Prayers (Dua), Mannat and Nazar

We have made an attempt to briefly compile masomeen (AS)’s traditions related to this enormously vast subject. A large number of supplications, not included here, may be found in various books dedicated to this subject. For example, Imam Zainul Abadeen’s (AS) recommended prayers are included in ‘Sahifa’s Sajjadia/Kamila’. Supplications for carrying out specific practices, e.g., before/after fasting, Hajj, may be found in the articles where these topics are discussed. Hence, this article presents general supplications, with some background and examples of ‘Mannat and Nazar’, which we usually recite and undertake to commit in our daily lives.

We have been asked to pray to Allah (SWT) and His Divine representatives (Masomeen AS) for all our needs in this world as well as in the hereafter. It, however, makes no difference if one directs his prayers to Allah (SWT) through intercession of Masomeen AS or directly to Masomeen AS, as we will present traditions later on, but certainly, prayers, without intercession of Masomeen AS, are not answered by Allah (SWT). We have added a brief explanation on the latter aspect in the Appendix I. We present below, Verses from the Holy Quran and traditions of Masomeen (AS) on various topics under ‘Dua, Nazar and Mannat’.

Your Lord has said: ‘Pray to Me; I shall respond to you. The ones who are too proud to worship Me will enter Hell abjectly!’

Say: ‘My Lord extends sustenance to anyone He wishes among His servants and He budgets it out. He will compensate you for anything you have spent since He is the best Provider.’

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1 Al Ghafar, (40), verse 60.
2 Al Sabah, (34), verse 39.
A companion of Imam Jafar-e-Sadiqsws visited Imamsws and said, there are two verses in Quran, which I have tried to understand without any success. Imamsws asked which are those verses? He replied, one of these ‘Pray to Me and I shall respond to you’ (60:40). We pray but our prayers are not answered. Imamsws asked, Do you think, ‘Allah azwj does not keep His promises?’ The narrator replied, no, Mola sws. Then why it is like this? He replied ‘I do not understand it’? Imamsws said, let me explain it to you. Prayers of the one are always accepted; who obeys Allah azwj and makes prayers appropriately. The narrator asked; please inform me how to made prayers properly? Imam sws replied, start your supplications with praising Allah azwj, thanking Him azwj for what Allah azwj has blessed you with, and then sending ‘Salawat’ on Nabiawws, then (humiliate yourself) by remembering your sins, and then pray to Allahazwj, this is the proper way of praying.

Imamsws then asked which is the second Verse? he replied, ‘He will compensate you for anything you have spent since He is the best Provider (34:39)’ but I spend without getting it back. Imamsws said, Do you mean Allah azwj will not honour His azwj words? He replied, No, He will. My Molaazwj, then asked him why don’t you get back what you spend? He replied, I do not know. Imam sws replied whoever would earn through legitimate means, among you, and then would spend to please Allahazwj, Allah azwj will reward him enormously even if he spends one ‘Dirham’ in Hisazwj Cause.

• It is narrated from Imam Abu Abdullahsws that it is written in the book of Amir-ul-Momaneensws that one should praise Allahazwj prior to making a prayer. When you want to make a prayer, then praise Allahazwj by saying, Ya Allahazwj, Youazwj are closer to me than my jugular vein, Youazwj are the One who brings to reality every one’s desires, Youazwj are the One who lives between human and his heart, Youazwj are the One whose attributes are higher than the heights we can ever imagine, Youazwj are the One whose resemblance cannot be found in anything else.

• Ahmed bin Mohammed narrates from his companions, who heard from Usman bin Isa, who from Ishaq bin Amar, who asked from Imam Jafar-e-Sadiqsws that some times I have a desire to shed tears prior to making a prayer but I cannot. So, as a solution, I try to remember one of my deceased relatives in order to soften my heart and this brings tears in my eyes. Is it appropriate prior to approaching Allahazwj? Imamsws replied, Yes, one should always remember to first make his
heart soft and better wait until he starts crying and only then its appropriate to pray to Allahazwj.5

علي بن إبراهيم، عن أبيه، عن حماد بن عيسى، عن أبي عبد الله (عليه السلام) قال: سمعته يقول: ادع ولا تقل:
قد فرغ من الأمر فإن الدعاء هو العبادة إن الله عز وجل يقول: " إن الذين يستكبرون عن عبادتي سيدخلون
جهنم داخرين " وقال: " ادعوني أستجيب لكم

• Ali bin Ibrahim says, he heard from his sister who from Hamad bin Isa, who says that Imam Abi Abdullahsws said: ‘It is better for you to keep on praying and do not say ‘if it’s written, it will occur’, including whatever has happened or to occur in the future’. Prayer in itself is an act of worship, as Allahazwj Says those who refrain from my worship due to their arrogance, will soon be thrown, with humiliation, into hell fire. You keep on praying to Me and I will accept your prayers.6

قال: قال رسول الله (صلى الله عليه وآله): الدعاء سلاح المؤمن وعمود الدين وثور السماوات والأرض

• Rasool Allahsaww said, Prayer is a momin’s useful tool, it forms the foundation of religion and it is the ‘Noor’ of the earth and the heavens.7

علي بن إبراهيم، عن أبيه، عن ابن أبي عمر، عن هشام بن سلمان قال: قال أبو عبد الله (عليه السلام): هل تعرفون طول البلاء من قصره؟ قلت: لا، قال: إذا الله أحد [ كم ] الدعاء عند البلاء فاعملوا أن البلاء قصير

• Ali bin Ibrahim narrates from Imam Jafar-e-Sadiqsws that Imam sws asked: Do you know how an intense hardship is removed from you? Then explained himself, when Allahazwj sends a message to your heart to pray! (At that instant) Believe, you have been saved from immense distress.8

عدد من أصحابنا، عن سهل بن زياد، عن جعفر بن محمد الأشعري، عن ابن القذافي، عن أبي عبد الله (عليه السلام) قال: قال رسول الله (صلى الله عليه وآله): لا تجعلوني كذبح الراكب فإن الراكب يملا قدحه فيشربه إذا شاء. اجعلوني في أول الدعاء وفي آخره وفي وسطه

• It is narrated form Imam Abu-Abdullahsws that Rasool Allahsaww said’ Do not treat me like traveller’s water-vessel, as he would drink out of it whenever feeling thirsty. Implying, remember me in the beginning, middle and end of your prayers.9

 أبو علي الأشعري، عن محمد بن حسان، عن أبي عمران الأزدي، عن عبد الله ابن الحكم، عن معاوية بن عمر، عن أبي عبد الله (عليه السلام) قال: من قال: يا رض صل على محمد وآل محمد مائة مرة قضيت له مائة حاجة
ثلاثون للدنيا [ والباقي للأخرى ]

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6 Usool-e-Kafi, vol. 5, Kitab AlDuwa, Ch.1, tradition 5.
7 Usool-e-Kafi, vol. 5, Kitab AlDuwa, Ch.2, tradition 1.
8 Usool-e-Kafi, vol. 5, Kitab AlDuwa, Ch.6, tradition 1.
It is narrated from Imam Jafar-e-Sadiq[46] that Allah[47] will fulfill 100 requirements of a momin, 30 in this world and the rest in the hereafter, who would say, ‘Ya Rab-e-Salay Alla Mohammed (diun) wa Allay Mohammed’.10

Make Prayers Before engulfing into Difficulties:

Imam Jafar-e-Sadiq[46] said, his prayers are answered who prays prior to facing difficulties. Even if he prays after being struck with hardships, the angles say, yes, we are familiar with his voice, he is the one who regularly prays. But when a person, who does not regularly pray, is affected by difficulties and prays upon facing them, angles do not respond to his prayers and say we are not familiar with his voice.11

It is Important to Mention what One Needs in Prayers:

Imam Jafar-e-Sadiq[46] said: Allah[47] likes his servant to iterate what his needs are, although Allah[47] is fully aware of his requirements. Thus keep on mentioning your necessities in your prayers.12

Imam Abu Abdullah[46] said: Who intends to request Allah[47] and starts supplications but then forgets mentioning his needs while praising Allah[47] and sending Salawat upon Mohammed[46] and Alay Mohammed[47]. Allah[47] will fulfil his requirements even if he does not pray for those.14

12 Usool-e-Kafi, vol. 5, Kitab AlDuwa, Ch.11, tradition 1.
Praying Together:

It is narrated from Imam Jafar-e-Sadiqazwj that Allahazwj will accept a ‘Dua’ when it is sent to Him collectively by 40 momaneen, if there are not 40 but 4 then they should repeat the prayer for 10 times. Allahazwj would accept it even if one person would repeat it 40 times.15

Also Imam Jafar-e-Sadiqazwj said, if 4 people, pray to Allahazwj, after agreeing on a matter, their prayer is accepted, even before they disperse.16

Imam Abu Abdullahasws said, whenever my father would be troubled by something, Imamasws would gather women and boys, from family, around him and pray to Allahazwj and they all say Amen.17

For Acceptance of Prayers Include other Momaneen:

Imam Abu Abdullahasws said, Rasool Allahsaww has recommended including other ‘Momaneen’ in one’s prayers in order to remove ‘hijaab’ (obstructions) in the way of his prayers to be accepted.18

Imam Jafar-e-Sadiqasws said: Whoever wants his prayers to be heard, he should send Salawat on Mohammedasw and Allay Mohammedasw, then ask for what he

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15 Usool-e-Kafi, vol. 5, Kitab AlDuwa, Ch.17, tradition 1.
needs, and then recite Salawat. It is beyond Allah’s mercy to accept the initial and final part of the prayers and leave out the middle portion. In fact there is nothing in the way of Salawat to reach Allah.19

Imam Jafar-e-Sadiqsws said, He is like the warrior against the enemies of Islam who does ‘Zikr Allah’ in the company of ‘non-religious’ folks.20

Momin’s Prayers are accepted but are Rewarded after Specific Delay:

Imam Jafar-e-Sadiqsws said, when a momin prays to Allah, Allah accepts his prayers but Tells His angels to delay in giving him what I have rewarded to him, as I like to hear his supplications. But when a person, who is disliked by Allah asks for something from Him, Allah tells to His angels, ‘Give him what he wants! I am fond of his voice (I want him to go away).21

In another tradition, Imam Jafar-e-Sadiqsws said: When a momin prays to Allah, Allah asks His angels to delay in rewarding his requests and says I am fond of his voice and look forward to his supplications. On the Day of Judgement, Allah will say to this Momin, I had delayed in giving you what you asked for in your prayers, but now I will reward you many many times more. Upon looking at the reward Momin will says I prefer it here as compared with, if my prayers were heard in the previous world.22

Imam Jafar-e-Sadiqsws said, the prayers of Musa and Haroon were heard but the implementation was not done until after 40 years when Allah’s wrath was sent to Faros.23

• Imam Abu Abdullah\textsuperscript{sws} said, Momin should offer supplications, but there will be delay in the acceptance, until the next Friday.\textsuperscript{24}

• Ali bin Mohammed narrates through a chain of narrators that Imam Ali bin Musa\textsuperscript{sws} was asked about the following Verse:

\textit{وذكر اسم ربي فصلئي (87:15)}

\textit{And he mentioned his Lord’s name and offered his prayers (87-15).}

Imam\textsuperscript{sws} asked Abdullah how would you explain the meanings of this Verse? Abdullah said, upon reading this Verse one should stand up and offer Salat. Imam\textsuperscript{sws} said, Allah\textsuperscript{azwj} will not put his servants in hardship. Abdullah responded, may I be your ransom, please tell me what are its meanings, Imam\textsuperscript{sws} replied, its meanings are that one should send Salawat on Mohammed\textsuperscript{sws} and Alay Mohammed\textsuperscript{sws}, upon reciting Allah\textsuperscript{swt}’s ‘Ism’ (Name).\textsuperscript{25}

Remembering Allah\textsuperscript{azwj} and Masomeen\textsuperscript{sws} in a Gathering is Compulsary:

Hamid bin Ziyad, on the instruction of Imam Ali bin Musa\textsuperscript{sws}, said: those will regret in the hereafter who neither mention Allah\textsuperscript{azwj} nor us\textsuperscript{sws} in their gatherings. In another tradition, Imam Mohammed Baqir\textsuperscript{sws} said our ‘Zikr’ is Allah\textsuperscript{azwj}’s ‘Zikr’ and our enemies ‘Zikr’ is the ‘Zikr’ of Iblis.\textsuperscript{26}


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- Imam Abu Abdullah sws said, they will surely be hit by the loss and the unfulfilment who get together but neither mention the ‘Ism’ (name) of Allah azwj nor send Salawat on Mohammedaww and Alay Mohammedsws.  

- Imam Abu Abdullah sws said, one should remember Allah azwj under all circumstances, and should not refrain from remembering Him azwj even while urinating. Thus remember Him without any interruptions.

- It is narrated from Imam Mohammed Baqir sws that it is written in the unaltered Torrah that Hazrat Musa as said, O Lord, sometimes I am at those places where I find it inappropriate to mention You, ‘Izza wa Jallah’ (Your greatness and authority). Allahazwj replied, O Musa, Mentioning me is better under all conditions.

- Imam Abu Abdullah sws said: Allahazwj said in a ‘Hadith-e-Kudsi’ O son of Adam! You remember me in your gatherings and I will remember you in the company of my best angels.

- Imam Jafar-e-Sadiq sws said: Our Shias are those who remember Allahazwj in their solitude.

- Imam Abu Abdullah sws said: the ‘Tasbeeh-e-Fatimah’ is that ‘Zikr-e-Kaseer’ (extensive remembrance of Allahazwj) for which Allahazwj Says: ‘Remember Me extensively’.

27 Usool-e-Kafi, vol. 5, ch.21, tradition 5.
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محمد بن يحيى، عن أحمد بن محمد بن عيسى، عن محمد بن إسحاق، عن محمد ابن الفضل، عن أبي الصحاب
الكناني، عن أبي عبد الله (عليه السلام) قال: يموت المؤمن بكل ميّتة إلا الصاعقة. لا تأخذ، هو يذكر الله عز وجل

- Imam Jafar-e-Sadiq sws said, a momin will die from many causes but will not become victim of lightening, provided he does ‘Zikr Allahazwj’.33

Prayers for the Day and Night:

عدة من أصحابنا، عن أحمد بن محمد بن خالد، عن منصور بن العباس، عن سعيد بن قناح قال: حدثني أبو
مسعود، عن أبي عبد الله (عليه السلام) قال: من قال أربع مرات إذا أصبح: الحمد لله ربك العالمين، فقد أدي شكر
يومه ومن قالها إذا أمسى فقد أدي شكر ليليته

- Imam Jafar-e-Sadiq sws said: Whoever says in the morning 4 times ‘Al Hamdo lillah hay Rabil Alameen’ he has thanked (Shukar) for the bounties of the day and if he would repeat it in the evening, he has thanked for the blessings of the night.34

Astagfar (Asking for Forgiveness):

علي بن إبراهيم، عن أبيه، عن السكنوي، عن أبي عبد الله (عليه السلام) قال: قال رسول الله عليه السلام: خير الدعاء الاستغفار

- It is referred to Imam Jafar-e-Sadiq sws that Rasool Allah saww said, Istagfar (Seeking forgiveness) is the best prayer.35

- Imam Mohammed Baqir sws said whoever would recite the following ‘kalamat’ (words) three time prior to shifting his posture after compulsory prayers, Allahazwj will forgive all his sins, even if were like the froth of a river:

‘Astagfar-llah lazi la Ay Laha Illa howal Hayyul Qaiyuum Zuljalalay wal Ikram wa Tubo Illay’.36

Praying for a Momin who is Away:

34 Usool-e-Kafi, vol. 5, ch.27, tradition 5.
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1. On the night of (in the month of) Rajab, when tears were falling from the eyes of the Prophet Muhammad (peace be upon him), a Momin brother who was away 

- Imam Mohammed Baqir said, the prayer, which is quickly accepted is the one recited for a Momin brother who is away, as it is free from any element of flattery.37

2. When Abu Ubayda ibn al-Aswad said, there is no prayer that is more accepted than the prayer of a Momin brother who is away, which he asks for in his absence, as it is free from any element of flattery.38

3. Imam Jafar-e-Sadiq said, my Father used to say that the prayers of the following five are never rejected by Allah:
   1) Imam-e-Adal
   2) Oppressed
   3) Pious children in the favour of their parents
   4) Devout parents in the favour of their children
   5) Prayer of a Momin for his brother, in his absence, and Allah Says take the same what you like for him.39

He accepts their prayers who embraced (true) beliefs and perform honourable deeds, and adds even more for them out of His bounty, while disbelievers will have severe torment (42-26).

Imam Mohammed Baqir explained the above Verse ‘He accepts their prayers who embraced true belief and perform honourable deeds, Allah adds even more to their ‘Rizk’ out of His bounty’. Imam said, it is about that Momin who would pray for his brother, in his absence, an angel would say ‘Amen’ and Allah Says I will give twice as much as you have asked for your brother, I will fulfil your requests because you love your brother-in-Aman.38

Those Whose Prayers are Answered:

- Imam Mohammed Baqir said, the prayer, which is quickly accepted is the one recited for a Momin brother who is away, as it is free from any element of flattery.37

Those Whose Prayers are Not Answered:

- Imam Abu Abdullahazwj said the prayers of these four are not answered: 1) the one who sits at home and expect Allahazwj will give him sustenance, Allahazwj says, ‘didn’t I ask you to go out in the search of sustenance’, 2) the one who would ask for the destruction of his wife, Allahazwj says Didnt I give you the right to divorce her, 3) the one who would spend his resources in inappropriate way and ask Allahazwj for sustenance, he would be told by Allah azwj, didn’t I asked you to observe moderation and correct your ways , 4) the one who has given out loan without a witness, he will be told by Allahazwj didn’t I asked you to arrange for a witness.

Praying for the Destruction Ahlul Baitws’s Enemies:

- Younis bin Amar says, ‘I told Imam Jafar-e-Sadiqws, during Hajj time, about my neighbour who was from Qurash family ‘Alay Mohraz’ who always tries to talk ill about me, would like to tease me and whenever I pass near him, he would say, this man is ‘Rafazi’ who informs Jafar bin Mohammedws about his all affairs. Imamws replied ask for Allahazwj’s wrath on that man, Imamws taught me, ‘when

you are in the last prostration ‘Sajjadah’, after reciting first two parts ‘Rakat’, then say the following after praising Allahazwj:

Ya Allahazwj, that son of such has made me infamous and has troubled me and has annoyed me and has tried to embroiled me into troubles. Ya Allahazwj, inflict him with your wrath so that his attentions are turned away from me, bring death closer to him, and take away his influence and authority and please do it to him in haste.

When I came back to my home in Kufa, I asked about him from my family, they told me he is very ill, while they have not finished telling me, we heard loud screams and crying sounds from his house and some told me he has passed away.41

Mubahila Against Enemies of Ahlul Bait sws:

Abu Masruk said to Imam Jafar-e-Sadiqaww that we present Quranic Verses to our opponents (in beliefs) to prove they are on the unjust path. When we present the ‘Ulil al-Amr’ are the high rank rulers, we present another Verse as proof.

They say that the ‘Ulil al-Amr’ are the high rank rulers, we present another Verse as proof.

They say that this Verse is for ordinary momaneen, we present the Verse of Mowaddah:

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They say that ‘Filqurab’ means the near relatives of momaneen. I knew other Verses of Quran and presented to them but they came up with similar unrealistic justifications.

Imam	extsuperscript{asws} said, You should asked them for going for ‘Mubahila	extsuperscript{42}’ upon encountering this situation. I asked how could I do ‘Mubahila’? Imam	extsuperscript{asws} replied, you should, first, spend three days to cleanse your soul through ‘ibadah’, keep fast and invite your opponent to a higher elevation (i.e., hill), upon reaching there you should put his right hand fingers into your right hand and try to be fair with him and reciting first as: Ya Allah	extsuperscript{azwj} Who is the Lord of the Earth and Heavens, the One who knows about the present and what to come, The most kind and the most Merciful, if this person has denied the ‘Just’ and supported the ‘unjust’, then please send down Your wrath on him from the skies, what he deserves or hit him with painful tragedy. And then ask your opponent to repeat the same words that if this person has denied the right and favoured the unjust then send down Your wrath onto him and strike him with calamities. Thus you will see him in immense troubles without any prior signs of them. The narrator says, by my Lord, no one accepted my Mubahila offer when I proposed it to others.

In another Imam Mohammed Baqir	extsuperscript{asws} says the time for Mubahila is between the Fajr till the sunrise (a tradition of Mohammed Baqir	extsuperscript{asws} also presents the same tradition).

For Protection from Troubles:

- It is narrated by Ismail bin Mahran, who reports from Hamad bin Usman that he heard from Imam Jafar-e-Sadiq	extsuperscript{asws} that who would recite 100 times after offering morning prayers, ‘Mashallah Kana wala Lahol wa lahol wala Quwata il billah hay Aliyal Azeem’, he will not be hit by any disaster for that day.

- It is narrated from Imam Mohammed Baqir	extsuperscript{asws} that at the time of sunset and sunrise, Iblisl.a. sends down his army. Thus ask for Allah	extsuperscript{azwj}’s help and refuge to protect your young ones, as they are vulnerable during those two occasions.

\[\begin{align*}
\text{Sending Allah	extsuperscript{azwj}’s curse on the lair, as per the Verse of Mubahila} & \\
\text{فَمَنْ حَاجَّكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ مِنْ الْعَلَمِ فَقِلْ لَعْنَةَ اللَّهِ عَلَى الْكَاذِبِينَ (61:3)} & \\
\end{align*}\]

\[\begin{align*}
\text{Usool-e-Kafi, vol. 5, ch.34, tradition 1.} & \\
\text{Usool-e-Kafi, vol. 5, ch.34, tradition 2.} & \\
\text{Usool-e-Kafi, vol. 5, ch.48, tradition 24.} & \\
\text{Usool-e-Kafi, vol. 5, ch.48, tradition 2.} & \\
\end{align*}\]
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Imam Jafar-e-Sadiq\textsuperscript{47} said: whoever would recite 7 times, after offering Maghrib prayers, ‘Bismillah Irrahmannirrah Heem Lahol wa lahol wala Quwata il billah hay Aliyal Azeem’ Allah\textsuperscript{azwj} will keep away from him/her critical illness, minimum of these are fits, smallpox. If a malicious person would recite it then Allah\textsuperscript{azwj} will erase his name from the list of nasty people and would consider him among those who are obedient to Him\textsuperscript{azwj}.

Imam Ali Raz\textsuperscript{48}a said: Allah\textsuperscript{azwj} will protect him/her from 100 troubles, including illness, i.e., plague, Parkinson, smallpox, deception of Iblis and brutality of ruler. One should recite, after offering Magrib prayers, without shifting posture and talking to anyone ‘Bismillah Irrahmannirrah Heem Lahol wa lahol wala Quwata il billah hay Aliyal Azeem’.

The Best Wasifa to Recite:

Ibn Mahboob heard from Ibn Zaid that he asked from Imam Mohammed Baqir\textsuperscript{49}sws about Tasbeeh. Imam\textsuperscript{sws} replied I do not consider anything better than the ‘Tasbeeh-e-Fatimah\textsuperscript{50}’. Recite after Fajr 10 times ‘la Ilaha Illillah wahadahu la Shareek lahu, Lahu AlMulk wa la, Alhamd u hu Yuhyi wa Yumeetu wa huwa Ala Kul Shain Qadeer’. Apart from these, you may recite what you like to please Allah\textsuperscript{azwj}.

Prayers before going to Sleep and after Waking Up:

\textsuperscript{47} Usool-e-Kafi, vol. 5, ch.48, tradition 25.
\textsuperscript{48} Usool-e-Kafi, vol. 5, ch.48, tradition 29.
\textsuperscript{49} Usool-e-Kafi, vol. 5, ch.48, tradition 34.

\textsuperscript{50} Usool-e-Kafi, vol. 5, ch.48, tradition 34.
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• Imam Jafar-e-Sadiq\textsuperscript{w}ws said, One should recite, prior to going to sleep, ‘Ya Allah\textsuperscript{w}zw, I submit my soul in your custody, please keep it at the place which is liked and blessed by You \textsuperscript{w}zw and return it to me in the state that it would embrace Aman, recognise the Rights of Your Divine Masomeen\textsuperscript{w}ws and if You\textsuperscript{w}zw wish do not return it to me (in case of death) then recognise me with these beliefs.'\textsuperscript{50}

• Imam Abu Jafar\textsuperscript{w}ws said that Imam Ali\textsuperscript{w}ws has recommend to pray to Allah\textsuperscript{w}zw (prior to going to sleep): ‘I want Your\textsuperscript{w}zw protection from experiencing ‘Junab’ during my sleep, from bad dreams and from the deceit of Iblis\textsuperscript{w} either during or after sleep.'\textsuperscript{51}

• A person came to Imam Jafar-e-Sadiq\textsuperscript{w}ws and said, a woman scares me in my dreams. Imam\textsuperscript{w}ws replied, take a Tasbeeh, read Allah ho Akbr (34), Alhamdulillah (33) and Subhan Allah (33) and then say \textit{La-e-la-ha illila waddahu la Shareek lahu, laho alMulak wala, Alhamdu yahiya wa yumeet wa yumeet, wa yahiya be yadehi alkhar walahu, Aktilaaf al laal wal Nihar howa Alah Kul Shain Qadeer} (10 times).\textsuperscript{52}

Prayers for Waking-Up for an Appointment:

\textsuperscript{50} Usool-e-Kafi, vol. 5, ch.49, tradition 2.
\textsuperscript{51} Usool-e-Kafi, vol. 5, ch.49, tradition 5.
\textsuperscript{52} Usool-e-Kafi, vol. 5, ch.49, tradition 7.
Prayers (Dua), Mannat and Nazar

• Imam Jafar-e-Sadiq\textsuperscript{sws} said One should read the last Verses of ‘Al-Kahf’\textsuperscript{53} if he/she wants to wake-up at a desired time.\textsuperscript{54}

• It is referred to Imam Abu Abdullah\textsuperscript{sws} that Rasool Allah\textsuperscript{saww} said, whoever wants to leave his bed for prayers for some time at night, he should recite Bismillah, ya Allah\textsuperscript{awj} safeguard me from becoming fearless, do not let me forget in remembering You\textsuperscript{awj} and please do not include me among ignorant and wake me up at ‘such and such Saa’ \textsuperscript{[time].}\textsuperscript{55}

Prayers Before leaving Home:

- Imam Abu Abdullah\textsuperscript{sws} said whoever would recite Verses of Sura-e-‘Qul ho waAllah ho ahad’\textsuperscript{56} 10 times at the time of leaving home will remain in the protection of Allah\textsuperscript{awj} until safely returning back.\textsuperscript{57}

Prayers Before Setting off for Journey:

- Verese no. 18.
- Verse 112

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Imam Raza\textsuperscript{sws} said to Sabah, O Sabah when you intend to set-off for a journey, stand on your door and recite Sura-e-Alhamd\textsuperscript{58} in front of you, on your right-hand side and then on your left-hand side. Repeat the same with Aiatul Kursi\textsuperscript{59} (first toward front then toward right and then towards left) and then should say Ya Allah\textsuperscript{aww} protect me including what accompanies me and keep me in peace and what is in my company and make me reach my destination along with it.

Allah\textsuperscript{aww} will take care of you and your belongings and will help you in reaching at your destination, without any harm or damage. Do you know about someone who managed to save himself during a journey but his accompanying stuff/person were destroyed or he had reached his destination but without his belongs and his companions?\textsuperscript{60}

Prayers Before and After Offering Prayers:

It is narrated from Imam Jafar-e-Sadiq\textsuperscript{sws} that Amir-ul-Momaneen\textsuperscript{sws} said he would be with Mohammed\textsuperscript{saww} and Alay Mohammed\textsuperscript{sws} on the day of Judgement, who recites the following, upon standing up for Salat and saying this first:

Ya Allah\textsuperscript{azwj}, I turn to You\textsuperscript{awj} through the intercession of Mohammed\textsuperscript{saww} and Alay Mohammed\textsuperscript{sws}, I give them\textsuperscript{saww} preference over my salat and I want your nearness through their\textsuperscript{sws} intercession. Thus, for their\textsuperscript{saww} sake, bless me with respect in this world as well as in the hereafter. Bring me closer to You\textsuperscript{awj} and award me their\textsuperscript{sws} ‘Marafat’ (recognition) by extending Your\textsuperscript{azwj} Kindness. And end my life in their\textsuperscript{sws} submission, recognition and mastership. Indeed, this is great achievement for me, You\textsuperscript{awj} are worthy of blessing it all. And then offer your salat.

Upon completing your salat, one should say, Ya Allah\textsuperscript{awj}, keep me with Mohammed\textsuperscript{saww} and Alay Mohammed\textsuperscript{sws} in peace as well as in difficulties and I may be with them\textsuperscript{sws} at every place and at every destination. Ya Allah\textsuperscript{awj}, may my life and death be in their\textsuperscript{sws} way and I shall be with them\textsuperscript{sws} at all places during the final day of Judgement and I shall

\textsuperscript{58}Verse 1.
\textsuperscript{59}2:255
\textsuperscript{60}Usool-e-Kafi, vol. 5, ch.50, tradition 11.
never depart from them⁶¹ at any place. Verily You⁶¹ have every thing under your control.

Additional Prayers are included in Appendix III

On Nazar/Mannat (Spiritual Vow and Offerings)

The meanings of NAZAR in Arabic are to ‘Vow or undertake/promise’, thereby making a non-obligatory act obligatory on oneself, through commitment. Nazar has usually no limits or procedures, of course within Islamic domain, and it depends on an individual’s wish to commit to an act of worship after his prayers have been answered, i.e., to thank Allahazwj through holding a majlis/milad and offering food to momaneen, or recitation of prayers, supplications, or performing Sunna salat, keeping fasts. We present few examples below from the Holy Quran and then present some practices under Nazr.

Children of Israel, remember My favour which I have shown you, and fulfil My agreement! I shall fulfil your covenant. I am the One you should reverse!'62

It is in Tafseer Safi and Tafseer Ayashi that Imam Jafar-e-Sadiq sws was asked about the meanings of this Verse and Imam sws replied, ‘It means, if you submit to the Wilayat of Alisws, which has been made compulsory by Your Lord azwj on to you then Allah azwj will enter you into Paradise.63

Some of them have pledged to God: If He gives us some of His bounty, we will act charitably and be loyal'.

The above Verse is also says the importance of Nazar and keeping up promises.

Mannat to Donate ‘Child’

Thus a woman (from the House) of Imran said: ‘My Lord, I have freely consecrated whatever is in my womb to You. Accept it from me; You are Alert, Aware! (3:35).

When the child was born, it was a girl (Maryamsa) and the families were bewildered as to how to send a girl to the Shrine. However, they fulfilled the ‘Vow’, as per promise, to the

62 Al Baqra, (2), verse 40.
63 Tafseer by Syed Imdad Hussain, pp. 9
Allahazwj, through sending her to Shrine. Hazrat Maryamas, mother of Prophet Isaas, dedicated her life to the serving in the Holy Shrine, under the guardianship of prophet Zakariyyas.

**Nazar Presented to Allahazwj**

وَأَنَّ اللَّهُ عَلِيَّهُ مَنْ بَشَرٌ يَتَقَلَّبُ مِنَ الْأَحَدِ هُمَا وَلَمْ يَتَقَلَّبُ مِنَ الْأَحْرَفِ قَالَ لَا أَقْتَلْكُمْ قَالَ إِنَّمَا يَتَقَلَّبُ اللَّهُ مَنْ يَتَقَلَّبُ مِنَ الْمُتَقِينِ (27) قَالَ إِنِّي أُرِيدُ أَنْ يَتَّوَهْ بِالْهُدَى وَيَلْبَغْتُ مِنْ أَصْحَابِ الْبُنَاءُ وَذَلِكَ جَزَاءُ الظَّالِمِينَ (29) فَخَافْتُ لِتَبْأَسُ مَنْ ذَكَرَكَ أَنْ تَقْتُلَكَ فَأَصْبِحْ مِنَ الخَاسِرِينَ (30)

Recite information to them about the Truth concerning Adam’s two sons. When they both presented an offering, it was accepted from one of them and not accepted from the other. He said: ‘I will kill you!’ (The former) said: ‘God only accepts (things) from the heedful. Even if you stretch forth your hand towards me in order to kill me, I’ll never stretch out my hand towards you to kill you. I fear God, Lord of the Universe! I want you to atone for my sin as well as for your own sin; you will become an inmate of the Fire. That is the wrongdoers’ reward. His own self urged him on to kill his brother, so he killed him, and one morning he turned out to be a loser. (5:27-30).

In the explanation of the above Verses, Imam Jafar-e-Sadiqsws says that Allahazwj asked Hazrat Adamas as to nominate Habeeelas as his successor and teach him the ‘Asm-e-Azim’ (sacred name). Qabeel was older than Habeeelas and upon hearing this news he got very upset and said I am more deserving for inheriting the ‘Charisma and Preaching’ powers of my father. Allahazwj asked Hazrat Adamas to tell them to prepare their ‘Offerings’. The sign of acceptance of an ‘Offering’ those day was considered to be its consumption by the fire. In order to be successful, Qabeel made a house for fire and started worshiping it. After his ‘Offering’ was not accepted he killed his brother, as suggested by Iblis.64

**Vow to Fast:**

فَخْلُوْيْ وَاْشْرَبْيُي وَقُرِّي عُيْنًا فَإِنْمَا تَزَيَّنُ مِنْ الْبَشَرِ أُحَدًا فَوَقْوُلْ إِنِّي نَذَرْتُ لِلرَّحْمَنِ صَوْمًا فَلَنَّ أَكْلُ اللَّيْلِ أَنْسِمَبًا (26)

Eat and drink, and refresh yourself. Should you see even a single human being, then say: ‘I have vowed to keep a fast to the Mercy-giving whereby I’ll never speak to any person today’!(19:26)

In the first twelve verses of Sura Dahr the Holy Qur'an tells us the story of ‘NAZAR’ by the Ahlu-l Baytsws.

64 Al-Safi, pp. 133, and Ikmal-u-Deen, pp. 144, Syed Imdad Hussain.

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They always keep their Vow and fear a day whose evil tends to spread around. They offer food to the needy, the orphan and the captive out of love for Him. We are only feeding you for God’s sake. We want no reward from you nor any thanks (76:7-9)

The above verses are about Ahlul Bait^{sws}, who always and under all circumstances keep their words (yufoona bin-nazri).

The Hadeeth literature indicates that the Ahlul Bait^{sws} showed the importance of Nazar by their acts several times. The Nazar narration is recorded in many Tafseer books about the revelation of these verses of sura Dahr (76) and is given in Appendix II. Also included in Appendix III other supplications, e.g., paying debt, recovery from illness, safeguard from spell and troubles caused by the influential and Iblis’s army (among human and jinee).

We have also included in Appendix IV, few selected Duwa and Nazar, Niaz, which are commonly observed by Shias.
Prayers (Dua), Mannat and Nazar

Appendix I

We will present only Shia point of view here. Some Sunnis also believe in the concept of ‘Wasila’ (Intercession), but their extreme sects, i.e., Deobandi/Wahabis consider it harram and Shirk. The latter group views are based on self derived meanings of Quranic Verse, while ignoring those where Allah azwj explicitly gives the Right of ‘Intercession/Wasila/Shifaah to His ‘Selected’ one in His creation.

For example they take Verse 2:254, while ignoring the following Verse 2:255, in which Allahazwj allows for the Shifaah of His ‘Selected’ on.

God! There is no deity except Him, the Living, the Eternal! Slumber does not overtake Him, nor does sleep. What the Heavens hold and what the Earth holds [belongs] to Him. Who is there to intercede with Him except by His permission? He knows what lies before them and what’s behind them, while they embrace nothing of His knowledge except whatever He may wish. His Seat extends far over Heaven and Earth; preserving them both does not overburden Him. He’s the Sublime, the Almighty.

Your Lord is God [Alone], Who created Heaven and Earth in six days. Then he ascended the Throne to regulate the matter. There is no intercessor until He give permission [for it]. Such is God, your Lord, so worship Him. Will you not reflect?

On that day intercession will only benefit someone whom the Mercy-giving has permitted to enjoy it, and whose statement has pleased Him.

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He knows what lies in from of them and what is behind them; while they do not intercede except for someone who has been approved. They are apprehensive and hence in awe of Him.

(Qur'an 19:87)  

They will possess no power of intercession except for someone who has already accepted a pledge from the Mercy-giving.

(Qur'an 34:23)  

Intercession does not benefit anyone so far as He is concerned except for someone He grants it to, until when panic is driven from their hearts, they say: What did you Lord say? They will say: ‘The Truth’. He is the Sublime, the Great!

Seeking Others Help in Quran:

We have not sent any messenger unless he was to be obeyed in accordance with God’s permission. If they had come to you and sought forgiveness from God whenever they harmed themselves, and the Messenger had prayed for forgiveness for them, they would have found that God is Ever-Turning, Merciful.

(Qur'an 4:64)  

[The brothers of Yousif] said: ‘Our father, seek us forgiveness for our offences! We have been mistaken.’ He said: ‘I shall seek forgiveness for you from my Lord; He is the Forgiving, the Merciful.

(Qur'an 12:97-98)  

He entered the city at a time when its people were lax, and found two men fighting there, one from his own sect and the other from his enemy’s. The one who was from his own...
faction appealed for his assistance against the one who was from his enemy’s. Moses punched him and he finished him off! He said: ‘This is some of Satan’s work; he is such an enemy, a plain misleader.’

Seek help through patience and prayer, since it is tough except for submissive.

Concluding Remarks:
We have presented Quranic reference, without going further into details, since this article has been written for twelve Imami Shias, we can derive without hesitation, that help and prayers can be directed to Allahazwj’s ‘Selected’ or Divine Prophets as, masomeensws and Imamssws. However, one Verse which we recite regularly and is frequently quoted by our opponents, needs to be briefly discussed, otherwise the essence of this article will be incomplete.

The verse number five, نستعين وإياك نعبد

Which is usually translated as:
You do we worship and You do we call on for help.

The word ‘Abd’ is also used in different meanings in Quran, i.e.,

Is this some favour you have shown me that you have enslaved the Children of Israiel?

So, there are two types of ‘Abd’ one as per former Verse ‘Servant’ of Allahazwj and also referring to the ‘Slave’, as per the later verse from Quran (26:22).

Or in another Verse:

Marry off any single persons among you, as well as your Slaves and Slave-girls. If they are poor, God will enrich them from His bounty. God is Boundless, Aware.

Here the word ‘Abd’ has been referred to as ‘Slave’ or ‘Dependent’.

So the meanings of the إياك نعبد would be ‘We obey You as our Creator’.
Therefore, taking ‘Abd’ for reliance can be used for other than Allahazwj but Worship is only for Himazwj.

We present a tradition of Imam Raza ssws here, which explains the above presentation of the interpretation of the Verse:

‘People are our ‘Abd’ for obeying our commands, and are dependent in taking Deen from us, Thus, it is the responsibility of the present to transfer it to those who are absent.

Seeking Help:

Now, we turn to its second part, related to ‘Help’ where Allhaazwj Says:

Help each other for virtue and heedfulness, and do not assist each other of vice and aggression. Heed God; God is Strict with Punishment!

You must help them except against any folk with whom you have made a treaty. God is observant of anything you do.

Similarly, we say ‘Ya Sahib al-Zaman Adrikni’, and ‘Ya Syedati waya Molati Ya Fatima Akhyasni’ and we recite ‘Nad-e-Ali:

And [Rasool pray to Me] ‘My Lord, let me enter through a proper entrance and leave by an honest exit! And give me from You, the strongest helper.

Allahazwj nominated Imam Ali ssws to help His Prophet, as a result of this prayer.

So, Ali’s help will, in fact, be Allahazwj’s help:

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65 Bihar-ul-Anwar, vol. 7, pp. 342
Those who disbelieve in God and His messengers [Wali], and want to distinguish between God and His messengers [Wali], and say: ‘We believe in some and disbelieve in others’; wanted to adopt a course in between (4:150), are really disbelievers. We have reserved humiliating torment for disbelievers (4:151).

It is in one of Imam-e-Zaman sws ajfj’s ‘Toqiaat’ (letters)67:

‘Ya Allahazwj, there is no difference between You and Mohammed saww and Alay Mohammedsws that they are Your Abd and creation.

So we recite:

| Nad-e-Ali un mazharul ajaebay |
| Tajidho ona laka fin nawaebay |
| Kulo humim wa gamim sayunjalee |
| Bay walayatika ya Ali ya Ali ya Ali adrikni fi sabeelillah |

Call upon Ali, Call upon Ali, Cry out for Ali  
Who is the Divine source of wonders!  
You shall surely find him helping in your all troubles!  
His strength and power will eliminate your all grief and anxiety!  
Call upon Ali, Ya Ali! Ya Ali! Ya Ali!

Once the Imam Hassanṣ and Imam Hussainṣ, who were at that time 5 and 4 years old, fell ill. Upon noticing their absence from the mosque, Prophetṣaww went to the house of Bibi Fatima Zahraṣ to inquire about theirṣws well being. When Prophetṣaww found that they were not in good health, Rasool Allahṣaww suggested that both parents may take a spiritual vow (Nazar) for the children's fast recovery. So both Imam Aliṣ and Fatima Zahrasṣ prayed to Allahazwj for the recovery of Hasanṣ and Hussainṣ and took a vow to fast for three consecutive days when the children became well again. Imam Hassanṣ and Hussainṣ did recover from the illness soon after. Both parentsṣws set about fulfilling their spiritual vow and fasted. When the Imam Hassanṣ and Hussainṣ noticed their parents were going to fast they also decided to fast with their parents and so did the house-maid, Fizza.

On that day there were no food supplies in Bibi Pakṣ’s house, even little to break fast. Imam Aliṣ tried to bring in some food but in the end Imamṣ was able to get three kg's of wool to be spun in exchange of three kg's of barley. Bibi Fatima Zahraṣ spun the wool all day but until the end of the day, Bibiṣ. She spun only 1/3 of it and therefore got only one kilo of barley, which was later ground into flour and five loaves of bread were prepared. While they were all ready to break theirṣ fast, someone knocked at the door and said: "O people of the house of the Prophet, I am a poor man and I have nothing to eat, would you please feed me." Upon listening to his request, Imam Aliṣ decided to contribute his portion (one loaf), Bibi also added her portion to the contribution and so did Imam Hassan and Hussainṣ. Bibi Fizzaṣzal took four pieces of bread and also added her bread and gave those to the poor man. Theyṣ all broke their fast with water and went back to sleep after prayers. The next day, Bibi Fatima Zahraṣ spun another kilo of wool. So she separated one kilo of barley, ground it into flour and prepared five loaves of bread. As theyṣ were ready to break theirṣ fast, once again, a voice called out from the door: "O people of the house of The Prophet, I am an orphan, I am hungry, could you please feed me?" Upon listening to this, Imam Aliṣ, Bibi Fatima Zahraṣ, Imam Hassanṣ and Hussainṣ and Bibi Fizzaṣ all gave away their loaves of bread to the caller. Theyṣ all, once again, broke their fast by water and got-up next morning and started fast with water. On the third day, Bibi Fatima Zahraṣ spun the rest of the wool, took the remaining barley, ground it into flour and prepared five loaves. As theyṣ were ready to break the fast, a voice called from the door saying: "O people of the house of the Prophet, I am a prisoner, I am hungry, could you please feed me?" Hearing this, once again, Imam Aliṣ and the rest of the family, including Bibi Fizzaṣ donated theirṣ bread to the prisoner at the door. Every time the person at the door would want to express his gratitude for the kindness, Bibi Fizza would say, as per the following Verses in Quran:

وَيُطَعَمُونَ الطَّعَامَ عَلَى حُبّه مسِكِيئًا وَبَيِّنًا وَأَسِيرًا (76:8) إِنَّمَا نُطِعُمُكُمْ لَوْجَهَ اللَّهِ لاَ نَرِيدُ مُنَفْعَةً جَزَاءً وَلَا شُكْرًا (76:9)

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We are only feeding you for ‘Wajjullah’s sake. We want no reward from you nor any thanks (76:9).

When Prophet Mohammed saw came to see Imam Hassan sws and Hussain sws and found out they were extremely weak after spending three-days without food. Bibi Fatima Zahra sws told him saw what had been going on in the family. At that time the archangel Gabriel came down with a gift of Allah azwj. That gift was the verses, including the above as well as the following:

وَجَزَّاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرْبَرًا (76:12)

And reward them, because they were patient, with garden and silk. (76:12)

The lesson for us is, if we ever face difficulties, i.e., illness, out of work, we should offer a Nazar. In other words, take a spiritual vow that when the problem is over we will offer fasts, or special prayers or invite friends and relatives for food that has been dedicated to the Ahlul Bayt sws in Allah azwj’s name.

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68 Mola Ali and Masomeen sws are Wajjullah (Allah azwj’s face, meaning the reflection of Allah azwj)
Appendix III

For Sustenance

- It is narrated from Imam Jafar-e-Sadiq\textsuperscript{69} that Jibraial\textsuperscript{as} came to Hazrat Yousef\textsuperscript{as} and said, ‘O Yousef! Say it after every salat, ‘My Lord, let me out of prison and provide me sustenance from where I can or cannot imagine.’\textsuperscript{69}

- Mohammed bin Yahiya narrates through a chain of narrators, that I requested from Imam Abu Abdullah\textsuperscript{sws} to teach me a prayer for ‘Rizk’ (sustenance). Imam\textsuperscript{sws} said, I do not find any prayers better for ‘Rizk’ than the following: ‘Ya Allah bless me with sustenance which is legitimate and transparent and enhance its collection and usage for this as well as for the hereafter. Without any argument with or favours of others, thus whatever is acquired should be due to Your\textsuperscript{azwj} blessings. Whatever I ask for is from Your Generosity and Blessings and through Your ‘Yaddullah’ (your hands-Which is Amir-ul-Momaneen\textsuperscript{sws} and Aima Masomeen\textsuperscript{sws}).\textsuperscript{70}

- Ali bin Ibrahim narrates from Imam Mohammed Baqi\textsuperscript{sws} that Imam\textsuperscript{sws} said to recite the following, during the mandatory prayers, in the prostration: ‘The One who is the best among all who can grant, the One who is the Best giver among all who can reward, please give me and my family from Your enormous resources the sustenance, which is the best for our needs.’\textsuperscript{71}

70 Usool-e-Kafi, tradition 1, vol. 5, pp. 192.
Abu Baseer narrates from Imam Jafar-e-Sadiq ﷺ that Imam Zainul Abideen ﷺ said Imam Zainul Abideen ﷺ used to pray like this: ‘Ya Allah azwj I pray to You for better sustenance so that I could meet all my needs of this world and to earn hereafter through it. Please neither bless me with abundance, which would make me arrogant, nor so little to be disgraced. Please extend my ‘Halal’ sustenance and reward me with pleasant bounties, through such means of Yours so that I am not obliged by others but not in excess that turns me careless in thanking You azwj and its comfort elude me from my responsibilities (to You) and attachment to it leads me to troubles. But not so little as to make my worship practices spiritless through worries in securing basics and my chest is filled with grief. Ya Allah azwj make me fearless from the mischiefs’ of others and guide me such a way that I only seek Your Path. Lord! I ask for Your azwj forgiveness from punishment in this world and hereafter, please neither make me crave for this world nor be blinded by its attractions. Relieve me from its troubles so that You azwj are pleased with my deeds and I find nearness to You azwj in the hereafter and replace the bounties of this transient world with those of the hereafter.'
Ya Allah azwj I seek refuge from the hardship of this world and attacks of ‘Shiiteen’ and their traps and their incitement and all those who try to forcibly take away my rights. My Lord! turn their devious traps against them who try to cheat me, punish those who stage war against me and make their weapons blunt who try to strike me. And extinct their resources who intend to destroy my livelihood and liberate me from the deceit of thugs, and divert the attention of non-believers from me and protect me from all those who want to make my life difficult and keep away from me the troubles of resentful, and protect my peace of mind and safeguard me in your strong fort of blessings and ever lasting curtain of protection and improve my conduct through sincerity in my words and actions. Shower Your azwj special blessings on my family and my belongings.72

**Prayers for Debt Recovery and Paying it off:**

- The narrator asked from Imam Jafar-e-Sadiq sws regarding collection of debt which people do not pay him back. Imam sws replied, pray like this: Ya Allah azwj I ask for a blessing among many blessings from You azwj on me ‘to make it easier for my debtor to pay-off my loan and make it easier for me to collect it. You have absolute authority on all matters.’73

> الذكاء ج: 30 ص: 555

Imam Abu Abdullah sws said that a person came to Rasool Allah saw and asked for advice, he reported he had a huge debt and was haunted by thoughts of death and misfortune, Rasool Allah saw asked him to recite .. (see above for recitation).

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73 Usool-e-Kafi, tradition 1, vol. 5, pp. 198.
Then he remained patient for some time, as per Allah^{azwj} wish, and once he was passing by, Rasool Allah^{saww} saw him and asked him about his well-being. He replied, he kept on reiterating the prayer until he managed to clear his debt. The recurring thoughts about his death have also been ceased.\textsuperscript{74}

- A person came to Rasool Allah^{saww} and said I am troubled by satanic illusions; I am in the red with heavy family responsibilities and short of resources. Rasool Allah^{saww} asked him to keep on reiterating the above prayer. He returned back to Rasool Allah^{saww} after some time and said, Allah^{azwj} has relieved me from my debts and increased my sustenance.\textsuperscript{75}

\textsuperscript{74} Usool-e-Kafi, tradition 2, vol. 5, pp. 198.

\textsuperscript{75} Usool-e-Kafi, tradition 3, vol. 5, pp. 198.
Prayers for Curing Depression:

1. Imam Mohammed Baqir\textsuperscript{aws} told Abu Hamza Shamali that if you are so much disturbed and under state of fear that you cannot even focus your thoughts toward Qaabah then recite the following prayers after offering two-Rakat salat: The One Who listens the most, the One Who observes the most, the One Who would soon quiz all affairs, the One Who is the most kind. Repeat these verses 70 times and after completing it, make a single wish.\textsuperscript{76}

2. Ali bin Ibrahim narrates through a chain of narrators that Imam Abu Abdullah\textsuperscript{aws} said if someone has been under extreme hardship or being struck by hardship or is worried about facing troubles, the should turn-up his sleeve and raise his shirt from his thighs and put his both chest and thighs on the ground and then pray to Allah\textsuperscript{azwj} in the state of prostration.\textsuperscript{77}

\textsuperscript{76} Usool-e-Kafi, tradition 1, vol. 5, pp. 200.
• Imam Abu Abdullah\textsuperscript{sws} said, Gabriel\textsuperscript{as} came to Hazrat Yousuf\textsuperscript{as} when his brothers threw him in a well and asked him what had happened to him? Hazrat Yousuf\textsuperscript{as} replied, my brothers have thrown me into this well. Hazrat Gabriel\textsuperscript{as} then asked: Do you want to come out? Hazrat Yousuf\textsuperscript{as} replied, Allah azwj will provide means for that if He wishes. Hazrat Gabriel\textsuperscript{as} said Allah azwj wants you to recite the following supplications and then He will help you to climb out of the well. Hazrat Yousuf\textsuperscript{as} asked about the supplications and Gabriel\textsuperscript{as} revealed the prayers: Ya Allahazwj! I believe that all praises are for you and there is no one worthy of worship except Youazwj. Youazwj are very generous, the creator of skies and earth, the most High and the most resourceful. I beg Youazwj to send Salawat on Mohammedsaww and his pure progeny\textsuperscript{sws} and (through it) help me out of my present difficulties and provide me means to overcome my troubles. Imam\textsuperscript{sws} also said this incident is described in Quran.\textsuperscript{78}

• Imam Jafar-e-Sadiq\textsuperscript{sws} said: ‘When you are troubled by a grief, take a bath and offer two-rakat prayers and make the following prayer: The One Who eradicates grieves, removes hardships, Who provides blessing on earth and in the skies, relieve me from my grievances, My Lordazwj, Who is unique and One and such a One which cannot be divided, the One who is not born from anyone and no one is born from Him. Please save me and forgive my sins and remove my hardships. Then recite ‘Aiat-ul-Kursi’, ‘Qul Aauozo BaRaba alFalak and Qul Aauozo BaRaba alNas’.\textsuperscript{79}

• It is narrated by some companions, that masoom\textsuperscript{sws} said when one of you is under immense grief, in the final prostration (Sajjadah) say repeatedly ‘Ya Gabrial Ya Mohammed (several times), help me in my current situation, I find you both sufficient for helping me out, please both of you help me, you both may protect me, you both provide help with Allahazwj’s permission.\textsuperscript{80}

\textsuperscript{78} Usool-e-Kafi, tradition 4, vol. 5, pp. 200.
\textsuperscript{79} Usool-e-Kafi, tradition 6, vol. 5, pp. 201.
\textsuperscript{80} Usool-e-Kafi, tradition 9, vol. 5, pp. 204.
It is narrated from Imam Abu Abdullah\textsuperscript{sws} that Imam Zain-ul-Abadeen\textsuperscript{sws} said, I do not fear at all, after reciting  

\textit{Bismallah wa Billah wa minallah wa ila Allah wa fi Sabeal Allah wa Alla milat rasool Allah}. \textit{Ya Allah}\textsuperscript{azwj} I have submitted my soul to You, and I have focused all my attention to You, I cry out for Your help, I have entrusted my affairs to You, \textit{Ya Allah}\textsuperscript{azwj} protect my ‘Aman’ from front, behind, from right and from left with your ‘Madad’ and ‘Quwat’ (through your means and strength). Keep my enemies away from me, no one else can protect me and give me strength but \textit{You}\textsuperscript{azwj}.\textsuperscript{81}

Prayers for Protection against Ruler/Government:

Upon asked about what did you recited when you visited Abu Jafar (Mansur Abbasi la) in Rabzah. Imam\textsuperscript{sws} replied I prayed like this; \textit{Ya Allah}\textsuperscript{azwj}! \textit{You}\textsuperscript{azwj} fulfil all desires, there is no one else but \textit{You} who could do this, thus give me what I need, the way, \textit{You}\textsuperscript{azwj} like, as much as \textit{You}\textsuperscript{azwj} like and give it to me when and where \textit{You}\textsuperscript{azwj} find it appropriate.\textsuperscript{82}

\textsuperscript{81} Usool-e-Kafi, tradition 10, vol. 5, pp. 204.

\textsuperscript{82} Usool-e-Kafi, tradition 11, vol. 5, pp. 204.
• Imam^sws^ told to one of his companions, Shall I tell you a prayer which you may recite for your needs to Allah^azwj^? We Ahlul Bait^sws^ recite it under crucial circumstances and particularly when a cruel ruler has evil intentions against us^sws^. I replied, please, teach me this prayer, may my parents be scarified for your cause. Imam^sws^ said recite it as: The One^azwj^ who was before the existence of anything else, the One^azwj^ who has created everything else, the One^azwj^ who will remain after which everything else will be destroyed. Please send ‘Salawat’ on Mohammed^saww^ and Alay Mohammed^sws^ and fulfil my such and such requests.83

• Imam Mohammed Baqir^sws^ said that Rasool Allah^saww^ recited the following supplications during the battle of ‘Khandak’, The One^azwj^ Who listens to the cries of the troubled, The One^azwj^ Who eliminates the frustration and grief, restlessness and worries, The One Who knows very well my affairs and of my companions, eradicate the strength of my enemies and help me against them.84

#### Prayers for Painful neck:

• A slave girl was brought to Imam Ali Raza^sws^ who had an acute disease in her neck called ‘Khanazir’, Imam^sws^ told her to reiterate the following supplications: The Most merciful, the Most rewarding, my Master, my Lord, she prayed like this

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84 Usool-e-Kafi, tradition 17, vol. 5, pp. 207.
Prayers (Dua), Mannat and Nazar

and got cured from her illness. Imam said this is the prayer, which was taught to Jafar bin Salayman to be released from prison.85

Sama narrates from Imam Ali Raza that Imam sws said, O Sama when you are desperate of something then pray to Allah azwj, Ya Allah azwj! I pray to You azwj through intercession of Mohammed saww and Ali sws, You azwj view both of them extremely highly and have very high respect for them. I pray to You azwj, with reference to this respect and regard for them sws, to send ‘Salawat’ on Mohammedsaww and Alay Mohammed sws and reward me with such and such. Indeed, there is no angel of proximity, no elevated prophet and no Momin whose heart has been tested by Youazwj, but all need theirazwj intersession.86

Supplications for Illness Cure and Relief from Pain

Imam Abu Abdullah sws said, when suffering from illness, recite: Ya Allah azwj! You have rebuked those who have acted upon the Fatawa of their scholars. You have admonished those people who have directed their requests to other than Allahazwj, who are unable to fulfil their needs. Thus, I turn to the Oneazwj who has absolute powers to relieve me from troubles and replace my difficulties with comfort, no one else but Youazwj could help me. Please send Salawat on Mohammedsaww and Alay Mohammed sws and eliminate pain from me and turn it towards those who, in addition to Youazwj, blindly follow others, (I insist) there is no god But Allahazwj.87

87 Usool-e-Kafi, tradition 1, vol. 5, pp. 212.
The narrator says, I become very ill in Medina and when Imam Jafar-e-Sadiq⁷⁸ wrote to me and instructed: buy one ‘Salay’ (approx. 3kg) wheat grains and lie down straight on your back and drop wheat grains onto your chest, few at a time, and recite: Ya Allahazwj I pray to Youazwj through Yourazwj that ‘Issam’ (Name), which when a sufferer recites, Youazwj remove his pain, Youazwj have given the whole World to possession of that name (Issam) and made himazwj Yourazwj Divine Ruler. Please Send Salawat on Mohammedazwj and Alay Mohammedazwj and bless me with full recovery from this illness, after this sit up and collect all those wheat grains besides you (which you have dropped) and repeat these words of prayer, and then give away ¼ of wheat grains to each poor folks (¼ portion to 4 poor people) while reiterating these prayers. He says, I acted upon these instructions and felt like I have been released from a prison/congestion. I recited this supplication few times and always benefited from it.⁸⁸

One Imam Jafar-e-Sadiq⁷⁸’s son became ill and Imam⁷⁸ asked him to recite the following supplication: Ya Allahazwj! I pray to Youazwj to heal me and award me health and relieve me from this trouble. I am Yourazwj devotee and son of Yourazwj devotee.⁸⁹

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Prayers (Dua), Mannat and Nazar

Mohammed bin Yahiya narrates from Imam Jafar-e-Sadiq 

in a chain of narrators, that a companion asked Imam sws, may I be sacrificed for your cause, people say, after looking at my facial spots (due to Barse) that Allahazwj does not make righteous people suffer from this type of diseases. Imam sws replied, this is not true. Momaneen from children of Faros lost their fingers due to leprosy, Mola sws turned his fingers to demonstrate how their fingers were deformed but they still said O people! follow the nation on true path. Imam sws then said you should recite the following supplications in the last part of night after performing ablution, and reciting two-rakat salat: The One azwj Who is the most high and the most elevated, the One azwj Who is the most kind and the most rewarding, the One azwj Who listens to prayers, the One azwj Who provides means for good deeds, send Salawat on Mohammed saww and Alay Mohammed sws and give me the best reward in this world and in the hereafter, which You have in Your authority. And cure this disease, which has immensely troubled and grieved me. You should pray while crying and humiliating yourself in front of Your Lordazwj. The narrator says I did not even reached Kufa but my facial spots have disappeared (blessings after reciting these prayers).

Imam Mohammed Baqir sws said when you come across someone with an illness then very quietly pray to Allahazwj, so that no one else could listen it: All praise is to Allahazwj who has saved me from this disease which has affected others and has favoured me as compared with him and many others.

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Prayers (Dua), Mannat and Nazar

1. Imam Abu Abdullah

- Imam Abu Abdullah said: place your hand where you have pain and recite three times, Allah, My Just Lord, I have no Lord but You, You are the only One who could relieve me from this pain and all other troubles, please completely remove this pain from me.

2. Imam Jafar-e-Sadiq

- Imam Jafar-e-Sadiq said when you feel pain somewhere then say: Bismillah….Allah has many many blessings which are hidden, in still and/or moving in veins for which some are grateful while others are ungrateful. Then take your beard in your hand and after reciting the compulsory prayers say, Ya Allah I pray to You to give me relief from my pain (three times)-try to say these words with eyes full of tears and with sobs.

3. Companion

- It is reported through a chain of narrators, that a companion visited Imam and complaint about his pain to Imam Jafar-e-Sadiq. Imam replied, recite Bismillah and touch with your hand where you feel pain and say, I ask refuge from Allah's Esteem, Powers, Judgement, from Allah and His Prophet and 'IssmAllah's, I seek protection from all those which frighten me and scare

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me and also from my desires (reiterate 7 times). I prayed like this and Allah\textsuperscript{azwj} comforted me from pain.\textsuperscript{94}

Imam Abu Abdullah\textsuperscript{sws} prescribed the above prayer for relief from pain, to be recited in prostration saying Ya Allah Ya Rahman Ya Raheem Ya Rab ul Arbaab wa Ilahal Aaliha-te wa Ya Malik al Mulook e Wa Ya Syed-as saadate Ishfini Bi Shifaa-ika min kul daa-in wa suxmin fa innee abduka atakallabu fi qabzatika.

**Prayers for Visiting Patients:**

Zara narrates from Imam Mohammed Baqir\textsuperscript{sws} that when you visit a patient then recite: I give you in the protection of The Greatest Rub, Who is the creator of ‘Arsh-e-Azim’ (great skies), from every harm embroiled in the veins and the damage of the shooting temperature (repeat it 7 times).\textsuperscript{95}

Narrated from Imam Mohammed Baqir\textsuperscript{sws}, a sick person may pray like this, Bismillah wa Billah wa Muhammad\textsuperscript{aws} Rasool Allah Aoozu bi Izzat Allah wa Aoozu bi Qudrat Allah Ala Ma Yashaa min Shar-e ma ajidu…..\textsuperscript{96}

\textsuperscript{94} Usool-e-Kafi, tradition 8, vol. 5, pp. 215.
\textsuperscript{95} Usool-e-Kafi, tradition 12, vol. 5, pp. 216.
\textsuperscript{96} Usool-e-Kafi, tradition 13, vol. 5, pp. 216.
Prayers (Dua), Mannat and Nazar

Imam Jafar-e-Sadiqsws said that a sufferer may pray, The Oneazwj Who gives relief, Removes troubles, (please) cure my illness."97

The Narrator says, I complained about my illness to Imam Abu Abullah sws and Imam sws instructed me to place my hand at the place of prostration and recite: Bismillah Muhammad sas Rasool Allah Ishfini Ya Shaafi la shifaa illaa shifaa-uka shifaa-an la yugadiru sukman shifa-an min kul daain wa sukmin .... 98

Imam Jafar-e-Sadiq sws said when Imam Ali sws became ill, Rasool Allah saww came and prayed like this, Ya Allah azwj I beg to you for an expeditious recovery, I remain patient on your tests and I await your blessings.99

It is referred to Imam Jafar-e-Sadiq sws that Rasool Allah saww has prescribed the following prayers for pain relief: Place your hand where you feel the pain and recite: Pain stop hurting me by the wish of Allah azwj and calm down owing to the greatness of Allah azwj, and recede away by the command of Allah azwj, I come in

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Prayers (Dua), Mannat and Nazar

the protection of Allahazwj Who has sheltered skies and angels from the tremor of the final day and its disasters, repeat these words 7 time but not less than 3 times. 100

Prayers for Healing Knee Pain

• Abu Hamza says he had a knee pain and I told about it to Imam Jafar-e-Sadiqsws, Imamsws asked me to pray after Salat: The most Rewarding, the most Generous for all in need, the most Blessing, have a mercy on my infirmness and relieve me from the pain. I prayed like this and recovered from pain. 101

(For Protection and Wearing Prayer Tablets)

• Ibn Manzir asked from Imam Abu Abdullahsws about extreme pressure on his heat (non-medical and unexplainable depression). Imamsws replied I would tell you a prayer, which will protect you during the day and the night from such troubles: Bismillah .... 102

100 Usool-e-Kafi, tradition 17, vol. 5, pp. 217.
• Abu Basir has also reported the above prayer from Imam Abi Abdullahsws for protection against ‘Iblis’, jinee and poisonous insects: Qul…. 103

• Imam Abu Abdullahsws heard from Amir-ul-momaneen ssw that Rasool Allahazwj wrote a prayer tablet (Taveais) for Imam Hassansws and Imam Hussainsws: Aiiza…….104

Protection Against Poisonous Insects

• Imam Jafar-e-Sadiqsws prescribed the above prayer for protection against poisonous insects (Scorpio): Jailto…..105

105 Usool-e-Kafi, tradition 6, vol. 5, pp. 221.
Prayers (Dua), Mannat and Nazar

Protection from Dangerous Beasts

Imam Jafar-e-Sadiq	extsuperscript{sws} provided guarantee against scorpio-bit for the one who would recite the above prayer: Min……

Protection for Family and Belongings

Imam Jafar-e-Sadiq	extsuperscript{sws} said if you come across a beast, recite ‘Aitul-Kursi’ and say: I ask you for the sake of Allah	extsuperscript{swt}’s highness and for Mohammad	extsuperscript{sws}, Salman bin Dawood	extsuperscript{as} and Amir-ul-momaneen	extsuperscript{sws} and masoom Imams	extsuperscript{sws} to turn away. InshaAllah, the beast will go away. The narrator says, once I went out and saw a beast blocking my way, I recite these words and told him not to harm and trouble us. The beast lowered his head and put his tail in his feet and went away.

Prayers (Dua), Mannat and Nazar

• Imam Jafar-e-Sadiq\textsuperscript{sws} his ‘Nafs’, family and belongings will be protected whoever would recite the above prayer, after reading the compulsory salat: AstudellAllah….\textsuperscript{108}

Prayers for a Person Spend a Night Alone at home

• Imam\textsuperscript{sws} said: It is better for a person, who has to spend night alone at some place, to recite Aiat-ul-Kursi\textsuperscript{109}, and say Ya Allah\textsuperscript{azwj} help me in my solitude, and turn my nervousness into peace of mind.\textsuperscript{110}

• Amir-ul-momaneen\textsuperscript{sws} said that Rasool Allah\textsuperscript{saww} told me to recite the above ‘Duwa’ upon encountering unbearable troubles and difficulties ‘Bismillah…….Allah\textsuperscript{azwj} will protect you from all kind of troubles.\textsuperscript{111}

Prayers for all Need of the World and Hereafter

The narrator says I have heard Imam Jafar-e-Sadiq\textsuperscript{sws} that Imam\textsuperscript{sws} used to pray (see above): Ya Allah…….\textsuperscript{112}

\textsuperscript{108} Usool-e-Kafi, tradition 12, vol. 5, pp. 224.
\textsuperscript{109} 2:255-256
\textsuperscript{110} Usool-e-Kafi, tradition 12, vol. 5, pp. 224
\textsuperscript{111} Usool-e-Kafi, tradition 14, vol. 5, pp. 225
\textsuperscript{112} Usool-e-Kafi, tradition 2, vol. 5, pp. 231
Prayers (Dua), Mannat and Nazar

- Imam Musa-e-Kazimsws used to pray, Ya Allahazwj please do not count me in those to whom Youazwj have given non-permanent ‘Aman’ (they will lose Aman after initially, adhering to it) and do not expel me from ‘Altaqseer’, The narrator asked, I understand the meanings of ‘Muareen (non-permanent)’ but could not gather the meanings of ‘La Takhargini min al-taqseer’, Imamsws replied every deed, one does for Allahazwj, should be considered of lesser value rather than satisfactory, as most of the good deeds executed by most people have flaws (as one should not be content with ones deeds and should try to improve).113

- Imam Ali Razsws said, pray as: I beg from Youazwj peace and comfort in this world and in the hereafter, You are the Oneazwj Who has guided me and made my heart soft for submission.114

- The narrator says, I saw Imam Ali bin al-Hussainsws praying salat in front of Kabah at night, Imamsws would stand for a very long time as I saw shifting him weight from one foot to the other and I could hear sobs during Imam’s supplications: My Rab, My Moula, Will you punish me while my heart is filled with Yourazwj love, I vow by Your greatness, if you did that then I will be put together with those against whom I held animosity out of Yourazwj love.115

Prayers Using Intercession of 5 Masomeensws

113 Usool-e-Kafi, tradition 7, vol. 5, pp. 232
114 Usool-e-Kafi, tradition 9, vol. 5, pp. 234
115 Usool-e-Kafi, tradition 10, vol. 5, pp. 234
Prayers (Dua), Mannat and Nazar

• Daood rakki says that he had heard Imam Ali Raza\textsuperscript{sws} often reciting: Ya Allah\textsuperscript{azwj} attend to my needs for the sake of the Five\textsuperscript{sws}, meaning Rasool Allah\textsuperscript{saww}, Amir-ul-momaneen\textsuperscript{sws}, Fatima\textsuperscript{sws} and Hassan\textsuperscript{sws} and Hussain\textsuperscript{sws}.\textsuperscript{116}

• It is narrated from Imam Ali bin Hussain\textsuperscript{sws} that Amir-ul-momaneen\textsuperscript{sws} said: My Lord, reward me for my ‘Towakal’ (total reliance) on You\textsuperscript{azwj} and enable me, through Your\textsuperscript{azwj} powers, that my intentions should follow Your\textsuperscript{azwj} commands. And I become so much of Your\textsuperscript{azwj} devotee that I should not try to expedite in what You\textsuperscript{azwj} have delayed for another time and I should not try to stall those endeavours for which You have asked to make hast. Accept my prayers, the Sustenance-Provider of all Worlds.\textsuperscript{117}

A Brief and Comprehensive Prayer

• Imam Mohammed Baqir\textsuperscript{sws} said recite: Ya Allah\textsuperscript{azwj} increase my Sustenance, extend my life, forgive my sins, and choose me to help Your Deen and do not give my position to anyone other than me.\textsuperscript{118}

• Hazrat Imam Jafar-e-Sadiq\textsuperscript{sws} said pray: I pray to You\textsuperscript{azwj} who becomes obliged with the small good-deeds of His creation, and generously forgives many sins and

\textsuperscript{116} Usool-e-Kafi, tradition 11, vol. 5, pp. 234
\textsuperscript{117} Usool-e-Kafi, tradition 14, vol. 5, pp. 235
\textsuperscript{118} Usool-e-Kafi, tradition 27, vol. 5, pp. 248
is the Most kind and forgiving, please forgive my sins which have left no trace of pleasure behind but their consequences are hounding me.\textsuperscript{119}

**Momin Should learn Quran in his Life-time**

- علي بن إبراهيم عن أبيه عن أحمد بن محمد بن سليم النراء عن رجل عن أبي عبد الله قال زيدي في للمؤمن أن لا يوجد حتى يتعلم القرآن أو يكون في تعليمه

- Imam Abu Jafar\textsuperscript{sws} said it is essential for a Momin to learn Quran or teach Quran in his lifetime.\textsuperscript{120}

**Prayers for Shab-e-Qadar**

- عدد من أصحابنا عن أحمد بن محمد بن عيسى عن ياسين الضرير عن حرير عن زيارة عن أبي جعفر قال قال ذا الحمد في الثالث الثاني من شهر رمضان فتغفره و تضعه بين يديك و تقول النعم إلى أسلوك بكتابك المنزل وما فيه وما انعك يأمرك الأعظم الأكبر وأسلوك 당신ى وما يخف وبرجى أن تجعلني من عشاقك من النار و تدعو بما يدعى من حاجة

- Imam\textsuperscript{sws} said open Quran on Shab-e-Qadar, bring it in front of your face and recite......\textsuperscript{121}

\textsuperscript{119} Usool-e-Kafi, tradition 28, vol. 5, pp. 248
\textsuperscript{120} Usool-e-Kafi, tradition 28, vol. 5, pp. 275
\textsuperscript{121} Usool-e-Kafi, tradition 28, vol. 5, pp. 306
Prayers for Specific Needs ‘Hajaat’

- Imam Jafar-e-Sadiqsws said, a prayer would be heard if one recites the following 3 times, after offer compulsory prayers: ‘You are the One, who would fulfill as per Your desires and would stop the wills of anyone other than You’.  

- Abu Jafar Shami heard from a Syrain man Halqam: ‘I went to Imam Musa-e-Kazimsws and said, Mola sws may I be your ransom, please enlighten me with a prayer from which I may benefit in both Worlds.’ Imam sws replied, Recite after Fajr prayers and until the time of Sunrise:’ Subhan Allah alazeem wa bahamday astaghfir Allah wa asala min fazalay’.

Halqam says, I was very poor and subjected to severe living condition but I got inheritance from a distant relative who was not even known to me before. Now, I am considered as a well-off person within my relatives and this is all due to the recitation of the prayers which I have been taught by my Mola Abd Salaysws.

Prayers for Sore Eyes

- Imam Jafar-e-Sadiqsws responded to the request of a companion, who moaned about his sore eyes. Imamsws said: ‘I will teach you a prayer which would give you benefit in this as well as in the hereafter, and will relieve you from the pain of your sore eyes. Recite the following after offering the Fajr and Maghrib prayers:

‘Ya Allahazwj, I beg You through the intercession of Mohameedsaww and Alay Mohammedsws, enlighten my eyes with ‘Noor’ (light) and brighten-up my heart with ‘Deen’ and firm-up my beliefs and give sincerity in my actions and protect my ‘Nafs’ (from indulgence in sins), and increase my sustenance. And bless me with the ability to thank you as long as I live.’

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Prayers (Dua), Mannat and Nazar

Appendix IV

Mola Abul Fazal Al-Abbassws’s Hazari

First one should perform gusal and put on clean and tahir (Pak) clothes and start preparing sweet with ablution/Wazu (i.e., halwa either made up of Semolina or chana lentils, also cook some other food, i.e., qorma or qoftey or qeema together with some parathey (fried-chapati) but there is no fix number of Chapati or dishes but the main element is respect (as much as one can observe, i.e., to remain with Wazu all the time, bare footed, listening to Aza/Nohay). Also most of time, some relative and guests are invited to assist one in preparing Hazari and/or to come later on when its ready. After Hazari is ready, one should offer 'khas niaz' by taking small portions of what has been prepared, on a separate clean table, the amount which you would be able to eat. (e.g., Take out some halwa in a bowl qorma in a plate and 2 or 5 parathey, place a glass of water and a glass of any fruit juice and light an agarbate 'incense stick' and then cover all portion under a clean sheet. After this hold a short Majlis with matam, recite Mola Ghazi Abbas sws’s masaib, Bibi Sakina sws’s noha. Then stand up (if not already) and recite Salawat for 5 times and sura Fateha once sura Ikhlas 3 times and sura Qadar once and 5 times Salawat. It is recommend to keep hands open while reciting the Salawat (i.e. when making a prayer). Followed by Ziyarat-e-masomeen, Mola Ghazi Abbas sws, Bibi Sakina sws. After this remove cloth from the 'Khas Niaz' portion, many momaneen have seen the acceptance sign on Halwa (depending on one's intensions), usually right hand thumb sign, but there are also sometimes other signs as well. If one does not get the 'acceptance sign' or cannot notice it, then may try Hazari again some other time and hopefully will notice 'acceptance sign', inshaAllah, through blessings of Mola Ghazi Abbas sws.

Precautions: All family including children are better to join in during the recitation but 'na-Mehram' male/female should not mix, and preferably khas niaz should be eaten by children and momaneen. The other larger portions may be shared by everyone. It is also customary to eat Hazari within home and not to take away. Extreme care should be taken in preparation, every utensils you use in preparation should be pak including pots, pans, plates and of course the place where you will be cooking.

We hope, we have included all details, please let us know, via email if you find any ambiguity. Please remember us in your prayers.

125 Take a bath
How to Perform Wirrd\textsuperscript{126} e-Ali\textsuperscript{sws}

Before we describe the procedure, it is imperative to mention that, like any other Niaz/Hazri, the person who is the host should not only have himself/herself gusal, wazu and put on pak clothes but should also ask others to do the same. In addition, one should try to make home as clean and ‘Tahir’\textsuperscript{127}. As our intentions are to invite Masomeen\textsuperscript{sws} in our ‘Mehphil’ (gathering).

It is important to note, as ‘Wirrd-e-Ali\textsuperscript{sws}’ includes ‘Munajats\textsuperscript{128}’ written and adopted by Momaneen over many years, hence there is no fix number about how many times you should read them, it all depends upon the devotion of the host as well as upon the number of people involved in the ‘Wirrd. However, as a general guide, one can read 1/3/5/7 times or as many times one would like as long as its spiritually fulfilling. It is also recommended to recite ‘Salawat’ as frequently as possible, especially, in between Munajaats’.

\textbf{Method}

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<tr>
<td>4</td>
<td>Nad-e-Ali\textsuperscript{sws} saghir</td>
</tr>
</tbody>
</table>

Followed by reading the following in WIRRD\textsuperscript{131}

<table>
<thead>
<tr>
<th>Step</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>Jungle pahar kehte hai Nad-e-Ali Ali Mushkil ko sab ki hal karo mushkil kusha Ali</td>
</tr>
<tr>
<td>6</td>
<td>Ali ka naam sun kar hum aay hain door say jholee ko sub ki bhar do Mohammed kay noor say</td>
</tr>
<tr>
<td>7</td>
<td>Shah-e-mardaan shair-e-yazdaan qoowat-e-Parwardigar Lafata illa Ali la saif illa zulfiqar</td>
</tr>
<tr>
<td>8</td>
<td>Har balla rud bashad eel dua haftad bar</td>
</tr>
<tr>
<td>9</td>
<td>Ya qaharul aaduway wa ya wali yul wali Ya muzharal aajaibay ya Murtaza Ali</td>
</tr>
<tr>
<td>10</td>
<td>Ya Ali adrikni wala tuhlikni fi sabeelilah</td>
</tr>
<tr>
<td>11</td>
<td>Ali galib- Aala kulay galib 11 times</td>
</tr>
<tr>
<td>12</td>
<td>Any Munajat Mola Ali\textsuperscript{sws} (from any munajat book);</td>
</tr>
<tr>
<td>13</td>
<td>Recite one tasbeeh of following line; Ay malik-e- Kaaba nusrat-e-gaibee ko muhaeya kar one tasbeeh</td>
</tr>
<tr>
<td>14</td>
<td>Munajat-e-Imam-e-Zamana\textsuperscript{sws}; Ya sahibuzaman adrikni Ya sahibuzaman aagisni</td>
</tr>
<tr>
<td>15</td>
<td>Mushkil kushaee kijeeyay Ya sahibuzaman</td>
</tr>
</tbody>
</table>

\textsuperscript{126} Means iterative recitation of supplications together
\textsuperscript{127} Remove all that is unclean in Islamic Law and make it pure (i.e., washing).
\textsuperscript{128} Qasida/ Poem in praise
\textsuperscript{129} One tasbeeh read by all people present in Wirrd e.g., if 5 people are present then 5 Tasbeehs.
\textsuperscript{130} Can choose any number from this.
\textsuperscript{131} All people read together 1/3/5/7 time, as many times one would wish.

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Jo mangtee hoon dijiyay Ya sahibuzaman
Munajat-e-Bibi Fatima ﷺ;
Churwa do hamay gum say yahee waqate karam hay
Ya Fatima Zehra tumhain bachon ki qasam hay
Ya janab-e-Sayeda Zehra tumhara naam
Sadqa Hassan Hussain ka bigray bana do kaam

Munajat-e-Mola Gazi Abbas ﷺ;
Mushkil kusha kay furzand Husnain kay bradar
Mushkil ko maree hul kur Abbas shair Gazi
Abbas katay haathoon ka ajaz dikha do
Din kijiya mushkil maree aab dair situm hay
Abbas Ali tum ko Sakina ki qasam hay
Imdad kijiya Abid-e-dilgeer ki qasam
Abbas aap ko saray Shabeer ki qasam
Ya Ali mushkil kusha mushkil mare aasan kur
Bay surro saman hoon behtar mara saman kur
Mushhoor do jahan may ho hajat rawa Ali
Mushkil ko sub kee hul karo mushkil kusha Ali
Sadqay tumharaay khoob ki imdad ya Ali
Payee murad dil bhi huwa shad ya Ali
Anjaam ho khair muradain milain dilee
Sadqa Hassan Hussain ka ya Muratza Ali
Ya Mustafa Mohammed Ya Murtaza Ali
Hajat rawa Mohammed mushkil kusha Ali
Munajat-e-Bibi Zainab ﷺ;
Ya hazrat-e-Zainab bintay Ali
Hul karo hur mushkil mare
Ya Rub dua qabool ho Zainab ka wasa
Kurbo balla ki saabra muztur ka wasa
one tasbeeh of Imam Musa kazim ﷺ;
Ya sayedi ya molae aiya Musa ibne Jafar
Babul hawaj adrikni adrikni fi sabeelillah one tasbeeh
Ya Allahazwj, Ya Mohammedsaww, Ya Ali ﷺ, ya Fatima ﷺ,
y Hassan ﷺ, ya Hussain ﷺ, ya sahibuzaman ﷺ adrikni 5 times
Ya Haq Ya Subhan
Humain mushkil tujhey aasan
(as many times as one would like)
Niaz and Ziarat, followed by serving Niaz

We hope, we have included all details, please let us know, via email if something is ambiguous. Please remember us in your prayers.
**Dastar khan Imam Hassan**

Like any other Niaz one should perform Gusal and Wazu and put on Pak and clean clothes. Pak every utensil to be used in the preparation, there are various methods of performing Dastar khan we’ll present the ‘One’, which is most widely used.

**Food Preparation**

1. Cook some mince meat or you can cook some bhuna lamb or chicken karahi.
2. Prepare 7 parathay (fried chapatti)
3. Green sweet/methae
4. Green fruits or 7 kinds of fruit (washed, peeled and cut in edible pieces)
5. Glass of water
6. Glass of fruit juice
7. A green clothe to cover on the top.

**Method**

*Wash and dry seven plates and place in each plate some qeema/lamb/chicken, one paratha, some methaee, and seven fruits; place glass of water and fruit juice and cover all seven plates with green cloth.*

Now recite Mojaza Imam Hassan and after that offer Niaz in a usual way, stand up (if not already) and recite Salawat for 5 times and sura Fateha once sura Ikhlas 3 times and sura Qadar once and 5 times Salawat. It is recommend to keep hands open while reciting the Salawat (i.e. when making a prayer). Followed by Ziyarat-e-Masomeen, (Imam Hassan-Hussain, Mola Ghazi Abbas, Bibi Zainab-o-Kalsoom, Bibi Sugra, Kubra and Sakina). After this remove cloth from the ‘Khas Niaz’ portion, which should only be eaten by pak and ‘Tahir’ people and any one can pick up the plate as a ‘Manat’ (wish) for their ‘Duwa’ with the intention that will offer ‘Dastar khan-e-Imam Hassan’) on fulfilment of the ‘Manat’.

We hope, we have included all details, please let us know, via email if something is ambiguous. Please remember us in your prayers.
Mojiza Mola Ali**

This Event is of an Arab wood-cutter who lived a very simple life with his family in a hut. Daily he used to go to the forest with an axe, which was very far off from his place. He used to cut wood and sell in the bazar and with the small earning he used to feed his family.

Once he could not cut the wood sufficiently in time because of his blunt edged axe. Finally when he did cut the required quantity, it was late. He was very much perplexed for he knew that by the time he reaches the market, no one would be there to buy his wood. And if the wood was not sold, he would have no money to feed the family.

He could think of no way in feeding the hungry children for the next 24 hours. While he was pondering over the matter, he heard the trotting of a horse on which a masked rider was approaching towards him. After the salutations the rider enquired of the woodcutter as to what he was doing there since it was getting dark to which the woodcutter explained his situation.

On hearing the woodcutter's misery, the masked rider gave him five coins and instructed him to buy therewith sugar, grapes, flower-petals and agarbatti for NAZAR OF HAZRAT ALI**sws. He assured that INSHALLAH on his executing the instructions, he would be relieved of the misery and afflictions.

No sooner the woodcutter accepted the coins, the masked rider vanished mysteriously and the woodcutter was further astonished that instead of being himself in the forest, he was at home with his family. He could not believe what had happened but when he opened his palm he found the five coins. He mentioned the whole incident to his wife and then went out to buy the necessary things for NAZAR. The couple then with all sincerity offered NAZAR OF HAZRAT ALI**sws. The woodcutter then left to the bazar. He could witness the benefits derived on offering NAZAR because he received a little more than usual for the wood.

Next day he left for the woods a little early. He came across a dry tree which he selected for cutting. He was in high spirit that day. He was fully confident that ALI**sws would henceforth help him and ALLAHazwj shall remove from him his poverty and misery. So he picked up the axe and taking the name of ALI**sws he used all his strength and stuck the tree. On a second strike, the tree fell off on the ground. By the grace of ALLAHazwj, he happened to see a treasure – trove at the bottom of the tree. With great hesitancy, he picked up just two silver coins and the rest he buried at the same spot. He left for the bazar without the wood and bought the provision for the returned home to narrate the whole incident to his wife. Both of them decided that due to the favours of ALLAHazwj, it would be more befitting that henceforth they should remain more busy in the remembrance of ALLAHazwj and NAZAR ceremony should be carried out regularly. Thereafter, the couple devoted much more time in prayers. They also decided to move from the village to the forest. In the forest they built small houses for poor families as well as for themselves. They also made arrangements for a SABEEL and a rest house for the travellers and passers-by.

On one occasion, the King with his army was in that part of the jungle for hunting. Finding some hutments in the forest he sent his aides to bring water for him. The
attendant came to the huts and found the SABEEIL with cold neat water within a beautiful
garden. The wood cutter provided them with a drinking cup and a leather bottle for water.
On their return to the King with the water they related to him what they had seen. They
said that there was a resting place there with gardens and even a small mosque. After
quenching his thirst, the King enquired as to where they found the beautiful drinking cup
from? Then he ordered that the wood cutter be presented before him. The men informed
the King that the wood cutter was performing prayers and that it was getting quite late
and that the man could be presented later before the King at the Palace, So they all
returned back to the Kingdom.

On reaching the Palace, the King narrated to the Queen about the jungle hutsments. On
hearing the episode, the Queen desired to interview the couple to question them of certain
things. The next day the family of the wood cutter was presented before the King. The
family was given state-guests status and was requested to stay in the Kingdom for a few
days.

During the stay in the Palace, once the wood cutter's wife was with the Queen. The
Queen before going to Hammam, requested the wood cutter's wife to keep a watch over
her precious necklace. No sooner the Queen entered the hammam, the necklace on the
dressing table disappeared before the eyes of the wood cutter's wife. When the Queen
returned after a bath, not finding the necklace enquired of her, who explained as to how
the necklace has disappeared before her eyes mysteriously. The Queen informed the
King, who on suspicion, imprisoned the family for stealing the necklace.

Thus, the wood cutter's family was in prison for quite some time. During the prison-
term, the wood cutter once had a vision of a masked man enquiring of him whether he
was regularly remembering ALLAHazwj and performing NAZAR OF HAZRAT ALIaw.
The wood cutter replied that they had forgotten about it. He reminded them that unless
they do so, he would remain afflicted with the miseries. The wood cutter said that he did
not have any money on him. The masked man said that there was some coins underneath
the pillow. Saying this the masked man disappeared. On awakening, the wood cutter
remembered the vision and when he saw underneath, the pillow, he found two coins lying
there. He saw a woman passing by, whom he called and requested to bring for him a few
things for NAZAR, but she refused saying she was busy with her son's wedding
arrangements. After sometime an old woman passed by, whom he pleaded. Although she
was on her way to call a Hakim for her son, who was sick she agreed to fetch the things
and she also listened the prayers for HAZRAT ALIaw. After which she left with a portion
of NAZAR sweets and some water. When she reached home, she was surprised that her
son was not dead and had survived whereas the other woman who had refused to fetch
NAZAR sweets was, in distress.

In a separate incident, the Queen was sitting at the dressing table and suddenly she found
the necklace appearing on the dressing table mysteriously. For a moment she could not
believe her eyes but when she touched and saw, she remembered that the wood cutter's
wife must have spoken the truth about the disappearance of the necklace in the same
manner. She reported the matter to the King who immediately had the couple before them
and asked them to forgive him. They explained to him that it was because they had
forgotten to remember ALLAHazwj regularly and to perform NAZAR for SAWAB OF
HAZRAT ALI that they were engulfed with misery. On hearing this, the King also vowed that he shall also regularly perform NAZAR on Thursday nights for HAZRAT ALI.

ALLAH HUMMA SALLE ALA MUHAMMADIN VA – AALE MUHAMMA

(SALAWAT – eleven times)

ALLAHO AKBER -three times

AYATUL QURSEE – three times

SURAH ALAM NASRAH (94) – three times

BISMILLAH HIR RAHMANIR RAHIM

ALLAM NASRAH LAKA SADRAK. VA VAZA'ANAA ANKA VIZRAK .ALLAZI ANQAZA ZAHRAK. VA-RAFA'ANAA LAK ZIKRAK . FA- INNA MA'AL USRI YUSRAA. INNA MA'AL USRI YUSRAA. FA-IZAH FA-RAGHTA FANSAB. VA- IILA RABBI -KA FARGHAB.

SURAH NAAS – (114) three times

BISMILA HIR RAHMA NIR RAHIM

QUL A'OOZO BE-RABBIN NAAS. MALEKIN NAAS. ILAHIN-NAAS. MIN- SHARRIL VASVAASIL KHAN- NAAS. ALLAZI YUVASVISU FEE SUDOORIN- NAAS. MINAL JINNATE VAN -NAAS.

SURAH FALAQ – (113) three times

BISMILLAH HIR RAHMANIR RAHIM

QUL A'OOZO BE-RABBIN NAAS. MALEKIN NAAS. ILAHIN-NAAS. MIN- SHARRIL VASVAASIL KHAN- NAAS. ALLAZI YUVASVISU FEE SUDOORIN- NAAS. MINAL JINNATE VAN -NAAS.
**BISMILA HIR RAHMA NIR RAHIM**

QUL A'OOZO BE-RABBIL FALAQ. MIN- SHARRI MAA-KHALAQ. VA-MIN-
SHARRIN GHASEQIN IZA VAQAB. VA-MIN-SHARRE NAF-FAASAATAY FIL-
UQAD. VA-MIN- SHARRE HAASAY-DEEN IZA HASAD.

**SURAH KAFEROON** 137–(109) three times

QUL YAAA-AYYOHAL KAFEROON. LA AA'ABADOO MAA TA'A-BADOON.
WA LAA ANTOOM AA- BE- DOONA MAA AA'-BUD. WA LA ANA A'ABIDUM-
MAAA'BADT-TUM. WA LAA ANTUM A'ABIDOONA MAAA AA'-BUD. LAKUM
DEENU- KUM WALI- YA -DEEN.

**SURAH AL- HAMD** 138-(1) three times

QUL HOVAL -LAHO AHAD. ALLA-HUS-SAMAD. LAM YALID VA- LAM-
YULAD VA -LAM YAKUL -LAHOO KUFUVAN AHAD.

**SALA WAT** – eleven times
MOJIZA BIBI SAYEDA ZAHRA

This Event is of an Arab Goldsmith widow who had a young child. As usual one day in the morning she went to the well near her house to fetch water with her child. She left the child near the well to play while she proceeded to the well to draw water. Having filled her vessel, she looked for her child, who having noticed a potter's kiln nearby which was aglow, was attracted by it and had wandered off towards it, and not finding the child she presumed that the child must have toddled off home. But when she did not find the child at home, she was worried and again came to the well to look for him all around. Not finding him there she became more worried and started weeping, moaning and yet roamed around all over searching for him until evening time.

By this time, everyone in the vicinity was informed of her son's disappearance without any clue and shortly by evening time there was a rumour that the child being attracted by the potter's kiln – fire had gone there and had fallen in the kiln and died. When she heard this news, she was very much shocked. Due to the shock and worry she fell unconscious in her house after weeping for a long time.

While she was in the state of unconsciousness, she had a vision. She saw a highly dignified masked lady approaching her to console her (Recite Salawat at this point) . She told her to be calm and patient and that her son would return to her safe and sound provided she takes a vow that if her son returns safely to her she would call someone to tell her the Mojiza of JANAB SAYEDA. The widow was very much impressed and felt joy to the assurance that her son would come back to her alive jumping from the kiln. In her unconsciousness she vowed to act as instructed.

Thereafter when she opened her eyes, she was astonished to see her son coming towards her smiling, with the blessings and as promised by JANABE SAYYEDA the child was completely safe and sound. (SALAWAT)

The widow was over-joyed. She immediately prostrated to thank ALLAH for the favour, picked up her child and rushed to the shop to buy some sweets to fulfil the promise she had made. After spending the two coins for the sweets, she went to her neighbours to request them to narrate the Mojiza of JANABE SAYYEDA. All the seven houses of neighbours she visited with the request, everyone had some or the other excuse. Some saying they do not remember the Event others saying they were not interested in such imaginary tales.
She was very much disappointed on the reaction of her neighbours inspite of the fact that all were aware and saw that her loving child had returned to her safe and sound. Not knowing what to do next, since she herself did not know the MOJIZA of JANABE SAYEDA\textsuperscript{sws} which she very much wanted to hear and remember it, she unconsciously in the state of worries was walking towards the outskirts of town to the forest. All of a sudden, the same dignified masked lady whom she had seen in her vision met her in the desert and again consoled her saying: Do not grieve Khatoon. Spread your sheet and sit down attentively and remember it. (SALAWAT)

There lived in Medina a Jew. Arrangements for the wedding of the Jew's daughter were ready and he wished that JANABAY SAYEDA\textsuperscript{sws} should honour by her presence, the wedding ceremony. So he approached our Beloved HOLY PROPHET\textsuperscript{saww} (SALAWAT) and requested that permission be granted to JANABE SAYEDA\textsuperscript{sws} to attend the wedding of his daughter. Our Beloved HOLY PROPHET\textsuperscript{saww} (SALAWAT) directed the jew to speak to the Commander of the Faithfuls HAZRAT ALI\textsuperscript{sws} who had the authority over the matter. The jew then approached AMEERUL MOMINEEN HAZRAT ALI\textsuperscript{sws} with the same request. HAZRAT ALI\textsuperscript{sws} directed him to JANABE SAYEDA\textsuperscript{sws} saying that it is up to her if she is willing to attend. So the jew came to the house and announced his presence to JANABE SAYEDA\textsuperscript{sws}. JANABE SAYEDA\textsuperscript{sws} informed him that if JANABE AMEER\textsuperscript{sws} permits, she will attend the wedding. The jew informed JANABE SAYEDA\textsuperscript{sws} that he had already approached ALLAH'S RASOOL\textsuperscript{saww} (SALAWAT) and HAZRAT ALI\textsuperscript{sws} the LION of ALLAH\textsuperscript{azwj} and they had directed him to her. On hearing this JANABE SAYEDA\textsuperscript{sws} was pondering over the matter and at that time our Beloved HOLY PROPHET\textsuperscript{saww} (SALAWAT) came to her house. JANABE SAYEDA\textsuperscript{sws} enquired of our Beloved HOLY PROPHET\textsuperscript{saww} (SALAWAT) : Baba jan, the jew wishes me to attend the wedding of his daughter. What do you advise? She was replied : O my child, you are at the liberty either to accept or refuse. JANABE SAYEDA\textsuperscript{sws} said: My presence there would be in the eyes of the womenfolk there an insult because their women would be attired in fine clothes and bedecked with jewellery whereas my clothes are old, darned and patched all over. On hearing this, our Beloved HOLY PROPHET\textsuperscript{saww} (SALAWAT) said: You attend dressed with what you have according to the Will of ALLAH\textsuperscript{azwj}. JANABE SAYEDA\textsuperscript{sws} got ready and while she was about to leave her room, fairies from Jannat descended with clothes and jewellery. She was properly attired with befitting clothes and jewellery and fairies proceeded with her in a procession. Some fairies walking on her right, the other on the left side, some in the front and a few at her back. No sooner JANABE SAYEDA\textsuperscript{sws} reached the jew's house, the house of jew was dazzling with the NOOR of JANABE SAYEDA\textsuperscript{sws} and the women folk who had gathered near the Bride were awestruck. All over near around was filled with fragrance. Most of the women present there including the Bride fell in a state of unconsciousness with the scene. After sometime all recovered but the Bride. Everything was tried to revive the Bride back to consciousness but failed. When the Bride was closely examined, it became evident that her soul had departed from her. The wedding place had turned into' Matam Kada'

JANABE SAYEDA\textsuperscript{sws} for a moment was grieved to know this but then immediately assured one and all that she would regain consciousness soon and they should remain
Prayers (Dua), Mannat and Nazar

calm. JANABE SAYEDA™ established two Raka'at prayers and thereafter beseeched the
ALMIGHTY ALLAH™ saying O, MY LORD, I am the daughter of Thy Messenger,
You have named BATUL SIDIQA. For the sake of your Messenger, do fulfill my
assurance given to these people. O my True Lord, I am the daughter of your Beloved
Messenger. My prestige is in your hands. Everyone would unknowingly accuse me to be
the cause of the Bride's death and that the wedding place would turn in lamentations.

Shortly her supplication was accepted while she was still on her prayer-mat. The Bride
became conscious and no sooner she opened her eyes, she started reciting the Kalama-e-
Shahadat (SALAWAT)

The Bride then got up and acknowledging thus: “There is NO DEITY except ALLAH™
and MOHAMMAD™ is his Messenger and you are the daughter of our Beloved
PROPHET™ (SALAWAT) and further said: “I REQUEST YOU TO PURIFY ME
AND TEACH ME THE RELIGION. With such sincerity of heart she embraced Islam.

On witnessing this scene and the MOJIZA OF JANABE SAYEDA™ about 500 jews,
men, women and children embraced Islam that day. Thereafter, everyone there gave due
respects to JANABE SAYEDA™ and after the wedding ceremony, newly converted gave
her a befitting farewell with a hand-maid, as a present to JANABE SAYEDA™
(SALAWAT)

JANABE SAYEDA™ returned to her House and informed her Baba Jan of the incident,
who on hearing fell in prostration to thank the ALMIGHTY ALLAH™ for the exaltation
accorded to his AHLE BAYT™ (SALWAT)

(HAVING NARRATED THE ABOVE MOJIZA, THEN SHE NARRATED THE
SECOND EVENT.)

The King with the Minister and his attendants were out in the forest hunting. The
Princess as well as the daughter of the Minister also had accompanied them. In the forest,
the tents were erected and necessary arrangements were made for the hunting. Some of
the attendants were busy preparing light lunch while the Royal members were relaxing in
the tents after the strenuous journey.
Suddenly, there was a windstorm; the clouds became dark due to dust. Soon the windstorm turned into a very severe tempest, whereby the trees were uprooted. The tents flew off and even the men were carried off and were thrown at far off places. After sometime, the conditions became normal and all those who were scattered all over started gathering at one place. Whereas all people somehow were back at the spot with injuries and scratches, there was no sign of the two girls. The King was very much worried, but the immediate need was to return back to the Kingdom, which he did after deputing some of the men to search for the girls.

Incidentally, another King with his entourage for hunting wild beasts reached in the same forest. They were exhausted with their water provision on the way. So the King ordered his men to look for water somewhere nearby. Some men were deputed for this job by the Minister, where as the Minister, himself, also left to the nearby hills, to see if he could come across a spring there. When he reached the top of the hill, he was surprised to find two girls there sitting talking to each other. These girls, when they were blown off on the hills because of tempest, they cried a lot for being separated from their parents and after crying a long time had become unconscious. In the state of unconsciousness, they saw a vision of a dignified masked lady who approached them and suggested that they take a vow that when they reach home safely to their parents, they shall arrange and listen the Event of JANABE SAYEDA\textsuperscript{w} Both the girls had seen the same vision and had received identical instructions and both had agreed and vowed. When these girls woke up, each narrated the same vision which compelled them to believe to be a true vision to be strictly acted upon and furthermore were much hopeful that they shall be rescued soon. At this state while they were discussing about the vision, a royal dignitary approached them.

The Minister who had come there in search of water was surprised to find these two girls at such an isolated place and so he enquired of them respectfully about their identity and the reason of their being on the hills. The Minister hearing their tale rushed back to report to the King, who ordered them to have the girls in his presence. When the girls were brought before him, he ordered the entourage to proceed back to the Kingdom with the girls.

Shortly afterwards, the girl's parents were made aware of these girls being in the other Kingdom. He, as such, sent his Minister to fetch them. When the Minister arrived with the King's request, the other King suggested that the Princess and the Minister's daughter be wedded to the Prince and the Minister's son. The first King did not like the idea but somehow agreed. On such an agreement being reached between them, the girls were permitted to return to their city and as the wedding date was fixed after a short time, all got busy in making the wedding arrangements. On the appointed date, the marriages were solemnised and the girls left to their in-laws houses. The vow which was taken by the girls was thus completely forgotten by them.
It so happened that during the journey, one of the vessels of the Bride-princess was not seen. They therefore halted on the way and searched. Not finding it, they presumed that the costly vessel was left behind. So the King ordered one of his trusted attendants to go back to the Girl's parents and collect the vessel. The attendant rushed to the Palace for the vessel, but was surprised to find that there was neither the Kingdom, nor the Royal family any longer there. Everything had disappeared and found the vessel on the ground but the moment he tried to pick it up, a cobra came out from the vessel. He tried to scare away the cobra and release the vessel somehow, but he failed. When the attendant reported the matter to the King on his return, the King became furious and thought ill of the girls. He questioned them about it and accused them of sorcery. He called the attendant to arrest them and said that he would behead them no sooner they reach the palace. The girls, on hearing the news that they shall be beheaded next day started weeping and moaning. They were shocked for such an evil after their royal wedding. With grief and crying and moaning extensively, they as such again fell unconscious.

The girls, once again saw the vision in which the same dignified masked lady appeared to them and reminded them of their vow which they did not fulfil on their safe return to their parents. She suggested that even now if they would fulfil their promises in the prison before being beheaded, they could avert their death. The girls in their unconsciousness pleaded that they had no money to but sweets and offer NAZAR. The masked lady informed the princess that a few coins were tied in her head covering which she should use.

On awakening, the princess tried to remember the vision which she had seen, while the other girl was searching for the princess head-covering and found a few coins tied there. They somehow managed to collect sugar. Fruit, flowers and agarbatti with the coins and sat down for the narration of the Event of JANABE SAYEDA

Next day the girls were presented before the King along with the Executioner. The girls pleaded to the King to have the matter once again verified about their Kingdom. The King agreed to this and sent his Minister to enquire. The Minister when he went back to the Haunted Palace, found everything in the manner they had left behind and the King also handed over the left-over vessel of the Princess to the Minister. When he returned back to his Kingdom and informed about it to his King of the good news, the King was surprised and enquired of the girls. The girls explained to him about the promise which they had not kept and about their carrying out the promised prayer in the prison. The King was very much pleased and freed the girls and he himself vowed that he also shall thereafter observe NAZAR regularly for the blessings.

After narrating both the MOJIZAS, the masked lady disappeared. The widow when she returned back to her house, found that all her neighbour women who had refused to participate were inflicted with various afflictions.
May the ALMIGHTY ALLAH^{zwj}, for the sake of JANABE SAYEDA^{sws} fulfil your wishes also as he fulfilled the widow's wishes, Amen.

**ZIARAT JANABE SAYEDA^{sws}**

ASSALAMO ALAIKE YA SAYEDATAY NISAA'IL AALAMEEN.

ASSALAMO ALAIKE YA WAALEDATEL HOJJE ALAN- NAASE AJAM' EEN

ASSALAMO ALAIKE AYYOTOHAL MAZLOOMATUL MAMNUATO HAQQOHA

DUA

ALLA – HUMMA SALLE ALA AAMATEKA VAB- NATE NABIYYEKA VA ZAVAJATE

VASEEYE NABIYYEKAA SALAATAN TUZLE- FOHA FAVKA ZULFAA IBAADAKAL