root,
formed what Thou hast formed without exemplar,
and originated the originated things without limitation.

It is Thou
Who hast ordained each thing with an ordination,
eased each thing with an easing,
and governed everything below Thyself with a governing.

It is Thou
Whom no associate helps with Thy creation
and no vizier aids in Thy command.

Thou hast no witness and no equal.

It is Thou
Who willed,
and what Thou willed was unfailing,
Who decreed,
and what Thou decreed was just,
Who decided,
and what Thou decided was fair.

It is Thou
Whom place does not contain,
before Whose authority no authority stands up,
and Whom no proof or explication can thwart.

It is Thou
Who hast counted everything in numbers,
appointed for everything a term,
and ordained everything with an ordination.

It is Thou
before Whose selfness imaginations fall short,
before Whose howness understandings have no incapacity,
and the place of Whose whereness eyes perceive not.

It is Thou
Who hast no bounds,
lest Thou be bounded,
Who art not exemplified,
lest Thou be found,
Who dost not beget,
lest Thou be begotten.

It is Thou
with Whom there is no opposite,
lest it contend with Thee,
Who hast no equal,
lest it vie with Thee,
Who hast no rival,
lest it resist Thee.

It is Thou
Who art He who began, devised,
brought forth, originated,
and made well all that He made.

Glory be to Thee!
How majestic is Thy station!
How high Thy place among the places!
How cleanly Thy Separator cleaves with the truth!

Glory be to Thee!
The Gentle - how gentle Thou art!
The Clement - how clement Thou art!
The Wise - how knowing Thou art!

Glory be to Thee!
The King - how invincible Thou art!
The Munificent - how full of plenty Thou art!
The Elevated - how elevated Thou art!
Possessor of radiance and glory,
magnificence and praise!

Glory be to Thee!
Thou hast stretched forth Thy hand with good things,
and from Thee guidance has come to be known,
so he who begs from Thee religion or this world
will find Thee.

Glory be to Thee!
Whatever passes in Thy knowledge is subjected to Thee,
all below Thy Throne are humbled before Thy mightiness,
and each of Thy creatures follows Thee in submission.

Glory be to Thee!
Thou art not sensed, nor touched,
nor felt, nor beguiled,
nor held back, nor challenged,
nor kept up with, nor resisted,
nor deceived, nor circumvented.

Glory be to Thee!
Thy path is smooth ground,
Thy command right guidance,
and Thou art a living, eternal refuge.

Glory be to Thee!
Thy word is decisive,
Thy decree is unfailing,
Thy will is resolute.

Glory be to Thee!
None can reject Thy wish,
none can change Thy words.

Glory be to Thee,
Outdazzling in signs,
Creator of the heavens,
Author of the spirits!

To Thee belongs praise,
a praise that will be permanent with Thy permanence!

To Thee belongs praise,
a praise everlasting through Thy favor!

To Thee belongs praise,
a praise that will parallel Thy benefaction!

To Thee belongs praise,
a praise that will increase Thy good pleasure!

To Thee belongs praise,
a praise along with the praise of every praiser

and a thanksgiving before which falls short
the thanksgiving of every thanksgiver;

a praise which is suitable for none but Thee
and through which nearness is sought to none but Thee;

a praise which will make permanent the first [bounty]
and call forth the permanence of the last;

a praise which will multiply through recurrence of times
and increase through successive doublings;

a praise which the guardians will not be able to number
and which exceeds what the writers number in Thy Book;

a praise which will counterbalance Thy glorious Throne
and equal Thy elevated Footstool;

a praise whose reward with Thee will be complete
and whose recompense will comprise every recompense;

a praise whose outward conforms to its inward,
and whose inward conforms to correct intention;

a praise with whose like no creature has praised Thee
and whose excellence none knows but Thou;

a praise in which he who strives to multiply Thy praise
will be helped
and he who draws the bow to the utmost in fulfilling it
will be confirmed;

a praise which will
gather all the praise which Thou hast created
and tie together all which Thou wilt afterwards create;

a praise than which no praise is nearer to Thy word
and than which none is greater from any who praise Thee;

a praise whose fullness will obligate increase
through Thy generosity
and to which Thou wilt join increase after increase
as graciousness from Thee;

a praise that will befit the generosity of Thy face

and meet the might of Thy majesty!

My Lord,
bless Muhammad and the Household of Muhammad,
the distinguished, the chosen,
the honored, the brought nigh,
with the most excellent of Thy blessings,
benedict him
with the most complete of Thy benedictions,
and have mercy upon him
with the most enjoyable of Thy mercies!

My Lord,
bless Muhammad and his Household
with a fruitful blessing,
more fruitful than which there is no blessing!

Bless him
with a growing blessing,
more growing than which there is no blessing!

And bless him
with a pleasing blessing,
beyond which there is no blessing!

My Lord,
bless Muhammad and his Household
with a blessing
which will please him
and increase his good pleasure!
Bless him
with a blessing
which will please Thee
and increase Thy good pleasure toward him!
And bless him
with a blessing
through other than which Thou wilt not be pleased for him,
and for which Thou seest no one else worthy!

My Lord,

bless Muhammad and his Household
with a blessing which will
pass beyond Thy good pleasure,
be continuous in its continuity
through Thy subsistence,
and never be spent,
just as Thy words will never be spent!

My Lord,
bless Muhammad and his Household
with a blessing which will
tie together the blessings of
Thy angels, Thy prophets, Thy messengers,
and those who obey Thee,
comprise the blessings of Thy servants,
jinn or mankind,
and those worthy of Thy response,
and bring together the blessings
of each of the kinds of Thy creatures
which Thou hast sown and authored!

My Lord,
bless Muhammad and his Household
with a blessing
which will encompass every blessing,
bygone and new!
Bless him and his Household
with a blessing which
is pleasing to Thee
and everyone below Thee
and will bring forth with all that
a blessing
with which Thou wilt multiply those blessings
and increase them through the recurrence of days
with an increasing in multiples
which none can count but Thou!

My Lord,
bless the best of his Household,
those whom Thou hast

chosen for Thy command,
appointed the treasurers of Thy knowledge,
the guardians of Thy religion,
Thy vicegerents in Thy earth,
and Thy arguments against Thy servants,
purified from uncleanness and defilement
through a purification by Thy desire,
and made the mediation to Thee
and the road to Thy Garden!

My Lord,
bless Muhammad and his Household
with a blessing which
makes plentiful Thy gifts and generosity,
perfects for them Thy bestowals and awards,
and fills out their share of Thy kindly acts and benefits!

My Lord,
bless him and his Household
with a blessing
whose first has no term,
whose term has no limit,
and whose last has no utmost end!

My Lord,
bless them to
the weight of Thy Throne and all below it,
the amount that fills the heavens and all above them,
the number of Thy earths and all below and between them,
a blessing that will bring them near to Thee in proximity,
please Thee and them,
and be joined to its likes forever!

O Allah,
surely Thou hast confirmed Thy religion in all times
with an Imam whom Thou hast set up
as a guidepost to Thy servants
and a lighthouse in Thy lands,
after his cord has been joined to Thy cord!
Thou hast appointed him the means to Thy good pleasure,

made obeying him obligatory,
cautioned against disobeying him,
and commanded
following his commands,
abandoning his prohibitions,
and that no forward-goer go ahead of him
or back-keeper keep back from him!
So he is the refuge of the shelter-seekers,
the cave of the faithful,
the handhold of the adherents,
and the radiance of the worlds!

O Allah,
so inspire Thy guardian to give thanks
for that in which Thou hast favored him,
inspire us with the like concerning him,
grant him an authority from Thee to help him,
open for him an easy opening,
aid him with Thy mightiest pillar,
brace up his back,
strengthen his arm,
guard him with Thy eye,
defend him with Thy safeguarding,
help him with Thy angels,
and assist him with Thy most victorious troops!

Through him
establish Thy Book, Thy bounds, Thy laws,
and the norms of Thy Messenger's Sunnah
(Thy blessings, O Allah,
be upon him and his Household),
bring to life the guideposts of Thy religion,
deadened by the wrongdoers,
burnish the rust of injustice from Thy way,
sift the adversity from Thy road,
eliminate those who deviate from Thy path,
and erase those who seek crookedness in Thy straightness!

Make his side mild toward Thy friends,
stretch forth his hand over Thy enemies,

give us
his clemency, his mercy,
his tenderness, his sympathy,
and make us
his hearers and obeyers,
strivers toward his good pleasure,
assistants in helping him and defending him,
and brought near through that to Thee
and Thy Messenger
(Thy blessings, O Allah,
be upon him and his Household).

O Allah,
and bless
the friends [of the Imams],
the confessors of their status,
the keepers to their course,
the pursuers of their tracks,
the clingers to their handhold,
the adherents to their guardianship,
the followers of their imamate,
the submitters to their command,
the strivers to obey them,
the awaiters of their days,
the directors of their eyes toward them,
with blessings blessed, pure, growing,
fresh, and fragrant!

Give them and their spirits peace,
bring together their affair in reverential fear,
set right their situations,
turn toward them,
Surely Thou art Ever-turning, All-compassionate
and the Best of forgivers,
and place us with them in the Abode of Peace,
through Thy mercy,
O Most Merciful of the merciful!

O Allah,
this is the Day of Arafat,

a day which Thou hast made noble, given honor, and magnified.
Within it Thou hast spread Thy mercy,
showed kindness through Thy pardon,
and made plentiful Thy giving,
and by it Thou hast been bounteous toward Thy servants.

I am Thy servant whom Thou favored before creating him
and after creating him.

Thou madest him one of those whom Thou
guided to Thy religion,
gavest success in fulfilling Thy right,
preserved through Thy cord,
included within Thy party,
and directed aright to befriend Thy friends
and show enmity to Thine enemies.

Then Thou commanded him,
but he did not follow Thy commands,
Thou restricted Him,
but he did not heed Thy restrictions,
Thou prohibited him from disobedience toward Thee,
but he broke Thy command by doing what Thou hadst prohibited,
not in contention with Thee,
nor to display pride toward Thee;
on the contrary, his caprice called him
to that which Thou hadst set apart and cautioned against,
and he was helped in that by Thy enemy and his enemy.
So he went ahead with it
knowing Thy threat,
hoping for Thy pardon,
and relying upon Thy forbearance,
though he was the most obligated of Thy servants
- given Thy kindness toward him -
not to do so.

Here I am, then, before Thee,
despised, lowly, humble, abject, fearful,
confessing the dreadful sins with which I am burdened
and the great offenses that I have committed,
seeking sanctuary in Thy forgiveness,

asking shelter in Thy mercy,
and certain that
no sanctuary-giver will give me sanctuary from Thee
and no withholder will hold me back from Thee.

So act kindly toward me,
just as Thou actest kindly
by Thy shielding him who commits sins,
be munificent toward me,
just as Thou art munificent
by pardoning him who throws himself before Thee,
and show kindness to me,
just as it is nothing great for Thee to show kindness
by forgiving him who expectantly hopes in Thee!

Appoint for me in this day an allotment,
through which I may attain
a share of Thy good pleasure,
and send me not back destitute
of that with which Thy worshippers return
from among Thy servants!

Though I have not forwarded
the righteous deeds
which they have forwarded,
I have forwarded the profession of Thy Unity
and the negation from Thee
of opposites, rivals, and likenesses,
I have come to Thee by the gateways
by which Thou hast commanded
that people come,
and I have sought nearness to Thee
through that without seeking nearness through which
none gains nearness to Thee.

Then I followed all this
with repeated turning toward Thee,
lowliness and abasement before Thee,
opinion of Thee,
and trust in what is with Thee;

and to that I coupled hope in Thee,
since the one who hopes in Thee
is seldom disappointed!

I asked Thee with the asking of one
vile, lowly,
pitiful, poor,
fearful, seeking sanctuary;
all that in fear and pleading
seeking refuge and asking shelter,
not presumptuous through the pride of the proud,
nor exalting myself with the boldness of the obedient,
nor presumptuous of the intercession of the interceders.

For I am still the least of the least
and the lowliest of the lowly,
like a dust more or less!
O He Who does not hurry the evildoers
nor restrain those living in ease!
O He Who shows kindness through releasing the stumblers
and gratuitous bounty through respiting the offenders!

I am the evildoer, the confessor, the offender, the stumbler!

I am he who was audacious toward Thee as one insolent!

I am he who disobeyed Thee with forethought!

I am he who hid myself from Thy servants
and blatantly showed myself to Thee!

I am he who was awed by Thy servants
and felt secure from Thee!

I am he who dreaded not Thy penalty
and feared not Thy severity!

I am the offender against himself!

I am the hostage to his own affliction!

I am short in shame!

I am long in suffering!

By the right of he whom Thou hast distinguished
among Thy creation
and by he whom Thou hast chosen
for Thyself!

By the right of he whom Thou hast selected
from among Thy creatures
and by he whom Thou hast picked
for Thy task!

By the right of he the obeying of whom Thou hast joined
to obeying Thee,
and by he the disobeying of whom Thou hast made
like disobeying Thee!

And by the right of he whose friendship Thou hast bound
to Thy friendship
and by he whose enmity Thou hast linked
to Thine enmity!

Shield me in this day of mine,
by that through which Thou shieldest
he who prays fervently to Thee
while disavowing
and he who seeks refuge in Thy forgiveness
while repenting!

Attend to me
with that through which Thou attendest to the people of
obedience toward Thee,
proximity to Thee,
and rank with Thee!

Single me out,
as Thou singlest him out who
fulfills Thy covenant,
fatigues himself for Thy sake alone,
and exerts himself in Thy good pleasure!

Take me not to task for
my neglect in respect to Thee,
my transgressing the limit in Thy bounds,
and stepping outside Thy ordinances!

Draw me not on little by little by granting me a respite,
like the drawing on little by little
of him who withholds from me the good he has
by not sharing with Thee in letting favor down upon me!

Arouse me from
the sleep of the heedless,
the slumber of the prodigal,
and the dozing of the forsaken!

Take my heart to that in which Thou hast
employed the devout,
enthralled the worshippers,
and rescued the remiss!

Give me refuge from that which will
keep me far from Thee,
come between me and my share from Thee,
and bar me from that which I strive for in Thee!

Make easy for me
the road of good deeds toward Thee,
racing to them from where Thou hast commanded,
and coveting them as Thou desirest!

Efface me not along with
those whom Thou effacest
for thinking lightly of what Thou hast promised!

Destroy me not with
those whom Thou destroyest
for exposing themselves to Thy hate!

Annihilate me not among
those whom Thou annihilatest

for deviating from Thy roads!

Deliver me from the floods of trial,
save me from the gullets of affliction,
and grant me sanctuary from being seized by respite!

Come between me and the enemy who misguides me,
the caprice which ruins me,
and the failing which overcomes me!

Turn not away from me
with the turning away in wrath
from one with whom Thou art not pleased!

Let me not lose heart in expecting from Thee,
lest I be overcome by despair of Thy mercy!

Grant me not that which I cannot endure,
lest Thou weighest me down
with the surplus of Thy love which Thou loadest upon me!

Send me not from Thy hand,
the sending of him who possesses no good,
toward whom Thou hast no need,
and who turns not back [to Thee]!

Cast me not with the casting of he who has
fallen from the eye of Thy regard
and been wrapped in degradation from Thee!
Rather take my hand [and save me] from
the falling of the stumblers,
the disquiet of the deviators,
the slip of those deluded,
and the plight of the perishers!

Release me from that with which Thou hast afflicted
the ranks of Thy servants and handmaids
and make me reach the utmost degrees of him
about whom Thou art concerned,
towards whom Thou showest favor,

and with whom Thou art pleased,
so that Thou lettest him live as one praiseworthy
and takest him to Thee as one felicitous!

Collar me with the collar of abstaining from that which
makes good deeds fail
and takes away blessings!

Impart to my heart restraint before
ugly works of evil
and disgraceful misdeeds!

Divert me not
by that which I cannot reach except through Thee
from doing that which alone makes Thee pleased with me!

Root out from my heart the love of this vile world,
which keeps from everything which is with Thee,
bars from seeking the mediation to Thee,
and distracts from striving for nearness to Thee!

Embellish for me solitude
in prayer whispered to Thee
by night and by day!

Give me an immunity which will
bring me close to dread of Thee,
cut me off from committing things made unlawful by Thee,
and spare me from captivation by dreadful sins!

Give me purification from the defilement of disobedience,
take away from me the filth of offenses,
dress me in the dress of Thy well-being,
cloak me in the cloak of Thy release,
wrap me in Thy ample favors,
and clothe me in Thy bounty and Thy graciousness!

Strengthen me with Thy giving success
and Thy pointing the right way,
help me toward righteous intention,

pleasing words,
and approved works,
and entrust me not to my force and my strength
in place of Thy force and Thy strength!

Degrade me not on the day Thou raisest me up to meet Thee,
disgrace me not before Thy friends,
make me not forget remembering Thee,
take not away from me thanking Thee,
but enjoin it upon me in states of inattention
when the ignorant are heedless of Thy boons,
and inspire me to
laud what Thou hast done for me
and confess to what Thou hast conferred upon me!

Place my beseeching Thee above the beseeching of the beseechers
and my praise of Thee above the praise of the praisers!

Abandon me not with my neediness for Thee,
destroy me not for what I have done for Thee,
and slap not my brow with that with which
Thou slapest the brow of those who contend with Thee,
for I am submitted to Thee.

I know
that the argument is Thine,
that Thou art closest to bounty,
most accustomed to beneficence,
worthy of reverent fear,
and worthy of forgiveness,
that Thou art closer to pardoning
than to punishing,
and that Thou art nearer to covering over
than to making notorious!

Let me live an agreeable life
that will tie together what I want
and reach what I love
while I not bring what Thou dislikest
and not commit what Thou hast prohibited;
and make me die the death of he

whose light runs before him and on his right hand!

Abase me before Thyself
and exalt me before Thy creatures,
lower me when I am alone with Thee
and raise me among Thy servants,
free me from need for him who has no need of me
and increase me in neediness and poverty toward Thee!

Give me refuge from
the gloating of enemies,
the arrival of affliction,
lowliness and suffering!
Shield me in what Thou seest from me,
the shielding of he who
would have power over violence
had he no clemency,
and would seize for misdeeds
had he no lack of haste!

When Thou desirest for a people a trial or an evil,
deliver me from it, for I seek Thy shelter;
and since Thou hast not stood me in the position of disgrace
in this world of Thine,
stand me not in such a position
in the next world of Thine!

Couple for me the beginnings of Thy kindnesses with their ends
and the ancient of Thy benefits with the freshly risen!
Prolong not my term with a prolonging
through which my heart will harden!
Strike me not with a striking
that will take away my radiance!
Visit me not with
a meanness that will diminish my worth
or a decency that will keep my rank unknown!

Frighten me not
with a fright by which I will despair
or a terror through which I will dread,

but make me
stand in awe of Thy threat,
take precautions against Thy leaving no excuses
and Thy warning,
and tremble at the recitation of Thy verses!

Fill my night with life by keeping me awake therein for
worshipping Thee,
solitude with vigil for Thee,
exclusive devotion to reliance upon Thee,
setting my needs before Thee,
and imploring that Thou wilt
set my neck free from the Fire
and grant me sanctuary from Thy chastisement,
within which its inhabitants dwell!

Leave me not
blindly wandering in my insolence
or inattentive in my perplexity for a time,
make me not
an admonition to him who takes admonishment,
a punishment exemplary for him who takes heed,
a trial for him who observes,
devise not against me along with those against whom Thou devisest,
replace me not with another,
change not my name,
transform not my body,
appoint me not
a mockery for Thy creatures,
a laughing-stock for Thyself,
a follower of anything but Thy good pleasure,
a menial servant for anything but avenging Thee!

Let me find
the coolness of Thy pardon
and the sweetness of
Thy mercy,
Thy repose,
Thy ease,
and the garden of Thy bliss!

Let me taste,
through some of Thy boundless plenty,
the flavor of
being free for what Thou lovest
and striving in what brings about proximity
with Thee and to Thee,
and give me a gift from among Thy gifts!

Make my commerce profitable
and my return without loss,
fill me with fear of Thy station,
make me yearn for the meeting with Thee,
and allow me to repent with an unswerving repentance
along with which Thou lettest no sins remain,
small or large,
and leavest no wrongs, open or secret!

Root out rancor toward the faithful from my breast,
bend my heart toward the humble,
be toward me as Thou art toward the righteous,
adorn me with the adornment of the god-fearing,
appoint for me
a goodly report among those yet to come
and a growing remembrance among the later folk,
and take me to the plain of those who came first!

Complete the lavishness of Thy favor upon me,
clothe me in its repeated generousities,
fill my hand with Thy benefits,
drive Thy generous gifts to me,
make me the neighbor of the best of Thy friends
in the Gardens which Thou hast adorned for Thy chosen,
and wrap me in Thy noble presents
in the positions prepared for Thy beloveds!

Appoint for me
a resting place with Thee
where I may seek haven in serenity,
and a resort to which I may revert
and rest my eyes,

weigh not against me my dreadful misdeeds,
destroy me not on the day the secrets are tried,
eliminate from me every doubt and uncertainty,
appoint for me a way in the truth from every mercy,
make plentiful for me the portions of gifts
from Thy granting of awards,
and fill out for me the shares of beneficence
from Thy bestowal of bounty!

Make my heart trust in what is with Thee
and my concern free for what is Thine,
employ me in that in which Thou employest Thy pure friends,
drench my heart with Thy obedience when intellects are distracted,
and combine within me
independence, continence,
ease, release,
health, plenty,
tranquillity, and well being!

Make not fail
my good deeds
through my disobedience that stains them
or my private times of worship
through the instigations of Thy trial!
Safeguard my face from asking
from anyone in the world,
and drive me far from begging
for that which is with the ungodly!

Make me not an aid to the wrongdoers,
nor their hand and helper in erasing Thy Book!
Defend me whence I know not with a defense
through which Thou protectest me!
Open toward me the gates of Thy repentance, Thy mercy,
Thy clemency and Thy boundless provision!
Surely I am one of those who beseech Thee!
And complete Thy favor toward me!
Surely Thou art the best of those who show favor!

Place the rest of my life in the Hajj and the Umra

seeking Thy face,

O Lord of the worlds! And may Allah bestow His blessings, mercy and
graces upon Muhammad and his Household, the good, the pure, and may
peace be upon them always and forever!

**Supplication of Imam Ali Bin Al-Hussein (a.s.) in repentance
(Dua' At-Tawba)**

O Allah,

O He Whom the depiction of the describers
fails to describe!

O He beyond Whom passes not
the hope of the hoppers!

O He with Whom is not lost
the wage of the good-doers!

O He Who is the ultimate object
of the fear of the worshippers!

O He Who is the utmost limit
of the dread of the God-fearing!

This is the status of he
whom sins have passed from hand to hand.
Offenses' reins have led him on,
and Satan has gained mastery over him.
He fell short of what Thou hast commanded
through neglect
and he pursued what Thou hast prohibited
in delusion,

like one ignorant of Thy power over him
or one who denies the bounty of Thy beneficence toward him,
until, when the eye of guidance was opened for him
and the clouds of blindness were dispelled,
he reckoned that through which he had wronged himself
and reflected upon that in which he had opposed his Lord.
He saw his vast disobedience as vast
and his great opposition as great.

So he turned to Thee,

hoping in Thee
and ashamed before Thee,
and he directed his beseeching toward Thee,
having trust in Thee.
He repaired to Thee in his longing
with certitude
and he went straight to Thee in fear
with sincerity.
His longing was devoid of every object of longing but Thee,
and his fright departed from every object of fear but Thee.

So he stood before Thee pleading,
his eyes turned toward the ground in humbleness,
his head bowed before Thy might in lowliness;
he revealed to Thee in meekness
those secrets of his which Thou knowest better than he;
he numbered for Thee in humility
those sins of his which Thou countest better than he;
he sought help from Thee
before the dreadful ugliness into which he has fallen
in Thy knowledge
and the ugly things which has disgraced him
in Thy judgment:
the sins
whose pleasures have turned their backs
and gone
and whose evil consequences have stayed
and stuck fast.

He will not deny Thy justice, my God,
if Thou punishest him,
nor will he consider Thy pardon as difficult
if Thou pardonest him and hast mercy upon him,
for Thou art the Generous Lord
for whom the forgiveness of big sins
is not difficult!

O Allah,
so here I am:
I have come to Thee

obeying Thy command
(for Thou hast commanded supplication)
and asking the fulfillment of Thy promise,
(for Thou hast promised to respond)
Thou hast said,
Supplicate Me and I will respond to you.

O Allah,
so bless Muhammad and his Household,
meet me with Thy forgiveness
just as I have met Thee with my confession,
lift me up from the fatal infirmities of sins
just as I have let myself down before Thee,
and cover me with Thy covering
just as Thou hast shown no haste to take vengeance on me!

O Allah,
make firm my intention to obey Thee,
strengthen my insight in worshipping Thee,
give me the success of works
which will wash away the defilement of offenses,
and take me when Thou takest me
in the creed of Thy Prophet Muhammad (p.).

O Allah,
I repent to Thee in this my status from
my sins,
great and small,
my evil deeds,
inward and outward,
my lapses,
past and recent,
with the repentance of one who does not
tell himself that he might disobey
or secretly think that he might return to an offense.

Thou hast said, my God,
in Thy Book,
that Thou acceptest repentance from Thy servants,
pardonest evil deeds,

and lovest the repenters,
so accept my repentance
as Thou hast promised,
pardon my evil deeds
as thou hast guaranteed,
and make obligatory toward me Thy love
as Thou hast stipulated!

To Thee, my Lord, belongs
my stipulation
that I will not return
to what is disliked by Thee,
my guarantee
that I will not go back
to what Thou blamest,
and my covenant
that I will stay away
from acts of disobedience to Thee.

O Allah,
Thou knowest better what I have done,
so forgive me what Thou knowest
and turn me through Thy power to what Thou lovest!

O Allah,
counted against me are
claims that stay in my memory
and claims that I have forgotten,
while all of them remain in
Thy eye that does not sleep
and Thy knowledge that does not forget!
So compensate their owners,
lighten their load upon me,
lift up their weight from me,
and preserve me from approaching their like!

O Allah,
but I can not be faithful to my repentance
without Thy preservation,
nor can I refrain from offenses

without Thy strength.
So strengthen me with a sufficient strength
and attend to me with a defending preservation!

O Allah,
if any servant repents to Thee,
while in Thy knowledge of the Unseen he
will break his repentance
and return to his sin and offense,
I seek refuge in Thee lest I be like that!
So make this my repentance
a repentance
after which I will need no repentance
and a repentance
which will obligate the erasing of what has gone by
and safety in what remains!

O Allah,
I ask pardon from Thee for my ignorance,
and I ask Thee to disregard my evil acts!
So join me to the shelter of Thy mercy
through graciousness
and cover me with the covering of Thy well-being
through bounteousness!

O Allah,
I repent to Thee from everything opposed to Thy will
or far from Thy love
- the thoughts of my heart,
the glances of my eye,
the tales of my tongue -
with a repentance through which each bodily part will by itself
stay safe from ill consequences with Thee
and remain secure from Thy painful penalties
feared by transgressors!

O Allah,
so have mercy on
my being alone before Thee,
the pounding of my heart in dread of Thee,

the trembling of my limbs in awe of Thee!
My sins, my God, have stood me in the state
of degradation in Thy courtyard.
If I remain silent,
none will speak for me;
if I seek an intercessor,
I am not worthy for intercession.

O Allah,
bless Muhammad and his Household,
make Thy generosity intercede for my offenses,
follow up my evil deeds with Thy pardon,
repay me not with the punishment that is my proper repayment,
spread over me Thy graciousness,
wrap me in Thy covering,
and do with me what is done
by a mighty man,
when a lowly slave pleads to him
and he shows him mercy,
or a rich man,
when a poor slave submits himself
and he raises him to wealth!

O Allah,
I have no protector against Thee,
so let Thy might be my protector!
I have no intercessor with Thee,
so let Thy bounty be my intercessor!
My offenses have set me quaking,
so let Thy pardon give me security!

Not all that I have said rises up from
my ignorance of my evil footsteps
or forgetfulness of my blameworthy acts in the past,
but in order that Thy heaven and those within it
and Thy earth and those upon it
may hear the remorse which I have professed to Thee
and the repentance through which I have sought asylum with Thee.

Then perhaps one of them, through Thy mercy,

may show mercy upon my evil situation
or be seized by tenderness for my evil state.
There may come from him for my sake
a supplication to which Thou givest ear
more than to my supplication
or an intercession surer with Thee
than my intercession
through which I may be delivered from Thy wrath
and attain to Thy good pleasure!

O Allah,
if remorse is a repentance toward Thee,
then I am the most remorseful of the remorseful!
If refraining from disobedience is a turning back to Thee,
then I am the first of those who turn back!
If praying for forgiveness alleviates sins,
surely I am one of those who pray for Thy forgiveness!

O Allah,
as Thou hast commanded repentance
and guaranteed acceptance,
as Thou hast urged supplication,
and promised to respond,
so also bless Muhammad and his Household,
accept my repentance,
and return me not to the returning place
of disappointment in Thy mercy!
Surely Thou art Ever-turning toward the sinners,
All-compassionate toward the offenders who turn back!

O Allah,
bless Muhammad and his Household
just as Thou hast guided us by him!
Bless Muhammad and his Household
just as Thou hast rescued us through him!
Bless Muhammad and his Household,
with a blessing that will intercede for us
on the Day of Resurrection,
the day of neediness toward Thee!
Thou art powerful over everything,

and that is easy for Thee!

Kumayl Supplication (Dua' Kumayl)

In the name of Allah, the Most Merciful, the Most Compassionate

O Allah! I beseech Thee by Thy mercy which encompasses all things, and by Thy power by which Thou overcometh all things and submit to it all things and humble before it all things, and by Thy might by which Thou hast conquered all things, and by Thy majesty against which nothing can stand up, and by Thy grandeur which prevails upon all things, and by Thy authority which is exercised over all things, and by Thy own Self that shall endure forever after all things have vanished, and by Thy Names which manifest Thy power over all things, and by Thy knowledge which pervades all things, and by the light of Thy countenance which illuminates everything. O Thou who art the light!

O Thou Who art the Most Holy! O Thou Who existed before the foremost!
O Thou Who shall exist after the last!

O Allah! Forgive me my such sins as would affront my continency O Allah!
Forgive me my such sins as would bring down calamity

O Allah! Forgive me my such sins as would change divine favors (into disfavours). O Allah! Forgive me such sins as would hinder my supplication.
O Allah! Forgive me such sins as would bring down misfortunes (or afflictions). O Allah! Forgive me such sins as would suppress hope.

O Allah! Forgive every sin that I have committed and every error that I have erred O Allah! I endeavor to draw myself nigh to Thee through Thy invocation, and I pray to Thee to intercede on my behalf, and I entreat Thee by Thy benevolence to draw me nearer to Thee, and grant me that I should be grateful to Thee and inspire me to remember and to invoke Thee.

O Allah! I entreat Thee, begging Thee submissively, humbly and awestrickenly to treat me with clemency and mercy, and to make me pleased and content with what Thou hast allotted to me, and cause me to be modest and unassuming in all circumstances.

O Allah! I beg Thee as one who is passing through extreme privation and who supplicates his needs to Thee and his hope has been greatly raised by that which is with Thee.

O Allah! Great is Thy kingdom and exalted is Thy greatness. Thy plan is secret, Thy authority is manifest, Thy might is victorious and subduing and Thy power is prevalent throughout and it is not possible to escape from Thy dominion.

O Allah! Except Thee, I do not find any one able to pardon my sins nor to conceal my loathsome acts. Nor have I anyone, except Thee, to change my evil deeds into virtues There is no god but Thou! Glory and praise be to Thee. I have made my own soul suffer. I had the audacity (to sin) by my ignorance, relying upon my past remembrance of Thee and Thy grace towards me.

O Allah! My Lord! How many of my loathsome acts hast Thou screened (from public gaze)! How many of my grievous afflictions (distresses) hast Thou reduced in severity! And how many of my stumblings hast Thou protected, how many of my detestable acts has Thou averted, and how many of my undeserving praises hast Thou spread abroad!

O Allah! My trials and sufferings have increased and my evilness has worsened, my good deeds have diminished and my yokes (of misdeeds) have become firm. Remote hopes restrain me to profit (by good deeds) and the world has deceived me with its allurements and my own self has been affected by treachery and procrastination.

Therefore, my Lord! I implore Thee by Thy greatness not to let my sins and misdeeds shut out access to my prayers from reaching Thy realm and not to disgrace me by exposing those (hidden ones) of which Thou hast knowledge, nor to hasten my retribution for those vices and misdeeds committed by me in secret, which were due to evil mindedness, ignorance, excessive lustfulness and negligence.

O Allah! I beg Thee by Thy greatness to be compassionate to me in all circumstances and well-disposed towards me in all matters. My God! My Nourisher! Have I anyone except Thee from whom I can seek the dislodging of my evils and understanding of my problems?

My God! My Master! Thou decreed a law for me, but instead I obeyed my own low desires And I did not guard myself against the allurements of my enemy He deceived me with vain hopes; whereby I was led astray and fate helped him in that respect. Thus, I transgressed some of its limits set for me by Thee and I disobeyed some of Thy commandments;

Thou hast therefore a (just) cause against me in all those matters and I have no plea against Thy judgment passed against me. I have therefore become (justifiably) liable to Thy judgment and afflictions.

But now I have turned Thee, my Lord, after being guilty of omissions and transgressions against my soul, apologetically, repentantly, broken heartedly, entreating earnestly for forgiveness, yieldingly confessing (to my guilt) as I can find no escape from that which was done by me and having no refuge to which I could turn except seeking Thy acceptance of my excuse and admitting me into the realm of Thy capacious mercy.

O Allah! Accept my apology and have pity on my intense sufferings and set me free from my heavy fetters (of evil deeds). My Nourisher! Have mercy on the infirmity of my body, the delicacy of my skin and the brittleness of my bones.

O Thou, Who originated my creation and (accorded me) my individuality, and (ensured) my upbringing and welfare (and provided) my sustenance (I beg Thee) to restore Thy favors and blessings upon me as Thou didst in the beginning of my life!

O my God! My master! My Lord! And my Nourisher! What! Wilt Thou see me punished with the fire kindled by Thee despite my belief in Thy unity?

And despite the fact that my heart has been filled with (pure) knowledge of Thee and when my tongue has repeatedly praised Thee and my conscience has acknowledged Thy love and despite my sincere confessions (of my sins) and my humble entreaties submissively made to Thy divinity?

Nay, Thou art far too kind and generous to destroy one whom thyself nourished and supported, or to drive away from Thyself one whom Thou has kept under Thy protection, or to scare away one whom Thy self hast given shelter, or to abandon in affliction one Thou hast maintained and to whom Thou hast been merciful.

I wish I had known, O my Master, my God and my Lord! Wilt Thou inflict fire upon faces which have submissively bowed in prostration to Thy greatness, or upon the tongues which have sincerely confirmed Thy unity and have always expressed gratitude to Thee, or upon hearts which have acknowledged Thy divinity with conviction, or upon the minds which accumulated so much knowledge of Thee until they became submissive to Thee, or upon the limbs which strove, at the places appointed for Thy worship, to adore Thee willingly and seek Thy forgiveness submissively?

Such sort (of harshness) is not expected from Thee as it is remote from Thy grace, O Generous One! O Lord! Thou art aware of my weakness to bear even a minor affliction of this world and its consequence and adversity affecting the denizen of this earth, although such afflictions are momentary, short-lived and transient.

How then can I bear the retributions and punishments of the Hereafter which are enormous and of intensive sufferings, of prolonged period and perpetual duration, and which shall never be alleviated for those who deserve the same as those retributions will be the result of Thy wrath; and Thy punishment which neither the heavens nor the earth can withstand and bear! My Lord!

How can I, a weak, insignificant, humble, poor and destitute creature of Thine be able to bear them?

O my God! My Lord! My King! And Master! Which of the matters shall I complain to Thee and for which of them shall I bewail and weep? Shall I bewail for the pains and pangs of the punishment and their intensity or for the length of sufferings and their duration?

Therefore (my Lord!), if Thou wilt subject me to the penalties (of hell) in company of Thy enemies and cast me with those who merited Thy punishments and tear me apart from Thy friends and those who will be near to Thee, then my God, my Lord and my Master, though I may patiently bear Thy punishments, how can I calmly accept being kept away from Thee?

I reckon that though I may patiently endure the scorching fire of Thy hell, yet how can I resign myself to the denial of Thy pity and clemency? How can I remain in the fire while I have hopes of Thy forgiveness?

O my Lord! By Thy honor truly do I swear that, if Thou wilt allow my power of speech to be retained by me in the hell, I shall amongst its inmates cry out bewailingly unto Thee like the cry of those who have faith in Thy kindness and compassion. And I shall bemoan for Thee (for being deprived of nearness to Thee) the lamentation of those who are bereaved, and I shall keep on calling unto Thee: "Where art Thou O Friend of the believers! O (Thou Who art) the last hope and resort of those who acknowledge Thee and have faith in Thy clemency and kindness; O Thou Who art the helper of those seeking help! O Thou Who art dear to the hearts of those who truly believe in Thee! And O Thou Who art the Lord of the universe."

My Lord! Glory and praise be to Thee, wouldst Thou (wish) to be seen (disregarding) the voice of a Muslim bondman, incarcerated therein (the hell) for his disobedience and imprisoned within its pits for his evildoings and misdeeds, crying out to Thee the utterance of one who has faith in Thy mercy and calling out to Thee in the language of those who believe in Thy unity and seeking to approach Thee by means of Thy epithet "the Creator, the Nourisher, the Accomplisher and the Protector of the entire existence"?

My Lord! Then how could he remain in torments when he hopefully relies upon Thy past forbearance, compassion and mercy?

And how can the fire cause him suffering when he hopes for Thy grace and mercy and how can its roaring flames char him when Thou hearest his voice and sees his plight? And how can he withstand its roaring flames when Thou knowest his frailty? And how can he be tossed about between its layers when Thou knowest his sincerity?

And how can the guards of hell threaten him when he calls out to Thee? "My Lord", and how would Thou abandon him therein (the hell) when he has faith in Thy grace to set him free?

Alas! That is not the concept (held by us) of Thee nor has Thy grace such a reputation nor does it resemble that which Thou hast awarded by Thy kindness and generosity to those who believe in Thy unity. I definitely conclude that hadst Thou not ordained punishment for those who disbelieved in Thee, and hadst Thou not decreed Thy enemies to remain in hell, Thou wouldst have made the hell cold and peaceful and there would never have been an abode or place for anyone in it; but sanctified be Thy Names, Thou

hast sworn to fill the hell with the disbelievers from amongst the jinns and mankind together and to place forever Thy enemies therein.

And Thou, exalted be Thy praises, hadst made manifest, out of Thy generosity and kindness, that a believer is not like unto him who is an evil-liver.

My Lord! My Master! I, therefore, implore Thee by that power which Thou determineth and by the decree which Thou hast finalized and ordained whereby Thou hath prevailed upon whom Thou hast imposed it, to bestow upon me this night and this very hour the forgiveness for all the transgressions that I have been guilty of, for all the sins that I have committed, for all the loathsome acts that I have kept secret and for all the evils done by me, secretly or openly, in concealment or outwardly and for every evil action that Thou hast ordered the two noble scribes to confirm whom Thou hast appointed to record all my actions and to be witnesses over me along with the limbs of my body, whilst Thou observeth over me besides them and wast witness to those acts concealed from them, which Thou in Thy mercy hast kept secret and through Thy kindness unexposed, and I pray to Thee to make my share plentiful in all the good that Thou dost bestow; in all the favors that Thou dost grant; and in all the virtues that Thou dost allow to be known everywhere; and in all the sustenance and livelihood that Thou dost expand and in respect of all the sins that Thou dost forgive and the wrongs that Thou dost cover up, O Lord! O Lord! O Lord!

O my God! My Lord! My King! O Master of my freedom! O Thou Who holdeth my destiny and Who art aware of my suffering and poverty,

O Thou Who knoweth my destitution and starvation, O my Lord! O Lord, O Lord! I beseech Thee by Thy glory and Thy honor, by Thy supremely high attributes and by Thy names to cause me to utilize my time, day and night, in Thy remembrance, by engaging myself in serving Thee (Thy cause) and to let my deeds be such as to be acceptable to Thee, so much so that all my actions and offerings (prayers) may be transformed into one continuous and sustained effort and my life may take the form of constant and perpetual service to Thee.

O my Master! O Thou upon Whom I rely! O Thou unto Whom I express my distress!

O my Lord! My Lord! My Lord! Strengthen my limbs for Thy service and sustain the strength of my hands to persevere in Thy service and bestow upon me the eagerness to fear Thee and constantly to serve Thee, so that I may lead myself towards Thee in the field with the vanguards who are in the fore rank and be swift towards Thee among those who hasten towards Thee and urge eagerly to be near Thee and draw myself towards Thee like them who sincerely draw themselves towards Thee and to fear Thee like the fear of those who believe firmly in Thee, and thus, I may join the congregation of the faithful congregated near Thee (for protection).

O Allah! Whosoever intendeth evil against me, let ill befall on him and frustrate him who plots against me and assign for me a place in Thy presence with the best of Thy bondsmen and nearer abode to Thee, for verily that position cannot be attained except through Thy grace and treat me benevolently, and through Thy greatness extend Thy munificence towards me and through Thy mercy protect me and cause my tongue to accentuate Thy remembrance and my heart filled with Thy love and be liberal to me by Thy gracious response and cause my evils to appear fewer and forgive me my errors, for verily, Thou hast ordained for Thy bondsmen Thy worship and bidden them to supplicate unto Thee and hast assured them (of Thy) response.

So, my Lord! I look earnestly towards Thee, and towards Thee, my Lord, I have stretched forth my hands. Therefore, by Thy honor, respond to my supplication and let me attain my wishes and, by Thy bounty, frustrate not my hopes and protect me from the evils of my enemies, from among the jinns and mankind. O Thou, Who is readily pleased, forgive one who owns nothing but supplication for Thou doest what Thou wilt! O Thou Whose Name is the remedy (for all ills) and Whose remembrance is a sure cure for all ailments and obedience to Whom makes oneself sufficient; have mercy on one whose only asset is hope and whose only armor is lamentation! O Thou, Who perfecteth all bounties and Who wardeth off all misfortunes!

O Light, Who illuminateth those who are in bewilderment! O Omniscient, Who knoweth without (acquisition of) learning! Bless Muhammad and the Household of Muhammad, and do unto me in accordance with that which befitteth Thee, and deal with me not in accordance to my worth. May the blessings of Allah be bestowed upon His Apostle and the Rightful Imams from his Descendants and His peace be upon them plentifully.

**The supplication of Imam As-Sajjad (a.s.) in the blessings upon
Muhammad and his Household**

Praise belongs to Allah,

Who was kind to us through Muhammad
(God bless him and his Household)
to the exclusion of past communities and bygone generations,
displaying thereby His power,

which nothing can render incapable, though it be great,
and nothing can escape, though it be subtle.

O Allah, bless Muhammad,
entrusted by Thee with Thy revelation,
distinguished by Thee among Thy creatures,
devoted to Thee among Thy servants,
the Imam of mercy,
the leader of good,
the key to blessing,

who wearied his soul for Thy affairs,

exposed his body to detested things for Thy sake,

showed open enmity toward his next of kin by summoning to Thee,

fought against his family for Thy good pleasure,

cut his blood relations in giving life to Thy religion,

sent far those [who are] close, because of their denial,

brought near those [who are] far, because of their response to Thee,

showed friendship to the most distant for Thy sake,

displayed enmity toward the nearest for Thy sake,
made his soul persevere in delivering Thy message,
tired it in summoning to Thy creed,
occupied it with counseling, those worthy of Thy summons,
migrated to the land of exile and the place of remoteness from
his homeland,
the walkway of his feet,
the ground of his birth,
and the intimate abode of his soul,
desiring to exalt Thy religion
and seeking help against those who disbelieved in Thee,
until what he attempted against Thy enemies went well with him
and what he arranged for Thy friends was accomplished.

He rose up against them, seeking victory through Thine aid,
becoming strong in spite of his weakness with Thy help.

He fought against them in the centre of their cities
and attacked them in the midst of their dwellings,
until Thy command prevailed, and Thy word rose up,
though the idolaters were averse.

O Allah,
so raise him, because of his labors for Thy sake,
to the highest degree of Thy Garden,

that none may equal him in status,
none may match him in level,
and no angel brought nigh or prophet sent out
may parallel him in Thy sight.

And give him concerning his Household; the pure
and his community; the faithful

of an excellent intercession,
the best of what Thou hast promised him!

O Keeper of promises!

O Faithful to Thy word!

O He Who changes evil deeds into manifold good deeds

Thou art of bounty abounding!

Ziyarat Prophet Muhammad (p.)

Peace be upon you, O Messenger of Allah. Peace be upon you, O Prophet of Allah. Peace be upon you, O Muhammad the son of 'Abd Allah'. Peace be upon you, O Seal of the Prophets; I bear witness that you proclaimed the message and established the prayer and paid the Zakat and enjoined good and forbade evil and worshipped Allah with all sincerity until death overtook you; so may the blessings and mercy of Allah be upon you and on your pure family.

I bear witness that there is no god except Allah. He is unique, there is no partner unto Him and I bear witness that Muhammad is His servant and Prophet. I bear witness that you are the Prophet of Allah and that you are Muhammad, the son of 'Abd Allah' and I bear witness that you proclaimed the messages of your Lord and that you advised your people and strived in the path of Allah and you served your Lord with wisdom and good preaching until death overtook you; and you fulfilled the duty imposed on you and that you were kind to the believers and severe on the disbelievers. Allah has made you attain the highest position of honor and nobility. Praise be to Allah Who, through you, has saved us from polytheism and from going astray; O Allah send Your blessings and the blessings of Your close angels and Your Messengers and those of Your upright servants and the people of the heavens and the earth and those who have glorified You, O Lord, from the beginning to the end, on Muhammad, Your servant and Messenger and Your Prophet and Your trustworthy and saved one, Your beloved and Your chosen one; Your special, pure and most virtuous one from Your creatures. O Allah, grant him an elevated status and make him a means to heaven and raise him in a praiseworthy status, which the first and the last people will wish to attain.

Ziyarat As-Sayyeda Az-Zahraa (a.s.)

Peace be upon you, O Daughter of the Messenger of Allah.
Peace be upon you, O Daughter of the Prophet of Allah.
Peace be upon you, O Daughter of the dearest beloved of Allah.
Peace be upon you, O Daughter of the close friend of Allah.
Peace be upon you, O Daughter of the sincere servant of Allah.
Peace be upon you, O Daughter of the faithful confidant of Allah.
Peace be upon you, O Daughter of the best creation of Allah.
Peace be upon you, O Daughter of the most superior among the Prophets of Allah, and His Messengers, and His Angels.
Peace be upon you, O Daughter of the "Best Individual".
Peace be upon you, O Lady of the Women of the Worlds,
And may the mercy and blessings of Allah be bestowed upon you.

The Ziyarat of the Imams (a.s.)

Peace be upon you, O trusted guardian, appointed by Allah, to administer His earth, and to convince the mankind to accept His plan. Peace be upon you, O Commander of the Faithful.

I testify that you made utmost efforts, as it should be, in the cause of Allah, acted upon His Book, followed the way of life of His Prophet, (blessings of Allah be upon him and upon his Household), to the last moment of your life, until Allah invited you to come unto Him, and used His discretion to take you away, and sealed your enemies' doom with the blame that the arguments had been made known to one and all through you.

O Allah let me be happy and satisfied with that which Thou considers good for me, let me agree with that which Thou decides for me, let me passionately remember Thee, and invoke Thee, let me be in love with Thy pure and sincere friends, let me be well-liked and respected on the earth, and in the heavens, let me be unruffled and well-composed amidst misfortunes, let me be gratefully thankful in prosperity, let me be mindful of much and more bounties, let me, ardently, desire for the heart warming meeting with Thee; well-equipped with piety to gain my end on the Day of Requit, let me follow into the footsteps of Thy representatives, let me disassociate myself from the manners of Thy enemies, preoccupied from this world, by praising and glorifying Thee.

[Then, you head towards Allah, the Most High, the Most Exalted, and say]:

O Allah, verily, the hearts of those who surrender to Thee, are full of passionate love, the path of those, who long for Thee, is the straight (true) road, the instructions given by those, who lean on Thee, are distinct and precise, the minds of those, who are aware of Thy reality, are filled with awe and reverence, the call of those, who invite unto Thee, is loud and clear, and the doors of approval are kept open for them; whoso submits his supplication to Thee receives a favorable answer, whose repentance unto Thee is accepted, whoso bursts into tears in fear of Thy punishment obtains mercy, whoso seeks redress from Thee finds the required assistance at his disposal, whoso asks for Thy help procures the aid as a gift. Thy promise made with Thy servants is fulfilled; whoso asks for pardon of his errors finds them reduced to nothing, whoso does everything for Thy sake discovers that each and every deed has been preserved. The means of livelihood available

to the created beings come from Thee like a rainfall, and in addition many recurring favors and bounties reach them in regular successions, the sins of those, who ask for forgiveness, are overlooked, the wants and needs of all that which has been created by Thee are properly satisfied, those who put forward genuine demands get more than they ask for, one after the other, again and again; for the hungry wholesome food is arranged, for the thirsty clean water is available in abundance.

O Allah give favorable answer to my prayer, acknowledge the praise I chant in worship, let there be peace and harmony between me and my friends, for the sake of Muhammad, Ali, Fatimah, Al-Hassan and Al-Hussein; verily, Thou art my Benefactor Who provides with bounties, the aim of my desires, the ultimate destination of my hopes, in my future life, and during this short life.

[It must be noted that this Ziyarah could be recited when visiting any of the Imams, by exchanging the name of the Commander of the Faithful with the name of the Imam to whom the visit is performed.]