



RAMADHAN 1445/2024

GROUP C

COURSE BOOK



Sifaat e Subutiyah

Attributes befitting Allah are termed as Sifaat-e- Subutiyah. These are:

1. Qadeem: It means that God neither has a beginning nor an end.
2. Qadir: It means God has power over everything. He does what He desires and does not do what he does not desire.
3. Alim: It means that God is the Knower of all things. Nothing remains a secret from Him.
4. Mudrik: It means that He sees all things without the need for eyes and hears all things without the need for ears.
5. Hai: It means that God has always been alive and will be so forever.
6. Mureed: It means that God does all things according to His will and intention.

Sifaat-e-Salbiyya

Those attributes which are not found in God are termed as Sifaat-e-Salbiyya. These are:

He is not MURAKKAB:

It means God is not made of anything , nor any other thing is made from Him.

He has no JISM (body):

It means God does not have any physical body.

He has no MAKAN (place):

It means God is not limited to any specific place. He exists everywhere.

He has no HULUL:

It means God does not incarnate into anything nor does anything incarnate into Him.

He is not MARAEE:

It means that God cannot be seen anywhere in this world or in the hereafter.

He is not MAHALLE HAVAADIS:

it means nothing in God that changes, e.g. He was young and then becomes old, etc.

He is not SHAREEK:

It means God is One. He has no partner.

He is not SIFFAT-E-ZAYED BAR ZAAAT:

It means God is not different from His attributes, e.g. one of the attributes of God is Knowledge. It does not mean that God is different and His Knowledge is different. Otherwise, it would mean that He was first ignorant and then acquired Knowledge, while the fact is that God is Knowledgeable right from the time He exists.

The Holy Quran

Allah revealed some books on some of the Prophets for the guidance of mankind. The Holy Qur'an is the book revealed to our last Prophet Hazrat Muhammad Mustafa (s.a.w.).

The Holy Qur'an orders us to:

Worship only Allah, the most High,

Behave kindly with every one,

Respect and serve our Parents,

Save our selves from bad deeds and

Perform good deeds.

The Holy Qur'an contains many instructive, interesting and true stories about the past Prophets (a.s.).

The revelation of the Holy Qur'an started in the Holy month of Ramzan. This process of revelation continued for 23 years. This Holy book is in the Arabic language. We should therefore learn this language. We should recite the Holy Qur'an correctly with eloquence, understand it and act upon it.

Questions:

Question 1: Why did God reveal the Holy Qur'an? What are our duties in this regard?

Question 2: What does the Holy Qur'an order us to do?

Mubtelate Wuzu

Mubtelate wuzu refers to the things due to which wuzu (ablution) are broken. They are:

By urination,

By defecation,

By emission of gas from the place of defecation.

Such a sleep due to which the eyes cannot see or the ears cannot hear.

Any condition in which a person's intelligence doesn't work, like fainting, becoming mad or intoxicated, etc.

Istehaza

Any condition due to which Ghusl becomes necessary, like Ghusl e Masse Mayyit.

Questions:

Question 1: What is the meaning of Mubtelate Wuzu?

Question 2: List the Mubtelate Wuzu.

Our Ethics

Question: What should we say before starting every work?

Answer: We should say بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ before starting every work.

Question: What is the meaning of بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ?

Answer: The meaning of بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ is:

“(I start) in the name of Allah, the most merciful, the most compassionate”

Question: When should we get up in the morning and what is the first thing we should do?

Answer: We should get up at the time of the morning prayers and first of all perform the morning prayers.

Question: How should we stay and what type of clothes should we wear?

Answer: We should always stay clean and wear clean clothes. Cleanliness is liked by God.

Question: Whom should we obey?

Answer: We should obey Allah, the Holy Prophet (s.a.w.), Imam (a.s.), our Parents and Teachers.

Question: From which things should we stay away?

Answer: We should stay away from all things which Allah dislikes, like: lying, stealing, saying bad words, backbiting, listening to music or singing, harassing parents, etc.

Question: How should we behave with other people?

Answer: We should respect the elders, love the children, and behave nicely with our relatives and neighbours.

Question: Which are the things we should pay attention to while eating food?

Answer: (1) Before starting to eat we should say بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ and after completing our meal we should thank God.

(2) We should taste salt before and after our meals.

(3) We should wash our hands before and after our meals.

(4) We should eat with our right hand.

Taqlid

The laws of religion like prayers, fasting, veil, etc. become compulsory on boys and girls when they attain maturity. From the aspect of age boys mature at the age of fifteen and girls mature at the age of nine. The age should be calculated by the lunar calendar.

After attaining maturity it is necessary for a person to do Taqlid of the most senior Mujtahid of his/her time. That is in the matters of praying, fasting, veil, etc. he/she should act according to his Mujtahid's Fatwas (ie: the Mujtahids religious edicts).

That religious scholar is called a Mujtahid, who can derive the laws of religion by referring to the Qur'an, the ahadith, and the lives of the Masoomeen (a.s.).

When a Mujtahid presents a religious edict for us in the light of the Qur'an, the ahadith, and the lives of the Masoomeen(a.s.) , then that edict is called a Fatwa.

Questions:

Question 1: What is meant by Taqlid?

Question 2: What is called a Fatwa?

The status of a teacher

The son of our third Imam Hazrat Husain (a.s.) was made to memorize sura-e-Hamd by his teacher when his son (a.s.) recited this sura he become very happy and rewarded the teacher handsomely.

When some people expressed surprise over such a big reward for only memorizing one sura, he (a.s.) said:

"The prize which I have give to the teacher is nothing in view of the task he has accomplished because whatever I have given will finish one day but whatever he has given to my child is everlasting." This event shows how exalted is the position of a teacher in the eyes of Imam (a.s.).

Islam has given much importance to the work of a teacher. Just as parents train their children so do teachers as they devote their time for the training of students and educate them with adequate hard work and teach them the way to lead a good life so that they may become a good human being and lead their lives as per the order of God.

When a teacher works so hard for their student then students must also pay back in the way Islam has shown.

Hazrat Ali (a.s.) says:

"The right of the teacher is that unless he does not ask anything the student must not reply. He must respect the teacher in his presence or absence. Whenever a student comes in the gathering of a teacher he must wish all the people present generally and wish the teacher specially and show respect. He must sit in front of him quite respectfully."

Hazrat Imam Zain-ul-Abideen (a.s.) says:

The right of the teacher upon you is that you must respect him and consider him your superior, listen to his talk carefully, sit facing him, do not raise your voice in front of him. If you practice these things then angels will testify that you have fulfilled the right of the teacher and have benefited from the knowledge of the teacher for the pleasure of God.

We must never forget the gratitude for the teacher.

Questions

Question 1: What reason Imam Husain has mentioned for rewarding the teacher of his son so handsomely?

Question 2: What effort does a teacher go through for the training of his student?

Question 3: Write any five rights of a teacher which Imam Ali (a.s.) and Imam Zainul Abedeen (a.s.) have mentioned.

Truth and falsehood

One of the important qualities of human beings is being truthful. God has ordered his created beings to speak truth and abstain from telling lies. Quran-e-Majeed says:

“Oh believers! Have fear of God and always speak the right thing then God will set right your deeds and will forgive your sins”.

(Sura-e-Ahzab – verse 70-71)

Whatever our prophets (a.s.) and Imams (a.s.) have taught people to do good, they have instructed very much to speak truth and abstain from telling lies.

Our last prophet Hazrat Mohammed Mustafa (s.a.w.a.) has said:

“A person who unnecessarily tells lies is damned by the angels.

Ameer-al-Momeneen Hazrat Ali (a.s.) says:

“Speak truth because Allah is with the truthful people. Abstain from lies because it destroys faith.”

It is mentioned in another tradition.

“Abstain from lies even if it is a joke.”

If a man always speaks truth, people rely upon him, he is looked upon with greater esteem, he makes progress in life, Allah, the apostle of Allah (a.s.) and the Imam (a.s.) are happy with such a person. Conversely, the person who tells lies is not honored by people. People do not trust a liar even if he speaks truth sometimes. He is at a loss in the world and will lie in hell in the hereafter.

One of the titles of our Prophet (s.a.w.a.) is Sadiq which means one who speaks truth. The apostle of Allah (s.a.w.a.) was given this title before the announcement of prophethood. He (s.a.w.a.) spoke truth in such an environment when falsehood commonplace. We are also the followers of the Prophet (s.a.w.a.). Therefore, we must always speak truth irrespective of the atmosphere and abstain from lies even if said as a joke.

Questions

Question 1: What Qur'an says about speaking truth?

Question 2: What harms have been stated by our Prophet (s.a.w.a.) and Hazrat Ali (a.s.) about telling lies.

Question 3: What are the benefits of speaking truth?

Holy war of Badr

Our last Nabi Hazrat Mohammad Mustafa (s.a.w.a.) announced his Prophethood at the age forty by the order of God, and invited people towards Islam. He (s.a.w.a.) preached the religion, for thirteen years, in Makkah, due to which people started converting to Islam. Infidels of Makkah couldn't tolerate this, they started torturing Him (s.a.w.a.) and Muslims. When their cruelty passed every limit then Prophet (s.a.w.a.) migrated to Medina.

In Medina due to His (s.a.w.a.) preaching several people had become Muslims. When Prophet (s.a.w.a.) reached Medina these people gave Him (s.a.w.a.) a warm welcome. With the presence of Prophet (s.a.w.a.) Muslims became more powerful and thus formed, the first Islamic state, in Medina.

Infidels of Makkah didn't like the progress of Islam one bit, thus their enmity with the Prophet (s.a.w.a.) and Muslims grew by leaps and bounds. In the second year of migration, in order to crush the Muslims they attacked them ferociously. This was the first war of infidels of Makkah against Muslims, which was fought at the place called Badr. This in the history of Islam is remembered as the Holy war of Badr or Gazwa-e-Badr.

In the holy war of Badr the tally of Muslims was 313 only and weapons of war they possessed were very less or nominal. As against them Kuffar or heretics were 1000 in number and they were armed to the teeth. Muslims were equipped with their love for religion or Jazba-e-Imaan and in their hearts there was no fear from anyone, except for Allah. Hence, although they were less in number they fought with infidels with value and defeated them. Infidels had to bear loss of life and property, they fled towards Makkah. In this holy war seventy infidels were killed, out of which half were killed by the sword of Hazrat Ali (a.s.).

Surely, God did help you in Badr although you (as against the enemy) were weak. Thus, do fear the God, to become thankful to Him.

Sura Aal-e-Imran Ayat No. 123

Questions

Question 1: Why did infidels of Makkah torment the Muslims?

Question 2: Why was the war of Badr fought?

Question 3: Despite of being less in number why didn't the Muslims fear infidels of Makkah?

Good Friendship

The morals and habits of our friends have a deep impact on our lives.

We see that if a studious and intelligent child develops friendship with a child who is not serious about his studies and spends most of his time playing, then gradually even this intelligent child becomes more involved in playing instead of his studies. Islam therefore orders us that we make friendship with such friends who love knowledge, are hard working, disciplined, sincere and intelligent. This will lead to the development of similar good habits even in us.

On the other hand we should protect ourselves from the friendship of such friends who lie, say bad words, harass others, are not hardworking, and don't act on the other laws of Islam.

To sit with a religious scholar is also an act of Worship.

Questions:

Question 1: Whom should we select as friends?

Question 2: From the friendship of whom should we protect ourselves?

Question 3: Why should we avoid the friendship of bad people?

THE METHODS OF PRAYERS

Intention

Before every prayers it is necessary to do its intention. For example: “I am reciting Namaz e Fajr qurbatan ellaah”

The method of performing the morning prayers

The morning prayers are to be performed as follows:

The First Rakat:

- Say Takbiratul Ehram اللهُ أَكْبَرُ in the position of Qiyam (The standing position).
- Recite Surah Al-Hamd as well as any other Surah like Surah Qadr in the same position of Qiyam.
- Recite Takbir and go into Rukoo. That is bend to the extent the hands reach the knees.
- Recite the following in the condition of Rukoo:

سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ

and then recite the durood as follows:

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

Resume erect posture saying:

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

- Recite Takbir and go into Sajdah (prostration). Seven parts of the body (The Forehead, both the palms, both the knees and both the toes) should touch the ground in the condition of Sajdah.
- Recite the following in the condition of Sajdah:

سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ سُبْحَانَ اللَّهِ سُبْحَانَ رَبِّيَ الْأَعْلَى وَ بِحَمْدِهِ

and then recite the durood as follows:

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

Lift up the head from the Sajdah and recite the Takbir in the sitting position. Then recite

اَسْتَغْفِرُ اللهَ رَبِّيَّ وَ اَتُوْبُ اِلَيْهِ

Thereafter recite the Takbir again and go into Sajdah for the second time.

Recite the zikr of sajdah and durood in the condition of the Sajdah.

Lift up the head from the Sajdah and recite the Takbir in the sitting position.

Rise up for the second Rakat. While rising up recite the following:

بِحَوْلِ اللهِ وَ قُوَّتِهِ اَقُوْمُ وَ اَقْعُدُ

The Second Rakat:

- Recite Surah Al-Hamd as well as any other Surah like Surah Ikhlas in the position of Qiyam.
- Recite Takbir and raise up both the hands to recite Dua-e-Qunoot. For example one may recite:

رَبِّ زِدْنِي عِلْمًا

اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ وَآلِ مُحَمَّدٍ

- Perform Rukoo and Sajdah as in the first Rakat.
- After the second recite the Tashahhud in the sitting position as follows:

اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَ رَسُوْلُهُ اَللّٰهُمَّ صَلِّ عَلٰى

مُحَمَّدٍ وَآلِ مُحَمَّدٍ

- Complete the prayers by reciting the salam as follows after the Tashahhud.

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللَّهِ الصَّالِحِينَ السَّلَامُ
عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

The method of performing the Maghrib prayers

- Recite two rakats as explained above without reciting the Salaam.
- After the Tashahhud in the second rakat rise up for the third rakat while reciting:

بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقُومُ وَ أَقْعُدُ

- Recite Tasbihaate Arbaa thrice in the position of Qiyam as follows:

سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ

- After Tasbihaate Arbaa, recite Takbir and go into Rukoo.
- After rukoo perform 2 sajdas as in the 2nd rakat, then complete the prayers by reciting tashaud and salam
- **Namaz methods of zohr , asr and isha prayers:**
- Recite three rakat as explained above without reciting tashahud and salam
- After third rakat sajdas recite

- بِحَوْلِ اللَّهِ وَ قُوَّتِهِ أَقُومُ وَ أَقْعُدُ

- Then stand up while this zikr

Recite tasbihaate arbaa as in the thrd rakaat.then do ruku and two sajdas . complete ur prayers with tashahud and salam.

Questions:

Question 1: How much is it necessary to bend for Rukoo?

Question 2: Which parts of the body should touch touch the ground in the condition of Sajdah?

Question 3: Practice the Namaz.

SOME ESSENTIAL MATTERS CONCERNING PRAYERS

Allah, the High has decreed the Prayers necessary for every mature (Baligh) person. Regular performance of prayers is the cause of the happiness of Allah, The Prophet (s.a.w.), and also the Imam (a.s.). However this is possible only if the prayers are performed in the correct manner, by paying attention to the essential matters concerning the prayers.

Some of these essential matters of Prayers are:

1. The prayers should be performed in the direction of the Qiblah. That is the face, the chest, the stomach and the front part of the foot should point towards the Qiblah.
2. The body should be at rest and not move at all while reciting anything during the prayers. The only exception is the recitation at the time of rising up.
3. The body and dress of the person performing the prayers should be Pak (pure).
4. While performing prayers it is necessary for men to cover their private parts. It is better for the body to covered from the waist upto the knees.
5. While performing prayers it is necessary for women to cover their entire body including even their head and hair. Exemption from this covering is allowed for that part of the face which is washed during wuzu, the hands upto the wrists and the legs upto the ankles. Even in condition other than prayers it is necessary for the girls to cover themselves in front of Na-Mehram. That is cousin brothers from either the maternal or the paternal side, etc.

Questions:

Question 1: Why is it necessary for a person performing prayers to pay attention to the essential matters of prayers?

Question 2: Which parts of the body should face the Qiblah while performing the prayers?

Question 3: To what extent should the body of women be covered up in the condition of prayers?

سورة الفلق

In the name of Allah, the Beneficent, the Merciful	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.	1
Say: I seek refuge in the Lord of the dawn	قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ	2
From the evil of what He has created	مِنْ شَرِّ مَا خَلَقَ	3
And from the evil of the utterly dark night when it comes	وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ	4
And from the evil of those who blow on knots	وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ	5
And from the evil of the envious when he envies	وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ	6

سورة الناس

In the name of Allah, the Beneficent, the Merciful.	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.	1.
Say: I seek refuge in the Lord of men	قُلْ أَعُوذُ بِرَبِّ النَّاسِ	2
The King of men	مَلِكِ النَّاسِ	3
The God of men	إِلَهِ النَّاسِ	4
From the evil of the whisperings of the slinking (Shaitan)	مِن شَرِّ الْوَسْوَاسِ الْخَنَّاسِ	5
Who whispers into the hearts of men	الَّذِي يُوسْوِسُ فِي صُدُورِ النَّاسِ	6
From among the jinn and the men.	مِنَ الْجِنَّةِ وَ النَّاسِ	7

IMAM E ZAMANA (atfs)

Brief Introduction

Name	:	Same as our Holy Prophet (s.a.w.a)
Titles	:	Mahdi, Qa'im, Hujjat, Imam-e-Asr, Muntazar, Imam-e-Zamana
Father	:	Imam Hasan Askari (a.s)
Mother	:	Janabe Narjis Khatoon (a.s)
Grand Father	:	Imam Ali Naqi (a.s)
Date of Birth	:	15 th Shaban, 255 A.H.
Place of Brith	:	Sammara, Iraq
Commencement of Imammat	:	9 th Rabiul Awwal, 260 AH
Durratation of Ghaibat –e-Sugra (minor occultation)	:	From 260 AH TO 329 AH (69 Years)
Durratation of Ghaibat –e-Kubra (major occultation)	:	From 329 till today

The Minor Occultation

At the time of Minor occultation, Imam Mehdi (a.t.f.s) had four special deputies (Nuwwaab-e-Khaas)

1. Janabe Usman bin Saeed e Amri
2. Janabe Muhammad bin Usman bin Saeed e Amri
3. Janabe Husain bin Rauhe Naubakhtri
4. Janabe Ali bin Muhammad Saiymouri

The Major Occultation

In this age, there is no special deputy. However, there are mujtahedeen and Maraaje, and we have been commanded by Imam Mehdi (a.t.f.s) to refer to them in our religion problems. Therefore they are referred as Nawab-e-Aam (the general representatives).

Long Age

Imam Mehdi (a.t.f.s) was born in 250 AH. Today, Imam (a.t.f.s) age is more than 1100 years. One may raise an objection on the possibility of a man living this long. Can any person stay alive for so long? Yes, rather he is still alive. However, Quran has mentioned that Hazrat Nuh (a.s) propagated in the midst of his nation for 950 years. His total age was 250 years. Imam (a.t.f.s) age as yet is less than even half of Hazrat Nuh's (a.s) age. Hazrat Essa is still alive and waiting for the reappearance of Imam (a.t.f.s). Beside shaitan who was created thousand years before Hazrat Adam (a.s) still alive.

Benefit in the Period of Occultation

Although our Imam(a.t.f.s) is in occultation, i.e., we do not recognize him, even if we meet him. He frequents our gatherings but is not recognized. He helps people in their difficulties and solves their problems. He answer their calls and aware of all their affairs. He never neglects his Shias, as he (a.t.f.s) himself says ***“We are never neglectful of your affairs”***. Imam (a.t.f.s) always answers our pleas for help. People at the time of occultation benefit from Imam (a.t.f.s) just like people benefit from the sun when it is behind the clouds.

Our Responsibilities

In the period of occultation, we have some very important responsibilities:

1. Awaiting reappearance - We must always be prepared for Imam's reappearance, since he can reappear at any moment.
2. Supplication - We must always pray and supplicate to Allah for Imam (a.t.f.s) safety and reappearance. In our daily prayers and even otherwise we should regularly recite “Dua-e-Faraj”.
3. Sadaqah – We must remove sadaqah for Imam's (a.t.f.s) security and well-being.
4. Acquiring Knowledge - We must acquire Islamic knowledge to the maximum extent possible. Because our Imam (a.t.f.s) does not like ignorant Shia.

Reappearance:

Imam (a.t.f.s) shall reappear whenever Allah wishes. He (a.t.f.s) shall reappear at the Holy Ka'ba and Hazrat Jibrael (a.s.) shall announce his (a.t.f.s) reappearance. The entire world will hear this announcement in their own language. When Imam (a.t.f.s) reappears he (a.t.f.s) shall fill this earth with justice and equity as it had been filled with injustice and inequity. Therefore we should beseech Allah as much as possible for Imam (a.t.f.s) earliest reappearance.

Dua e Faraj

إِلَهِي عَظَمَ الْبَلَاءُ وَ بَرِحَ الْخَفَاءُ وَانْكَشَفَ
الْغِطَاءُ وَ انْقَطَعَ الرَّجَاءُ وَ ضَاقَتِ الْأَرْضُ وَ
مُنِعَتِ السَّمَاءُ وَ أَنْتَ الْمُسْتَعَانُ وَ إِلَيْكَ
الْمُشْتَكَى وَ عَلَيْكَ الْمُعْوَلُ فِي الشِّدَّةِ وَ الرَّخَاءِ
اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ أَوْلَى الْأَمْرِ
الَّذِينَ فَرَضْتَ عَلَيْنَا طَاعَتَهُمْ وَ عَرَّفْتَنَا بِذَلِكَ
مَنْزِلَتَهُمْ فَفَرِّحْ عَنَّا بِحَقِّهِمْ فَرَجًا عَاجِلًا قَرِيبًا
كَلِّمْحِ الْبَصْرِ أَوْهُوَ أَقْرَبُ يَا مُحَمَّدُ يَا عَلِيُّ يَا
عَلِيُّ يَا مُحَمَّدُ إِكْفِيَانِي فَإِنَّكُمَا كَافِيَانِ
وَ انصُرَانِي فَإِنَّكُمَا نَاصِرَانِ يَا مَوْلَانَا يَا صَاحِبَ
الزَّمَانِ الْعَوْتُ الْعَوْتُ الْعَوْتُ أَدْرِكْنِي أَدْرِكْنِي
أَدْرِكْنِي السَّاعَةَ السَّاعَةَ السَّاعَةَ الْعَجَلِ الْعَجَلِ
الْعَجَلِ يَا أَرْحَمَ الرَّاحِمِينَ بِحَقِّ مُحَمَّدٍ وَآلِهِ
الطَّاهِرِينَ.