

# REPLY TO DOUBTS ON THE CHAIN OF NARRATORS OF DUA E IFTETAH



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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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on the  
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In His Name and by the Help of His Last Proof (a.t.f.s.)

### **Preface by Publisher**

In 1965, a Bohri Alawi Muslim with pure intention went for the Search of Truth about the Imamate of the Imams after Imam Jafar-e-Sadiq (a.s.). In his sincere efforts he was helped by an Aalim-e-Rabbani Maulana Sayed Gulam Askari Sahab.

By the grace of Allah, he came to the conclusion that after Imam-e-Sadiq (a.s.), Imam Moosa Kazim (a.s.) is the TRUE and DIVINELY appointed Imam. By 1970, there were about six Bohra families who accepted the Shia Ithna-Ashari Faith. In 1971, a Jamaat – ‘Bohra Shia Ithna Ashari Jamat’ was formed and registered with the Charity Commissioner to take care of the new families.

Since then its members have tried to spread the truth through various platforms and media. Among their endeavours in spreading the true Islam is publication of Islamic literatures. The first book printed by the Jamaat was ‘From Darkness

towards Light - A True story of an Ismaili Mustali Bohra accepting Shia faith.

Thereafter, the Jamaat has published several books. The following are some of our notable publications:

1. Who is your Imam?
2. Wilayate Ahle Bait (a.s.),
3. Miracles of Holy Prophet (s.a.w.a.),
4. Crying for Imam Husain (a.s.),
5. The war of Siffin,
6. Ghaibat of Imam Mahdi (a.t.f.s.),
7. Companions & Enemies of Imam Mahdi (a.t.f.s.),
8. Anger,
9. The Human Resource Management Polices outlined by Imam Ali (a.s.)
10. 40 traditions about Imam Husain (a.s.) from the books of Ahle Sunnat,
11. 40 Selected Traditions about Janabe Fatema Zahra (s.a.) in the Seah-e-Sitta,
12. Incident of Ghadeer in the books of Ahle Tasannun
13. Mazhar Al Ajaib - The Manifestor of Wonders
14. Isbaatul Wilayah

The present book is a reply to the doubts raised on the authenticity of Dua e Iftetah. Dua e Iftetah is amongst the most reliable and widely recited supplications in the nights of the Holy month of Mahe Ramzan. This dua is narrated from Imam Mahdi(a.t.f.s.) and in heart wrenching words it makes the supplicant pray for his early reappearance.

Recently however doubts have been raised on its authenticity by extremist elements among the Muslims. Maulana Sayed Minhal Husain Rizvi Gopalpuri is a distinguished Indian scholar and is presently pursuing higher studies in the religious seminary of the Holy city of Qum. In the last Mahe Ramzan of 1442 A.H. when he was informed about the objections which have been raised against this Dua, he felt it his religious responsibility to give a conclusive reply. He worked overnight and prepared a scholarly reply to silence all objections.

We are fortunate enough to present this reply prepared by Maulana Sayed Minhal Husain Rizvi Gopalpuri. We pray to the Almighty to protect all our scholars who are continuously engaged in defending our religion from the attacks of the extremist elements. We do hope that this effort will bring a smile on the face of Janabe Zahra(s.a.) and help in preparing the ground for the early reappearance of her son Imam Mahdi(a.t.f.s.).

We thus dedicate this book to our master, Imam Zamana (a.t.f.s.), the beloved, the hope of humanity, the Light of Allah, the Proof of Allah on this earth. May Allah accept our endeavours.

Bohra Shia Ithna Ashari Jamat

## **Introduction:**

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ  
كَانَ عِنْدَهُ مَسْئُولًا

*And do not pursue that of which you have no knowledge. Indeed, the hearing, the sight and the heart - about all those [one] will be questioned (and they are accountable).<sup>1</sup>*

Two days ago, an acquaintance from India called me. Due to my preoccupations, I couldn't receive his call and messaged him that we would talk the next day. However, on his insistence we decided to talk once I would be free. I became free from my commitments late at around 1am. When I called him, he brought to my attention an important matter.

He first asked an important question. The query was whether one can act upon a weak tradition in matters of supplications, beliefs, practical laws and ethics.

I replied that if a weak tradition is not in conflict with Quranic verses and other evident traditions then there is no problem in acting upon on it. The traditions which are a source of certainty are called *Mutawatir* traditions. The number of such *Mutawatir* traditions amongst the Shias as well as Sunnis is so less that perhaps they cannot address even 5% of the issues. Then after that the collection of Sahih traditions available is also very less.

The traditions available with the Ahle Sunnat are very limited. This is so because after the passing away of the Holy Prophet (s.a.w.a) when Umar became the caliph, he banned the narration of traditions. Narration of traditions was then

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<sup>1</sup> Surah Al-Isra' 17:36



considered as a major crime. This situation continued for a long time. The ban on narration of traditions was later lifted by Umar ibne Abdul Aziz. But alas it was too late. Most of the companions of the Holy Prophet (s.a.w.a) and the *Tabeen* had already left the world.

As a result, the traditions with the Ahle Sunnat are very less in number. The doors of knowledge was also closed for them after the passing away of the Holy Prophet (s.a.w.a). They thus resorted to "*Ijtehad*" much before the Shias. However even the practice of *Ijtehad* stopped among them after the four famous scholars of Shafaii, Hanbali, Hanafi and Maliki schools. This was a great loss for the Ahle Sunnat.

However, amongst the Shias the passing away of the Holy Prophet (s.a.w.a) did not shut the doors of knowledge. The Shias believe in the continuous representation of the Holy Prophet (s.a.w.a) without any gap whatsoever. They believe that the Divinely appointed Imams possess all the knowledge of the Holy Prophet (s.a.w.a). Hence the doors of knowledge remained open for the Shias till 260 A.H. Thereafter due to the occultation of Hazrat Imam Mahdi (a.t.f.s) this door closed. The Shias now felt the need of *Ijtehad*. However, it cannot be claimed that the Shia *Ijtehad* was influenced by the Sunni *Ijtehad*, just because *Ijtehad* among the Shias started after the *Ijtehad* among the Sunnis. Anyhow at present the number of *Mutawatir* and *Sahih* traditions available are quite less in number. These are not sufficient enough to solve most of our issues today. We thus have to refer even to the so-called weak traditions but with a condition that they are not opposed to the Quranic verses and other evident traditions. And even if after this we are unable to solve our issues, then we may resort to *Ijtehad*.

My acquaintance then explained the context of the issue and the seriousness of the matter became evident. An academician in India had attacked the chain of narrators of the *Iftetah* supplication and declared it as weak. His video clip is in circulation on social media. When I received the clip, I studied it carefully. I felt it is my religious responsibility to reply to it. Thus, this analysis is being presented to the readers.

### **The criteria for being reliable or unreliable:**

In all traditions whether pertaining to ethics, practical laws, rhetoric or even supplications the following are the two criteria for being considered as reliable or unreliable:

1. The chain of narrators is correct.
2. The content of the tradition is not in conflict with Quranic Verses or other evident traditions.

Both among the Shias as well as Sunnis the traditions which are sound with a perfect chain of narrators are so rare that even 5% of the issues cannot be addressed by referring to them. The scholars have therefore set up other standards to verify traditions. Hence even if the chain of narrators is weak, but the tradition is not in conflict with a Quranic verses or other evident traditions then it is acted upon. Let us now examine *Dua e Iftetah* on these two scales.

### **The contents of Dua e Iftetah:**

*Dua e Iftetah* is among the supplications which is recited during the Blessed month of Ramzan.

Mohammed ibne Usman (ar) who was a special representative of Imam Mahdi (a.t.f.s) (in the minor occultation) has narrated this tradition from Imam Mahdi (a.t.f.s) himself.

Among other things this supplication mentions about is Divine cognition (*marefat*), the necessity of hope and fear, the good opportunities (*taufiq*) of worship, the wisdom in the delay of acceptance of supplications and the value of having whispered entreaties with the Creator.

In the end this supplication also mentions about the government of Imam Mahdi (a.t.f.s) and the duties of the Shias in this regard. The contents of *Dua e Iftetah* are in no way contradictory to any Quranic verse or evident tradition. Rather, it mentions the utmost stages of Divine recognition and human responsibilities. On reading its sentences, the hearts invariably witness and cry out that these are definitely the words of an extraordinary person.

## **The chain of narrators of Dua e Iftetah:**

*Dua e Iftetah* was first recorded by Shaikh Tusi (ar) in *Misbahul Mutahajid*<sup>1</sup> and *Tahzib ul Ahkam*<sup>2</sup>.

Thereafter Sayed ibne Taoos (ar) has recorded it in *Iqbalul Aamal*<sup>3</sup> with the reference of Mohammed ibne Usman Amri (ar).

Kafami (ar) has recorded it in *Misbah*<sup>4</sup> and *Baladul Ameen*<sup>5</sup>.

Allama Majlisi(ar) has recorded it in *Zaadul Maad*<sup>6</sup>.

Shaikh Abbas e Qummi (ar) has mentioned it in *Mafatih ul Jinan*<sup>7</sup>.

In *Zaad ul Maad* of Allama Majlisi (ar) this supplication is narrated with a reliable chain from Imam Mahdi (a.t.f.s) wherein he has recommended its recitation on every night of the Holy month of Ramzan.

Aqae Mohsen Qarati in the introduction of his treatise on the exegesis of the Iftetah supplication writes the following: Shaikh Tusi (ar) has not mentioned the chain of narrators for this prayer. While Sayed ibne Taoos (ar) has mentioned that he has taken this supplication from the book of *Ibne Abi Qarah*. The book of *Ibne Abi Qarah* (ar) is not available now. It is sufficient for its reliability that great scholars have given references from this book.

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<sup>1</sup> Shaikh Tusi, *Misbah ul Mutahajid*, 1418A.H., p. 402-404.

<sup>2</sup> *Tahzib ul Ahkam*, V.3,p.108.

<sup>3</sup> Sayed ibne Taoos(ar), *Iqbalul Aamal*, 1417 A.H., p. 322-325.

<sup>4</sup> Kafami (ar), *Al- Misbah*, 1414A.H., p.770-773.

<sup>5</sup> Kafami (ar), *Al- Baladul Ameen*, 1418A.H., p.271-274.

<sup>6</sup> Allama Majlisi (ar), *Zaadul Maad*, 1423 A.H., p.86-89.

<sup>7</sup> Shaikh Abbas e Qummi (ar), *Mafatih ul Jinan*, p.321.

Now if someone objects that the supplication of *Iftetaḥ* is not sourced from an infallible Imam and the chain of narrators terminates in the special deputy of Imam Mahdi (a.t.f.s), Mohammed ibne Usman Amri, so this cannot be considered a tradition nor a recommended supplication.

This objection is replied by Agae Qarati with three conclusive arguments. He writes:

1. A traditionalist of the stature of Allama Majlisi (ar) who is known for his abilities of recognition of traditions derives from the chain of narrators of this tradition that it is sourced from Imam Mahdi (a.t.f.s). This (view of Allama Majlisi (ar)) itself is a sufficient proof of this supplication coming originally from Imam Mahdi (a.t.f.s). Also, Allama Majlisi (ar) in *Behar ul Anwar* while narrating from the book *Iqbal* writes:

الإِقْبَالُ، نَقْلًا مِنْ كِتَابِ مُحَمَّدِ بْنِ أَبِي قُرَّةَ بِإِسْنَادِهِ عَنْ مُحَمَّدِ بْنِ  
عُثْمَانَ الْعَمْرِيِّ عَنِ الْقَائِمِ ع مِنْ أَدْعِيَةِ لَيْلَى شَهْرِ رَمَضَانَ-اللَّهُمَّ  
إِنِّي أَفْتَتِحُ الشَّنَاءَ بِمُحَمَّدِكَ

The writing of (عَنِ الْقَائِمِ ع) by Allama Majlisi (ar) is conclusively sufficient to conclude that he had access to evidence that this supplication has originated from Imam Mahdi (a.t.f.s) himself.

2. This supplication has been recorded in a book like *Tahzib ul Ahkam* which is enumerated amongst the *Kutub e Arbaa*. Although our scholars are not known to be very strict in the matters which are in the nature of recommendations (*Mustahab*) and detestable (*Makrooh*) especially when those matters are not

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<sup>1</sup> Allama Majlisi (ar), *Behar ul Anwaar*, V.24, p.166.

against Quranic verses and evident traditions, yet this leniency does not mean that they would narrate from someone who is not an infallible in their most reliable books. Hence it is inappropriate to claim that this supplication is from Mohammed ibne Usman (ar).

3. Marhoom Kafhami (ar) in his book “*Misbah*” has recommended to recite this supplication in the nights of the Holy month of Ramzan.

He writes:

يُسْتَحَبُّ أَنْ يُدْعَى فِي كُلِّ لَيْلَةٍ مِنْهُ بِهَذَا الدُّعَاءِ اللَّهُمَّ إِنِّي أَفْتِيحُ  
الشَّيْءَ بِحَبْرِكَ<sup>1</sup>...

If this supplication was not transmitted from infallible sources, Marhoom Kafhami (ar) would never have considered its recitation as a recommended act. The laws of religion are derived from Quran and traditions of the infallibles. Thus Marhoom Kafhami (ar) considering this (recitation) as a recommended act is sufficient proof of this supplication being from infallible sources.

It has been a practice among the scholars to avoid mentioning the chain of narrators in matters of recommended acts. If the content of such narrations was not found to be in contradiction to Quranic verses and evident traditions, they would directly mention it in their books. Thus, when we find this supplication mentioned in the most reliable of Shia books, there remains no ground for any doubts by the skeptics.

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<sup>1</sup> Marhoom Kafhami (ar), *Misbah*, p.578.

## The Dua e Iftetah with Translation:<sup>1</sup>

وَأَنْتَ مُسَدِّدٌ لِلصَّوَابِ بِمَنْتِكَ

and You always guide us to the right out of Your favors  
upon us.

وَأَيَّقَنْتُ أَنَّكَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ

I am certain that You are the most Merciful of all those  
who show mercy

فِي مَوَاضِعِ الْعَفْوِ وَالرَّحْمَةِ

in situations of pardon and mercy,

وَأَشَدُّ الْمُعَاقِبِينَ

the harshest in punishments

فِي مَوَاضِعِ النِّكَالِ وَالنِّقْمَةِ

in situations of giving exemplary punishment and  
chastisement (to the wrongdoers),

وَأَعْظَمُ الْمُتَجَبَّرِينَ

and the greatest Omnipotent

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<sup>1</sup> Courtesy: duas.org



فِي مَوْضِعِ الْكِبْرِيَاءِ وَالْعَظَمَةِ

in the domain of absolute power and might.

اللَّهُمَّ أَذِنْتَ لِي فِي دُعَائِكَ وَمَسْأَلَتِكَ

O Allah, You have permitted me to pray and beseech  
You.

فَأَسْمِعْ يَا سَمِيعٌ مِدْحَتِي

So, listen, O All-hearer, to my words of praise,

وَأَجِبْ يَا رَحِيمٌ دَعْوَتِي

reply my prayer, O All-merciful,

وَأَقِمْ يَا غَفُورٌ عَثْرَتِي

and overlook my slips, O Oft-Forgiving.

فَكَمْ يَا إِلَهِي مِنْ كُرْبَةٍ قَدْ فَرَّجْتَهَا

You, O my God, have relieved so many of my  
grievances,

وَهُمْ مِمَّا قَدْ كَشَفْتَهَا

dispelled so many of my sorrows,

وَعَاثُرَةً قَدْ أَقْلَتَهَا

overlooked so many of my slips,

وَرَحْمَةً قَدْ نَشَرْتَهَا

spread over me many of Your mercies,

وَحَلَقَةً بِلَاءٍ قَدْ فَكَّكْتُهَا

and unlocked so many rings of misfortunes (in which I was detained).

الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ صَاحِبَةً وَلَا وُلْدًا

All praise be to Allah Who has not betaken wife or son,

وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلِكِ

Who has no partner in the sovereignty

وَلَمْ يَكُنْ لَهُ وِليٌّ مِنَ الذُّلِّ

nor does He have any protecting friend through dependence.

وَكَبِيرَةٌ تَكْبِيرًا

And Magnify Him with all magnificence.

الْحَمْدُ لِلَّهِ بِجَمِيعِ مَحَامِدِهِ كُلِّهَا

All praise be to Allah with full gratitude

عَلَى جَمِيعِ نِعَمِهِ كُلِّهَا

for all His bounties.

الْحَمْدُ لِلَّهِ الَّذِي لَا مُضَادَّ لَهُ فِي مُلْكِهِ

All praise be to Allah Who has no opposition in His rule

وَلَا مُتَّازِعَ لَهُ فِي أَمْرِهِ

nor there is any challenge to His commands.

الْحَمْدُ لِلَّهِ الَّذِي لَا شَرِيكَ لَهُ فِي خَلْقِهِ

All praise be to Allah Who has no counsel to meddle  
with His operation of creation

وَلَا شَيْبَةَ لَهُ فِي عَظَمَتِهِ

nor there is anything similar to Him in His greatness.

الْحَمْدُ لِلَّهِ الْفَاعِلِ فِي الْخَلْقِ أَمْرُهُ وَحَمْدُهُ

All praise be to Allah Whose commandments and praise  
are active in the creation,

الظَّاهِرِ بِالْكَرَمِ هَجْدُهُ

His glory is evident through His kindness,

الْبَاسِطِ بِالْجُودِ يَدَهُ

His distinct overflowing generosity is freely available,

الَّذِي لَا تَنْقُصُ خَزَائِنُهُ

His unlimited bestowals do not exhaust,

وَلَا تَزِيدُهُ كَثْرَةُ الْعَطَاءِ إِلَّا جُودًا وَكَرَمًا

and Whose opulent bestowals increase Him nothing but magnanimity and generosity.

إِنَّهُ هُوَ الْعَزِيزُ الْوَهَّابُ

Verily He is Mighty, Abundantly Giver.

اللَّهُمَّ إِنِّي أَسْأَلُكَ قَلِيلًا مِنْ كَثِيرٍ

O Allah, I beseech You for little from the much,

مَعَ حَاجَةٍ بِي إِلَيْهِ عَظِيمَةٍ

along with my great need for it

وَعَنَّاكَ عَنْهُ قَدِيمٌ

and Your needlessness for it is since eternity.

وَهُوَ عِنْدِي كَثِيرٌ

For me, it is so big

وَهُوَ عَلَيْكَ سَهْلٌ يَسِيرٌ

but for You, it is effortless and easy.

اللَّهُمَّ إِنَّ عَفْوَكَ عَنِّي

O Allah, as You pardon my sins,

وَتَجَاوَزَكَ عَنِّي

overlook my mistakes,

وَصَفْحَكَ عَنِّي

take a lenient view of my disorderly conduct,

وَسِتُّكَ عَلَيَّ

cover up my hideous actions,

وَحِلْمَكَ عَنِّي

and treat my numerous offenses with forbearance,

عِنْدَمَا كَانَ مِنْ خَطَايَ وَعَمْدِي

which I have committed mistakenly and willfully—

أَطْمَعَنِي فِي أَنْ أَسْأَلَكَ مَا لَا أَسْتَوْجِبُهُ مِنْكَ

all that tempted me to ask for that which I do not  
deserve from You,

الَّذِي رَزَقْتَنِي مِنْ رَحْمَتِكَ

that is You may grant me part of Your mercy,

وَأَرَيْتَنِي مِنْ قُدْرَتِكَ

show me part of Your all-powerfulness,

وَعَرَّفْتَنِي مِنْ إِجَابَتِكَ

and show me signals of Your response to me.

فَصِرْتُ أَدْعُوكَ آمِنًا

So, I am now supplicating You with security

وَأَسْأَلَكَ مُسْتَأْنِسًا

and beseeching You with entertainment

لَا خَائِفًا وَلَا وَجِلًا

neither afraid nor fearful,

مُدِلًّا عَلَيْكَ فِيمَا قَصَدْتُ فِيهِ إِلَيْكَ

insisting on You in that which I face to You.

فَإِنْ أَبْطَأَ عَنِّي عَتَبْتُ بِجَهْلِي عَلَيْكَ

But when Your response delayed, I, out of my  
ignorance, would blame You

وَلَعَلَّ الَّذِي أَبْطَأَ عَنِّي هُوَ خَيْرٌ لِي

although perhaps slowing down may be a blessing in  
disguise,

لِعِلْمِكَ بِعَاقِبَةِ الْأُمُورِ

because You alone know the consequences of all  
matters.

فَلَمْ أَرِ مَوْلىً كَرِيماً

So, I have never seen such a noble Master

أَصْبَرَ عَلَى عَبْدٍ لَيْئِمٍ مِنْكَ عَلَيَّ

more accommodating to such a dissatisfied servant  
than You are to me.

يَا رَبِّ إِنَّكَ تَدْعُونِي فَأُوِّىَّ عَنْكَ

O Lord! You give an invitation but I turn down,

وَتَتَّحَبَّبُ إِلَيَّ فَأَتَّبِعُضُ إِلَيْكَ

You become familiar with me but I do not care for You,

وَتَتَّوَدَّدُ إِلَيَّ فَلَا أَقْبِلُ مِنْكَ

and You show affection to me but I do not correspond  
to You,

كَلِمَةً فِي التَّطَوُّلِ عَلَيْكَ

as if You are overreaching me!

فَلَمْ يَمْنَعَكَ ذَلِكَ مِنَ الرَّحْمَةِ إِلَيَّ

Yet, all that have not stopped You from having mercy  
upon me,

وَالْإِحْسَانَ إِلَيَّ

doing favors to me,

وَالْتَفَضُّلَ عَلَيَّ بِجُودِكَ وَكَرَمِكَ

and blessing me out of Your magnanimity and  
generosity.



فَارْحَمْ عَبْدَكَ الْجَاهِلَ

So, (please) have mercy on Your ignorant servant

وَجُدْ عَلَيْهِ بِفَضْلِ إِحْسَانِكَ

and bestow upon him with the favors of Your  
beneficence.

إِنَّكَ جَوَادٌ كَرِيمٌ

Verily, You are All-magnanimous and All-generous.

الْحَمْدُ لِلَّهِ مَالِكِ الْمُلْكِ

All praise be to Allah: the Lord of the sovereignty,

مُجْرِي الْفُلْكِ

Who allows arks to flow [on seas],

مُسَخِّرِ الرِّيَّاحِ

Who controls the winds,

فَالِقِ الْإِصْبَاحِ

Who causes the day to break,

كَتَّانِ الدِّينِ

Who administers the authority,

رَبِّ الْعَالَمِينَ

and Who is the Lord of the worlds.

الْحَمْدُ لِلَّهِ عَلَىٰ حِلْمِهِ بَعْدَ عِلْمِهِ

All praise be to Allah for His indulgence although He has full acquaintance with all things.

وَالْحَمْدُ لِلَّهِ عَلَىٰ عَفْوِهِ بَعْدَ قُدْرَتِهِ

All praise be to Allah for His amnesty although He has full power over all things.

وَالْحَمْدُ لِلَّهِ عَلَىٰ طَوْلِ أَنْتَاهِ فِي غَضَبِهِ

All praise be to Allah for the respite that He allows in spite of provocation.

وَهُوَ قَادِرٌ عَلَىٰ مَا يُرِيدُ

He is able to do whatever He wills.

الْحَمْدُ لِلَّهِ خَالِقِ الْخَلْقِ

All praise be to Allah, the Creator of all created beings,

بَاسِطِ الرِّزْقِ

Who makes sustenance freely available,

فَالِقِ الإِصْبَاحِ

Who starts the day,

ذِي الأَجْلالِ وَالإِكْرامِ

Who is the Owner of glory, might,

وَالْفَضْلِ وَالإِنْعَامِ

favors and bounties;

الَّذِي بَعْدَ فلا يُرَى

and Who is so far away that none can ever see Him

وَقَرَّبَ فَشَهِدَ النُّجُوى

and, in the same time, He is so nigh that He is fully aware of even the whispering secrets.

تَبَارَكَ وَتَعَالَى

Blessed and Exalted be He.

الْحَمْدُ لِلَّهِ الَّذِي لَيْسَ لَهُ مُنَازِعٌ يُعَادِلُهُ

All praise be to Allah Who has no equal to challenge  
Him,

وَلَا شَيْبِيَّةٌ يُشَاكِلُهُ

nor is there an image comparable to Him,

وَلَا ظَهِيرٌ يُعَايِدُهُ

nor is there a helper to assist Him.

قَهَرَ بِعَزَّتِهِ الْأَعْزَاءَ

He tames the powerful by His force,

وَتَوَاضَعَ لِعَظَمَتِهِ الْعُظَمَاءُ

and disgraced are the great ones before His Greatness.

فَبَلَغَ بِقُدْرَتِهِ مَا يَشَاءُ

So, He, through His power, fulfills that which He wills.

الْحَمْدُ لِلَّهِ الَّذِي يُجِيبُنِي حِينَ أُتَادِيهِ

All praise be to Allah Who gives answer to me whenever  
I call Him,

وَيَسْتُرْ عَلَيَّ كُلَّ عَوْرَةٍ وَأَنَا أَعْصِيهِ

covers up my shortcomings, yet I disobey Him,

وَيُعْظِمُ الْبِعْثَةَ عَلَيَّ فَلَا أُجَازِيهِ

and gives me the largest part of bounties, yet I do not  
show him gratitude.

فَكَمْ مِنْ مَوْهَبَةٍ هَنِيئَةٍ قَدْ أَعْطَانِي

Many an auspicious favor had He given me,

وَعَظِيمَةٍ مُخَوِّفَةٍ قَدْ كَفَانِي

many a terrible danger had He turned off,

وَبِهَجَةٍ مُوْنِقَةٍ قَدْ أَرَانِي

and many a blossoming joy had He made available for  
me.

فَأُثْنِي عَلَيْهِ حَامِداً

Therefore, I praise Him with thankfulness

وَأَذْكُرُهُ مُسَبِّحاً

and mention Him with exaltation.

الْحَمْدُ لِلَّهِ الَّذِي لَا يُهْتَكُ حِجَابُهُ

All praise be to Allah Whose screen cannot be  
penetrated,

وَلَا يُعْلَقُ بَابُهُ

Whose door is not blocked,

وَلَا يَرُدُّ سَائِلُهُ

Whose beseecher is not rejected,

وَلَا يُخَيِّبُ أَمَلُهُ

and one who hopes Him is not disappointed.

الْحَمْدُ لِلَّهِ الَّذِي يُؤْمِنُ مِنَ الْخَائِفِينَ

All praise be to Allah Who secures the frightened ones,

وَيُنَجِّي الصَّالِحِينَ

comes to the help of the upright ones,

وَيَرْفَعُ أَلْسِنَةَ الضَّعِيفِينَ

promotes the cause of the weak ones,

وَيَضَعُ الْمُسْتَكْبِرِينَ

annihilates the autocrats,

وَيُهْلِكُ مُلُوكًا وَيَسْتَخْلِفُ آخَرِينَ

destroys rulers, and appoints others instead.

وَالْحَمْدُ لِلَّهِ فَاصِحِ الْجَبَّارِينَ

All praise be to Allah; the Eradicator of the tyrants,

مُبِيرِ الظَّالِمِينَ

the Terminator of the unjust ones,

مُدْرِكِ الْهَارِبِينَ

the Catcher of the fugitives,

نَكَّالِ الظَّالِمِينَ

the Punisher of the unjust ones,

صَرِيحِ الْمُسْتَظْرِعِينَ

the Aide of the aid-seekers,

مَوْضِعِ حَاجَاتِ الظَّالِمِينَ

the Settler of the needs of the beseechers,

مُعْتَمِدِ الْمُؤْمِنِينَ

and the support of the faithful believers.

الْحَمْدُ لِلَّهِ الَّذِي مِنْ خَشْيَتِهِ تَرَعُدُ السَّمَاوَاتُ وَسُكَّانُهَا

All praise be to Allah! In His awe-inspiring fear the heavens and its dwellers tremble and shiver,

وَتَرْتَجِفُ الْأَرْضُ وَحُمَاهَا

the earth and its inhabitants shake and quiver,

وَتَمْوِجُ الْبَحَارِ وَمَنْ يَسْبُحُ فِي غَمَرَاتِهَا

and the oceans and all that which float and swim in their waters flow together in excitement and tumult.

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا

All praise be to Allah Who has guided us to this.

وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنْ هَدَانَا اللَّهُ

We could not truly have been led aright if Allah had not guided us.

الْحَمْدُ لِلَّهِ الَّذِي يَخْلُقُ وَلَمْ يُخْلَقْ

All praise be to Allah Who creates but He is not created,



وَيَرْزُقُ وَلَا يُرْزَقُ

gives subsistence but He needs no provisions,

وَيُطْعَمُ وَلَا يُطْعَمُ

feeds but He takes no nourishment,

وَيُمِيتُ الْأَحْيَاءَ

causes the living to die,

وَيُحْيِي الْمَوْتَى

and brings the dead to life,

وَهُوَ حَيٌّ لَا يَمُوتُ

but He is the Ever-living Who never dies.

بِيَدِهِ الْخَيْرُ

In His hands is all the good

وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

and He is able to do all things.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَرَسُولِكَ

O Allah, (please do) send blessings to Muhammad; Your  
servant, Messenger,

وَأَمِينِكَ وَصَفِيِّكَ وَحَبِيبِكَ

confidant, friend, beloved intimate,

وَخَيْرَتِكَ مِنْ خَلْقِكَ

the choicest of Your created beings,

وَحَافِظِ سِرِّكَ

the bearer of Your sacraments,

وَمُبَلِّغِ رِسَالَاتِكَ

and the conveyor of Your messages,

أَفْضَلَ وَأَحْسَنَ وَأَجْمَلَ

with the most superior, the most exquisite, the most  
handsomer,

وَأَكْمَلَ وَأَزْكَى وَأَعْمَى

the most perfect, the most upright, the most  
prospering,

وَأَطْيَبَ وَأَظْهَرَ وَأَسْتَى

the most pleasant, the most thoroughly purified, the  
most sublime,

وَأَكْثَرَ مَا صَلَّيْتَ وَبَارَكْتَ

the most and the best blessings, advantages,

وَتَرَحَّمْتَ وَتَحَنَّنْتَ

mercies, affections,

وَسَلَّيْتَ عَلَيَّ أَحَدٍ مِنْ عِبَادِكَ وَأَنْبِيَائِكَ

and salutations that You have ever bestowed upon  
anyone of Your servants, Prophets,

وَرُسُلِكَ وَصَفْوَتِكَ

Messengers, choicest people,

وَأَهْلَ الْكِرَامَةِ عَلَيْكَ مِنْ خَلْقِكَ

and those honored by You from among Your created  
beings.

اللَّهُمَّ وَصَلِّ عَلَيَّ عَلِيٍّ أَمِيرِ الْمُؤْمِنِينَ

O Allah, (please do) send blessings to `Ali, the  
Commander of the Believers,

وَوَصِيِّ رَسُولِ رَبِّ الْعَالَمِينَ

the successor of the Messenger of the Lord of the  
worlds,

عَبْدِكَ وَوَلِيِّكَ وَأَخِي رَسُولِكَ

Your servant, Your beloved representative, the brother  
of Your Messenger,

وَمُجَّتِكَ عَلَى خَلْقِكَ

Your decisive argument over the mankind,

وَأَيَّتِكَ الْكُبْرَى

Your most important sign,

وَالنَّبَأَ الْعَظِيمِ

and the great news (from You).

وَصَلِّ عَلَى الصِّدِّيقَةِ الطَّاهِرَةِ

(Please do) send blessings to the truthful and pure Lady,

فَاطِمَةَ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ

Fatimah; the Doyenne of the women of the world.

وَصَلِّ عَلَى سِبْطِي الرَّحْمَةِ

(Please do) send blessings to the sons of 'the mercy to the worlds'

وَأِمَّائِي الْهُدَى

and the two leaders of true guidance;

الْحَسَنَ وَالْحُسَيْنَ

al-Hasan and al-Husayn,

سَيِّدَي شَبَابِ أَهْلِ الْجَنَّةِ

the two Chiefs of the dwellers of Paradise.

وَصَلِّ عَلَى أُمَّةِ الْمُسْلِمِينَ

(Please do) send blessings to the leaders of the Muslims;

عَلِيِّ بْنِ الْحُسَيْنِ

`Ali bin al-Husayn,

وَمُحَمَّدِ بْنِ عَلِيٍّ

Muhammad bin `Ali,

وَجَعْفَرِ بْنِ مُحَمَّدٍ

Ja`far bin Muhammad,

وَمُوسَى بْنِ جَعْفَرٍ

Musa bin Ja`far,

وَعَلِيِّ بْنِ مُوسَى

`Ali bin Musa,

وَمُحَمَّدِ بْنِ عَلِيٍّ

Muhammad bin `Ali,

وَعَلِيِّ بْنِ مُحَمَّدٍ

`Ali bin Muhammad,

وَالْحَسَنِ بْنِ عَلِيٍّ

al-Hasan bin `Ali,

وَالْخَلْفِ الْهَادِي الْمُهْدِيَّ

and the successor, the guide, and the rightly guided:

مُجِبَّكَ عَلَىٰ عِبَادِكَ

(Those Imams are) Your decisive arguments over Your servants

وَأَمْنَائِكَ فِي بِلَادِكَ

and Your trustworthy confidants in Your lands

صَلَاةً كَثِيرَةً دَائِمَةً

with blessings that are numerous and non-stop.

اللَّهُمَّ وَصِّلْ عَلَىٰ وَوَلِيِّ أَمْرِكَ

O Allah, (please do) send blessings to the custodian of Your commandments,

الْقَائِمِ الْمُؤَمَّلِ

the vigilant guardian, the reliable patron,

وَالْعَدْلِ الْمُنْتَظَرِ

and the awaited establisher of justice.

وَحُفَّهِ بِمَلَائِكَتِكَ الْمُقَرَّبِينَ

And (please) surround him with Your favorite angels

وَأَيُّدُهُ بِرُوحِ الْقُدُسِ

and assist him with the Holy Spirit.

يَا رَبَّ الْعَالَمِينَ

O Lord of the worlds!

اللَّهُمَّ اجْعَلْهُ الدَّاعِيَ إِلَىٰ كِتَابِكَ

O Allah, (please) choose him to be the caller to Your  
Book

وَالْقَائِمَ بِدِينِكَ

and the establisher of Your religion;

أَسْتَخْلِفُهُ فِي الْأَرْضِ

make him succeed in the earth

كَمَا أَسْتَخْلَفْتَ الَّذِينَ مِنْ قَبْلِهِ

as You caused those who were before him to succeed,

مَكِّنْ لَهُ دِينَهُ الَّذِي أَرْتَضِيَهُ لَهُ

establish for him his faith which You have approved for  
him,



أَبْدِلْهُ مِنْ بَعْدِ خَوْفِهِ أَمْنًا

and give him in exchange safety after the fear.

يَعْبُدُكَ لَا يُشْرِكُ بِكَ شَيْئًا

He serves You. He ascribes nothing as partner to You.

اللَّهُمَّ أَعِزَّهُ وَأَعِزِّزْ بِهِ

O Allah, (please) grant him power, make him the source  
of power,

وَأَنْصُرْ لَهُ وَأَنْتَصِرْ بِهِ

grant him support, make him the means of Your victory,

وَأَنْصُرْ لَهُ أَنْصُرًا عَزِيزًا

help him with a mighty help,

وَأَفْتَحْ لَهُ فَتْحًا يَسِيرًا

make him prevail over all with easiness,

وَأَجْعَلْ لَهُ مِنْ كُدُنِكَ سُلْطَانًا نَصِيرًا

and delegate him Your controlling authority.

اللَّهُمَّ أَظْهِرْ بِوَدِينِكَ وَسُنَّةِ نَبِيِّكَ

O Allah, (please) make prevalent Your religion and the norms of Your Prophet through him

حَتَّى لَا يَسْتَخْفِيَ بِشَيْءٍ مِنَ الْحَقِّ

so that he will not have to hide any item of truth

خِيفَةَ أَحَدٍ مِنَ الْخَلْقِ

for fear of any of the creatures.

اللَّهُمَّ إِنَّا نَرْغِبُ إِلَيْكَ فِي دَوْلَةٍ كَرِيمَةٍ

O Allah, we ardently desire that You confer upon us a respectful government

تُعِزُّ بِهَا الْإِسْلَامَ وَأَهْلَهُ

through which You may give might to Islam and its followers,

وَتُذِلُّ بِهَا الرِّفَاقَ وَأَهْلَهُ

humiliate hypocrisy and its people,

وَتَجْعَلُنَا فِيهِمَا مِنَ الدُّعَاةِ إِلَى طَاعَتِكَ

and include us among those who invite people to the obedience to You and

وَالْقَادَةَ إِلَى سَبِيلِكَ

and lead them to Your approved path.

وَتَرْزُقْنَا بِهَا كَرَامَةَ الدُّنْيَا وَالْآخِرَةِ

Give us the good of this world and the world to come.

اللَّهُمَّ مَا عَرَفْتَنَا مِنْ الْحَقِّ فَحَبِّلْنَاهُ

O Allah, let us bear out that which You make known to us as the truth

وَمَا قَصُرْنَا عَنْهُ فَبَلِّغْنَاهُ

and let us attain that which we fall short to do.

اللَّهُمَّ اَلْمُمْ بِهْ شَعْنَنَا

O Allah, through him, set in order our disorder,

وَأَشْعَبْ بِهْ صَدْعَنَا

gather and unite our flock,

وَأَرْتُقْ بِهْ فَتَقْنَا

stitch together our ripped open separation,

وَكَثِّرْ بِهِ قَلَّتَنَا

increase our few numbers,

وَأَعِزُّ بِهِ ذَلَّتَنَا

lift us up from our degradation,

وَأَغْنِ بِهِ عَائِلَتَنَا

grant wealth to the needy among us,

وَأَقِضْ بِهِ عَنَّا مُعْرَمَنَا

pull us out from our debts,

وَأَجْبُرْ بِهِ فَقْرَنَا

set up our poverty,

وَسُدِّ بِهَا خَلَّتَنَا

fill the gap of confusion among us,

وَيَسِّرْ بِهِ عُسْرَنَا

make easy all difficulties we may face,

وَبَيِّضْ بِهِ وُجُوهَنَا

refine our substance and style,

وَفُكِّ بِهٖ أَسْرَنَا

release us from captivity,

وَأَنْجِحْ بِهٖ طَلِبَتَنَا

make successful our applications,

وَأَنْجِزْ بِهٖ مَوَاعِيدَنَا

fulfill Your promises to us,

وَأَسْتَجِبْ بِهٖ دَعْوَتَنَا

give answer to our prayers,

وَأَعْطِنَا بِهٖ سُؤْلَنَا

respond to our requests,

وَبَلِّغْنَا بِهٖ مِنَ الدُّنْيَا وَالْآخِرَةِ آمَالَنَا

make us attain our hopes in this world as well as the  
world to come,

وَأَعْطِنَا بِهٖ فَوْقَ رَغْبَتِنَا

and grant us beyond our wishes.

يَا حَيُّ الْيَسُوعُ وَلِيْنَ

O Most Favorable of all those whom may be besought

وَأَوْسَعَ الْبُعْطِينَ

and Most magnanimous of all those who may grant requests!

أَشْفِ بِهِ صُدُورَنَا

Through him, heal our breasts,

وَأَذْهِبْ بِهِ غَيْظَ قُلُوبِنَا

remove the rage of our hearts,

وَأَهْدِنَا بِهِ لِمَا اخْتَلَفَ فِيهِ مِنَ الْحَقِّ بِإِذْنِكَ

and in the event of dispute in the matter of truth, show us the right path.

إِنَّكَ تَهْدِي مَنْ تَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

Verily, You guide whosoever You will to the Right Path.

وَأَنْصُرْنَا بِكَ عَلَى عَدُوِّكَ وَعَدُوِّنَا

Grant us victory over Your and our enemy.

إِلَهَ الْحَقِّ آمِينَ

O God of Truth, respond to us!

اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ

O Allah, we complain to You

فَقَدْ نَبِيَّنَا صَلَوَاتِكَ عَلَيْهِ وَآلِهِ

about the departure of our Prophet, Your blessings be  
on him and on his Household,

وَعَيْبَةَ وِلِيِّنَا

the absence of our leader,

وَكَثْرَةَ عَدُوِّنَا

the big numbers of our enemies,

وَقِلَّةَ عَدَدِنَا

the few number of us,

وَشِدَّةَ الْفِتَنِ بَيْنَنَا

widespread disorder,

وَتَطَاهُرَ الزَّمَانِ عَلَيْنَا

and vicissitudes of time against us.

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ

So, (please do) send blessings to Muhammad and his Household

وَأَعِنَّا عَلَى ذَلِكَ بِفَتْحٍ مِنْكَ تُعَجِّلُهُ

and help us overcome all that through victory from You that You expedite,

وَبِضْرٍ تَكْشِفُهُ

through relieving us from our injuries,

وَنَصْرٍ تُعِزُّهُ

through Your help that You confirm,

وَسُلْطَانٍ حَقٍّ تُظْهِرُهُ

through bringing in the rule of justice and fair-play,

وَرَحْمَةٍ مِنْكَ تُجَلِّلُنَاهَا

through mercy that You expand over us,

وَعَافِيَةٍ مِنْكَ تُلْبِسُنَاهَا

and through good health that You cover us with,



بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

in the name of Your mercy, O most Merciful of all those  
who show mercy!

### **Exegesis of this supplication:**

Many exegeses have been written on the supplication of *Iftetah*. The following are worth mentioning:

1. An exegesis on this supplication has been written by Shaikh Shabuddin Mohammed ibne Musa Bazchaluae Araki (ar) (exp. 1313 A.H.). He was a student of Hakim Sabzwari (ar). This has been published by Anjumane Tabligaate Islami in Tehran in the year 1324 A.H.
2. *Bayan e Haqiqat dar Sharhe Dua e Iftetah* (Declaration of the Reality in the exegesis of the Iftetah supplication). This has been authored by Ahmed Zamardiyan Shirazi and has been repetitively published.
3. The book "*Burdargahe Dust*" is an exegesis of the supplication of Iftetah and also the supplication of Abu Hamza Thumali. These are taken from the lectures on ethics delivered by Mohammed Taqi Misbah Yazdi.
4. "*Tamulat fi duael Iftetah*" written by Mohammed Taqi Modarresi.
5. "*Tarjume wa Sharhe Dua e Iftetah*" is a book written by Mohammed Reza Mahdavi Kani.
6. "*Duae Iftetah sharh wa tarjuma*" written by Hamid Reza Mustafeed.
7. "*Darshae az Dua e Iftetah*" authored by Abdul Husain Talei.

## **Conclusion:**

We see that Mohammed ibne Usman Amri (ar) would himself emphasize to recite this supplication.

Also, this supplication has been mentioned in six of the most reliable of Shia collections and reference books.

Additionally, Sayed ibne Taoos (ar) has mentioned the chain of narrators of this supplication in his book.

Esteemed scholars have made efforts and have written exegesis of this supplication including contemporary scholars like Mohammed Taqi Misbah Yazdi and Agae Qarati. Thus, there remains no place for any doubt and skepticism.

Even if any defect in the chain of narrators is accepted, even then the reliability of this supplication cannot be questioned as this supplication is not in contradiction to either any Quranic verse nor any of the evident traditions. Rather it expounds in depth the matters related to Divine Cognition and is also profound in explaining our responsibilities.

وما علينا الا البلاغ

Maulana Sayed Minhal Husain Rizvi Gopalpuri

25<sup>th</sup> of Mahe Ramzan, 1442 A.H.

اللَّهُمَّ إِنَّا نَشْكُو إِلَيْكَ فَقَدْ نَبَّيْنَا صَلَوَاتِكَ عَلَيْهِ وَآلِهِ وَغَيْبَةَ وَلِيِّنَا

O Allah, we complain to You about the departure of our Prophet, Your blessings be on him and on his Household, the absence of our leader,

وَكثْرَةَ عَدُوِّنَا وَقِلَّةَ عَدَدِنَا وَشِدَّةَ الْفِتَنِ بِنَا

the big numbers of our enemies, the few number of ours, our widespread disorder,

وَتَظَاهِرَ الزَّمَانِ عَلَيْنَا فَصَلِّ عَلَيَّ مُحَمَّدٍ وَآلِهِ

And vicissitudes of time against us. So, (please do) send blessings to Muhammad and his Household



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