



KSIJ MELBOURNE

KHOJA SHIA ITHNA-ASHARI JAMAAT MELBOURNE INC.

ABN: 17 169 570 29

In the name of Allah (swt), the Most Compassionate, the Most Merciful

EID AL FITR DAY AMAAL (TOTAL 45 MINS)

Anniversaries

- Death of Ayatollah al-Sayyid Muhammad Mahdi Bahr al-'Ulum 1155/1742

Things Needed

- Quran
- Musallah / tasbeeh

Daily Activities / Amaal

	Have a bath/Ghusl at sunset.
	Arrange to give Fitra - An important wajib sadqa
5 mins	Recite "takbeerat" at the end of Fajr & before Eid Prayers
30 mins	Recite Dua Nudba
10 mins	Recite Salat ul Eid

Recite "takbeerat" at the end of Maghrib / Isha / Fajr & before Eid Prayers

Allah is Great.	allāhu akbaru	اللَّهُ أَكْبَرُ
Allah is Great.	allāhu akbaru	اللَّهُ أَكْبَرُ
There is no god save Allah.	lā ilāha illā allāhu	لَا إِلَهَ إِلَّا اللَّهُ
And Allah is Great.	wallāhu akbaru	وَاللَّهُ أَكْبَرُ
Allah is Great.	allāhu akbaru	اللَّهُ أَكْبَرُ
All praise be to Allah.	wa lillāhi alḥamdu	وَلِلَّهِ الْحَمْدُ
All praise be to Allah for He has shown us the Right Path.	alḥamdu lillāhi `alā mā hadānā	الْحَمْدُ لِلَّهِ عَلَىٰ مَا هَدَانَا
All thanks be to Him for that which He has conferred upon us.	wa lahū alshshukru `alā mā awlānā	وَلَهُ الشُّكْرُ عَلَىٰ مَا أَوْلَانَا

Recite Dua

Nudba

All praise be to Allah the Lord of the worlds.

May Allah send blessings upon our master
Muhammad His Prophet
and upon his Household and may He salute
them with thorough salutation.

O Allah, all praise be to You

for Your decree that has been applied

to Your vicegerents whom You have purely
selected for Yourself and Your religion;

as You have chosen for them the abundance
of what You have in possession;

that is the enduring pleasure

that neither vanishes nor diminishes,

after You had already stipulated on them to
renounce

all the ranks of this lowly world

along with all of its embellishments and
ornaments,

and they accepted this stipulation.

As You knew that they would fulfill this
stipulation,

You accepted and drew them near to You.

You thus provided them with sublime
mention

and obvious approval,

made Your angels descend to them,

honored them with Your revelations,

supported them with Your knowledge,

and made them the channel to You

and the means to winning Your pleasure.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
وَصَلَّى اللَّهُ عَلَى سَيِّدِنَا مُحَمَّدٍ نَبِيِّهِ
وآلِهِ وَسَلَّمَ تَسْلِيمًا
اللَّهُمَّ لَكَ الْحَمْدُ
عَلَى مَا جَرَى بِهِ قَضَاؤُكَ
فِي أَوْلِيَانِكَ الَّذِينَ اسْتَخْلَصْتَهُمْ لِنَفْسِكَ
وَدِينِكَ
إِذْ أَخْتَرْتَ لَهُمْ جَزِيلَ مَا عِنْدَكَ
مِنَ النَّعِيمِ الْمُقِيمِ
الَّذِي لَا زَوَالَ لَهُ وَلَا أَضْمِحْلَالَ
بَعْدَ أَنْ شَرَطْتَ عَلَيْهِمُ الزُّهْدَ
فِي دَرَجَاتِ هَذِهِ الدُّنْيَا الدَّيَّةِ
وَزُخْرُفِهَا وَزِبْرَجِهَا
فَشَرَطُوا لَكَ ذَلِكَ
وَعَلِمْتَ مِنْهُمْ الْوَفَاءَ بِهِ
فَقَبِلْتَهُمْ وَقَرَّبْتَهُمْ
وَقَدَّمْتَ لَهُمُ الذِّكْرَ الْعَلِيِّ
وَالثَّنَاءَ الْجَلِيَّ
وَأَهْبَطْتَ عَلَيْهِمْ مَلَائِكَتَكَ
وَكَرَّمْتَهُمْ بِوَحْيِكَ
وَرَفَدْتَهُمْ بِعِلْمِكَ
وَجَعَلْتَهُمُ الدَّرَبَةَ إِلَيْكَ
وَأَلْوَسَيْلَةَ إِلَى رِضْوَانِكَ

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Therefore, You made some of them dwell in
Your Garden

until You decided to take him out of there.

You bore another one on in Your Ark
and saved him and those who believed with
him

from perdition, out of Your mercy.

You took another one as Your intimate friend

and when he asked You to leave behind him a
truthful mention, You responded to him

and made that (mention) to be eminent.

You spoke to another one from a tree directly

and decided his brother to be his protector
and representative.

You made another one to be born without a
father,

gave him clear-cut proofs

and aided him with the Sacred Spirit.

For each of them, You gave a code of law,

decided a certain course,

and finely chose successors;

well-trustworthy successors one after
another,

each for a certain period,

in purpose of establishing Your religion

and acting as arguments against Your
servants,

so that the truth should never leave its
position

and the wrong should never overcome the
people of the truth

and so that none should claim, saying,

فَبَعْضٌ أَسْكَنْتَهُ جَنَّاتٍ

إِلَىٰ أَنْ أُخْرِجْتَهُ مِنْهَا

وَبَعْضٌ حَمَلْتَهُ فِي فُلِكَ

وَتَجَيَّيْتَهُ وَمَنْ أَمَّنَ مَعَهُ

مِنَ الْهَلَكَةِ بِرَحْمَتِكَ

وَبَعْضٌ اتَّخَذْتَهُ لِنَفْسِكَ خَلِيلًا

وَسَأَلْتَكَ لِسَانَ صِدْقٍ فِي الْآخِرِينَ فَأَجَبْتَهُ

وَجَعَلْتَ ذَلِكَ عَلِيًّا

وَبَعْضٌ كَلَّمْتَهُ مِنْ شَجَرَةٍ تَكْلِيمًا

وَجَعَلْتَ لَهُ مِنْ أَخِيهِ رِذَاءً وَوَزِيرًا

وَبَعْضٌ أَوْلَدْتَهُ مِنْ غَيْرِ أَبِي

وَأَتَيْنَتْهُ الْبَيِّنَاتُ

وَأَيَّدْتَهُ بِرُوحِ الْقُدْسِ

وَكُلُّ شَرَعْتَ لَهُ شَرِيعةً

وَنَهَجْتَ لَهُ مِنْهَا جَاءً

وَتَخَيَّرْتَ لَهُ أَوْصِيَاءَ

مُسْتَحْفِظًا بَعْدَ مُسْتَحْفِظٍ

مِنْ مُدَّةٍ إِلَىٰ مُدَّةٍ

إِقَامَةً لِدِينِكَ

وَحُجَّةً عَلَىٰ عِبَادِكَ

وَلئِلاَّ يَزُولَ الْحَقُّ عَنْ مَقَرِّهِ

وَيَغْلِبَ الْبَاطِلُ عَلَىٰ أَهْلِهِ

وَلَا يَقُولَ أَحَدٌ

“If only You had sent to us a warning messenger
and established for us a guiding person,
we should have followed Your signs before
that we met humiliation and disgrace!”
You then ended the matter with Your most-
beloved and well-select one, Muḥammad,
may Allah bless him and his Household.
He was—as exactly as You have chosen—
the master of all those whom You created,
the best of all those whom You selected,
the most favorite of all those whom You
pointed out,
and the noblest of all those on whom You
decided.
So, You preferred him to Your prophets,
sent him to the two dependents (men and
jinn) from Your servants,
enabled him to tread on the east and the west
of Your lands,
made subservient to him the Burāq (the
celestial sumpter),
raised his soul to Your heavens,
and entrusted with him the knowledge of
whatever passed
and whatever shall come to pass up to the
extinction of Your creatures.
You then granted him victory by means of
horror
ordered (Archangels) Gabriel and Michael
as well as the marked angels to surround him,
and promised him to make his faith prevail
all other faiths
however much the polytheists may be averse.

لَوْ لَا أَرْسَلْتَ إِلَيْنَا رَسُولًا مُنذِرًا
وَأَقَمْتَ لَنَا عِلْمًا هَادِيًا
فَتَتَّبِعَ آيَاتِكَ مِنْ قَبْلِ أَنْ نَذِلَّ وَتَخْزَى
إِلَى أَنْ أَنْتَهَيْتَ بِالْأَمْرِ إِلَيَّ حَبِيبِكَ وَتَجِيبِكَ
مُحَمَّدٍ
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
فَكَانَ كَمَا أَنْتَجَبْتَهُ
سَيِّدًا مَنِ خَلَقْتَهُ
وَصَفْوَةً مَنِ اصْطَفَيْتَهُ
وَأَفْضَلَ مَنِ اجْتَبَيْتَهُ
وَأَكْرَمَ مَنِ اعْتَمَدْتَهُ
قَدَمْتَهُ عَلَى أَنْبِيَائِكَ
وَبَعَثْتَهُ إِلَيَّ الثَّقَلَيْنِ مِنْ عِبَادِكَ
وَأَوْطَأْتَهُ مَشَارِقَكَ وَمَغَارِبَكَ
وَسَخَّرْتَ لَهُ الْبُرَاقَ
وَعَرَجْتَ بِرُوحِهِ إِلَيَّ سَمَائِكَ
وَأَوْدَعْتَهُ عِلْمَ مَا كَانَ
وَمَا يَكُونُ إِلَيَّ أَنْقِضَاءِ خَلْقِكَ
ثُمَّ نَصَرْتَهُ بِالرُّعْبِ
وَحَفَفْتَهُ بِجَبْرَائِيلَ وَمِيكَائِيلَ
وَأَلْمَسُوِّمِينَ مِنْ مَلَائِكَتِكَ
وَوَعَدْتَهُ أَنْ تُظْهِرَ دِينَهُ عَلَى الدِّينِ كُلِّهِ
وَلَوْ كَرِهَ الْمُشْرِكُونَ

You did all that after You had settled him in
an honest position among his people,
made for him and them the first house
ever located for the people; that is the house
in Bakkah,
blessed and guidance for the worlds.
In it, there are clear-cut proofs.
It is the standing-place of Abraham,
and whoever enters it will be secured.
You also said, "Allah only desires to keep
away the uncleanness from you,
O people of the House,
and to purify you a thorough purifying."
You then decided the reward of Muḥammad,
Your blessings be upon him and his
Household,
to be the love for them; as in Your Book
You said, "Say: I do not ask of you any reward
for it
but love for my near relatives."
You also said, "Whatever reward I have asked
of you, that is only for yourselves."
You also said, "I do not ask you aught in
return
except that he who wills, may take the way to
his Lord."
They (i.e. the Prophet's Household) have
therefore been the way to You
and the course to Your pleasure.
When his (i.e. the Prophet) days passed,
he appointed as successor his vicegerent `Ali
the son of Abū-Ṭālib,
Your blessings be upon both of them and
their Household,

وَذَلِكَ بَعْدَ أَنْ بَوَّأْتَهُ مَبَوَّأً صِدْقٍ مِنْ أَهْلِهِ
وَجَعَلْتَ لَهُ وَلَهُمْ أَوْلَ بَيْتٍ
وَضِعَ لِلنَّاسِ لِلَّذِي بِيكَّةَ
مُبَارَكًا وَهَدَىٰ لِلْعَالَمِينَ
فِيهِ آيَاتٌ بَيِّنَاتٌ
مَقَامُ إِبْرَاهِيمَ
وَمَنْ دَخَلَهُ كَانَ آمِنًا
وَقُلْتَ «إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ
أَهْلَ الْبَيْتِ
وَيُطَهِّرَكُمُ تَطْهِيرًا.»
ثُمَّ جَعَلْتَ أَجْرَ مُحَمَّدٍ
صَلَوَاتِكَ عَلَيْهِ وَآلِهِ
مَوَدَّتَهُمْ فِي كِتَابِكَ
فَقُلْتَ «قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا
إِلَّا الْمَوَدَّةَ فِي الْقُرْبَىٰ.»
وَقُلْتَ «مَا سَأَلْتُكُمْ مِنْ أَجْرٍ فَهُوَ لَكُمْ.»
وَقُلْتَ «مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ
إِلَّا مَنْ شَاءَ أَنْ يَتَّخِذَ إِلَىٰ رَبِّهِ سَبِيلًا.»
فَكَانُوا هُمُ السَّبِيلَ إِلَيْكَ
وَأَلْمَسْنَاكَ إِلَىٰ رِضْوَانِكَ
فَلَمَّا انْقَضَتْ أَيَّامُهُ
أَقَامَ وَلِيُّهُ عَلِيُّ بْنُ أَبِي طَالِبٍ
صَلَوَاتُكَ عَلَيْهِمَا وَآلِهِمَا هَادِيًا

because he (the Prophet) was the warner
and `Alī was the guide for every people.
So, he (the Prophet) said in the presence of
the people,
“As for each one who has taken me as his
master,
`Alī is now his master.
O Allah, guard any one who is loyal to `Alī,
be the enemy of any one who antagonizes
him,
support any one who supports him,
and disappoint any one who disappoints
him.”
He also said, “As for any one who has
considered me as his Prophet, `Alī is now his
commander.”
He also said, “`Alī and I are of the same tree,
while all the other peoples are from various
trees.”
He endued him (i.e. `Alī) with the position
that (Prophet) Aaron had with regard to
(Prophet) Moses,
saying, “Your position to me is as same as
Aaron’s position to Moses (in every thing)
except that there shall be no prophet after
me.”
He gave him in marriage his daughter the
doyenne of the women of the worlds.
He allowed him (alone) to do whatever he
himself is allowed to do in his Mosque.
He closed all the doors (to the Mosque)
except his (i.e. `Alī) door.
He then entrusted with him his knowledge
and his wisdom,
saying, “I am the city of knowledge,
and `Alī is its door.
So, whoever wants this city and wisdom,

إِذْ كَانَ هُوَ الْمُنذِرَ
وَلِكُلِّ قَوْمٍ هَادٍ
فَقَالَ وَالْمَلَأُ أَمَامَهُ:
”مَنْ كُنْتُ مَوْلَاهُ
فَعَلَيْ مَوْلَاهُ
اللَّهُمَّ وَالِ مَنْ وَالَاهُ
وَعَادِ مَنْ عَادَاهُ
وَأَنْصُرْ مَنْ نَصَرَهُ
وَأَخْذِلْ مَنْ خَذَلَهُ.“
وَقَالَ: ”مَنْ كُنْتُ أَنَا نَبِيَّهُ فَعَلَيْ أَمِيرُهُ.“
وَقَالَ: ”أَنَا وَعَلِيٌّ مِنْ شَجَرَةٍ وَاحِدَةٍ
وَسَائِرُ النَّاسِ مِنْ شَجَرٍ شَتَّى.“
وَأَحَلَّهُ مَحَلَّ هَارُونَ مِنْ مُوسَى
فَقَالَ لَهُ: ”أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى
إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي.“
وَزَوَّجَهُ ابْنَتَهُ سَيِّدَةَ نِسَاءِ الْعَالَمِينَ
وَأَحَلَّ لَهُ مِنْ مَسْجِدِهِ مَا حَلَّ لَهُ
وَسَدَّ الْأَبْوَابَ إِلَّا بَابَهُ
ثُمَّ أَوْدَعَهُ عِلْمَهُ وَحِكْمَتَهُ
فَقَالَ: ”أَنَا مَدِينَةُ الْعِلْمِ
وَعَلَيْ بَابِهَا
فَمَنْ أَرَادَ الْمَدِينَةَ وَالْحِكْمَةَ

must come to it from its door.”
He then said (to `Ali), “You are my brother,
successor, and inheritor.
Your flesh is part of my flesh,
your blood is part of my blood,
your peace is my peace,
your war is my war,
and faith is mixed with your flesh and blood
as same as it is mixed with my flesh and
blood.
On the morrow, you shall be my vicegerent on
the (Divine) Pond.
You also settle my debts
and fulfill my commitments.
Your Shi`ah (i.e. adherents) shall be on
pulpits of light,
white-faced, around me in Paradise.
They are my neighbors (therein).
Were it not for you `Ali,
true believers would not be recognized after
me.”
Hence, he (i.e. `Ali), after the Prophet, was
true guidance against straying off,
light against blindness,
the firmest rope of Allah,
and His straight path.
None would precede him in blood relation
(with the Prophet)
or any priority in a religious affair,
and none would ever match him in any item
of virtue.

فَلْيَأْتِيهَا مِنْ بَابِهَا.
ثُمَّ قَالَ: "أَنْتَ أَخِي وَوَصِيِّي وَوَارِثِي
لَحْمُكَ مِنْ لَحْمِي
وَدَمُكَ مِنْ دَمِي
وَسَلْمُكَ سَلْمِي
وَحَرْبُكَ حَرْبِي
وَالْإِيْمَانُ مُخَالِطٌ لَحْمِكَ وَدَمِكَ
كَمَا خَالَطَ لَحْمِي وَدَمِي
وَأَنْتَ عَدَاءٌ عَلَى الْخَوْصِ خَلِيفَتِي
وَأَنْتَ تَقْضِي دَيْنِي
وَتُنْجِزُ عِدَاتِي
وَشِيعَتُكَ عَلَى مَنَابِرٍ مِنْ نُورٍ
مُبَيَّضَةٌ وَجُوهُهُمْ حَوْلِي فِي الْجَنَّةِ
وَهُمْ جِيرَانِي
وَلَوْلَا أَنْتَ يَا عَلِيُّ
لَمْ يُعْرَفِ الْمُؤْمِنُونَ بَعْدِي."
وَكَانَ بَعْدَهُ هُدًى مِنْ الضَّلَالِ
وَنُورًا مِنَ الْعَمَى
وَحَبْلَ اللَّهِ الْأَمْتِينَ
وَصِرَاطَهُ الْمُسْتَقِيمَ
لَا يُسْبَقُ بِقَرَابَةٍ فِي رَحِمٍ
وَلَا بِسَابِقَةٍ فِي دِينٍ
وَلَا يُلْحَقُ فِي مَنْقَبَةٍ مِنْ مَنْاقِبِهِ

He patterned after the Messenger,
may Allah's blessings be upon both of them
and their Household.
He fought for the sake of true interpretation
(of the Qur'ān).
The blame of any blamer would never stop
him from doing anything for the sake of
Allah.
He thus exterminated the villains of the
Arabs,
killed their heroes,
and eradicated their ferocious fighters.
He therefore filled in their hearts with malice
from the battles of Badr, Khaybar, and
Hunayn as well as others.
Therefore, they clang inseparably to opposing
him
and attached upon dissenting him
until he had to kill the preachers, the unjust,
and the apostates.
When he passed away
and he was killed by the most miserable of all
of the late generations who will be attached to
the most miserable of the past generations,
the decree of Allah's Messenger,
may Allah bless him and his Household,
about the leadership of the successive guiding
ones was not carried out;
rather, the people insisted on detesting him
and agreed unanimously on rupturing their
relations with him
and moving away his descendants (from
leadership),
except for a few ones who fulfilled the duty of
observing their rights.
Many (of `Ali's descendants) were therefore
slain,

يَحْذُو حَذْوَ الرَّسُولِ
صَلَّى اللَّهُ عَلَيْهِمَا وَآلِهِمَا
وَيُقَاتِلُ عَلَى التَّأْوِيلِ
وَلَا تَأْخُذُهُ فِي اللَّهِ لَوْمَةٌ لَائِمٌ
قَدْ وَتَرَ فِيهِ صَنَادِيدَ الْعَرَبِ
وَقَتَلَ أَبْطَالَهُمْ
وَنَاوَشَ ذُؤَبَانَهِمْ
فَأَوْدَعَ قُلُوبَهُمْ أَحْقَادًا
بَدْرِيَّةً وَخَيْبَرِيَّةً وَحَنْيِنِيَّةً وَعَيْرَهُنَّ
فَأَضَبَتْ عَلَى عَدَاوَتِهِ
وَأَكَبَّتْ عَلَى مُنَابَذَتِهِ
حَتَّى قَتَلَ النَّاكِثِينَ وَالْقَاسِطِينَ وَالْمَارِقِينَ
وَلَمَّا قَضَى نَحْبَهُ
وَقَتَلَهُ أَشْقَى الْأَخْرِينَ يَتَّبِعُ أَشْقَى الْأَوْلِيِّينَ
لَمْ يُمْتَثَلْ أَمْرَ رَسُولِ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
فِي الْهَادِينَ بَعْدَ الْهَادِينَ
وَالْأُمَّةُ مُصِرَّةٌ عَلَى مَقْتِهِ
مُجْتَمِعَةٌ عَلَى قَطِيعَةِ رَحِمِهِ
وَإِقْصَاءِ وُلْدِهِ
إِلَّا الْقَلِيلَ مِمَّنْ وَفَى لِرِعَايَةِ الْحَقِّ فِيهِمْ
فَقُتِلَ مَنْ قُتِلَ

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many others were taken as captives,
and many others were banished.
Decrees were thus applied to them
in a form expected to grant them excellent
reward for that.
Verily, the earth is Allah's;
He gives it in inheritance to whomever of His
servants that He wishes;
and the end result shall be for the pious.
All glory be to our Lord.
Most certainly, the promise of our Lord shall
come to pass.
Allah shall never fail to fulfill His promise.
He is the Almighty, the All-wise.
For the immaculate ones from the household
of Muḥammad and `Ali,
may Allah bless both of them and their
household,
let weepers weep.
For them too, let lamenters lament.
For the like of them, let tears be shed,
screamers scream,
yellers yell,
and wailers wail.
Where is al-Ḥasan? Where is al-Ḥusayn?
Where are the sons of al-Ḥusayn;
a virtuous one after another,
and a veracious one after another?

وَسُبِّيَ مَنْ سُبِّيَ
وَأُقْصِيَ مَنْ أُقْصِيَ
وَجَرَى الْقَضَاءِ لَهُمْ
بِمَا يُرْجَى لَهُ حُسْنُ الْمَثُوبَةِ
إِذْ كَانَتْ الْأَرْضُ لِلَّهِ
يُورِثُهَا مَنْ يَشَاءُ مِنْ عِبَادِهِ
وَالْعَاقِبَةُ لِلْمُتَّقِينَ
وَسُبْحَانَ رَبِّنَا
إِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا
وَكَنْ يُخْلِفَ اللَّهُ وَعْدَهُ
وَهُوَ الْعَزِيزُ الْحَكِيمُ
فَعَلَى الْأَطَائِبِ مِنْ أَهْلِ بَيْتِ مُحَمَّدٍ وَعَلَيْهِ
صَلَّى اللَّهُ عَلَيْهِمَا وَآلِهِمَا
فَلَيْتَكَ الْبَاكُونَ
وَإِيَّاهُمْ فَلَيْتَنَدُبِ النَّادِبُونَ
وَلِمِثْلِهِمْ فَلْتَنْدْرِفِ الدُّمُوعُ
وَلْيَصْرُخِ الصَّارِخُونَ
وَيَضِجِ الضَّاجُونَ
وَيَعِجِ الْعَاجُونَ
أَيْنَ الْحَسَنِ أَيْنَ الْحُسَيْنِ
أَيْنَ أَبْنَاءِ الْحُسَيْنِ
صَالِحٍ بَعْدَ صَالِحٍ
وَصَادِقٍ بَعْدَ صَادِقٍ

Where is the course (to Allah) after a course?

أَيْنَ السَّبِيلُ بَعْدَ السَّبِيلِ

Where is the best after the best?

أَيْنَ الْخَيْرَةِ بَعْدَ الْخَيْرَةِ

Where are the rising suns?

أَيْنَ الشُّمُوسُ الطَّالِعَةُ

Where are the shining moons?

أَيْنَ الْأَقْمَارُ الْمُنِيرَةُ

Where are the brilliant stars?

أَيْنَ الْأَنْجُمُ الزَّاهِرَةُ

Where are the authorities of the religion

أَيْنَ أَعْلَامُ الدِّينِ

and the foundations of knowledge?

وَقَوَاعِدُ الْعِلْمِ

Where is the left by Allah

أَيْنَ بَقِيَّةُ اللَّهِ

that is always represented by individuals
from the guiding (Prophetic) offspring?

الَّتِي لَا تَخْلُو مِنَ الْعِترَةِ الْهَادِيَةِ

Where is the one prepared for cutting off the
roots of the wrongdoers?

أَيْنَ الْمُعَدُّ لِقَطْعِ دَابِرِ الظَّالِمَةِ

Where is the one awaited for mending every
unevenness and crookedness?

أَيْنَ الْمُنتَظَرُ لِإِقَامَةِ الْأَمْتِ وَالْعُوجِ

Where is the one hoped for removing
oppression and aggression?

أَيْنَ الْمُرْتَجَى لِإِزَالَةِ الْجَوْرِ وَالْعُدْوَانِ

Where is the one spared for refreshing the
duties and traditions?

أَيْنَ الْمُدْخَرُ لِتَجْدِيدِ الْفَرَائِضِ وَالسُّنَنِ

Where is the one chosen for restoring the
faith and the code of law?

أَيْنَ الْمُتَخَيَّرُ لِإِعَادَةِ الْمِلَّةِ وَالشَّرِيعَةِ

Where is the one expected to restore to life
the Book and its provisions?

أَيْنَ الْمُؤَمَّلُ لِإِحْيَاءِ الْكِتَابِ وَحُدُودِهِ

Where is the reviver of the elements of the
religion and its people?

أَيْنَ مُحْيِي مَعَالِمِ الدِّينِ وَأَهْلِهِ

Where is the one shattering the arms of the
aggressors?

أَيْنَ قَاصِمِ شَوْكَةِ الْمُعْتَدِينَ

Where is the one demolishing the edifices of
polytheism and hypocrisy?

أَيْنَ هَادِمِ أُبْنِيَةِ الشِّرْكِ وَالنَّفَاقِ

Where is the one annihilating the people of
wickedness,

أَيْنَ مَبِيدِ أَهْلِ الْفُسُوقِ

disobedience, and tyranny?

وَالعِصْيَانِ وَالطُّغْيَانِ

Where is the one uprooting the branches of
error and insurgence?

أَيْنَ حَاصِدِ فُرُوعِ الْغِيِّ وَالسَّقَاقِ

Where is the one effacing the traces of
evasiveness and personal desires?

أَيْنَ طَامِسِ أَثَارِ الزَّيْغِ وَالْأَهْوَاءِ

Where is the one severing the ropes of
fabrication and forgery?

أَيْنَ قَاطِعِ حَبَائِلِ الْكَيْدِ وَاللَّفْتِرَاءِ

Where is the one terminating the insolent defiant and persistent rebels?	أَيْنَ مُبِيدُ الْعُتَاةِ وَالْمَرَدَةِ
Where is the one tearing up the people of obstinacy, misleading, and atheism?	أَيْنَ مُسْتَأْصِلُ أَهْلِ الْعِنَادِ وَالتَّضْلِيلِ وَالْإِلْحَادِ
Where is the one ennobling the saints and humiliating the enemies?	أَيْنَ مُعِزُّ الْأَوْلِيَاءِ وَمُذِلُّ الْأَعْدَاءِ
Where is the one bringing together (all scattered) words to piety?	أَيْنَ جَامِعُ الْكَلِمَةِ عَلَى التَّقْوَى
Where is the door of Allah from which Allah is come?	أَيْنَ بَابُ اللَّهِ الَّذِي مِنْهُ يُوتَى
Where is the Face of Allah towards whom the saints turn their faces.	أَيْنَ وَجْهُ اللَّهِ الَّذِي إِلَيْهِ يَتَوَجَّهُ الْأَوْلِيَاءُ
Where is the means of access that is connectedly extended between the earth and the heavens.	أَيْنَ السَّبَبُ الْمُتَّصِلُ بَيْنَ الْأَرْضِ وَالسَّمَاءِ
Where is the patron of the Conquest Day and the stretcher of the pennon of true guidance?	أَيْنَ صَاحِبُ يَوْمِ الْفَتْحِ وَتَاشِيرُ رَايَةِ الْهُدَى
Where is the one reunifying the dispersed parts of uprightness and contentment?	أَيْنَ مُؤَلِّفُ شَمْلِ الصَّلَاحِ وَالرِّضَا
Where is the one demanding with the vengeance of the Prophets and their sons?	أَيْنَ الطَّالِبُ بِذُحُولِ الْأَنْبِيَاءِ وَأَبْنَاءِ الْأَنْبِيَاءِ
Where is the one demanding with the blood of the one slain in Karbalā'?	أَيْنَ الطَّالِبُ بِدَمِ الْمُقْتُولِ بِكَرْبَلَاءَ
Where is the one granted aid against whomever transgresses and forges lies against him?	أَيْنَ الْمَنْصُورُ عَلَى مَنْ أَعْتَدَى عَلَيْهِ وَأَفْتَرَى
Where is the distressed who is answered when he prays?	أَيْنَ الْمُضْطَرُّ الَّذِي يُجَابُ إِذَا دَعَا
Where is the forepart of the creatures who enjoys dutifulness and piety?	أَيْنَ صَدْرُ الْخَلَائِقِ ذُو الْبِرِّ وَالتَّقْوَى
Where is the son of the well-chosen Prophet, the son of `Alī the well-pleased, the son of Khadijah the glittery lady, and the son of Fāṭimah the grand lady?	أَيْنَ ابْنُ النَّبِيِّ الْمُصْطَفَى وَأَبْنُ عَلِيٍّ الْمُرْتَضَى وَأَبْنُ خَدِيجَةَ الْغُرَاءِ وَأَبْنُ فَاطِمَةَ الْكُبْرَى
May my father and mother be ransoms for you.	بِأَبِي أَنْتَ وَأُمِّي
May my soul be protection and shield for you.	وَتَفْسِي لَكَ الْوِقَاءُ وَالْجَمَى
O son of the chiefs drawn near!	يَا بَنَ السَّادَةِ الْمُقْرَبِينَ

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- O son of the most honorable, outstanding ones!
- O son of the guiding and well-guided ones!
- O son of the ever-best refined ones!
- O son of the all-liberal and all-select ones!
- O son of the immaculate and purified ones!
- O son of the ample-giving, finely elected ones!
- O son of the bounteous, most honorable ones!
- O son of light-giving full moons!
- O son of beaming lanterns!
- O son of piercing flames!
- O son of luminous stars!
- O son of patent ways!
- O son of obvious signs!
- O son of perfect knowledge!
- O son of renowned traditions!
- O son of well-established features!
- O son of well-known miracles!
- O son of widely witnessed demonstrations!
- O son of the straight path!
- O son of the great news!
- O son of him who is elevated and full of wisdom in the original of the Book with Allah.
- O son of signs and manifestations!

يَا بْنَ النَّجَبَاءِ الْأَكْرَمِينَ
يَا بْنَ الْهُدَاةِ الْمَهْدِيِّينَ
يَا بْنَ الْخَيْرَةِ الْمُهَذَّبِينَ
يَا بْنَ الْأَطَارِفَةِ الْأَنْجَبِينَ
يَا بْنَ الْأَطَائِبِ الْمُطَهَّرِينَ
يَا بْنَ الْخَضَارِمَةِ الْمُنتَجِبِينَ
يَا بْنَ الْقَمَاقِمَةِ الْأَكْرَمِينَ
يَا بْنَ الْبُدُورِ الْمُنِيرَةِ
يَا بْنَ السَّرْجِ الْمُضِيئَةِ
يَا بْنَ الشَّهْبِ الثَّاقِبَةِ
يَا بْنَ الْأَنْجَمِ الزَّاهِرَةِ
يَا بْنَ السَّبُلِ الْوَاضِحَةِ
يَا بْنَ الْأَعْلَامِ اللَّاحِظَةِ
يَا بْنَ الْعُلُومِ الْكَامِلَةِ
يَا بْنَ السُّنَنِ الْمَشْهُورَةِ
يَا بْنَ الْمَعَالِمِ الْمَأْتُورَةِ
يَا بْنَ الْمُعْجَزَاتِ الْمَوْجُودَةِ
يَا بْنَ الدَّلَائِلِ الْمَشْهُودَةِ
يَا بْنَ الصِّرَاطِ الْمُسْتَقِيمِ
يَا بْنَ النَّبِيِّ الْعَظِيمِ
يَا بْنَ مَنْ هُوَ فِي أُمَّ الْكِتَابِ لَدَى اللَّهِ عَلِيٌّ
حَكِيمٌ
يَا بْنَ الْآيَاتِ وَالْبَيِّنَاتِ

O son of apparent points of evidence!
 O son of clear-cut and dazzling
 substantiations!
 O son of conclusive arguments!
 O son of superabundant bounties!
 O son of Tāhā and the decisive (verses)!
 O son of Yāsīn and al-Dhāriyāt (the
 winnowing winds)!
 O son of al-Tūr (the Mount of Revelation) and
 al-`Ādiyāt (the running steeds)!
 O son of him who drew near and then bowed;
 he therefore was the measure of two bows or
 closer still;
 nearness and closeness to the Most High and
 Most Exalted (Lord)!
 How I wonder! Where has farness taken you?
 Or which land or soil is carrying you?
 Is it on (Mount) Raḍwā or elsewhere on
 (Mount) Dhī-Tuwā?
 It is hard for me that I can see all creatures
 but I can neither see you
 nor can I hear any whisper or confidential
 talk from you!
 It is hard for me that ordeals encompass you,
 not me
 and neither cry nor complaint from me can
 rally round you!
 May my soul be ransom for you; for although
 you are hidden from us, you have never
 forsaken us.
 May my soul be ransom for you; for although
 you are away, you have never been away from
 us.
 May my soul be ransom for you; for you are
 the wish of an eager
 believing man or woman who mention you
 and miss you.
 May my soul be ransom for you; for you are
 an unmatched pioneer of dignity.

يَا بْنَ الدَّلَائِلِ الظَّاهِرَاتِ
 يَا بْنَ الْبَرَاهِينِ الْوَاضِحَاتِ الْبَاهِرَاتِ
 يَا بْنَ الْحُجَجِ الْبَالِغَاتِ
 يَا بْنَ النِّعَمِ السَّابِغَاتِ
 يَا بْنَ طُهُ وَالْمُحْكَمَاتِ
 يَا بْنَ يَسِّ وَالذَّارِيَّاتِ
 يَا بْنَ الطُّورِ وَالْعَادِيَّاتِ
 يَا بْنَ مَنْ دَنَا فَتَدَلَّى
 فَكَانَ قَابَ قَوْسَيْنِ أَوْ أَدْنَى
 دُنُوًّا وَأَقْتِرَابًا مِنْ الْعَلِيِّ الْأَعْلَى
 لَيْتَ شِعْرِي أَيْنَ اسْتَقَرَّتْ بِكَ النَّوَى
 بَلْ أَيُّ أَرْضٍ تُقَلِّكَ أَوْ تُرَى
 أَبْرَضُوْى أَوْ غَيْرِهَا أَمْ ذِي طُوْى
 عَزِيْزٌ عَلَيَّ أَنْ أَرَى الْخَلْقَ وَلَا تُرَى
 وَلَا أَسْمَعُ لَكَ حَسِيْسًا وَلَا نَجْوَى
 عَزِيْزٌ عَلَيَّ أَنْ تُحِيْطَ بِكَ دُوْنِي الْبَلْوَى
 وَلَا يَنَالُكَ مِنِّي ضَجِيْجٌ وَلَا شَكْوَى
 بِنَفْسِي أَنْتَ مِنْ مُغِيْبٍ لَمْ يَخْلُ مِنَّا
 بِنَفْسِي أَنْتَ مِنْ نَارِحٍ مَا نَزَحَ عَنَّا
 بِنَفْسِي أَنْتَ أُمْنِيَّةٌ شَائِقٌ يَتَمَنَّى
 مِنْ مُؤْمِنٍ وَمُؤْمِنَةٍ ذَكَرْنَا فَحَنَّا
 بِنَفْسِي أَنْتَ مِنْ عَقِيْدٍ عِزٌّ لَا يُسَامَى

May my soul be ransom for you; for you are
an unrivaled origin of glory.

May my soul be ransom for you; for you are
unparalleled center of bounties.

May my soul be ransom for you; for you are
unequaled in all-inclusive honor.

Until when will I be bewildered about you, O
my master, and until when?

In what kind of statement and in what kind of
talk can I describe you?

It is hard for me that I can receive answers
and words, but you cannot.

It is hard for me that I weep for you but the
others disappoint you.

It is hard for me that what has happened
afflict you other than all the others.

Is there any helper with whom I may lament
and bewail as much as I wish?

Is there any aggrieved one whom I can help in
grief when he becomes tired?

Is there any eye moling out and thus my eye
may help it to mol out more?

Is there any way to meet you, O son of Ahmad
(the Prophet)?

Will our day be promised to catch your day
and we will thus achieve our hope?

When will we be able to join your refreshing
springs and we will then be satiated?

When will we quench our thirst from your
fresh water,
because thirst has been too long?

When will we accompany you in coming and
going so that our eyes will be delighted?

When will you see us and we see you
spreading the pennon of victory?

Can it be that we surround you while you are
leading the groups,
after you will have filled in the earth with
justice,
tasted your enemies humiliation and
punishment,
annihilated the insolent defiant and the
deniers of the truth,
cut off the roots of the arrogant,

بِنَفْسِي أَنْتَ مِنْ أَثِيْلٍ مَجْدٍ لَا يُجَارَىٰ
بِنَفْسِي أَنْتَ مِنْ تِلَادٍ نَعَمٍ لَا تُضَاهَىٰ
بِنَفْسِي أَنْتَ مِنْ نَصِيْفٍ شَرَفٍ لَا يُسَاوَىٰ
إِلَىٰ مَتَىٰ أَحَارُ فِيكَ يَا مَوْلَايَ وَإِلَىٰ مَتَىٰ
وَأَيَّ حِطَابٍ أَصِفُ فِيكَ وَأَيَّ نَجْوَىٰ
عَزِيْزٍ عَلَيَّ أَنْ أَجَابَ دُونَكَ وَأُنَاغَىٰ
عَزِيْزٍ عَلَيَّ أَنْ أَبْكِيْكَ وَيَخْذُلَكَ الْوَرَىٰ
عَزِيْزٍ عَلَيَّ أَنْ يَجْرِيَّ عَلَيْكَ دُونَهُمْ مَا جَرَىٰ
هَلْ مِنْ مُعِيْنٍ فَأُطِيْلَ مَعَهُ الْعَوِيْلَ وَالْبُكَاءَ
هَلْ مِنْ جَزْوَعٍ فَأُسَاعِدَ جَزَعَهُ إِذَا خَلَ
هَلْ قَدِيْتُ عَيْنٍ فَسَاعَدْتُهَا عَيْنِيَّ عَلَيَّ الْقَدَىٰ
هَلْ إِلَيْكَ يَا بَنَ أَحْمَدَ سَبِيْلٌ فَتَلْقَىٰ
هَلْ يَتَّصِلُ يَوْمَنَا مِنْكَ بَعْدَ فَنَخْطَىٰ
مَتَىٰ نَرِدُ مَنَاهْلِكَ الرَّوِيَّةَ فَنَرَوَىٰ
مَتَىٰ نَنْتَفِعُ مِنْ عَذْبِ مَائِكَ
فَقَدْ طَالَ الْوَدَىٰ
مَتَىٰ نُغَادِيْكَ وَتُرَاوِحُكَ فَتُنْفِرَ عَيْنَا
مَتَىٰ تَرَانَا وَتَرَكَ وَقَدْ نَشَرْتَ لِيَّوَاءَ النَّصْرِ تَرَىٰ
أَتَرَانَا نَحْفُ بِكَ وَأَنْتَ تَوْمٌ الْمَلَأَ
وَقَدْ مَلَأْتَ الْأَرْضَ عَدْلًا
وَأَذَقْتَ أَعْدَاءَكَ هَوَانًا وَعِقَابًا
وَأَبْرَتَ الْعَتَاةَ وَجَحْدَةَ الْحَقِّ
وَقَطَعْتَ دَابِرَ الْمُتَكَبِّرِيْنَ

eradicated the sources of the wrongdoers,
and we keep on saying, "All praise be to Allah
the Lord of the worlds?"

O Allah, You are verily the reliever from
agonies and ordeals.

To You do I complain about the
transgressions against me, for You alone are
worthy of receiving complaints,
and You are alone the Lord of the Hereafter
and this world.

So, (please) aid Your agonized worthless
servant, O Aide of those who seek aid,
grant him (i.e. Your servant) chance to see his
master, O Lord of mighty prowess,
remove from him misfortune and anguish, in
the name of his master,
and satisfy his thirst, O He Who is
established on the Throne
and He to Whom is the return and the final
goal.

O Allah, we are Your servants who are
fervently willing to meet Your vicegerent,

who reminds of You and Your Prophet;

and whom You have created as haven and
refuge for us,

You have appointed as foundation and source
of protection for us,

and whom You have made to be the leader of
the believers among us.

So, (please) convey to him greetings and
salutations from us,

endue us with more honor, O my Lord,
through that,

decide his settlement among us to be
settlement and dwelling for us,

and perfect Your bounty by making him
occupy the leading position before us

so that You shall allow us to enter the
gardens of Your Paradise

and to accompany the martyrs from among
Your elite ones.

O Allah, (please) send blessings upon
Muhammad and the Household of
Muhammad;⁽¹⁾

وَأَجْتَنَّتْ أَصُولَ الظَّالِمِينَ
وَنَحْنُ نَقُولُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
اللَّهُمَّ أَنْتَ كَشَافُ الْكُرْبِ وَالْبَلَوَى
وَإِلَيْكَ أَسْتَعْدِي فَعِنْدَكَ الْعُدْوَى
وَأَنْتَ رَبُّ الْآخِرَةِ وَالْأُولَى
فَأَغِثْ يَا غِيَاثَ الْمُسْتَغِيثِينَ عِبِيدَكَ الْمُبْتَلَى
وَأَرِهِ سَيِّدَهُ يَا شَدِيدَ الْقُوَى
وَأَزِلْ عَنْهُ بِهِ الْأَسَى وَالْجَوَى
وَبَرِّدْ غَلِيلَهُ يَا مَنْ عَلَى الْعَرْشِ أَسْتَوَى
وَمَنْ إِلَيْهِ الرُّجْعَى وَالْمُنْتَهَى
اللَّهُمَّ وَنَحْنُ عِبِيدَكَ التَّائِقُونَ إِلَيْكَ وَإِلَيْكَ
الْمُذَكَّرُ بِكَ وَبِنَبِيِّكَ
خَلَقْتَهُ لَنَا عِصْمَةً وَمَلَاذًا
وَأَقَمْتَهُ لَنَا قِوَامًا وَمَعَاذًا
وَجَعَلْتَهُ لِلْمُؤْمِنِينَ مِنَّا إِمَامًا
فَبَلِّغْهُ مِنَّا تَحِيَّةً وَسَلَامًا
وَزِدْنَا بِذَلِكَ يَا رَبُّ إِكْرَامًا
وَأَجْعَلْ مُسْتَقَرَّهُ لَنَا مُسْتَقَرًّا وَمَقَامًا
وَأَتِمِّمْ نِعْمَتَكَ بِتَقْدِيمِكَ إِلَيْنَا أَمَانًا
حَتَّى نُورِدْنَا جَنَّاتِكَ
وَمُرَافِقَةَ الشُّهَدَاءِ مِنْ خُلَصَائِكَ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

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and send blessings upon Muḥammad his
grandfather and Your messenger;
the senior master,
upon his father the junior master,
upon his grandmother the grand veracious
lady
Fāṭimah the daughter of Muḥammad,
peace be upon him and his Household,
upon his dutiful fathers whom You have
chosen (over all others),
and upon him with such most favorable, most
perfect,

وَصَلِّ عَلَىٰ مُحَمَّدٍ جَدِّهِ وَرَسُولِكَ
السَّيِّدِ الْأَكْبَرِ
وَعَلَىٰ أَبِيهِ السَّيِّدِ الْأَصْغَرِ
وَجَدَّتِهِ الصِّدِّيقَةِ الْكُبْرَىٰ
فَاطِمَةَ بِنْتِ مُحَمَّدٍ
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
وَعَلَىٰ مَنْ اصْطَفَيْتَ مِنْ آبَائِهِ الْبَرَّةِ
وَعَلَيْهِ أَفْضَلُ وَأَكْمَلُ

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most thorough, most permanent,
most abundant, and most plentiful
blessings that You have ever sent upon any of
Your elite ones
and well-chosen ones among Your creatures.
And (please) bless him with such blessings
whose number is infinite,
whose quantity is never-ending,
and whose time is interminable.
O Allah! Through him, establish all rights,
refute the entire wrong,
grant triumph to Your loyalists,
humiliate Your enemies,
establish, O Allah, between him and us
a connection that leads us to accompany his
ancestors,
include us with those who will take their
vengeance
and keep constant under their shadow,
help us fulfill our duties towards him,
exert all efforts in obedience to him
and avoiding disobeying him,
bestow upon us with the favor of attaining his
pleasure,
and grant us his kindness, mercy,
prayer (for us), and his goodness
in an amount due to which we will gain a
good deal of Your mercy
and achievement with You.

وَأَنْتُمْ وَأَدْوَمَ
وَأَكْثَرَ وَأَوْفَرَ
مَا صَلَّيْتَ عَلَى أَحَدٍ مِنْ أَصْفِيَاءِكَ
وَخَيْرِيكَ مِنْ خَلْقِكَ
وَصَلِّ عَلَيْهِ صَلَاةً لَا غَايَةَ لِعِدَدِهَا
وَلَا نِهَايَةَ لِمَدَدِهَا
وَلَا نَفَادَ لَأَمَدِهَا
اللَّهُمَّ وَأَقِم بِهِ الْحَقَّ
وَأدْحِضْ بِهِ الْبَاطِلَ
وَأدِلْ بِهِ أَوْلِيَاءَكَ
وَأذِلْ بِهِ أَعْدَاءَكَ
وَصِلِ اللَّهُمَّ بَيْنَنَا وَبَيْنَهُ
وَصَلِّهُ تُوَدِّي إِلَيَّ مُرَافَقَةَ سَلْفِهِ
وَأَجْعَلْنَا مِمَّنْ يَأْخُذُ بِحُجْرَتِهِمْ
وَيَمْكُتُ فِي ظِلِّهِمْ
وَأَعِنَّا عَلَى تَأْدِيَةِ حُقُوقِهِ إِلَيْهِ
وَأَلْجِئْهُدَا فِي طَاعَتِهِ
وَأَجْتَنِبْ مَعْصِيَتِهِ
وَأَمْنُنْ عَلَيْنَا بِرِضَاهُ
وَهَبْ لَنَا رَأْفَتَهُ وَرَحْمَتَهُ
وَدُعَاءَهُ وَخَيْرَهُ
مَا نَنَالُ بِهِ سَعَةً مِنْ رَحْمَتِكَ
وَقَوْزاً عِنْدَكَ

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And, through him, render our prayers
admitted,
our sins forgiven,
and our supplications responded.
And, through him too, make our sustenance
expanded for us,
our distresses relieved,
and our needs granted.
And (please) receive us with Your Noble Face,
approve of our seeking nearness to You,
and have a merciful look at us
by which we will win perfect honor with You;
and, after that, do not ever take it away from
us, in the name of Your magnanimity,
and give us a drink from the Pond of his
grandfather,
may Allah bless him and his Household,
from his own cup and with his own hand,
such a replete, satiating,
pleasant, and wholesome drink
after which we shall never suffer from thirst.
O most merciful of all those who show mercy!

وَأَجْعَلْ صَلَاتَنَا بِهِ مَقْبُولَةً
وَدُّنُوبَنَا بِهِ مَغْفُورَةً
وَدُعَاءَنَا بِهِ مُسْتَجَابًا
وَأَجْعَلْ أَرْزَاقَنَا بِهِ مَبْسُوطَةً
وَهُمُومَنَا بِهِ مَكْفِيَةً
وَحَوَائِجَنَا بِهِ مَقْضِيَةً
وَأَقْبِلْ إِلَيْنَا بِوَجْهِكَ الْكَرِيمِ
وَأَقْبَلْ تَقَرُّبَنَا إِلَيْكَ
وَأَنْظِرْ إِلَيْنَا نَظْرَةً رَحِيمَةً
نَسْتَكْمِلُ بِهَا الْكِرَامَةَ عِنْدَكَ
ثُمَّ لَا تَصْرِفْهَا عَنَّا بِجُودِكَ
وَأَسْقِنَا مِنْ حَوْضِ جَدِّهِ
صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ
بِكَأْسِهِ وَيَدِهِ
رِيًّا رَوِيًّا
هَنِيئًا سَائِغًا
لَا ظَمًا بَعْدَهُ
يَا أَرْحَمَ الرَّاحِمِينَ

Recite Salat ul Eid

Salaat ul Eid consists of two Rak`ahs.

First Rak`ah, one may recite Surah of al-Fatihah and Surah Al A'ala (Surah No. 87).



After that say the takbeer statement (i.e. allahu-akbar) five times and raise the hands for the Qunut (below) after each takbeer. Say the takbeer for the sixth time, and do the genuflection (ruku'), and prostrate yourself (sujud).

Second Rakat

Recite Surah of al-Fatihah and Surah As Shams (Surah No. 91)



Then say the takbeer four times only raising the hands for the Qunut after each takbeer After that, say the fifth takbeer and continue the prayer.

Salaat ul Eid Qunoot

اللَّهُمَّ أَهْلَ الْكِبْرِيَاءِ وَالْعِظَمَةِ، وَأَهْلَ الْجُودِ وَالْجَبْرُوتِ،
وَأَهْلَ الْعَفْوِ وَالرَّحْمَةِ،
وَأَهْلَ التَّقْوَى وَالْمَغْفِرَةِ،
أَسْأَلُكَ بِحَقِّ هَذَا الْيَوْمِ الَّذِي جَعَلْتَهُ لِلْمُسْلِمِينَ عِيداً،
وَلِمُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ ذُخْراً وَمَزِيداً
أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ
وَأَنْ تُدْخِلَنِي فِي كُلِّ خَيْرٍ أَدْخَلْتَ فِيهِ مُحَمَّدًا وَآلَ مُحَمَّدٍ،
وَأَنْ تُخْرِجَنِي مِنْ كُلِّ سُوءٍ أَخْرَجْتَ مِنْهُ مُحَمَّدًا وَآلَ مُحَمَّدٍ
صَلَوَاتِكَ عَلَيْهِ وَعَلَيْهِمْ.
اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ مَا سَأَلَكَ عِبَادُكَ الصَّالِحُونَ،
وَأَعُوذُ بِكَ مِمَّا اسْتَعَاذَ مِنْهُ عِبَادُكَ الصَّالِحُونَ.