

بحار الأنوار

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**Bihar Al-Anwaar – The summary of the pearls of the
Ahadeeth of the Pure Imams^{-asws}**

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CHAPTER 69 – WHAT IS BEFITTING TO BE RECITED EVERY DAY AND NIGHT

1- مجالس الصدوق، عن محمد بن الحسن بن الوليد عن محمد بن الحسن الصفار عن إبراهيم بن هاشم عن ابن أبي عمير عن زيد الشحام عن الصادق ع قال: ما من عبد يقول كل يوم سبع مرات أسأل الله الجنة وأعوذ بالله من النار إلا قالت النار يا رب أعدّه.

(The book) 'Majaalis' of Al Sadouq – From Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Ibrahim Bin Hashim, from Ibn Abu Umeyr, from Zayd Al Shahaam,

'From Al-Sadiq^{asws} having said: 'There is none from a servant saying seven times during every day, 'I ask Allah^{azwj} for the Paradise, and I seek Refuge with Allah^{azwj} from the Fire', except the Fire says: 'O Lord^{azwj}, Shelter him!'"¹

2- الخصال، عن محمد بن علي ماجيلويه عن محمد بن أبي القاسم عن أحمد بن أبي عبد الله البرقي عن الحسن بن محبوب عن هشام بن سالم عن أبي عبد الله ع قال: ما من مؤمن يفترف في يوم أو ليلة أربعين كبيرة يقول وهو نادٍ استغفر الله الذي لا إله إلا هو الحي القيوم بديع السماوات والأرض ذا الجلال والإكرام وأسأله أن يتوب علي إلا غفرها الله له

(The book) 'Al Khisaa' – from Muhammad Bin Ali MAjaylawiya, from Muhammad Bin Abu Al Qasim, from Ahmad Bin Abu Abdullah Al Barqy, from Al-Hassan Bin Mahboub, from Hisham Bin Sali,

'From Abu Abdullah^{asws}: 'There is none from a Momin who commit forty major sins during a day or night, he says while he is regretting, 'I seek Forgiveness of Allah^{azwj} Who, there is no god except the Living, the Eternal, Initiator of the skies and the earth, with the Majesty and the Benevolence, and I ask Him^{azwj} to Turn to me (with Mercy)', except Allah^{azwj} Forgive for him!'

ثم قال ولا خير فيمن يفترف في كل يوم أو ليلة أربعين كبيرة.

Then he^{asws} said: 'And there is no good in the one who commits (more than) forty major sins during a day or night!'"²

3- نواب الأعمال، عن محمد بن الحسن بن الوليد عن محمد بن الحسن الصفار عن يعقوب بن يزيد عن ابن أبي عمير عن محمد بن عثمان بن يزيد عن أخيه الحسين عن عمر بن بزيع عن ذكره عن أبي عبد الله ع قال: من قال في كل يوم سبع مرات الحمد لله على كل نعمة كانت أو هي كائنة فقد أدى شكر ما مضى وشكر ما بقي.

(The book) 'Sawaab Al Amaal' – from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Muhammad Bin Usman Bin Yazeed, from his brother Al Husayn, from Umar Bin Bazie, from the one who mentioned it,

¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 1

² Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 2

‘From Abu Abdullah^{-asws} having said: ‘One who says seven times during a day, ‘The Praise is for Allah^{-azwj} upon every bounty which has happened or will be happening’, so he has fulfilled thanks of what is past and thanked for what remains (in the future)’³.

أَقُولُ سَبَّأِي فِي أَبْوَابِ فَضَائِلِ السُّورِ مُسْتَنْدَاً عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: مَنْ قَرَأَ سُورَةَ الْأَنْعَامِ فِي كُلِّ لَيْلَةٍ كَانَ مِنَ الْأَمِينِينَ - يَوْمَ الْقِيَامَةِ وَ لَمْ يَرَ النَّارَ بِعَيْنِهِ أَبَدًا.

I (Majlisi) am saying, ‘I shall bring it in chapters on merits of the chapters (of the Quran), attributed from Ibn Abbas having said, ‘One who recites Surah Al Anaam during every night would be from the secured ones on the Day of Qiyamah and will not see the Fire with his eyes, ever!’⁴ (Not a Hadeeth)

وَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: مَنْ قَرَأَ سُورَةَ يُوسُفَ فِي كُلِّ يَوْمٍ أَوْ فِي كُلِّ لَيْلَةٍ بَعَثَهُ اللَّهُ يَوْمَ الْقِيَامَةِ وَ جَمَّالُهُ عَلَى جَمَالِ يُوسُفَ وَ لَا يُصِيبُهُ فَرَعٌ يَوْمَ الْقِيَامَةِ وَ كَانَ مِنْ خِيَارِ عِبَادِ اللَّهِ.

And from Al-Sadiq^{-asws} having said: ‘One who recites Surah Yusuf^{-as} during every day or during every night, Allah^{-azwj} will Resurrect him on the Day of Qiyamah and his beauty will be (resembling) upon the beauty of Yusuf^{-as}, and he will not be hit by panic on the Day of Qiyamah, and he would be from the best servants of Allah^{-azwj}!’⁵

وَ عَنْهُ ع قَالَ: مَنْ أَدَمَّنَ قِرَاءَةَ سُورَةِ النُّورِ فِي كُلِّ يَوْمٍ أَوْ فِي كُلِّ لَيْلَةٍ لَمْ يَزِنْ أَحَدٌ مِنْ أَهْلِ بَيْتِهِ أَبَدًا حَتَّى يَمُوتَ فَإِذَا هُوَ مَاتَ سَبَّعَهُ إِلَى قَبْرِهِ سَبْعُونَ أَلْفَ مَلَكٍ كُلُّهُمْ يَدْعُونَ وَ يَسْتَغْفِرُونَ اللَّهَ لَهُ حَتَّى يُدْخَلَ فِي قَبْرِهِ.

And from him^{-asws} having said: ‘One who is habitual in reciting Surah Al Noor during every day or during every night, no one from his family members will commit adultery ever, until he dies. When he dies, seventy thousand Angels will escort him to his grave, all of them supplicating and seeking Forgiveness of Allah^{-azwj} for him until he enters into his grave!’⁶

وَ عَنْ مُوسَى بْنِ جَعْفَرٍ ع قَالَ: مَنْ قَرَأَ تَبَارَكَ الَّذِي نَزَلَ الْفُرْقَانَ فِي كُلِّ لَيْلَةٍ لَمْ يُعَذِّبْهُ اللَّهُ أَبَدًا وَ لَمْ يُحَاسِبْهُ وَ كَانَ مَنزِلُهُ فِي الْفِرْدَوْسِ الْأَعْلَى.

And from Musa^{-asws} Bin Ja’far^{-asws} having said: ‘One who recites: **Blessed is He Who Revealed the Furqan unto His servant for him to be a warner to the worlds [25:1]** (Surah Al Mulk) during every night, Allah^{-azwj} will not Punish him, ever, and will not Reckon him, and his dwelling would be in the lofty Al-Firdows (Paradise)’⁷.

وَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: مَنْ قَرَأَ سُورَةَ لُقْمَانَ فِي كُلِّ لَيْلَةٍ وَكَلَّ بِهِ فِي لَيْلَتِهِ مَلَائِكَةٌ يَحْفَظُونَهُ مِنْ إِبْلِيسَ وَ جُنُودِهِ حَتَّى يُمَسِّي.

³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 3 / 1

⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 3 / 2

⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 3 / 3

⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 3 / 4

⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 3 / 5

And from Abu Ja'far^{-asws} having said: 'One who recites Surah Luqman^{-as} during every night, Allah^{-azwj} will Allocate Angels during his night, guarding him from Iblees^{-la} and his^{-la} armies until evening (morning)".⁸

وَعَنْهُ عَ مَنْ قَرَأَ حَمَّ الْمُؤْمِنِينَ فِي كُلِّ لَيْلَةٍ غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ وَ أَلَزَمَهُ كَلِمَةَ التَّقْوَى وَ جَعَلَ الْآخِرَةَ خَيْرًا لَهُ مِنَ الْأُولَى.

And from him^{-asws}: 'One who recites **[40:1] Ha Meem** (Surah) Al Momin during every night, Allah^{-azwj} will Forgive for him whatever sins he had sent ahead and whatever he has delayed, and Necessitate him the pious word (Wilayah), and Make the Hereafter better for him than the former (world)".⁹

وَعَنْهُ عَ قَالَ: مَنْ أَدَمَّنَ قِرَاءَةَ حَمِّ الزُّخْرُفِ أَمَنَهُ اللَّهُ فِي قَبْرِهِ مِنْ هَوَامِّ الْأَرْضِ وَ مِنْ صَمَمَةِ الْقَبْرِ حَتَّى يَقِفَ بَيْنَ يَدَيْ اللَّهِ عَزَّ وَ جَلَّ ثُمَّ جَاءَتْ حَتَّى تُدْخِلَهُ الْجَنَّةَ بِأَمْرِ اللَّهِ تَبَارَكَ وَ تَعَالَى.

And from him^{-asws} having said: 'One who is habitual in reciting **Ha Meem [43:1]** (Surah) Al Zukhruf), Allah^{-azwj} will Secure him in his grave from vermin of the earth and from compression of the grave until he pauses in front of Allah^{-azwj} Mighty and Majestic. Then it will come until it enters him into the Paradise by the Command of Allah^{-azwj} Blessed and Exalted".¹⁰

وَعَنِ الصَّادِقِ عَ قَالَ: مَنْ قَرَأَ سُورَةَ الْحُجْرَاتِ فِي كُلِّ لَيْلَةٍ أَوْ فِي كُلِّ يَوْمٍ كَانَ مِنْ زُؤَارِ مُحَمَّدٍ ص.

And from Al-Sadiq^{-asws} having said: 'One who recites Surah Al Hujuraat during every night or during every day, would be from the visitors of Muhammad^{-saww}".¹¹

وَعَنْهُ عَ قَالَ: مَنْ كَانَ يُدْمِنُ قِرَاءَةَ وَ النَّجْمِ فِي كُلِّ يَوْمٍ أَوْ فِي كُلِّ لَيْلَةٍ عَاشَ مُحَمَّدًا بَيْنَ النَّاسِ وَ كَانَ مَعْفُورًا لَهُ وَ مُحِبًّا بَيْنَ النَّاسِ.

And from him^{-asws} having said: 'One who were to be habitual in reciting (Surah) Al Najm during every day or during every night will live as praised between the people and would be Forgiven and would be beloved between the people!"¹²

4- نَوَابِ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ النُّعْمَانِ عَنْ فَضْلِ بْنِ يُوسُفَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: مَنْ قَالَ كُلَّ يَوْمٍ مِائَةً وَ عَشْرِينَ مَرَّةً - اللَّهُمَّ اعْمُرْ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ كَتَبَ اللَّهُ لَهُ بِعَدْرِ كُلِّ مُؤْمِنٍ مَضَى وَ كُلِّ مُؤْمِنٍ بَقِيَ إِلَى يَوْمِ الْقِيَامَةِ حَسَنَةً وَ مَحَا عَنْهُ سَيِّئَةً وَ رَفَعَ لَهُ دَرَجَةً.

(The book) 'Sawaab Al Amaal' – from Muhammad Bin Al-Hassan Bin Al Waleed, from Al Saffar, from Abu Abdullah Al Barqy, from his father, from Ali Bin Al Numan, from Fazl Bin Yusuf, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'One who says twenty-five times during every day, 'O Allah^{-azwj}! Forgive for the believing men and the believing women, and the Muslim men and the Muslim women', Allah^{-azwj} will Write good deeds being for him of the number of every

⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 3 / 6

⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 3 / 7

¹⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 3 / 8

¹¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 3 / 9

¹² Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 3 / 10

Momin having passed away, and every Momin remaining, up to the Day of Qiyamah, and Delete evil deeds from him and Raise ranks for him!”¹³

وَمِنْهُ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ عَمْرِو بْنِ عُثْمَانَ عَنْ مُحَمَّدِ بْنِ عُدَاةٍ عَنْ عُمَرَ بْنِ يَرِيدَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ فِي كُلِّ يَوْمٍ مِائَةَ مَرَّةٍ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ دَفَعَ اللَّهُ بِهَا عَنْهُ سَبْعِينَ نَوْعًا مِنَ الْبَلَاءِ أَيْسَرُهَا الْهَمُّ.

And from him, from his father, from Sa’ad Bin Abdullah, from Ibrahim Bin Hashim, from Amro Bin Usman, from Muhammad Bin Uzafir, from Umar Bin Yazeed,

‘From Abu Abdullah^{-asws} having said: ‘One who says one hundred times during every day, ‘There is neither might nor strength except with Allah^{-azwj}’, Allah^{-azwj} Repel away from him, due to it, seventy types of afflictions, the least of these being the worries’’.¹⁴

5- الْمَكَارِمُ، عَنِ الصَّادِقِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَسْتَغْفِرُ اللَّهَ كُلَّ يَوْمٍ سَبْعِينَ مَرَّةً

(The book) ‘Al Makarim’ –

‘From Al-Sadiq^{-asws} having said: ‘Rasool-Allah^{-saww} used to seek Forgiveness of Allah^{-azwj} seventy times during every day’.

قِيلَ وَكَيْفَ كَانَ يَقُولُ

It was said, ‘And how was he^{-saww} saying?’

قَالَ كَانَ يَقُولُ أَسْتَغْفِرُ اللَّهَ سَبْعِينَ مَرَّةً.

He^{-asws} said: ‘He^{-saww} was saying: ‘I seek Forgiveness of Allah^{-azwj}’, seventy times’’.¹⁵

6- كَشَفُ الْعُمَّةِ، قَالَ قَالَ الْحَافِظُ عَبْدُ الْعَزِيزِ رُوِيَ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ قَالَ فِي كُلِّ يَوْمٍ مِائَةَ مَرَّةٍ لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ كَانَ لَهُ أَمَانٌ مِنَ الْفَقْرِ وَ أَمْنٌ مِنَ وَحْشَةِ الْقَبْرِ وَ اسْتَجَلَبَ الْعَيْ وَ فُتِحَتْ لَهُ أَبْوَابُ الْجَنَّةِ.

(The book) ‘Kashf Al Ghumma’ – He said, ‘Al Hafiz Abdul Aziz said, ‘It is reported from Malik Bin Anas,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from Ali^{-asws} Bin Abu Talib^{-asws} having said: ‘Rasool-Allah^{-saww} having said: ‘One who says one hundred times during every day, ‘There is no god except Allah^{-azwj}, the King, the Manifest Truth’, for him would be safety from the poverty, and security from loneliness of the grave, and it will attract the riches, and the doors of Paradise will be opened for him’’.¹⁶

¹³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 4 a

¹⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 4 b

¹⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 5

¹⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 6

7- دَعَوَاتُ الرَّاَوْنَدِيِّ، قَالَ أَبُو الْحُسَيْنِ الرِّضَا ع وَجَدَ رَجُلًا صَحِيفَةً فَأَتَى بِهَا رَسُولَ اللَّهِ ص فَتَنَادَى الصَّلَاةَ جَامِعَةً فَمَا تَخَلَّفَ أَحَدٌ لَّا ذَكَرَ وَلَا أَنْتَى فَرَقِي الْمُنْبَرِ فَفَرَّهَا فَإِذَا كِتَابٌ مِنْ يُوْسَعَ بْنِ نُونٍ وَصِيَّ مُوسَى فَإِذَا فِيهَا

(The book) 'Dawaat' of Al Rawandy –

'Abu Al-Hassan Al-Reza^{-asws} said: 'A man found a parchment so he came with it to Rasool-Allah^{-saww}. He^{-saww} called out for the congregational Salat. No one stayed behind, neither male nor female. He^{-saww} ascended the pulpit and read it out. Behold, it was a letter from Joshua^{-as} Bin Noun^{-as}, successor^{-as} of Musa^{-as}. In it was: -

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِنَّ رَبَّكُمْ بِكُمْ لَرُءُوفٌ رَحِيمٌ أَلَا إِنَّ خَيْرَ عِبَادِ اللَّهِ التَّقِيُّ النَّقِيُّ الْخَفِيُّ وَ إِنَّ شَرَّ عِبَادِ اللَّهِ الْمُسَارِ إِلَيْهِ بِالْأَصَابِعِ

'In the Name of Allah^{-azwj} the Beneficent, the Merciful! Your Lord^{-azwj} is Kind, Merciful with you all! Indeed, the best servant of Allah^{-azwj} is the pious, the pure, the affectionate; and the evil servant of Allah^{-azwj} is the one indicated to by the fingers.

فَمَنْ أَحَبَّ أَنْ يُكْتَالَ بِالْمِكْيَالِ الْأَوْفَى وَ أَنْ يُؤْتَى الْخُفُوقَ الَّتِي أَنْعَمَ اللَّهُ بِهَا عَلَيْهِ فَلْيُثَلِّمْ فِي كُلِّ يَوْمٍ سُبْحَانَ اللَّهِ كَمَا يَنْبَغِي لِلَّهِ لَا إِلَهَ إِلَّا اللَّهُ كَمَا يَنْبَغِي لِلَّهِ وَ اللَّهُ أَكْبَرُ كَمَا يَنْبَغِي لِلَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَ عَلَى أَهْلِ بَيْتِهِ وَ جَمِيعِ الْمُرْسَلِينَ وَ النَّبِيِّينَ حَتَّى يَرْضَى اللَّهُ

The one who loves to be measured with the full measure, and to fulfil the rights which Allah^{-azwj} has Conferred with upon him, let him say during every day, 'Glory be to Allah^{-azwj} just as is befitting for Allah^{-azwj}! There is no god except Allah^{-azwj} just as is befitting for Allah^{-azwj}, and Allah^{-azwj} is Greatest just as is befitting for Allah^{-azwj}; and there is neither might nor strength except with Allah^{-azwj}, and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} the Prophet^{-saww} and upon People^{-asws} of his^{-saww} Household, and entirety of the Messengers^{-as} and the Prophets^{-as} until he satisfies Allah^{-azwj}!'

فَنَزَلَ عَ وَ قَدْ أَحْوَا فِي الدُّعَاءِ فَصَبَرَ هُنَيْئَةً ثُمَّ رَقِيَ الْمُنْبَرِ فَقَالَ مَنْ أَحَبَّ أَنْ يَغْلُوَ فَنَأُوهُ عَلَى ثَنَاءِ الْمُجَاهِدِينَ فَلْيُثَلِّمْ هَذَا الْقَوْلَ فِي كُلِّ يَوْمٍ فَإِنْ كَانَتْ لَهُ حَاجَةٌ فَضِيَتْ أَوْ عَدُوٌّ كُتِبَتْ أَوْ دَيْنٌ قُضِيَ أَوْ كَرْبٌ كُشِفَ وَ حَرَقَ كَلَامُهُ السَّمَاوَاتِ السَّبْعَ حَتَّى يُكْتَبَ فِي اللُّوحِ الْمَحْفُوظِ.

He^{-saww} descended, and they were being insistent in the supplication. So, he^{-saww} was patient for a while, then ascended the pulpit. He^{-saww} said: 'One who loves his praise to be high over praise of the holy warriors, let him say this word during every day. If there were a need for him it will be fulfilled, or an enemy he will be suppressed, or debts these will be paid off, or stress it will be removed, and his speech will pierce through the seven skies until it is written in the Guarded Tablet!'¹⁷

بيان المشار إليه لعله محمول على من أحب الشهرة رياء و سمعة

Explanation – 'The one indicated to' is perhaps carried upon the one who loves the fame, showing off, and reputation.

¹⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 7 a

المهج، مهج الدعوات رَوَيْنَا بِإِسْنَادِنَا إِلَى سَعْدِ بْنِ عَبْدِ اللَّهِ مِنْ كِتَابِهِ يُرْفَعُهُ قَالَ قَالَ أَبُو الْحَسَنِ الرِّضَا ع وَجَدَ رَجُلًا مِنَ الصَّخَايَةِ صَحِيفَةً وَ ذَكَرَ نَحْوَهُ إِلَّا أَنَّهُ ذَكَرَ فِي الدُّعَاءِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَعَلَى أَهْلِ بَيْتِ النَّبِيِّ ص وَعَلَى جَمِيعِ الْمُرْسَلِينَ حَتَّى يَرْضَى اللَّهُ

(The book) ‘Mahaj Al Dawaat’ – We were reporting by our chain to Sa’ad Bin Abdullah from his book, raising it, said,

‘Abu Al-Hassan Al-Reza^{-asws} said: ‘A man from the companions found a parchment’ – and he^{-asws} mentioned approximate to it except that he^{-asws} mentioned in the supplication: ‘May Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and upon People^{-asws} of the Household of the Prophet^{-saww}, and upon entirety of the Messengers^{-as} until he satisfies Allah^{-azwj!}’

و فِي بَعْضِ النُّسخِ وَ أَهْلِ بَيْتِ نَبِيِّهِ ص الْعَرَبِيِّ الْهَاشِمِيِّ وَ صَلَّى اللَّهُ عَلَى جَمِيعِ الْمُرْسَلِينَ وَ النَّبِيِّينَ حَتَّى يَرْضَى اللَّهُ.

And in one copies: ‘And People^{-asws} of Household of His^{-azwj} Prophet^{-saww} until he satisfies Allah^{-azwj!}’¹⁸

الجنة، جنة الأمان وَ الْبَلَدُ الْأَمِينُ، فُلْ كُلَّ يَوْمٍ سُبْحَانَ اللَّهِ وَ ذَكَرٍ مِثْلَهُ.

(The books) ‘Junnat Al Amaan’, and ‘Al Balad Al Ameen’ –

‘Say during every day, ‘Glory be to Allah^{-azwj}’ – and mentioned similar to it’¹⁹.

8- الْبَلَدُ الْأَمِينُ، عَنِ النَّبِيِّ ص مَنْ بَسَمَلَ وَ حَوَّلَقَ كُلَّ يَوْمٍ عَشْرًا خَرَجَ مِنْ دُنُوبِهِ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ

(The book) ‘Al Balad Al Ameen’ –

‘From the Prophet^{-saww}: ‘One who ‘Basmal’ (says ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful’), and ‘Howlaq’ (Says, ‘There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent’) ten times every day, will exit from his sins (to be) like the day his mother gave him birth!

وَ دَفَعَ اللَّهُ عَنْهُ سَبْعِينَ بَابًا مِنَ الْبَلَاءِ مِنْهَا الْجُنُونُ وَ الْجُدَامُ وَ الْبَرَصُ وَ الْفَالِجُ وَ كَانَ أَعْظَمَ عِنْدَ اللَّهِ تَعَالَى مِنْ سَبْعِينَ حَجَّةً وَ عُمْرَةً مُتَقَبَّلَاتٍ بَعْدَ حَجَّةِ الْإِسْلَامِ وَ وَكَّلَ اللَّهُ تَعَالَى بِهِ سَبْعِينَ أَلْفَ مَلَكٍ يَسْتَغْفِرُونَ لَهُ إِلَى اللَّيْلِ.

And Allah^{-azwj} will Repel from him seventy doors of the afflictions. From these are the insanity, and the leprosy, and the vitiligo, and the facial paralysis, and it would be mightier in the Presence of Allah^{-azwj} the Exalted that seventy Accepted Hajj and Umrah after Hajj of Al-Islam, and Allah^{-azwj} the Exalted will Allocate seventy thousand Angels with him, seeking Forgiveness for him up to the night’²⁰.

¹⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 7 b

¹⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 7 c

²⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 8 a

وَمِنْهُ عَنِ النَّبِيِّ ص مَنْ قَالَ هَذِهِ الْكَلِمَاتِ فِي كُلِّ يَوْمٍ عَشْرًا غَفَرَ اللَّهُ تَعَالَى لَهُ أَرْبَعَةَ آَلَفٍ كَبِيرَةٍ وَ وَقَاهُ مِنْ شَرِّ الْمَوْتِ وَ ضَعْفَةِ الْقَبْرِ وَ النُّشُورِ وَ الْحِسَابِ وَ الْأَهْوَالِ كُلِّهَا وَ هُوَ مِائَةٌ هُوَ أَهْوَأُ الْمَوْتِ وَ وَقِي مِنْ شَرِّ إِبْلِيسَ وَ جُنُودِهِ وَ قُضِيَ دَيْنُهُ وَ كُشِفَ هَمُّهُ وَ عَمَّهُ وَ فُرِحَ كَرْبُهُ وَ هِيَ هَذِهِ أَعَدَّتْ

And from him,

‘From the Prophet^{-saww}: ‘One who says these phrases ten times during every day, Allah^{-azwj} the Exalted will Forgive four thousand major sins for him and Save him from the evil death, and compression of the grave, and Publicity and the Reckoning, and the horrors, all of them, and these are one hundred horrors, the least of these is the death, and Save him from evil of Iblees^{-la} and his^{-la} armies, and Pay off his debts, and Remove his worries and his sadness, and Relieve his distress, and it is these preparations: -

لِكُلِّ هَوْلٍ لَا إِلَهَ إِلَّا اللَّهُ وَ لِكُلِّ هَمٍّ وَ غَمٍّ مَا شَاءَ اللَّهُ وَ لِكُلِّ نِعْمَةٍ الْحَمْدُ لِلَّهِ وَ لِكُلِّ رَخَاءٍ الشُّكْرُ لِلَّهِ وَ لِكُلِّ أَعْجُوبَةٍ سُبْحَانَ اللَّهِ وَ لِكُلِّ ذَنْبٍ أَسْتَغْفِرُ اللَّهَ وَ لِكُلِّ مُصِيبَةٍ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاغِبُونَ وَ لِكُلِّ ضَيْقٍ حَسْبِيَ اللَّهُ وَ لِكُلِّ قَضَاءٍ وَ قَدَرٍ تَوَكَّلْتُ عَلَى اللَّهِ وَ لِكُلِّ عَدُوٍّ اعْتَصَمْتُ بِاللَّهِ وَ لِكُلِّ طَاعَةٍ وَ مَعْصِيَةٍ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

‘For ever horror, ‘There is no god except Allah^{-azwj}’, and for every worry and sadness, ‘Whatever Allah^{-azwj} so Desires’, and for every bounty, ‘The Praise is for Allah^{-azwj}’, and for every hope, ‘The thanks is for Allah^{-azwj}’, and for every wonderment, ‘Glory be to Allah^{-azwj}’, and every sin, ‘I seek Forgiveness of Allah^{-azwj}’, and for every calamity, ‘We are for Allah^{-azwj} and are returning to Him^{-azwj}’, and for every constriction, ‘Allah^{-azwj} Suffices me’, and for every Decree and Pre-determination, ‘I rely upon Allah^{-azwj}’, and for every enemy, ‘I hold tightly with Allah^{-azwj}’, and for ever obedience and disobedience, ‘There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificence!’²¹

وَمِنْهُ مِنْ كِتَابِ رُؤْيَا النَّوْمِ مَنْ قَرَأَ كُلَّ يَوْمٍ سَبْعًا حَسْبِيَ اللَّهُ رَبِّي اللَّهُ - لَا إِلَهَ إِلَّا هُوَ عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ كَمَا هُوَ اللَّهُ عَزَّ وَ جَلَّ مَا أَهَمَّهُ مِنْ أَمْرِ دَارِيهِ.

And from him, from the book ‘Ruwaya Al Nawm’ –

‘One who recites seven times during every day, ‘Allah^{-azwj} Suffices me! My Lord^{-azwj} is Allah^{-azwj}! There is no god except He^{-azwj}! I have relied upon Him^{-azwj} and He^{-azwj} is Lord^{-azwj} of the Magnificent Throne!’ , Allah^{-azwj} Mighty and Majestic will Suffice him of whatever worries him from the matters of his two houses (world and Hereafter)’^{.22}

9- جُنَّةُ الْأَمَانِ، مِنْ كِتَابِ دَلِيلِ الْفَاصِلِينَ تَسْبِيحُ جِبْرَائِيلَ ع مَنْ قَالَهُ كُلَّ يَوْمٍ مَرَّةً فِي سَنَةٍ كَامِلَةٍ لَمْ يَمُتْ حَتَّى يَرَى مَقْعَدَهُ فِي الْجَنَّةِ-

(The book) ‘Junnat Al Amaan’, from the book ‘Daleel Al Qasideyn’ –

‘Glorification by Jibraeel^{-as}, one who says it once during the day, during a complete year, will not die until he sees his seat in the Paradise: -

²¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 8 b

²² Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 8 c

سُبْحَانَ الدَّائِمِ الْقَائِمِ سُبْحَانَ الْقَائِمِ الدَّائِمِ الْوَاحِدِ الْأَحَدِ سُبْحَانَ الْفَرْدِ الصَّمَدِ سُبْحَانَ الْحَيِّ الْقَيُّومِ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ سُبْحَانَ الْحَيِّ الَّذِي لَا يَمُوتُ سُبْحَانَ الْمَلِكِ الْقُدُّوسِ سُبْحَانَ رَبِّ الْمَلَائِكَةِ وَالرُّوحِ سُبْحَانَ الْعَلِيِّ الْأَعْلَى سُبْحَانَهُ وَتَعَالَى.

‘Glorious is the Permanent, the Ever-lasting! Glorious is the Ever-lasting, the Permanent! Glorious is the One, the First! Glorious is the Individual, the Last! Glorious is the living, the Eternal! Glorious is Allah^{-azwj}, and with His^{-azwj} Praise! Glorious is the Living Who does not die! Glorious is the King, the Holy! Glorious is Lord^{-azwj} of the Angels and the Spirit! Glorious is the Exalted, the High, Glorious and Exalted!’²³

وَمِنْهُ عَنْ أَبِي جَعْفَرٍ عَ مَنْ قَالَ كُلَّ يَوْمٍ بِسْمِ اللَّهِ حَسْبِيَ اللَّهُ تَوَكَّلْتُ عَلَى اللَّهِ اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ أُمُورِي كُلِّهَا وَ أَعُوذُ بِكَ مِنْ خَيْرِ الدُّنْيَا وَ عَذَابِ الْآخِرَةِ كَفَاهُ اللَّهُ هَمَّ دَارِيهِ.

And from him –

‘From Abu Ja’far^{-asws}: ‘One who says during every day, ‘In the Name of Allah^{-azwj}! Allah^{-azwj} Suffice me! I have relied upon Allah^{-azwj}! O Allah^{-azwj}! I ask You^{-azwj} best of my affairs, all of them, and I seek refuge with You^{-azwj} from disgrace of the world and Punishment of the Hereafter’, Allah^{-azwj} will Suffice him of worries of his two houses (world and the Hereafter)’²⁴.

وَمِنْهُ عَنْ أَبِي عَبَّاسٍ يَرْفَعُهُ أَنَّهُ قَالَ: مَنْ قَالَ هَذِهِ الْكَلِمَاتِ كُلَّ يَوْمٍ مَرَّةً وَاحِدَةً كَتَبَ اللَّهُ لَهُ أَلْفَ حَسَنَةٍ وَ مَحَا عَنْهُ مِنَ السَّيِّئَاتِ وَ رَفَعَ لَهُ مِنَ الدَّرَجَاتِ وَ أَثْبَتَ لَهُ مِنَ الشَّفَاعَاتِ كَذَلِكَ وَ هُنَّ

And from him, from Abu Abbas, raising it,

He^{-asws} said: ‘One who says these phrases once during every day, Allah^{-azwj} will Write a million good deeds for him and Delete the evil deeds from him, and Raise ranks for him, and Affirm for him the intercession like that, and these are: -

سُبْحَانَ مَنْ هُوَ بَاقٍ لَا يَفْتَقِرُ سُبْحَانَ مَنْ هُوَ عَالِمٌ لَا يَنْسَى سُبْحَانَ مَنْ هُوَ حَافِظٌ لَا يَعْفُلُ سُبْحَانَ مَنْ هُوَ قَيُّومٌ لَا يَنَامُ سُبْحَانَ مَنْ هُوَ قَائِمٌ لَا يَسْتَهْوِ سُبْحَانَ مَنْ هُوَ حَلِيمٌ لَا يَلْهُو سُبْحَانَ مَنْ هُوَ مَلِكٌ لَا يُرَامُ

‘Glorious is the One^{-azwj} Who Remains and does not perish! Glorious is the One^{-azwj} Who is a Knower, nor forgetting! Glorious is One^{-azwj} Who is a Guard, not being heedless! Glorious is the One^{-azwj} Who is eternal, not sleeping! Glorious is the One^{-azwj} Who is Ever-lasting, not omitting! Glorious is the One^{-azwj} Who is Lenient, not playing around! Glorious is the One^{-azwj} Who is a King, nor violated!

سُبْحَانَ مَنْ هُوَ عَزِيزٌ لَا يُضَامُ سُبْحَانَ مَنْ هُوَ بَصِيرٌ لَا يَرْتَابُ سُبْحَانَ مَنْ هُوَ وَاسِعٌ لَا يَكْلِفُ [يَتَكَلَّفُ] سُبْحَانَ مَنْ هُوَ مُخْتَجِبٌ لَا يُرَى وَ صَلَّى اللَّهُ عَلَى خَيْرَتِهِ مِنْ خَلْقِهِ مُحَمَّدٍ ص.

Glorious is One^{-azwj} Who is Mighty, not doing wrong! Glorious is the One^{-azwj} Who is Seeing, not being suspicious! Glorious is the One^{-azwj} Who is Capacious, not encumbered! Glorious is

²³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 9 a

²⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 9 b

the One^{-azwj} Who is Veiled, not being seen; and may Allah^{-azwj} Send Salawaat upon His^{-azwj} Choice from His^{-azwj} creature Muhammad^{-saww!}²⁵

10- **وَمِنْهُ، وَ الْمُتَهَجِّدِ، وَ الْإِكْتِيَارِ، يُدْعَى بِهِ فِي كُلِّ يَوْمٍ وَ قَالَ الْكُفَعْمِيُّ دُعَاءَ عَظِيمِ الشَّانِ رَفِيعِ الْمَنْزِلَةِ-**

And from him, and (the books) 'Al Mutahajjid', and 'Al Ikhtiyar' –

'He should supplicate with it during every day', and Al-Kaf'ami said, 'A supplication of mighty glory, lofty status': -

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِنُورِ وَجْهِكَ الْمَشْرِقِ الْحَيِّ الْبَاقِي الْكَرِيمِ وَ أَسْأَلُكَ بِنُورِ وَجْهِكَ الْفُؤُوسِ الَّذِي أَشْرَقَتْ بِهِ السَّمَاوَاتُ وَ انْكَشَفَتْ بِهِ الظُّلُمَاتُ وَ صَلَّحَ عَلَيْهِ أَمْرُ الْأَوْلِيَيْنَ وَ الْآخِرِينَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ أَنْ تُصَلِّحَ شَأْنِي كُلَّهُ.

'O Allah^{-azwj}! I ask You^{-azwj} by the Noor of Your^{-azwj} Face, the Shining, the Living, the Lasting, the Honourable; and I ask You^{-azwj} by the Noor of Your^{-azwj} Face, the Holy which the skies as shining with, and the darkness(es) are removed with, and matters of the former ones and the latter ones are correct upon, to Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and to Correct my concerns, all of them!²⁶

11- **الجنة، جنة الأمان رُوي أَنَّهُ مَنْ قَالَ كُلَّ يَوْمٍ جَزَى اللَّهُ مُحَمَّدًا ص عَنَّا مَا هُوَ أَهْلُهُ يُبْعَثُ اللَّهُ تَعَالَى لَهُ سَبْعِينَ كَاتِبًا يَكْتُبُونَ لَهُ الْحَسَنَاتِ إِلَى يَوْمِ الْقِيَامَةِ.**

(The book) 'Junnat Al Amaan' –

'It is reported that the one who says during every day, 'May Allah^{-azwj} Recompense Muhammad^{-saww} on our behalf what he^{-saww} is deserving of', Allah^{-azwj} the Exalted will Dispatch seventy recording Angels to him, writing the good deeds for him up to the Day of Qiyamah".²⁷

12- **التَّوْحِيدُ، وَ ثَوَابِ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيْسَى عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نُجْرَانَ عَنْ عَبْدِ الْعَزِيزِ الْعَبْدِيِّ عَنْ عُمَرَ بْنِ يَرِيدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ سَمِعْتُهُ يَقُولُ مَنْ قَالَ فِي يَوْمِهِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ إِلَهًا وَاحِدًا أَحَدًا صَمَدًا لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَدًا كَتَبَ اللَّهُ لَهُ خَمْسًا وَ أَرْبَعِينَ أَلْفَ حَسَنَةٍ وَ مَحَا عَنْهُ خَمْسًا وَ أَرْبَعِينَ أَلْفَ سَيِّئَةٍ وَ رَفَعَ لَهُ فِي الْجَنَّةِ خَمْسًا وَ أَرْبَعِينَ أَلْفَ دَرَجَةٍ وَ كَانَ كَمَنْ قَرَأَ الْقُرْآنَ اثْنَتَيْ عَشْرَةَ مَرَّةً وَ بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ.**

(The book) 'Al Tawheed', and 'Sawaab Al Amaal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa, from Abdulrahman Bin Abu Najran, from Abdul Aziz Al Abdy, from Umar Bin Yazeed,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I heard him^{-asws} saying: 'One who says, 'I testify that there is no god except Allah^{-azwj} Alone, there is no associate for him^{-azwj}, One God^{-azwj}, First, Last. He^{-azwj} neither Took a female companion nor a son', Allah^{-azwj} will Write forty-five million good deeds for him, and Delete forty-five million evil deeds for him, and

²⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 9 c

²⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 10

²⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 11

‘From him with an unbroken chain, similar to it, and in it is, ‘The King, the Manifest Truth’’.³²

14- ثَوَابُ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ أَحْمَدَ بْنِ هِلَالٍ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْأَزْمَعِيِّ عَنْ أَبِي عِمْرَانَ الْخَطَّابِ عَنْ الْأَوْزَاعِيِّ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ: مَنْ قَالَ فِي كُلِّ يَوْمٍ ثَلَاثِينَ مَرَّةً لَا إِلَهَ إِلَّا اللَّهُ الْمَلِكُ الْحَقُّ الْمُبِينُ اسْتَقْبَلَ الْغَنَى وَ اسْتَدْبَرَ الْفَقْرَ وَ قَرَعَ بَابَ الْجَنَّةِ.

(The book) ‘Sawaab Al Amaal’ – from his father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Al Ashary, from Ahmad Bin Hilal, from Muhammad Bin Isa Al Armany, from Abu Imran Al Hannat, from Al Awzaie.

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘One who says thirty times during every day, ‘There is no god except Allah^{-azwj}, the King, the Manifest Truth, the riches will come and the poverty will turn back, and he will knock the door Paradise’’.³³

15- ثَوَابُ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ سَلْمَةَ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْأَزْمَعِيِّ عَنْ أَبِي عِمْرَانَ الْخَطَّابِ عَنْ بَشْرِ الْأَوْزَاعِيِّ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ ع قَالَ: مَنْ قَالَ فِي كُلِّ يَوْمٍ حَمْسَ عَشْرَةَ مَرَّةً لَا إِلَهَ إِلَّا اللَّهُ حَقًّا حَقًّا لَا إِلَهَ إِلَّا اللَّهُ إِيْمَانًا وَ تَصَدِيقًا لَا إِلَهَ إِلَّا اللَّهُ عُبُودِيَّةً وَ رِقًّا أَقْبَلَ اللَّهُ عَلَيْهِ بِوَجْهِهِ فَلَمْ يَصْرِفْ عَنْهُ حَتَّى يَدْخُلَ الْجَنَّةَ.

(The book) ‘Sawaab Al Amaal’ – from his father, from Sa’ad Bin Abdullah, from Salama Bin Abu Al Hannat, from Muhammad Bin Isa Al Armany, from Abu Imran Al Khrrat, from Bishr Al Awzaie,

‘From Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘On who says fifteen times during every day, ‘There is no god except Allah^{-azwj}, truly, truly, there is no god except Allah^{-azwj}, believing and ratifying, there is no god except Allah^{-azwj}, in servitude and bondage’, Allah^{-azwj} will Turn to him with His^{-azwj} Face and will not Turn away from him until he enters the Paradise’’.³⁴

الْكَافِي، الْعِدَّةُ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْأَزْمَعِيِّ مِثْلَهُ إِلَّا أَنَّ عُبُودِيَّةً وَ رِقًّا مُقَدَّمٌ عَلَى إِيْمَانًا وَ تَصَدِيقًا.

(The book) ‘Al Kafi’ – The number, from Ahmad Bin Muhammad, from Al Armani,

‘Similar to it, except (the words), ‘servitude and bondage’ and before (the words), ‘believing and ratifying’’.³⁵

16- الْمَحَاسِنُ، قَالَ: قَالَ رَسُولُ اللَّهِ ص لِأُمِّ هَانِي مَنِ سَبَّحَ اللَّهَ مِائَةَ مَرَّةٍ كُلَّ يَوْمٍ كَانَ أَفْضَلَ مِمَّنْ سَأَقَ مِائَةَ بَدَنَةٍ إِلَى بَيْتِ اللَّهِ الْحَرَامِ وَ مَنْ حَمَدَ اللَّهَ مِائَةَ تَحْمِيدَةً كَانَ أَفْضَلَ مِمَّنْ حَمَلَ عَلَى مِائَةِ فَرَسٍ فِي سَبِيلِ اللَّهِ بِشُرُوحِهَا وَ لُجْمِهَا وَ مَنْ هَلَّلَ اللَّهَ مِائَةَ تَهْلِيلَةً كَانَ أَفْضَلَ النَّاسِ عَمَلًا إِلَّا مَنْ قَالَ أَفْضَلَ مِنْ هَذَا.

(The book) ‘Al Mahasin’ –

He said, ‘Rasool-Allah^{-saww} said to Umm Hani: ‘One who glorifies Allah^{-azwj} one hundred times every day, he would be better than the ones who ushers one hundred sacrificial animals to the Sacred House of Allah^{-azwj}; and the one who praises Allah^{-azwj} one hundred praises, he

³² Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 13 c

³³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 14

³⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 15 a

³⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 15 b

would be better than the one who loads (provisions) upon one hundred horses in the Way of Allah^{-azwj}, with their saddles and their reins; and the one who extolls the Oneness of Allah^{-azwj} one hundred extollations, he would be best of the people in deeds except the one says better than this”.³⁶

17- جَامِعُ الْأَخْبَارِ، عَنِ النَّبِيِّ ص قَالَ: مَنْ قَالَ مِائَةَ مَرَّةٍ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ كَتَبَ اسْمُهُ فِي دِيْوَانِ الصَّادِقِينَ وَ لَهُ بِكُلِّ حَرْفٍ نُورٌ عَلَى الصِّرَاطِ

(The book) ‘Jamie Al Akhbaar’ –

‘From the Prophet^{-saww} having said: ‘O who says one hundred times, ‘Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest’, his name will be written in the register of the truthful, and for him would be light upon the Bridge with every letter”.

وَ قَالَ مَنْ قَالَهَا كُلَّ يَوْمٍ مِائَةَ مَرَّةٍ حَرَّمَ اللَّهُ جَسَدَهُ عَلَى النَّارِ.

And he^{-saww} said: ‘One who says it one hundred times during every day, Allah^{-azwj} will Prohibit his body unto the Fire”.³⁷

وَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ مِائَةَ مَرَّةٍ فِي كُلِّ يَوْمٍ لَمْ يُصِْبْهُ فَقْرٌ أَبَدًا.

And from Abu Abdullah^{-asws} having said: ‘One who says, ‘There is neither might nor strength except with Allah^{-azwj}’, one hundred times during every day, poverty will not hit him, ever”.³⁸

18- دَعَاؤُ الرَّاوَنْدِيِّ، رُوِيَ أَنَّ عَبِيداً فِي بَنِي إِسْرَائِيلَ سَأَلَ اللَّهَ عَزَّ وَ جَلَّ فَقَالَ يَا رَبِّ مَا حَالِي عِنْدَكَ أ خَيْرٌ فَأَزِدَادَ فِي خَيْرِي أَوْ شَرٌّ فَأَسْتَعِيبَ قَبْلَ الْمَوْتِ

(The book) ‘Dawaat’ of Al Rawandy –

‘A worshipper among the children of Israel asked Allah^{-azwj} Mighty and Majestic. He said, ‘O Lord^{-azwj}! What is my situation in Your^{-azwj} Presence? If it is good, then increase in my goodness, or (if it is evil), then Cause me to repent before the death!’

فَأَتَاهُ آتٍ فَقَالَ لَهُ لَيْسَ لَكَ عِنْدَ اللَّهِ خَيْرٌ

A comer came. He said to him, ‘It isn’t good for you in the Presence of Allah^{-azwj}’.

قَالَ يَا رَبِّ وَ أَيْنَ عَمَلِي

He said, ‘O Lord^{-azwj}, and where are my deeds?’

³⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 16

³⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 17 a

³⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 17 b

قَالَ كُنْتُ إِذَا عَمِلْتُ خَيْرًا أَخْبَرْتُ النَّاسَ بِهِ فَلَيْسَ لَكَ مِنْهُ إِلَّا الَّذِي رَضِيتَ بِهِ لِنَفْسِكَ

He^{-azwj} Said: “Whenever you did something, you informed the people with it, so there isn’t for you from it except that which you were satisfied with for yourself!”

قَالَ فَشَقَّ ذَلِكَ عَلَيْهِ وَ أَحْزَنَهُ

He (the narrator) said, ‘That was grievous upon him and it grieved him’.

قَالَ فَكَرَّرَ اللَّهُ إِلَيْهِ الرَّسُولَ فَقَالَ يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى فَمِنَ الْآنَ فَاشْتَرِ مِنِّي نَفْسَكَ فِيمَا تَسْتَقْبِلُ بِصَدَقَةٍ تُخْرِجُهَا عَنْ كُلِّ عِزْقٍ كُلِّ يَوْمٍ صَدَقَةً

He (the narrator) said, ‘Allah^{-azwj} Returned the Messenger^{-as} to him. He said, ‘Allah^{-azwj} the Blessed and Exalted Says: “From now on buy yourself from Me^{-azwj} with charity in what is in the future, taking a charity on behalf of every vein, every day!”’

قَالَ يَا رَبِّ أَوْ يُطِيقُ هَذَا أَحَدٌ

He said, ‘O Lord^{-azwj}, and can anyone endure this?’

فَقَالَ تَعَالَى لَسْتُ أُكَلِّفُكَ إِلَّا مَا تُطِيقُ

The Exalted Said: “I^{-azwj} wouldn’t Encumber you except what you can endure!”

قَالَ فَمَاذَا يَا رَبِّ

He said, ‘So what is that, O Lord^{-azwj}?’

فَقَالَ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ تَقُولُ هَذَا كُلَّ يَوْمٍ ثَلَاثَ مِائَةٍ وَ سِتِّينَ مَرَّةً بِكُونَ كُلِّ كَلِمَةٍ صَدَقَةً عَنْ كُلِّ عِزْقٍ مِنْ عِزْوَقِكَ

He^{-azwj} Said: “(The phrases) ‘Glory be to Allah^{-azwj}, and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest, and there is neither might nor strength except with Allah^{-azwj}’. You should say these three hundred and sixty times every day, each phrase being a charity on behalf of every vein from your veins!”

قَالَ فَلَمَّا رَأَى بِشَارَةَ ذَلِكَ قَالَ يَا رَبِّ زِدْنِي قَالَ إِنَّ زِدْتَ زِدْتُكَ.

He (the narrator) said, ‘When he saw the glad tidings of that, he said, ‘O Lord^{-azwj}, Increase for me!’

قَالَ فَلَمَّا رَأَى بِشَارَةَ ذَلِكَ قَالَ يَا رَبِّ زِدْنِي قَالَ إِنَّ زِدْتَ زِدْتُكَ.

He^{-azwj} Said: ‘If you increase, I^{-azwj} shall Increase for You^{-azwj}!’³⁹

³⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 18

19- الكافي، عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ أَبِي الْحَسَنِ الْأَنْبَارِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يُحَمِّدُ اللَّهَ فِي كُلِّ يَوْمٍ ثَلَاثَ مِائَةٍ وَ سِتِّينَ مَرَّةً عَدَدَ عُرُوقِ الْجَسَدِ يَقُولُ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ كَثِيرًا عَلَى كُلِّ خَالٍ.

(The book) 'Al Kafi' – from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Abu Al-Hassan Al Anbary,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} was praising Allah^{-azwj} three hundred and sixty times during every day, the number of veins of the body. He^{-saww} was saying: 'The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds abundantly upon every situation'.⁴⁰

وَمِنْهُ بِالْإِسْنَادِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنِ الْحَارِثِ بْنِ الْمُعْبِرَةِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يَسْتَغْفِرُ اللَّهَ عَزَّ وَ جَلَّ كُلَّ يَوْمٍ سَبْعِينَ مَرَّةً وَ يَتُوبُ إِلَى اللَّهِ عَزَّ وَ جَلَّ سَبْعِينَ مَرَّةً

And from him, by the chain, from Ibn Abu Umeyr, from Muawiya Bin Ammar, from Al Haris Bin Al Mugheira,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} used to see Forgiveness of Allah^{-azwj} Mighty and Majestic seventy times during every day and repent to Allah^{-azwj} Mighty and Majestic seventy times'.

قَالَ قُلْتُ كَانَ يَقُولُ أَسْتَغْفِرُ اللَّهَ وَ أَتُوبُ إِلَيْهِ

He (the narrator) said, 'I said, 'Was he^{-saww} saying: 'I seek Forgiveness of Allah^{-azwj} and I repent to Him^{-azwj}'?

قَالَ كَانَ يَقُولُ أَسْتَغْفِرُ اللَّهَ سَبْعِينَ مَرَّةً وَ يَقُولُ أَتُوبُ إِلَى اللَّهِ أَتُوبُ إِلَى اللَّهِ سَبْعِينَ مَرَّةً.

He^{-asws} said: 'He^{-saww} was saying: 'I seek Forgiveness of Allah^{-azwj}', seventy time, and: 'I repent to Allah^{-azwj}, I repent to Allah^{-azwj}', seventy times'.⁴¹

20- مَجْمُوعُ الدَّعَوَاتِ، لِمُحَمَّدِ بْنِ هَارُونَ التَّلُكُكَبَرِيِّ عُوْدَةُ الْأَسْمَاءِ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع إِذَا فَرَعَ مِنَ الْإِسْتِعْفَارِ تَعَوَّذَ بِهَا فِي كُلِّ يَوْمٍ وَ تُعْرَفُ بِالْحَصَلَةِ

(The book) 'Majmou Al Dawaat' of Muhammad Bin Haroun Al Tal'akburi –

'An amulet of the Names (of Allah^{-azwj} – Amir Al-Momineen^{-asws}, when he^{-asws} was free from seeking the Forgiveness, sought Refuge by it during every day, and it is known as 'Al-Khaslah'.

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ وَ أَعُوذُ بِاللَّهِ أَنْ يَخْضُرُونَ- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ- الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ مَالِكِ يَوْمِ الدِّينِ إِنَّكَ تَعْبُدُ وَ إِنَّكَ تَسْتَعِينُ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَ لَا الضَّالِّينَ

'I seek Refuge with Allah^{-azwj} the All-hearing, the All-knowing, from the Pelted Satan^{-la}, and I seek Refuge with Allah^{-azwj} from their^{-la} presence. ***In the Name of Allah the Beneficent, the Merciful [1:1], All Praise is for Allah the Lord of the Worlds [1:2], The Beneficent, the Merciful [1:3], Master of the Day of Reckoning [1:4], (It is) You we worship and You do we seek Assistance (from) [1:5], Guide us to be on the Straight Path [1:6] The path of those You have***

⁴⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 19 a

⁴¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 19 b

Bestowed Bounties upon other than of those You are Wrathful upon nor of the straying ones [1:7].

اللَّهُمَّ إِيَّاكَ نَعْبُدُ وَ لَا نَعْبُدُ سِوَاكَ وَ نَسْتَعِينُ بِكَ فَكْفَى بِكَ مُعِيناً وَ نَسْتَكْفِيكَ فَكْفَى بِكَ كَافِياً وَ أَمِيناً وَ نَعْتَصِمُ بِكَ فَكْفَى بِكَ عَاصِماً وَ ضَمِيناً وَ نَحْتَرِسُ بِكَ مِنْ أَعْدَائِنَا

O Allah-azwj! You-azwj do we worship and we do not worship apart from You-azwj, and we seek Assistance with You and suffice with You-azwj as an Assister, and seek to suffice with You-azwj as a Sufficer and Caretaker, and we hold fast with You-azwj as a Protector and a Guarantor, and we guard with You-azwj from our enemies!

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ بِحَوْلِكَ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ وَ بِعُزَّتِكَ يَا ذَا الْقُدْرَةِ وَ بِمَنْعِكَ يَا ذَا الْمَنْعَةِ وَ بِسُلْطَانِكَ يَا ذَا السُّلْطَانِ وَ بِكَفَايَتِكَ يَا ذَا الْكِفَايَةِ

In the Name of Allah-azwj the Beneficent, the Merciful, and with Your-azwj Might, O One with the Majesty and Benevolence, and with Your-azwj Strength, O One with the Strength, and with Your-azwj Defence, O One with the Defence, and with Your-azwj Authority, O One with the authority, and with Your-azwj Sufficing, O One with the Sufficiency!

وَ أَسْتَتِرُ مِنْهُمْ بِكَلِمَاتِكَ وَ أَخْتَجِبُ مِنْهُمْ بِحِجَابِكَ وَ أَتْلُو عَلَيْهِمْ آيَاتِكَ الَّتِي نَطْمَعُونَ بِهَا قُلُوبَ أَوْلِيَائِكَ وَ نَحْوُلُ بَيْنَهُمْ وَ بَيْنَ أَعْدَائِكَ بِمَشِيئَتِكَ وَ أَقْرَأُ عَلَيْهِمْ حَتَمَ اللَّهِ عَلَى قُلُوبِهِمْ وَ عَلَى سَمْعِهِمْ وَ عَلَى أَبْصَارِهِمْ غِشَاوَةً وَ هُمْ عَذَابٌ عَظِيمٌ-

And I conceal from them with Your-azwj Phrases, and I veil from them with Your-azwj Veil, and I recite Your-azwj Verses upon them which the hearts are assured with and form a barrier between them Your-azwj enemies by Your-azwj Desire, and I recited upon them: **Allah has Set a seal upon their hearts and upon their hearing, and there is a covering over their eyes, and for them is a grievous Punishment [2:7].**

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ فَمَا رَبِحَتْ تِجَارَتُهُمْ وَ مَا كَانُوا مُهْتَدِينَ-

They are those who are trading the Guidance with the error, so their trade will not profit them nor would they be Guided [2:16].

دَهَبَ اللَّهُ بِنُورِهِمْ وَ تَرَكَهُمْ فِي ظُلُمَاتٍ لَا يُبْصِرُونَ صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ-

Allah Took away their light, and left them in darkness – not seeing [2:17].

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَ إِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَ لَوْ شَاءَ اللَّهُ لَدَهَبَ بِسَمْعِهِمْ وَ أَبْصَارِهِمْ-

The lightning almost snatches their sight; every time it illuminates for them they walk during it, and when it darkens upon them they are pausing; and if Allah had so Desired, He would have Taken away their hearing and their sight; [2:20].

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ وَ الْعَذَابَ بِالْمَغْفِرَةِ اللَّهُ

They are those who are buying the straying by (selling) the Guidance, and (buying) the Punishment by (selling) the Forgiveness. [2:175]

وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ وَ الَّذِينَ كَفَرُوا أَوْلِيَاؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلُمَاتِ -

Allah is the Guardian of those who believe. He Extracts them from the (multitude of) darkness into the Light; and (as for) those who are committing Kufr, their guardian is the tyrant who extracts them from the Light into the (multitude of) darkness; [2:257].

لَا يَقْدِرُونَ عَلَى شَيْءٍ مِمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ -

They would not able upon anything from what they earned; and Allah does not Guide the Kafir people [2:264]

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ -

And Allah does not Guide the unjust [3:86]

وَمَنْ يُضِلِلِ اللَّهُ فَأُولَئِكَ هُمُ الْخَاسِرُونَ -

and one whom He Lets to stray, so those ones, they are the losers [7:178]

هَٰمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا وَ هُمْ أَعْيُنٌ لَا يُبْصِرُونَ بِهَا وَ هُمْ آذَانٌ لَا يَسْمَعُونَ بِهَا أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ

For them are hearts they are not understanding with, and for them are eyes they are not seeing with, and for them are ears they are not hearing with. They are like the cattle, but they are more straying. These ones, they are the heedless ones [7:179]

وَمَنْ يُضِلِلِ اللَّهُ فَلا هَادِيَ لَهُ وَ يَذُرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

One whom Allah Lets to stray, so there is no Guide for him; and he Leave them in their inordinacy wandering around [7:186]

وَ إِنْ تَدْعُوهُمْ إِلَى الْهُدَى لا يَسْمَعُوا وَ تَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَ هُمْ لا يُبْصِرُونَ -

And even if you do invite them to Guidance, they will not be listening, and you will see them looking towards you and they are not seeing [7:198]

وَ مِنْ فَوْقِهِمْ غَوَاشٍ إِيَّاهُمْ كَانُوا قَوْمًا عَمِينَ

and from above them would be coverings (of fire); [7:41] They were a blind people [7:64]

وَ مِنْ بَيْنِهِمَا حِجَابٌ صُمٌّ بُكْمٌ عُمَى فَهُمْ لا يَعْقِلُونَ -

And from between the two there is a veil. (They are) deaf, dumb, blind, so they are not understanding [2:171]

وَ اللَّهُ أَرَاكَهُمْ بِمَا كَسَبُوا أَ تُرِيدُونَ أَنْ تَهْتَدُوا مِنْ أَضَلِّ اللَّهُ وَ مَنْ يُضِلِلِ اللَّهُ فَلا سَبِيلَ لَهُ سَبِيلًا

and Allah Returned them (to Kufr) due to what they earned? Are you intending to guide the one whom Allah has Let to stray? And the one Allah Lets to stray, so you will never find a way being there for him [4:88]

وَقَوْلِهِمْ قُلُوبُنَا غُلْفٌ بَلْ طَبَعَ اللَّهُ عَلَيْهَا بِكُفْرِهِمْ

and their saying: 'Our hearts are locked'; But, Allah Sealed upon these due to their Kufr, [4:155].

اللَّهُمَّ يَا اللَّهُ يَا مَنْ لَا يَعْلَمُ أَيْنَ هُوَ وَحَيْثُ هُوَ إِلَّا هُوَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ أَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَطْبَعَ عَلَيَّ قُلُوبَ أَعْدَائِي أَنْ يُبْصِرُونِي وَأَنْ تُحْرَسَنِي أَنْ يَفْقَهُونِي أَوْ يَكْذِبُوا بِي - فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ

O Allah^{-azwj}! O Allah^{-azwj}! O One^{-azwj} Whom no one knows where He^{-azwj} is, and whereabouts He^{-azwj} is except He^{-azwj}! O with the Majesty and the Benevolence! I ask You^{-azwj} by Your^{-azwj} Magnificent Name to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Seal upon hearts of the enemies from their sights, and to Guard me, lest they understand me or plot with me, **"Then it is hereby deprived upon them. Forty years they would be wandering in the land, [5:26]."**

اللَّهُمَّ إِنِّي اسْتَجَرْتُ بِعِزَّتِكَ فَأَجِرْنِي وَاعْتَصَمْتُ بِقُدْرَتِكَ فَأَعْصِمْنِي وَاسْتَتَرْتُ بِحِجَابِكَ فَاسْتُرْنِي وَانْتَصَرْتُ بِكَ فَانصُرْنِي وَامْتَنَعْتُ بِقُوَّتِكَ فَامْنَعْ عَنِّي أَنْ يَصِلُوا إِلَيَّ أَوْ يَنْظُرُوا بِي أَوْ يُؤْذُونِي أَوْ يَنْظُرُوا عَلَيَّ أَوْ يَقْتُلُونِي

O Allah^{-azwj}! I seek shelter with Your^{-azwj} Might, therefore shelter me, and I have sought protection with Your^{-azwj} Power, so Protect me, and I have sought concealment with Your^{-azwj} Veil therefore Veil me, and I have sought help with You^{-azwj} therefore Help me, and I have sought defence with Your^{-azwj} Strength therefore defend me from them arriving to me or winning over me, or harming me, or prevailing upon me, or killing me!

يَا مَنْ إِلَيْهِ الْمُنْتَهَى بِالِاسْمِ الَّذِي احْتَجَجْتْ بِهِ مِنْ خَلْقِكَ احْجِبْنِي مِنْ عَدُوِّي وَبِالِاسْمِ الَّذِي امْتَنَعْتَ بِهِ أَنْ يُحَاطَ بِكَ عِلْمًا حَزَنَهُمْ عَنِّي حَتَّى لَا يَلْفُونِي وَلَا يَرُونِي وَاصْرَبْ عَلَيْهِمْ سُرَادِقَ الظُّلْمَةِ وَحُجُبَ الْحَيْرَةِ وَكَابَةَ الْعُمْرَةِ

O One^{-azwj}, the ending is to Him^{-azwj}! By the Name which You^{-azwj} have Veiled with from Your^{-azwj} creatures, Veil me from my enemies! And by the Name which You^{-azwj} have Prevented them from having knowledge of You^{-azwj}, Confuse them until they neither meet me, nor see me, and Strike canopies of darkness upon them and veils of confusion, and the immersion into gloom.

وَابْتَلِيهِم بِالْبَلَاءِ وَاحْسَأُهُمْ وَأَعْمِيهِمْ وَاجْعَلْ كَيْدَهُمْ فِي تَبَابٍ وَأَوْهِنْ أَمْرَهُمْ وَاجْعَلْ سَعْيَهُمْ فِي حُسْرَانٍ وَطَلِّبُهُمْ فِي خِذْلَانٍ - قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ وَأَبْصَارَكُمْ وَحَتَمَ عَلَى قُلُوبِكُمْ مِنْ إِلَهٍ غَيْرِ اللَّهِ يَأْتِيكُمْ بِهِ:

And Try them with the afflictions and Disgrace them, and Blind them, and Make their plots to be in ruin, and Weaken their affairs, and Make their striving to be in loss, and they seeking in abandonment. **Say: 'Have you considered if Allah Takes away your hearing and your sight, and Seals upon your hearts, who is a god apart from Allah Who can bring it back to you?' [6:46].**

اللَّهُمَّ بِعِزَّتِكَ وَفُؤَدَتِكَ وَعَظَمَتِكَ وَفُؤَتِكَ وَبِاسْمِكَ وَتَمَكُّبِكَ وَسُلْطَانِكَ وَمَكَانِكَ وَحِجَابِكَ وَجَلَالِكَ وَعُلُوكَ وَارْتِفَاعِكَ وَدُنُوكَ وَفَهْرِكَ وَ
مُلْكِكَ وَجُودِكَ وَكَرَمِكَ

O Allah^{-azwj}! By Your^{-azwj} Might, and Your^{-azwj} Magnificent, and Your^{-azwj} Strength, and by You^{-azwj} Name, and Your^{-azwj} Ability, and Your^{-azwj} Authority, and Your^{-azwj} Position, and Your^{-azwj} Veil, and Your^{-azwj} Majesty, and Your^{-azwj} Exaltedness, and Your^{-azwj} Loftiness, and Your^{-azwj} nearness, and Your^{-azwj} Force, and Your^{-azwj} Kingdom, and Your^{-azwj} Generosity, and Your^{-azwj} Benevolence!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ خُذْ عَنِّي أَسْمَاعَ مَنْ يُرِيدُنِي بِسُوءٍ فَلَا يَسْمَعُوا لِي حِسّاً وَعَنْ عَيْنِي أَبْصَارَ مَنْ يَرْمُقُنِي فَلَا يَرَوْا لِي شَخْصاً وَ احْتِمِ عَلَيَّ قُلُوبَ
مَنْ يُفَكِّرُ فِيَّ حَتَّى لَا يَخْطُرَ لِي فِي قُلُوبِهِمْ ذِكْرٌ

Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Take on my behalf, hearing of the ones intending me with evil, so they will not hear hiss of mine, and Cover on my behalf sights of the ones looking at me so they will not see my person, and Seal upon hearts of the ones thinking regarding me until there does not occur any remembrance of mine in their hearts!

وَ أَحْرِسِ أَلْسِنَتَهُمْ عَنِّي حَتَّى لَا يَنْطَفُوا وَ اغْلُلْ أَيْدِيَهُمْ حَتَّى لَا يَصِلُوا إِلَيَّ بِسُوءٍ أَبَدًا وَ قَبِدْ أَرْجُلَهُمْ حَتَّى لَا يَقِفُوا لِي أَثراً أَبَدًا وَ أَنْسِهِمْ ذِكْرِي حَتَّى لَا يَعْرِفُوا
لِي خَبراً أَبَدًا وَ لَا يَرَوْا لِي مَنْظراً أَبَدًا بِحَقِّ لَا إِلَهَ إِلَّا أَنْتَ يَا رَحْمَانُ يَا رَحِيمُ يَا حَيُّ يَا قَيُّوْمُ- وَ مَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

And Mute their tongues on my behalf until they cannot speak, and Bind their hands until they cannot arrive to me with evil, ever, and Shackle their legs until they do not stand on my tracks, ever, and Cause them forget my remembrance until they do not know any news of mine nor do they see any scene of mine, ever! By the right of, 'There is no god except You^{-azwj}', O Beneficent! O Merciful! O Living! O Eternal! **and the one who is (adopting) the Kufir, replacing the Eman with it, so he has strayed (from) the right Way [2:108].**

اللَّهُمَّ بِحَقِّ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَضِلْ عَنِّي مَنْ يُرِيدُنِي بِسُوءٍ حَتَّى لَا يَلْقَوْنِي

O Allah^{-azwj}! By the right of 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Stray away from me the one intending me with evil until he does not meet me!

يَا شَدِيدَ الْقُوَى- وَ اعْلَمُوا أَنَّ اللَّهَ يُحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ عَلِمْنَا بِمَا رَتَبْنَا وَ آمَنَّا وَ صَدَقْنَا فَحُلْ بِحَقِّكَ عَلَيَّ نَفْسِكَ بَيْنَنَا وَ بَيْنَ أَعْدَائِنَا وَ مَنْ يَطْلُبْنَا وَ
اصْرِفْ قُلُوبَهُمْ عَنَّا وَ اطْبِعْ عَلَيْهِمْ أَنْ يَقْفَهُنَا وَ اغْلُلْ أَيْدِيَهُمْ أَنْ يُؤْذُونَا وَ أَعْمِ أَبْصَارَهُمْ أَنْ يَرَوْنَا

O Severe of the Strength! **and know that Allah Intervenes between a person and his heart, and it is to Him you shall be Gathered [8:24].** We know, O our Lord^{-azwj}, and we believe and we ratify. By the right upon Yourself^{-azwj}! Intervene between us and our enemies, and the ones seeking us, and Turn their hearts away from us, and Seal upon them from understanding us, and Bind their hands, and Blind their eyes from their seeing us!

يَا دَا الْعِزَّةَ وَ السُّلْطَانَ وَ الْكِبْرِيَاءَ وَ الْإِحْسَانَ يَا حَنَّانُ يَا مَنَّانُ وَ طَبِعْ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَقْفَهُونَ وَ عَلَى آدَانِهِمْ فَهُمْ لَا يَسْمَعُونَ- كَذَلِكَ يَطْبِعُ اللَّهُ عَلَى
قُلُوبِ الْكَافِرِينَ

O One^{-azwj} with the Might, and the Authority, and the Greatness, and the Favour! O Affectionate! O Benefactor! And Seal upon their hearts for they do not understand, and upon their hearts so they do not hear! Like that, Allah^{-azwj} Seals upon hearts of the Kafirs!

اللَّهُمَّ بِاسْمِكَ الْعَظِيمِ وَ مُلْكِكَ الْأَوَّلِ الْقَدِيمِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اطْبَعْ عَلَى قُلُوبِ كُلِّ مَنْ يُرِيدُنِي بِسُوءٍ

O Allah^{-azwj}! By Your^{-azwj} Magnificent Name, and Your^{-azwj} first ancient Kingdom! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Seal upon hearts of every one intending me with evil.

وَ أَسْأَلُكَ أَنْ تَسُدَّ آذَانَهُمْ وَ تَطْمَسَّ عَلَى أَعْيُنِهِمْ- وَ فَرِيقاً حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَ يُحْسَبُونَ أَنَّهم مُهْتَدُونَ

And I ask You^{-azwj} to Block their ears and Obscure upon their eyes, and **A group is Guided and a group, the straying is deserved upon them. They are taking the satans as friends from besides Allah and are reckoning that they are rightly Guided ones [7:30].**

اللَّهُمَّ يَا مَنْ لَا يُعْجِزُهُ شَيْءٌ أَرَادَهُ وَ لَا يَحُولُ بَيْنَهُ وَ بَيْنَهُ حَائِلٌ وَ لَا يَمْنَعُهُ مَانِعٌ وَ لَا يَقُوُّهُ شَيْءٌ طَلَبَهُ أَوْ أَحَبَّهُ

O Allah^{-azwj}! O One^{-azwj} Whom it does not frustrate anything He^{-azwj} Wants, and there is no one be a barrier between Him^{-azwj} and it, nor can a preventer prevent him, nor does He^{-azwj} miss anything He^{-azwj} Seeks of Loves!

خُذْ بِقُلُوبِ مَنْ يُرِيدُنَا بِسُوءٍ وَ ارْزُدْهُمْ عَنْ مَطْلَبِنَا وَ عَشْرَ أَبْصَارِهِمْ وَ عَمَّ عَلَيْهِمْ مَسْلُكُنَا وَ صُكَّ أَسْمَاعُهُمْ وَ أَخْفِ عَنْهُمْ حِسَّنَا وَ اخْفِنَا أَمْرَ كُلِّ مَنْ يُرِيدُنَا بِسُوءٍ

Seize hearts of the ones intending us with evil and Return them from seeking us, and Cover their sights, and Blind their ways to us upon them, and Deafen upon their hearing, and Hide our hiss from them, and Suffice us of the matter of every one intending us with evil!

يَا رَفِيعَ الدَّرَجَاتِ يَا ذَا الْعَرْشِ يَا مَنْ يُلْقَى الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ أَلْقِ عَلَيْنَا سِتْرًا مِنْ سِتْرِكَ وَ عِزًّا مِنْ نَصْرِكَ يَا رَبَّ الْعَالَمِينَ حَتَّى إِذَا جَاءَهُمْ رُسُلُنَا يَتَوَفَّوهُمْ قَالُوا أَيْنَ مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا

O Raiser of the ranks! O One^{-azwj} with the Throne! O one Who **Casts the Spirit from His Command upon the one He so Desires to from His servants, [40:15]!** Cast upon us a veil from Your^{-azwj} veils, and might from Your^{-azwj} Help, O Lord^{-azwj} of the worlds, **until when Our messengers come to them causing them to die, they shall say, 'What were you calling upon from besides Allah?' They would say, 'They are lost from us', [7:37].**

اللَّهُمَّ فَلَا تُضِلَّنَا وَ أَضِلَّنَا عَنَّا مَنْ يُرِيدُنَا بِسُوءٍ يَا ذَا التَّعَمُّ الْتِي لَا تُخْصِي قَالَتْ أَحْرَاهِمُ لِأَوْلَادِهِمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا

O Allah^{-azwj}! Do not Let us stray and Stray away from us the ones intending us with evil, O One^{-azwj} with the bounties which cannot be counted **their last ones would say for their first ones, 'Our Lord! They strayed us, [7:38].**

اللَّهُمَّ كَمَا فَتَنْتَ بَعْضَهُمْ بِبَعْضٍ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْتِنْ بَعْضَ أَعْدَائِنَا بِبَعْضٍ وَ اشْغَلْهُمْ عَنَّا حَتَّى يَكُونُوا عَنَّا وَ عَنِ مَسْئَلِكِنَا ضَالِّينَ آمِينَ رَبَّ
الْعَالَمِينَ قَدْ خَسِرُوا أَنْفُسَهُمْ وَ ضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ- وَ طَبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ وَ ظَلَّلْنَا عَلَيْهِمُ الْعَمَامَ

O Allah^{-azwj}! Just as You^{-azwj} Tempted some of them with others, Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and Temp some of our enemies with other and pre-occupy them from us until they would be lost from us and from our way! Ameen, Lord^{-azwj} of the worlds! **They would have incurred loss for themselves, and it would be lost from them, what they used to fabricate [7:53] so Allah Sealed upon their hearts, therefore they are not understanding [63:3] And We Shaded upon you the clouds [2:57].**

اللَّهُمَّ يَا مَنْ ظَلَّلَ عَلَى بَنِي إِسْرَائِيلَ الْعَمَامَ بِقُدْرَتِهِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ظَلَّلْ عَلَيْنَا غَمَاماً مِنْ سِتْرِكَ الْحُصَيْنِ وَ عِزّاً مِنْ جُودِكَ الْمَكِينِ يَحُولُ بَيْنَنَا
وَ بَيْنَ أَعْدَائِنَا يَا أَرْحَمَ الرَّاحِمِينَ وَ مَنْ يُرِدُ اللَّهُ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقاً حَرَجاً كَأَنَّمَا يَصَّعْدُ فِي السَّمَاءِ

O Allah^{-azwj}! O One^{-azwj} Who Shaded the cloud upon the children of Israel by His^{-azwj} Power! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and Shade clouds upon us from Your^{-azwj} protective veil, and honour from Your^{-azwj} Liberal generosity, be a Barrier between us and our enemies, O most Merciful of the merciful ones! **and the one who wants Him to let him stray, He would Straiten his chest with a constriction, as if he is ascending into the sky. [6:125].**

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَضِلَّنَا عَنَّا مَنْ يُرِيدُنَا بِسُوءٍ وَ ضَيِّقْ صُدُورَهُمْ عَنْ مَطْلَبِنَا وَ أَهْوِ أَفْعِدْهُمْ عَنْ لِقَائِنَا وَ أَلْقِ فِي قُلُوبِهِمُ الرُّعْبَ عَنِ اتِّبَاعِنَا
وَ أَعْشِ عَلَى أَعْيُنِهِمْ أَنْ يَرُونَا

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and Stray away from us the ones intending us with evil, and Constrict their chests from seeking us, and Deviate their hearts from meeting us, and Cast the awe into their hearts from pursuing us, and Cover upon their eyes from seeing us!

يَا لَطِيفُ يَا خَبِيرُ يَا مَنْ يُعْشِي اللَّيْلَ وَ النَّهَارَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَشِّرْ عَنَّا أَبْصَارَ أَعْدَائِنَا أَنْ يَرُونَا وَ اطْبِعْ عَلَى قُلُوبِهِمْ أَنْ يَفْقَهُونَا وَ عَلَى
أَذَانِهِمْ أَنْ يَسْمَعُونَا يَا مَنْ حَمَى أَهْلَ الْجَنَّةِ أَنْ يَسْمَعُوا حَسِيسَ أَهْلِ النَّارِ يَا مَلِكُ يَا عَفَّارُ

O Gentle! O Informed! O One^{-azwj} Overwhelming the night and the day! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww} Cover the sights of our enemies from us from them seeing us, and Seal upon their hearts from understanding us, and (Seal) upon their ears from their hearing us! O One^{-azwj} Protecting the people of Paradise from even hearing the hiss of the people of the Fire! O King! O Forgiver!

وَ مَنْ يُضِلِّ اللَّهُ فَمَا لَهُ مِنْ هَادٍ أَوْلِيكَ فِي ضَلَالٍ بَعِيدٍ- وَ يُضِلُّ اللَّهُ الظَّالِمِينَ وَ يُفْعَلُ اللَّهُ مَا يَشَاءُ- لَا يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَ أَفْعِدْهُمْ هَوَاءً- لَعَمْرُكَ إِهْمُ
لَفِي سَكْرَتِهِمْ يَعْمَهُونَ

And the one whom Allah Lets to stray, then there would be no Guide for him [13:33] They are in a far straying [14:3] and Allah Lets the unjust to go astray, and Allah does whatsoever He so Desires to [14:27] their eyes not reverting back to them and their hearts vacant [14:43] By your life (O Muhammad)! They were blindly wandering on in their intoxication [15:72].

بِحَقِّ مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ صَلَّى عَلَى مُحَمَّدٍ النَّبِيِّ وَآلِهِ وَ أَكْفِنَا كُلَّ مَخْذُورٍ يَا أَرْحَمَ الرَّاحِمِينَ-

By the right of Muhammad^{-saww}, Seal of the Prophets^{-as}! Send Salawaat upon Muhammad^{-saww} the Prophet^{-saww} and his^{-saww} Progeny^{-asws} and Suffice us of every hazard, O most Merciful of the merciful ones!

يَا مَنْ كَفَى مُحَمَّدًا الْمُسْتَهْزِئِينَ يَا مَنْ كَفَى نُوحًا وَ نَجَّاهُ مِنَ الْقَوْمِ الضَّالِّينَ يَا مَنْ نَجَّى هُودًا مِنَ الْقَوْمِ الظَّالِمِينَ يَا مَنْ نَجَّى إِبْرَاهِيمَ مِنَ الْقَوْمِ الجَاهِلِينَ يَا مَنْ نَجَّى مُوسَى مِنَ الْقَوْمِ الطَّاغِينَ

O One^{-azwj} Who Sufficed Muhammad^{-saww} from the mocking ones! O One^{-azwj} Who Suffice Noah^{-as} and Rescued him^{-as} from the straying people! O One^{-azwj} Who Rescued Hud^{-as} from the unjust people! O One^{-azwj} Who Rescued Ibrahim from the ignorant people! O One^{-azwj} Who Rescued Musa from the transgressing people!

يَا مَنْ نَجَّى صَالِحًا مِنَ الْقَوْمِ الجُبَّارِينَ يَا مَنْ نَجَّى دَاوُدَ مِنَ الْقَوْمِ الْمُعْتَدِينَ يَا مَنْ نَجَّى سُلَيْمَانَ مِنَ الْقَوْمِ الفَاسِقِينَ يَا مَنْ نَجَّى يَعْقُوبَ مِنَ الكَرْبِ العَظِيمِ يَا مَنْ نَجَّى يُوسُفَ مِنَ الْقَوْمِ البَاغِينَ وَ أَثَرَهُ عَلَيْهِمْ أَجْمَعِينَ يَا مَنْ جَمَعَ بَيْنَهُ وَ بَيْنَ أَهْلِهِ وَ جَعَلَهُ مِنَ العَالِينَ

O One^{-azwj} Who Rescued Salih^{-as} from the tyrannous people! O One^{-azwj} Who Rescued Dawood^{-as} from the transgressing people! O One^{-azwj} Who Rescued Yaqoub^{-as} from the might distress! O One^{-azwj} Who Rescued Yusuf^{-as} from the rebellion people and Preferred him^{-as} over them all! O One^{-azwj} Who United between him^{-as} and his^{-as} family and Made him from the exalted ones!

يَا مَنْ نَجَّى نَبِيَّهٖ عِيسَى مِنَ الْقَوْمِ المُفْسِدِينَ يَا مَنْ نَجَّى مُحَمَّدًا رَسُولَهُ خَيْرَ النَّبِيِّينَ مِنَ الْقَوْمِ المُكذِّبِينَ وَ نَصَرَهُ عَلَى أَحْزَابِ المُشْرِكِينَ بِفَضْلِهِ وَ رَحْمَتِهِ إِنَّهُ وَلِيُّ الْمُؤْمِنِينَ آمِينَ رَبَّ العَالَمِينَ

O One^{-azwj} Who Rescued His^{-azwj} Prophet^{-as} Isa^{-as} from the corrupt people! O One^{-azwj} Who Rescued Muhammad^{-saww}, His^{-azwj} Rasool^{-as}, best of the Prophets^{-as}, from the belying people, and Helped him^{-as} against the Polytheist allies, by His^{-azwj} Grace and Mercy. Surely, he^{-saww} is guardian of the Momineen^{-asws}, Ameen, Lord^{-azwj} of the worlds!

ذَلِكَ بِأَنَّهُمْ اسْتَحَبُّوا الحَيَاةَ الدُّنْيَا عَلَى الآخِرَةِ وَ أَنَّ اللهَ لَا يَهْدِي الْقَوْمَ الكَافِرِينَ أُولَئِكَ الَّذِينَ طَبَعَ اللهُ عَلَى قُلُوبِهِمْ وَ سَمْعِهِمْ وَ أَبْصَارِهِمْ وَ أُولَئِكَ هُمُ العَاقِلُونَ

That is because they love the life of the world over the Hereafter, and that Allah does not Guide the Kafir people [16:107] They are those Allah Sealed upon their hearts and their hearing and their sight, and those, they are the heedless ones [16:108].

وَ إِذَا قَرَأْتَ الْقُرْآنَ جَعَلْنَا بَيْنَكَ وَ بَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ حِجَابًا مَسْتُورًا وَ جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَ فِي آذَانِهِمْ وَقْرًا وَ إِذَا ذَكَرْتَ رَبَّكَ فِي الْقُرْآنِ وَحْدَهُ وَلَّوْا عَلَى أَدْبَارِهِمْ نُفُورًا-

And whenever you recite the Quran, We Make a hidden veil to be between you and those who are no believing in the Hereafter [17:45] And We Make a covering to be upon their hearts lest they understand it, and a heaviness to be in their ears. And whenever you

mention your Lord in the Quran as being One, they turn around upon their backs in aversion [17:46].

فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا - وَ مَنْ يُضِلِّلِ اللَّهُ فَلَنْ يَجِدَ لَهُ وِليًا مُرْشِدًا وَ لَا يُطِيعُ مَنْ أَغْفَلْنَا قَلْبَهُ عَنْ ذِكْرِنَا

So they have gone astray and cannot find a way [17:48] and one who He (Allah-azwj) Lets to stray, so you will never find there being a guardian (or) a guide for him [18:17] and do not obey one whose heart is heedless from Our Remembrance [18:28].

وَ مَنْ أَظْلَمُ يَمُنُّ ذِكْرَ بآيَاتِ رَبِّهِ فَأَعْرَضَ عَنْهَا وَ نَسِيَ مَا قَدَّمَتْ يَدَاهُ إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَ فِي آذَانِهِمْ وَقْرًا وَ إِنْ تَدْعُهُمْ إِلَى الْهُدَى فَلَنْ يَهْتَدُوا إِذًا أَبَدًا

And who is more unjust than one is reminded of the Signs of his Lord, but he turns away from it and forgets what his hands have sent ahead? Surely, We has Made covering to be upon their hearts lest they understand it, and a deafness in their ears. And if you call them to the Guidance, then they will never be rightly guided, ever! [18:57].

الَّذِينَ كَانَتْ أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَ كَانُوا لَا يَسْتَطِيعُونَ سَمْعًا-

Those whose eyes were under a cover from My Zikr (Mention) and they were unable to hear [18:101].

فَضَرَبْنَا عَلَى آذَانِهِمْ فِي الْكَهْفِ سِنِينَ عَدَدًا-

So We Struck (a seal) upon their hearing in the cave for a number of years [18:11].

وَ لَكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ

but it is the hearts in the chest which are blinded [22:46].

اللَّهُمَّ أَعْمِ عَيِّ قُلُوبَ أَعْدَائِي وَ كُلِّ مَنْ يَبْغِينِي بِسُوءِ ضَرْبِ بَنِي وَ بَيْنِ أَعْدَائِي حِجَابِ الْحَمْدِ وَ آيَةِ الْكُرْسِيِّ وَ سِتْرِ الْمِ ذَلِكِ الْكِتَابِ لَا رَيْبَ فِيهِ هُدًى لِلْمُتَّقِينَ

O Allah-azwj! Blind the hearts of my enemies on my behalf, and of even one who seeking me with the evil. Strike between me and my enemies, the veil of (Surah) Al Hamd, and Ayat Al Kursy, and curtain of, **Alif Lam Meem [2:1] That is the Book. There is no doubt in it is Guidance for the pious [2:2].**

وَ كِفَايَةِ الْمِ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ حِفْظَ اللَّهِ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَ لَا نَوْمٌ

And Sufficiency of **Alif Lam Meem [3:1] Allah, (there is) no god but He, the Living, the Eternal [3:2]**, and Protection of **Allah, there is no god except He, the Living, the Eternal; neither does slumber seize Him nor does sleep; [2:255].**

وَ عِزِّ الْمَصِّ وَ سُورِ الْمِ وَ مَنَعِ الْمَرِّ وَ دَفْعِ الرَّوِّ وَ حِيَاظَةِ كَهَيْعِصِ وَ رِفْعَةِ طِهِ وَ عُلوِّ طِسِّ وَ فَلَاحِ يَسِّ وَ الْقُرْآنِ الْحَكِيمِ وَ عُلوِّ الْحَوَامِيمِ

And Might of **Alif Lam Meem Suad [7:1]** and Chapters of 'Alif Lam Meem', and Prevention of **Alif Lam Meem Ra. [13:1]**, and Defence of **Alif Lam Ra; [10:1]**; and Enclosure of **Kaf Ha Ya Ayn Suad [19:1]**; and Loftiness of **Ta Ha [20:1]**; and success of **Ya Seen [36:1] By the Wise Quran [36:2]**; and Exaltedness of 'Al Hawameem' (Chapters beginning with 'Ha Meem', 40 to 46).

وَكُنْفَ حَمِ عَسَقٍ وَ بَرَكَةَ تَبَارَكَ وَ بُرْهَانَ قُلِّ هُوَ اللَّهُ أَحَدٌ وَ جِزْرَ الْمُعَوِّذَتَيْنِ وَ أَمَانَ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ

And Canopy of **Ha Meem [42:1] Ayn Seen Qaf [42:2]**; and Blessings of **Blessed [67:1]** (Surah Al Mulk); and Proof of **Say: 'He, Allah, is One [112:1]**; and Amulet of Al Mawazateyn (Surahs Al Falaq and Al Naas); and Security of **Surely We Revealed it during the Night of Pre-determination [97:1]**.

حُلْتُ بِدَلِّكَ بَيْنِي وَ بَيْنَ أَعْدَائِي وَ صَرَنْتُ بَيْنِي وَ بَيْنَهُمْ سُوراً مِنْ عِزِّ اللَّهِ وَ حِجَابِ الْقُرْآنِ وَ عَزَائِمِ الْآيَاتِ الْمُحْكَمَاتِ وَ الْأَسْمَاءِ الْحُسْنَى الْبَيِّنَاتِ وَ الْحُجُجِ الْبَالِغَاتِ شَاهَتِ الْوُجُوهُ

I form a barrier between and my enemies with that, and I have struck a wall between me and them from the Might of Allah^{-azwj}, and Veil of the Quran, and the Mighty Decisive Verses, and the most Beautiful Names, the explanation and the conclusive arguments, from the distorted faces.

فَقُلُّوْا هُنَالِكَ وَ انْقَلَبُوا صَاغِرِينَ - بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ - وَجُوهُ يَوْمَئِذٍ عَلَيْهِمْ غَبْرَةٌ تَرَهَقُهَا قَتَرَةٌ - صُمُّ بَكْمٌ غُمِّي فَهُمْ لَا يَرْجِعُونَ -

Thus, they were overcome over there and they returned belittled [7:119]; But, We Hurl the Truth upon the falsehood, so it confutes it, and then it vanishes. [21:18] And (other) faces on that Day, upon them shall be dust [80:40] Darkness shall cover them [80:41]. Deaf, dumb (and) blind, so they will not be returning [2:18].

فَسَيَكْفِيكَهُمُ اللَّهُ وَ هُوَ السَّمِيعُ الْعَلِيمُ - وَ لَا يَزَالُ الَّذِينَ كَفَرُوا فِي مِرْيَةٍ مِنْهُ الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ - بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِنْ هَذَا - إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ الصِّرَاطِ لَنَاجِبُونَ

And Allah will be Sufficing you against them, and He is the Hearing, the Knowing [2:137] And those who commit Kufr will not cease to be in doubt from it [22:55] Those who are in overwhelming neglect [51:11] But, their hearts are in confusion from this [23:63] And surely those who are not believing in the Hereafter are deviating from the (Straight) Path [23:74].

اللَّهُمَّ يَا فَعَّالًا لِمَا يُرِيدُ أَنْزِلْ عَنِّي مَنْ يُرِيدُنِي بِسُوءٍ يَا ذَا النِّعَمِ الَّتِي لَا تُحْصَى يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}! O Doer of whatever He^{-azwj} Wants! Isolate from me the one intending me with evil. O One^{-azwj} with the bounties which cannot be counted! O most Merciful of the merciful ones!

أَوْ كَطَّلَمَاتٍ فِي بَحْرِ لَحْيِي نَعِشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَحَابٌ ظَلَمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكْدُ يَرَاهَا وَ مَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ -

Or like the darkness in the fathomless ocean, a wave covers it from above a wave, (and) from above it is a cloud; darkness on top of each other. When he holds out his hand, he almost cannot see it. And one for whom Allah does not Make light to be for him, then there would be no light for him [24:40].

فَضَلُّوا فَلَا يَسْتَطِيعُونَ سَبِيلًا - أُولَئِكَ شَرٌّ مَكَانًا وَأَضَلُّ عَنْ سَوَاءِ السَّبِيلِ - أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا

They have strayed, therefore they are unable to find a way [25:9] They are in a more evil position and more straying from the Just Way [5:60] Or do you reckon that most of them are hearing or using their intellects? Surely, they are only like the cattle. But, they are more straying of the way [25:44].

يَا مَنْ جَعَلَ بَيْنَ الْبَحْرَيْنِ بَرْزَخًا وَحِجْرًا مَحْجُورًا اجْعَلْ بَيْنِي وَبَيْنَ أَعْدَائِي بَرْزَخًا وَحِجْرًا مَحْجُورًا وَ سِتْرًا مَنِيعًا يَا رَبِّ يَا ذَا الْقُوَّةِ الْمَتِينِ

O One^{-azwj} Who **Made to be between the two, a barrier and a partition of quarantine [25:53]!** Make a barrier to be between me and my enemies, and a partition of quarantine, and a preventing curtain! O Lord^{-azwj}! O One^{-azwj} with the Invincible Strength!

إِنَّهُمْ عَنِ السَّمْعِ لَمَعْرُوْلُونَ - فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ - وَ مَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ - فَعَمِيَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَاءَلُونَ

They were banished from the listening [26:212] Thus, he blocked them from the Way, so they are not going aright [27:24]. And who is more straying than the one who follows his own whims without a Guidance from Allah? Surely Allah does not Guide the unjust people [28:50] So the news would be Obscured unto them on that Day, and they would not be asking about each other [28:66].

بِحَقِّ آيَةِ الْحَمْدِ الْمَكْتُوبَةِ عَلَى حِجَابِ النُّورِ - لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ وَ لَهُ الْحُكْمُ وَ إِلَيْهِ تُرْجَعُونَ -

By the right of the Verse of Al Hamd Inscribed upon the veil of Light! **There is no god except Him. For Him is the Praise in the first (life) and the Hereafter, and for Him is the Decision, and to Him you shall be returning [28:70].**

إِنَّ رَبَّكُمُ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ

Surely, your Lord is Allah Who Created the skies and the earth in six days, then Established upon the Throne; He Covers the night over the day, which it pursues incessantly; and the sun and the moon and the stars, made subservient by His Command. Indeed, for Him is the Creation and the Command. Blessed is Allah, Lord of the worlds [7:54].

ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ وَ لَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَ ادْعُوهُ خَوْفًا وَ طَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ

Call your Lord beseeching and secretly, surely He does not Love the aggressors [7:55] And do not make mischief in the earth after it has been set in order, and supplicate to Him fearing and wishing; surely the Mercy of Allah is close to the good doers [7:56].

بِحَقِّ السُّورَةِ الْمَكْتُوبَةِ عَلَى السَّمَاوَاتِ السَّبْعِ وَعَلَى الْأَرْضِينَ السَّبْعِ - قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ يَا مَالِكُ يَا عَفْوَرُ
اصْرِفْ عَنَّا كُلَّ تَحْذُورٍ

By the right of the Chapter written upon the seven skies and upon the seven earths - **Say: 'He, Allah, is One [112:1] Allah is Al-Samad [112:2] He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4].** O King! O Forgiver! Turn away from us every hazard!

فَمَنْ يَهْدِي مَنْ أَضَلَّ اللَّهُ وَ مَا هُمْ مِنْ نَاصِرِينَ - وَ مَنْ يُضِلُّ اللَّهُ فَمَا لَهُ مِنْ هَادٍ أُولَئِكَ فِي ضَلَالٍ بَعِيدٍ - وَ يُضِلُّ اللَّهُ الظَّالِمِينَ وَ يَفْعَلُ اللَّهُ مَا يَشَاءُ

so who can guide the one Allah Lets to stray? And there would be no helpers for them [30:29] and one whom Allah-azwj Lets to stray, so there would not be any guide for him [39:23] They are in a far straying [14:3] and Allah Lets the unjust to go astray, and Allah does whatsoever He so Desires to [14:27]

وَ لَا يَزِيدُ الْيَهُودَ طَرْفُهُمْ وَ أَفْئِدَتُهُمْ هَوَاءٌ - لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ

And **their eyes not reverting back to them and their hearts vacant [14:43] By your life (O Muhammad)! They were blindly wandering on in their intoxication [15:72].**

اللَّهُمَّ بِحَقِّ مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ أَكْفِنَا كُلَّ تَحْذُورٍ يَا أَرْحَمَ الرَّاحِمِينَ يَا مَنْ كَفَى مُحَمَّدًا الْمُسْتَهْزِئِينَ -

O Allah-azwj! By the right of Muhammad-saww, Seal of the Prophets-as! Suffice us of every hazard, O most Merciful of the merciful ones! O One-azwj Who Suffice Muhammad-saww from the mocking ones!

كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى قُلُوبِ الَّذِينَ لَا يَعْلَمُونَ - وَ حِيلَ بَيْنَهُمْ وَ بَيْنَ مَا يَشْتَهُونَ كَمَا فُعِلَ بِأَشْيَاعِهِمْ مِنْ قَبْلُ إِنَّهُمْ كَانُوا فِي شَكٍّ مُرِيبٍ -

Like that, Allah Seals upon the hearts of those who do not know [30:59] And a barrier would be between them and what they desire, just as they had done with their adherents from before. They used to be in dubious doubt [34:54].

وَ إِنْ تَدْعُهُمْ إِلَى الْهُدَى لَا يَسْمَعُوا وَ تَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَ هُمْ لَا يُبْصِرُونَ - فَهِيَ إِلَى الْأَذْقَانِ فَهُمْ مُقْمَحُونَ وَ جَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَ مِنْ خَلْفِهِمْ سَدًّا فَأَعْشَيْنَاهُمْ فَهُمْ لَا يُبْصِرُونَ -

And even if you do invite them to Guidance, they will not be listening, and you will see them looking towards you and they are not seeing [7:198] so these are up to their chins, so their heads are raised [36:8] And We Made a barrier to be from their front and a barrier from their back, and We Covered them, so they are not seeing [36:9].

وَ لَوْ نَشَاءُ لَطَمَسْنَا عَلَى أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى يُبْصِرُونَ - إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَّابٌ -

And if We so Desire, We could obliterate their eyes, then they would be groping for the way, and how would they have seen? [36:66] Surely Allah does not Guide one who is extravagant, a liar [40:28].

كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُنْكَرٍ جَبَّارٍ - وَ مَنْ يُضِلِّ اللَّهُ فَمَا لَهُ مِنْ هَادٍ - فَأَعْرَضَ أَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُونَ وَ قَالُوا فُلُونَا فِي أَكْبِيَّةٍ بِمَّا تَدْعُونَا إِلَيْهِ وَ فِي آذَانِنَا وَقْرٌ وَ هُوَ عَلَيْهِمْ عَمَى -

Like that Allah Seals upon every heart of an arrogant tyrant [40:35] And the one whom Allah Lets to stray, then there would be no Guide for him [13:33] but most of them turn away and they are not listening [41:4] And they are saying, 'Our hearts are in coverings from what you are calling us to, and in our ears there is a heaviness, and between us and you there is a veil, therefore work, we are (also) working' [41:5] and it is blindness upon them [41:44].

أَفَرَأَيْتَ مَنْ اتَّخَذَ إِلَهَهُ هَوَاهُ وَ أَضَلَّهُ اللَّهُ عَلَى عِلْمٍ وَ حَتَمَ عَلَى سَمْعِهِ وَ قَلْبِهِ وَ جَعَلَ عَلَى بَصَرِهِ غِشَاوَةً فَمَنْ يَهْدِيهِ مِنْ بَعْدِ اللَّهِ أَفَلَا تَذَكَّرُونَ

So, do you see one who takes his desires as a god, and Allah Lets him stray upon knowledge and Seals upon his hearing and his heart, and Makes a covering to be upon his sight? Then who can guide him after Allah (has Denied him)? So will you not be mindful? [45:23].

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِالْآيَةِ الَّتِي أَمَرْتَ عَبْدَكَ عِيسَى ابْنَ مَرْيَمَ أَنْ يَدْعُوَ بِهَا فَاسْتَجَبْتَ لَهُ وَ أَحْيَا الْمَوْتَى وَ أَبْرَأَ الْأَكْمَةَ وَ الْأَبْرَصَ بِإِذْنِكَ وَ نَبَأَ بِالْغَيْبِ مِنْ إِيَّامِكَ وَ بِفَضْلِكَ وَ رَأْفَتِكَ وَ رَحْمَتِكَ

O Allah^{-azwj}! I ask You^{-azwj} by the Verse which You^{-azwj} Commanded Your^{-azwj} servant Isa Ibn Maryam^{-as} to supplicate with, so You^{-azwj} Answered to him^{-as} and he revived the dead, and cured the blindness and the vitiligo, by Your^{-azwj} Permission, and he^{-as} informed with the unseen (hidden matters) by Your^{-azwj} Inspiration and Your^{-azwj} Grace, and Your^{-azwj} Kindness and Mercy!

فَلَكَ الْحَمْدُ رَبِّ السَّمَاوَاتِ وَ الْأَرْضِ رَبِّ الْعَالَمِينَ وَ لَهُ الْكِبْرِيَاءُ فِي السَّمَاوَاتِ وَ الْأَرْضِ وَ هُوَ الْعَزِيزُ الْحَكِيمُ حُلِّ بَيْنَنَا وَ بَيْنَ أَعْدَائِنَا وَ انصُرْنَا عَلَيْهِمْ يَا سَيِّدَنَا وَ مَوْلَانَا

For You^{-azwj} is the Praise, Lord^{-azwj} of the skies and the earth! **And for Allah is the Greatness in the skies and the earth, and He is the Mighty, the Wise [45:37].** Form a barrier between us and our enemies, and Help us against them, O our Chief and our Master^{-azwj}!

فَ طَبِعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ - أُولَئِكَ الَّذِينَ طَبِعَ اللَّهُ عَلَى قُلُوبِهِمْ وَ اتَّبَعُوا أَهْوَاءَهُمْ - قُتِلَ الْخَرَّاصُونَ الَّذِينَ هُمْ فِي غَمْرَةٍ سَاهُونَ -

So Allah Sealed upon their hearts, therefore they are not understanding [63:3] They are those Allah has Sealed upon their hearts, and they are pursuing their whims [47:16]. Accursed are the liars [51:10] Those who are in overwhelming neglect [51:11].

فَضْرَبَ بَيْنَهُمْ بِسُورٍ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ وَ لَكِنَّ الْمُنَافِقِينَ لَا يَفْقَهُونَ فُلُوبٌ يَوْمئِذٍ وَاجِفَةٌ أَبْصَارُهَا خَاشِعَةٌ وَ وُجُوهُ يَوْمئِذٍ عَلَيْهَا غَبَرَةٌ -

Then, a gate would be struck between them having a wall for [57:13] surely Allah does not Guide the mischief-making people [63:6] but the hypocrites do not understand [63:7] Hearts

on that day will palpitate [79:8] Their sights humbled [79:9] And (other) faces on that Day, upon them shall be dust [80:40].

كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ - أَلَمْ يَجْعَلْ كَيْدَهُمْ فِي تَضَلِيلٍ:

Never! But, it has rusted upon their hearts, what they had been earning [83:14] Did He not Make their plan to be in error? [105:2].

اللَّهُمَّ يَا مَنْ كَفَى أَهْلَ حَرَمِهِ الْفَيْلَ أَكْفَانًا كَيْدَ أَعْدَائِنَا بِسِتْرِكَ لَنَا وَ اسْتُرْنَا بِحِجَابِكَ الْحَصِينَ الْمَنِيعِ الْحَسَنِ الْجَمِيلِ وَ جُدْ بِجَلْمِكَ عَلَيَّ جَهْلِي وَ بِنِعْمَتِكَ عَلَيَّ فَفَرِي وَ بَعْفُوكَ عَلَيَّ حَاطِيَّتِي إِنَّكَ عَلَيَّ كُلِّ شَيْءٍ قَدِيرٌ

O Allah^{-azwj}! O One^{-azwj} Who had Suffice people of His^{-azwj} Sanctuary from the elephants! Suffice us the plots of our enemies with Your^{-azwj} Veil for us, and Cover us with Your^{-azwj} veil of invincible fortification, the excellent, the beautiful, and Be Generous with Your^{-azwj} Forbearance upon my ignorance, and with Your^{-azwj} Enrichment upon my poverty, and with Your^{-azwj} Pardon upon my sins, surely You^{-azwj} are Able upon all things!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْعَلْ بِي مَا أَنْتَ أَهْلُهُ وَ لَا تَفْعَلْ بِي مَا أَنَا أَهْلُهُ وَ اسْتَجِبْ دُعَائِي يَا أَرْحَمَ الرَّاحِمِينَ آمِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ.

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Do with me what You^{-azwj} are rightful of, and do not Do with me what I am deserving of, and Answer my supplication, O most Merciful of the merciful ones! Ameen, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds!⁴²

21- جَنَّةُ الْأَمَانِ، عَنِ الصَّادِقِ ع قَالَ: مَنْ قَالَ كُلَّ يَوْمٍ أَرْبَعِينَ مَرَّةً شَهْرَيْنِ مُتَابِعِينَ رِزْقَ كَثِيرًا مِنْ عِلْمٍ أَوْ كَثِيرًا مِنْ مَالٍ اسْتَعْفِرُ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ الرَّحْمَنُ الرَّحِيمُ بَدِيعِ السَّمَاوَاتِ وَ الْأَرْضِ مِنْ جَمِيعِ ظُلْمِي وَ جُرْمِي وَ إِسْرَائِي عَلَيَّ نَفْسِي وَ أَنُوبُ إِلَيْهِ.

(The book) 'Junnat Al Amaan' –

'From Al-Sadiq^{-asws} having said: 'One who says four hundred times every day for two consecutive months, will be Graced a lot of knowledge or a lot of wealth – 'I seek Forgiveness of Allah^{-azwj} Who, there is no god except He^{-azwj}, the Living, the Beneficent, the Merciful, Initiator of the skies and the earth, from entirety of my injustices, and my crimes, and my extravagances upon myself, and I repent to You^{-azwj}!⁴³

⁴² Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 20

⁴³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 69 H 21

أبواب النوافل اليومية وفضلها و أحكامها و تعقيباتها

CHAPTERS ON THE DAILY OPTIONAL SALATS AND THEIR RULINGS AND THEIR FOLLOW-UPS

باب 70 جوامع أحكامها و أعدادها و فضائلها

CHAPTER 70 – SUMMARY OF THEIR RULINGS, AND THEIR NUMBER, AND THEIR MERITS

الآيات

The Verses

الفرقان وَ هُوَ الَّذِي جَعَلَ اللَّيْلَ وَ النَّهَارَ خِلْفَةً لِمَنْ أَرَادَ أَنْ يَذَّكَّرَ أَوْ أَرَادَ شُكُورًا

(Surah) Al Furqan: **And He is the One Who Made the night and the day in succession (to each other), for the one who intends to do Zikr or intends gratefulness [25:62].**

المعارج إِلَّا الْمُصَلِّينَ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ

(Surah) Al Ma'arij: **Those who are constant upon their Salat [70:23].**

تفسير

Interpretation (Ahadeeth only)

وَ فِي الْفَقِيهِ عَنِ الصَّادِقِ ع كُلُّ مَا فَاتَكَ بِاللَّيْلِ فَأَقْضِهِ بِالنَّهَارِ قَالَ اللَّهُ عَزَّ وَ جَلَّ وَ تَلَا هَذِهِ الْآيَةَ ثُمَّ قَالَ يَعْنِي أَنَّ يَفْضِي الرَّجُلُ مَا فَاتَهُ بِاللَّيْلِ بِالنَّهَارِ وَ مَا فَاتَهُ بِالنَّهَارِ بِاللَّيْلِ.

And in (the book) 'Al Faqeeh' – from Al-Sadiq^{asws}: 'All what is missed by you in the night, fulfil it at daytime. Allah^{azwj} Mighty and Majestic Says', and he^{asws} recited this Verse. Then he^{asws} said: 'It means the man should fulfil whatever is missed by his at night, at daytimes, and whatever is missed by him at daytime, at night'.

وَ رُوِيَ عَنْ أَبِي جَعْفَرٍ ع أَنَّ هَذَا فِي النَّوَافِلِ وَ قَوْلُهُ وَ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ فِي الْفَرَائِضِ وَ الْوَاجِبَاتِ.

And it is reported from Abu Ja'far^{asws}: 'This is regarding the optional Salats, and His^{azwj} Words: **And those who are preserving upon their Salats [70:34] are regarding the Prescribed and the obligatory Salats**'.

1- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: ثُمَّ اسْتَثْنَى فَقَالَ إِلَّا الْمُصَلِّينَ فَوَضَعَهُمْ بِأَحْسَنِ أَعْمَالِهِمُ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ يَقُولُ إِذَا فَرَضَ عَلَى نَفْسِهِ مِنَ النَّوَافِلِ شَيْئًا دَامَ عَلَيْهِ.

Tafseer of Ali Bin Ibrahim, in a report by Abu Al Jaroud,

‘From Abu Ja’far^{-asws} having said: ‘Then He^{-azwj} Made an exclusion, so He^{-azwj} Said: **Except the ones praying Salat [70:22]**. So, He^{-azwj} Described them with best of their deeds, **Those who are constant upon their Salat [70:23]**. He^{-azwj} is Saying, whenever he imposes something from the optional Salats upon himself, he is constant upon it’^{.44}

2- فِعْهُ الرِّضَا، قَالَ ع حَبَسُوا نَوَافِلَكُمْ وَاعْلَمُوا أَنَّهَا هَدِيَّةٌ إِلَى اللَّهِ عَزَّ وَجَلَّ وَاعْلَمُوا أَنَّ النَّوَافِلَ إِنَّمَا وَضِعَتْ لِاحْتِلَافِ النَّاسِ فِي مَقَادِيرِ قُوَاهُمْ لِأَنَّ بَعْضَ الْخَلْقِ أَقْوَى مِنْ بَعْضٍ

(The book) ‘Fiqh Al-Reza^{-asws}’ – He^{-asws} said: ‘Improve your optional Salats and know that these are a gifts to Allah^{-azwj} Mighty and Majestic, and know that the optional Salats have rather been placed to the differing of the people regarding abilities of their strong ones, because some of the people are stronger than others.

فَوَضِعَتِ الْفَرَائِضُ عَلَى أضعفِ الْخَلْقِ ثُمَّ أُرِدَتْ بِالسُّنَنِ لِيَعْمَلَ كُلُّ قَوِيٍّ بِمَبْلَغِ قُوَّتِهِ وَكُلُّ ضَعِيفٍ بِمَبْلَغِ ضَعْفِهِ فَلَا يُكَلِّفُ أَحَدٌ قَوْقَ طَاقَتِهِ وَ لَا تَبْلُغُ قُوَّةُ الْقَوِيِّ حَتَّى تُكَوِّنَ مُسْتَعْمَلَةً فِي وَجْهِهِ مِنْ وَجْهِهِ الطَّاعَةِ

So, the Obligatory Salats have been Placed upon weakest of the people, then it can be followed up with the Sunnah, for every strong one to reach the extent of his strength, and every weak one to reach the extent of his weakness. Thus, no one has been encumbered above his endurance, and the strength of the strong cannot reach its extent until it happens to be utilised in an aspect from aspects of the obedience.

وَ كَذَلِكَ كُلُّ مَفْرُوضٍ مِنَ الصِّيَامِ وَ الْحَجِّ وَ لِكُلِّ فَرِيضَةٍ سُنَّةٌ بِهَذَا الْمَعْنَى.

And like that is every obligation, from the fasting, and the Hajj, and for every obligatory there is a Sunnah in this meaning’^{.45}

وَ مِنْهُ قَالَ ع وَ اعْلَمْ أَنَّ ثَلَاثَ صَلَوَاتٍ إِذَا دَخَلَ وَقْتُهِنَّ يُنْبَغِي لَكَ أَنْ تَبْتَدِيَ بِهِنَّ وَ لَا تُصَلِّيَ بَيْنَ أَيْدِيهِنَّ نَافِلَةً صَلَاةً اسْتِثْبَالَ النَّهَارِ وَ هِيَ الْفَجْرُ وَ صَلَاةً اسْتِثْبَالَ اللَّيْلِ وَ هِيَ الْمَغْرِبُ وَ صَلَاةً يَوْمَ الْجُمُعَةِ-

And from him, he^{-asws} said: ‘And know that three Salats, when their timings enter, it is befitting for you to begin with these, and do not pray any optional Salat – Salat to welcome the day, and it is Al-Fajr Salat, and Salat to welcome the night, and it is Al-Maghrib, and Salat on the day of Friday.

وَ لَا تُصَلِّيَ النَّافِلَةَ فِي أَوْقَاتِ الْفَرَائِضِ إِلَّا مَا جَاءَتْ مِنَ النَّوَافِلِ فِي أَوْقَاتِ الْفَرَائِضِ مِثْلُ ثَمَانِ رَكَعَاتٍ بَعْدَ زَوَالِ الشَّمْسِ وَ قَبْلَهَا وَ مِثْلُ رَكْعَتَيْ الْفَجْرِ فَإِنَّهُ يَجُوزُ فِعْلُهَا بَعْدَ طُلُوعِ الْفَجْرِ وَ مِثْلُ تَمَامِ صَلَاةِ اللَّيْلِ وَ الْوُتْرِ

⁴⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 1

⁴⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 2 a

And do not pray the optional Salat in timings of the obligatory Salat except what has come from the optional Salat in timings of the obligatory Salat, like the eight Cycles after the midday and before it, and like two Cycles of Al-Fajr, for it is allowed to do it after the emergence of day, and like the complete night Salat and Al-Witr.

و تَفْسِيرُ ذَلِكَ أَنَّكَ إِذَا ابْتَدَأْتَ بِصَلَاةِ اللَّيْلِ قَبْلَ طُلُوعِ الْفَجْرِ فَطَلَعَ الْفَجْرُ وَ قَدْ صَلَّيْتَ مِنْهَا سِتَّ رَكَعَاتٍ أَوْ أَرْبَعًا بَادَزْتَ وَ أَدْرَجْتَ بَاقِيَ الصَّلَاةِ وَ الْوَتْرَ إِذْ رَجَأَ ثُمَّ صَلَّيْتَ الْغَدَاةَ

And interpretation of that is, when you have begun the night Salat before the emergence of day, and the dawn emerges and you have prayed six Cycles from it or day, rush and complete remainder of the Salat and Al-Witr, then pray the morning Salat’.

وَ قَالَ الْعَالِمُ إِذَا كَانَ الرَّجُلُ عَلَى عَمَلٍ فَلْيُدِمْ عَلَيْهِ السَّنَةَ ثُمَّ يَتَحَوَّلْ إِلَى غَيْرِهِ إِنْ شَاءَ ذَلِكَ لِأَنَّ لَيْلَةَ الْقَدْرِ يَكُونُ فِيهَا لِغَايِمِهَا ذَلِكَ مَا شَاءَ اللَّهُ أَنْ يَكُونَ.

And the Scholar^{-asws} said: ‘When the man were to be upon a deed, let him be constant upon it for a year, then he should transfer to something else if he desires that, because Laylat Al-Qadr happens to be in that year of his, for as long as Allah^{-azwj} so Desires it to be’.⁴⁶

3- الدِّكْرِيُّ، رَوَى زُرَّارَةَ فِي الصَّحِيحِ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا دَخَلَ وَقْتُ صَلَاةٍ مَكْتُوبَةٍ فَلَا صَلَاةَ حَتَّى يُبْدَأَ بِالْمَكْتُوبَةِ

(The book) ‘Al Zikra’ – It is reported by Zurara in the correct (Hadeeth),

‘From Abu Ja’far^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘When the timing of the Prescribed Salat enters, so there is no Salat until one begins with the Prescribed’.

قَالَ فَقَدِمْتُ الْكُوفَةَ فَأَخْبَرْتُ الْحَكَمَ بْنَ عُتَيْبَةَ وَ أَصْحَابَهُ فَقَبِلُوا ذَلِكَ مِنِّي فَلَمَّا كَانَ فِي الْقَابِلِ لَقِيتُ أَبَا جَعْفَرٍ ع فَحَدَّثَنِي أَنَّ رَسُولَ اللَّهِ ص عَرَسَ فِي بَعْضِ أَسْفَارِهِ وَ قَالَ مَنْ يَكَلُّونَا فَقَالَ بِلَالٌ أَنَا

He (the narrator) said, ‘I arrived at Al-Kufa and informed Al-Hakam Bin Uteyba and his companions. They accepted that from me. When it was during the following year, I met Abu Ja’far^{-asws}. He^{-asws} narrated to me that Rasool-Allah^{-saww} rested (end part of the night) in one of his^{-saww} journeys and said: ‘Who will guard us?’ Bilal said, ‘I will!’

فَنَامَ بِلَالٌ وَ نَامُوا حَتَّى طَلَعَتِ الشَّمْسُ فَقَالَ ص يَا بِلَالُ مَا أَزَقَدَكَ فَقَالَ يَا رَسُولَ اللَّهِ أَخَذَ بِنَفْسِي الَّذِي أَخَذَ بِأَنْفَاسِكُمْ

He^{-saww} slept and they slept until the sun emerged. He^{-saww} said: ‘O Bilal! What made you sleep?’ He said, ‘O Rasool-Allah^{-saww}! My soul was Taken by the One^{-azwj} Who Took your souls!’

فَقَالَ رَسُولُ اللَّهِ ص قَوْمُوا فَتَحَوَّلُوا عَنْ مَكَانِكُمْ الَّذِي أَصَابَكُمْ فِيهِ الْعَقْلَةُ

Rasool-Allah^{-saww} said: ‘Arise and transfer away from your place in which you were hit by heedlessness!’

⁴⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 2 b

وَقَالَ يَا بِلَالُ أَدِّنْ فَأَدَّنَ فَصَلَّى رَسُولُ اللَّهِ ص رَكَعَتِي الْفَجْرِ ثُمَّ قَامَ فَصَلَّى بِهِمُ الصُّبْحَ ثُمَّ قَالَ مَنْ نَسِيَ شَيْئاً مِنَ الصَّلَاةِ فَلْيُصَلِّهَا إِذَا ذَكَرَهَا فَإِنَّ اللَّهَ عَزَّ وَجَلَّ يُثَوِّلُ وَ أَقِمِ الصَّلَاةَ لِذِكْرِي

And he^{-saww} said: ‘O Bilal! Proclaim Azaan!’ He proclaimed Azaan. Rasool-Allah^{-saww} prayed two Cycles Al-Fajr, then stood and prayed the morning Salat with them, then said: ‘One who forgets something from the Salat, let him pray it when he remembers it, for Allah^{-azwj} Mighty and Majestic is Saying: **and establish the Salat for My Zikr [20:14]’**.

قَالَ زُرَّارَةُ فَحَمَلْتُ الْحَدِيثَ إِلَى الْحَكَمِ وَ أَصْحَابِهِ فَقَالَ نَقَضْتَ حَدِيثَكَ الْأَوَّلَ

Zurara (the narrator) said, ‘I carried the Hadeeth to Al-Hakam and his companions. He said, ‘You Hadeeth breaks (contradicts) the first!’

فَقَدِمْتُ عَلَى أَبِي جَعْفَرٍ ع فَأَخْبَرْتُهُ بِمَا قَالَ الْقَوْمُ فَقَالَ يَا زُرَّارَةُ أَلَا أَخْبَرْتَهُمْ أَنَّهُ قَدْ قَاتَ الْوَقْتَانِ جَمِيعاً وَ أَنَّ ذَلِكَ كَانَ قَضَاءً مِنْ رَسُولِ اللَّهِ ص.

So, I proceeded to see Abu Ja’far^{-asws} and informed him^{-asws} with what the group had said. He^{-asws} said: ‘O Zurara! Did I^{-asws} not inform you that both the timings had been missed altogether? And that, was a fulfilment (pay back) from Rasool-Allah^{-saww}!’⁴⁷

4- غِيَاثُ سُلْطَانِ الْوَرَى، لِلْسَيِّدِ ابْنِ طَاوُسٍ بِإِسْنَادِهِ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ رَجُلٌ عَلَيْهِ دَيْنٌ مِنْ صَلَاةٍ قَامَ بِقَضَائِهِ فَخَافَ أَنْ يُدْرِكَهُ الصُّبْحُ وَ لَمْ يُصَلِّ صَلَاةَ لَيْلَتِهِ تِلْكَ

(The book) ‘Giyas Sultan Al Wara’ of the Seyyid Ibn Tawoos, by his chain from Hareyz, from Zurara,

From Abu Ja’far^{-asws}, he (the narrator) said, ‘I said to him^{-asws}, ‘A man has debt upon him from Salats. He stands to fulfil it but he fears that the morning may come across him, and he has not prayed the Salat of that night of his’.

قَالَ ع يُؤَخِّرُ الْقَضَاءَ وَ يُصَلِّي صَلَاةَ لَيْلَتِهِ تِلْكَ.

He^{-asws} said: ‘He should delay the fulfilment, and he should pray that Salat of his night’.⁴⁸

5- الْعِلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ هَاشِمٍ عَنْ عَلِيِّ بْنِ سَعِيدٍ عَنِ الْحُسَيْنِ بْنِ خَالِدٍ عَنْ أَبِي الْحَسَنِ الْأَوَّلِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَمَّمَ صَلَاةَ الْفَرِيضَةِ بِصَلَاةِ النَّافِلَةِ وَ أَمَّمَ صِيَامَ الْفَرِيضَةِ بِصِيَامِ النَّافِلَةِ الْحَبْر.

(The book) ‘Al Ilal’ – from his father, from Sa’ad Bin Abdullah, from Ibrahim Bin Hashim, from Ali Bin Saeed, from Al Husayn Bin Khalid,

‘From Abu Al-Hassan^{-asws} the 1st having said: ‘Allah^{-azwj} Blessed and Exalted Completes the obligatory Salat with the optional Salat, and Completes the obligatory fast with the option fast’ – the Hadeeth’.⁴⁹

⁴⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 3

⁴⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 4

⁴⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 5 a

وَمِنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُثْمَانَ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي بَكْرٍ قَالَ: قَالَ لِي أَبُو جَعْفَرٍ عَ أَ تَدْرِي لِأَيِّ شَيْءٍ وَضِعَ التَّطَوُّعُ

And from him, from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Al Hakam, from Usman Bin Abdul Malik, from Abu Bakr who said,

‘Abu Ja’far^{-asws} said to me: ‘Do you know for which thing (reason) the voluntary Salats have been Placed?’

قُلْتُ مَا أَذْرِي جُعِلْتُ فِدَاكَ

I said, ‘I don’t know, may I be sacrificed for you^{-asws}!’

قَالَ إِنَّهُ تَطَوُّعٌ لَكُمْ وَ نَافِلَةٌ لِلْأَنْبِيَاءِ وَ تَدْرِي لِمَ وَضِعَ التَّطَوُّعُ

He^{-asws} said: ‘The voluntary is for you all, and optional are for the Prophets^{as}; and do you know why the voluntary (Salats) have been Placed?’

قُلْتُ لَا أَذْرِي جُعِلْتُ فِدَاكَ

I said, ‘I don’t know, may I be sacrificed for you^{-asws}!’

قَالَ لِأَنَّهُ إِنْ كَانَ فِي الْفَرِيضَةِ نُقْصَانٌ فَصَبَّتِ النَّافِلَةُ عَلَى الْفَرِيضَةِ حَتَّى تَتِمَّ إِنَّ اللَّهَ عَزَّ وَ جَلَّ يَقُولُ لِنَبِيِّهِ ص وَ مِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ.

He^{-asws} said: ‘Because if there were to be a deficiency in the obligatory, the optional will be poured upon the obligatory until it is complete. Allah^{-azwj} Mighty and Majestic Says to His^{-azwj} Prophet^{-saww}: **And from the night, so keep vigil by it, an optional (Salat) of yours, [17:79]**’⁵⁰

6- الْعَلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ إِنَّ الْعَبْدَ لَيُرْفَعُ لَهُ مِنْ صَلَاتِهِ نِصْفُهَا أَوْ ثُلُثُهَا أَوْ رُبُعُهَا أَوْ خُمُسُهَا وَ مَا يُرْفَعُ لَهُ إِلَّا مَا أَقْبَلَ عَلَيْهِ مِنْهَا بِقَلْبِهِ وَ إِنَّمَا أَمَرْنَا بِالنَّوَافِلِ لِيَتِمَّ لَهُمْ بِهَا مَا نَقَصُوا مِنَ الْفَرِيضَةِ.

(The book) ‘Al Ilal’ – from his father, from Sa’ad Bin Abdullah, from Ayoub Bin Nuh, from Ibn Abu Umeyr, from Hisham Bin Salim, from Muhammad Bin Muslim who said,

‘Abu Abdullah^{-asws} said: ‘The servant, his Salat is raised for him, half of it, or a third of it, or a quarter of it, or a fifth of it, and nothing is raised from it except he has concentrated upon from it with his heart, and rather we have been Commanded with the optional Salat in order to complete for them by these whatever was deficient from the obligatory Salat’⁵¹

وَمِنْهُ عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ يَعْقُوبَ بْنِ زَيْدٍ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ أَبِي جَعْفَرٍ عَ قَالَ: إِنَّمَا جُعِلَتِ النَّافِلَةُ لِيَتِمَّ بِهَا مَا يَفْسُدُ مِنَ الْفَرِيضَةِ.

⁵⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 5 b

⁵¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 6 a

And from it, from Muhammad Bin Musa Bin Al Mutawakkil, from Muhammad Bin Yahya Al Attar, from Yaqoub Bin Yazeed, from Hammad, from Hareez,

‘From Abu Ja’far^{asws} having said: ‘But rather the optional Salats have been made in order to complete by these whatever had been spoilt from the obligatory Salat’.⁵²

7- الْمَحَاسِنُ، عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عُثْمَانَ بْنِ عَبْدِ الْمَلِكِ عَنْ أَبِي بَكْرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع يَا بَا بَكْرٍ تَدْرِي لِأَيِّ شَيْءٍ وَضِعَ عَلَيْكُمُ التَّطَوُّعُ وَ هُوَ تَطَوُّعٌ لَكُمْ وَ هُوَ نَافِلَةٌ لِلْأَنْبِيَاءِ إِنَّهُ زَيْمًا قُبِلَ مِنَ الصَّلَاةِ بِنُصْفِهَا وَ ثُلُثُهَا وَ رُبُعُهَا وَ إِنَّمَا يُقْبَلُ مِنْهَا مَا أَقْبَلْتَ عَلَيْهَا بِعَلْبِكَ فَرِيدَتِ النَّافِلَةُ عَلَيْهَا حَتَّى تَبِمَّ بِهَا.

(The book) ‘Al Mahasin’ – from Ali Bin Al Hakam, from Usman Bin Abdul Malik, from Abu Bakr who said,

‘Abu Ja’far^{asws} said: ‘O Abu Bakr! Do you know for which thing (reason) the voluntary Salats have been placed upon you all, and it is voluntary for you all and it is optional for the Prophets^{as}? (Because) sometimes it is Accepted from the Salat, half of it, or a third of it, and a quarter of it, and rather what is Accepted from it is what is concentrated upon with your hearts, so the optional increase upon it until it is completed by it’.⁵³

8- السَّرَائِرُ، نَقْلًا مِنْ كِتَابِ حَرِيزٍ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ع لَا تُصَلِّ مِنَ النَّافِلَةِ شَيْئًا وَقَدْ فَرِضَتِ فَإِنَّهُ لَا تُفْضَى نَافِلَةٌ فِي وَقْتِ فَرِيضَةٍ إِذَا دَخَلَ وَقْتُ الْفَرِيضَةِ فَأَبْدَأْ بِالْفَرِيضَةِ.

(The book) ‘Al Saraair’- Copying from the book of Hareez, from Zurara who said,

‘Do not pray anything from the optional in the time of the obligatory, for the optional cannot fulfil during the time of an obligatory (Salat). When the time of the obligatory enters, then begin with the obligatory’.⁵⁴

وَ قَالَ قَالَ أَبُو جَعْفَرٍ ع إِنَّمَا جُعِلَتِ الْقَدَمَانِ وَ الْأَرْبَعُ وَ الدَّرَاغُ وَ الدَّرَاعَانِ وَقْتًا لِمَكَانِ النَّافِلَةِ.

And he said, ‘Abu Ja’far^{asws} said: ‘But rather the two feet, and the four, and the cubit, and two cubits (shadows from reflections of sun) have been made as timings for place of the optional Salats’.⁵⁵

9- الْعِلَلُ، وَ الْعُيُونُ، عَنِ ابْنِ عُيُونٍ عَنِ ابْنِ قُتَيْبَةَ عَنِ الْفَضْلِ بْنِ شَادَانَ عَنِ الرِّضَا ع فِيمَا رَوَاهُ عَنْهُ مِنَ الْعِلَلِ فَإِنْ قَالَ لِمَ جُعِلَ صَلَاةُ السُّنَّةِ أَرْبَعًا وَ ثَلَاثِينَ رَكْعَةً قِيلَ لِأَنَّ الْفَرِيضَةَ سَبْعَ عَشْرَةَ رَكْعَةً فَجُعِلَتِ السُّنَّةُ مِثْلِي الْفَرِيضَةِ كَمَا لَهَا لِلْفَرِيضَةِ

(The books) ‘Al Ilal’, and Al Uyouun’ – from Ibn Ubdous, from Ibn Quteyba, from Al Fazl Bin Shazaan,

‘From Al-Reza^{asws} among what is reported from him^{asws} from (the book) ‘Al Ilal’ (in argumentation): ‘If he says, ‘Why have the Sunnah Salat made to be thirty-four Cycles?’, it will be said, ‘Because the obligatory are of seventeen Cycles, so the Sunnah has been made to be twice the obligatory as perfecting for the obligatory’.

⁵² Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 6 b

⁵³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 7

⁵⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 8 a

⁵⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 8 b

فَإِنْ قَالَ فَلِمَ جُعِلَ صَلَاةُ السُّنَّةِ فِي أَوْقَاتٍ مُخْتَلِفَةٍ وَ لَمْ يُجْعَلْ فِي وَقْتٍ وَاحِدٍ قِيلَ لِأَنَّ أَفْضَلَ الْأَوْقَاتِ ثَلَاثَةٌ عِنْدَ زَوَالِ الشَّمْسِ وَ بَعْدَ الْغُرُوبِ وَ بِالْأَسْحَارِ فَأَحَبُّ أَنْ يُصَلَّى لَهُ فِي هَذِهِ الْأَوْقَاتِ الثَّلَاثَةِ

If he says, 'Why have the Sunnah Salats been made to be in different timings and not made to be in one timing?', it will be said, 'Because the superior timings are three – at decline of the sun (midday), and after the setting, and at pre-dawn, therefore He^{-azwj} Loves to be prayed to during these three timings.

لِأَنَّهُ إِذَا فُرِقَتِ السُّنَّةُ فِي أَوْقَاتٍ شَتَّى كَانَ أَدَاؤُهَا أَيْسَرَ وَ أَحَفَّ مِنْ أَنْ يُجْمَعَ كُلُّهَا فِي وَقْتٍ وَاحِدٍ.

(And also) because when the Sunnah (Salats) are separated in various timings, its fulfilment would be easier and lighter than if all of these were to be gathered in one timing".⁵⁶

10- إِبْرَاهِيمُ الْوَرِيُّ، نَقَلَ مِنْ نَوَادِرِ الْحِكْمَةِ بِإِسْنَادِهِ عَنْ عَائِدِ الْأَحْمَسِيِّ قَالَ: دَخَلْتُ عَلَى أَبِي عَبْدِ اللَّهِ ع وَ أَنَا أُرِيدُ أَنْ أَسْأَلَهُ عَنْ صَلَاةِ اللَّيْلِ وَ نَسِيتُ فُكُلْتُ السَّلَامَ عَلَيْكَ يَا ابْنَ رَسُولِ اللَّهِ

(The book) 'I'lam Al Wara' – Copying from 'Nawadir Al Hikmah', by his chain from Aaiz Al Ahmasy who said,

'I entered to see Abu Abdullah, and I wanted to ask him^{-asws} about the night Salat, and I forgot. I said, 'The greetings be unto you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}!'

فَقَالَ ع أَجَلَ وَ اللَّهُ أَنَا وَ لَدُهُ وَ مَا نَحْنُ بِذِي قَرَابَةٍ مِنْ أَتَى اللَّهُ بِالصَّلَوَاتِ الْحَمْسِ الْمَفْرُوضَاتِ لَمْ يُسْأَلْ عَمَّا سِوَى ذَلِكَ فَكَتَفَيْتُ بِذَلِكَ.

He^{-asws} said: 'Yes, by Allah^{-azwj}, I^{-asws} am his^{-saww} son^{-asws}, and we^{-asws} are not with kingship! One who comes to Allah^{-azwj} with the five (daily) Salat, the obligatory, He^{-azwj} will not Ask about whatever is besides that, therefore I^{-asws} suffice with that!'⁵⁷

11- الْعَلَلُ، عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ عَلِيِّ بْنِ الرَّيَّانِ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نَجْرَانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ دَرِيحِ الْمُحَارِبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ رَجُلٌ يَا رَسُولَ اللَّهِ يَسْأَلُ اللَّهُ عَمَّا سِوَى الْفَرِيضَةِ

(The book) 'Al Ilal' – from his father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad, from Ali Bin Al Rayyan, from Al-Hassan Bin Muhammad, from Abdul Rahman Bin Abu Najran, from Abdul Rahman Bin Hammad, from Zareeh Al Muhariby,

'From Abu Abdullah^{-asws} having said: 'A man said, 'O Rasool-Allah^{-saww}! Will Allah^{-azwj} Ask about whatever is besides the obligatory?'

قَالَ لَا.

He^{-saww} said: 'No!'⁵⁸

⁵⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 9

⁵⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 10

⁵⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 11

12- تَحَجُّجُ الْبَلَاغَةِ، وَ مَشْكَاةُ الْأَنْوَارِ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ لِلْقُلُوبِ إِقْبَالَ وَ إِدْبَاراً فَإِذَا أَقْبَلَتْ فَاحْمِلُوهَا عَلَى النَّوَافِلِ وَ إِذَا أُدْبِرَتْ فَاقْتَصِرُوا بِهَا عَلَى الْفَرَائِضِ.

(The books) 'Nahj Al Balagah', and 'Mishkat Al Anwaar' –

'Amir Al-Momineen^{-asws} said: 'For the hearts there is going forward and turning back. When they move forwards, then carry them upon the optional (Salats), and when they turn back, then shorten with these upon the obligations'.⁵⁹

13- النهج، تَحَجُّجُ الْبَلَاغَةِ قَالَ ع لَا فُرْيَةَ لِلنَّوَافِلِ إِذَا أَضَرَّتْ بِالْفَرَائِضِ.

(The book) 'Nahj Al Balagah' –

He^{-asws} (Amir Al-Momineen^{-asws}) said: 'You cannot draw closer (to Allah^{-azwj}) by the optional (deeds) when it harms the obligations (deeds, i.e., Salat)'.⁶⁰

وَ مِنْهُ قَالَ ع قَلِيلٌ تَدُومُ عَلَيْهِ أَرْجَى مِنْ كَثِيرٍ مَمْلُولٍ.

And from it, he^{-asws} said: 'A little (good deed) you are constant upon is more profitable than a lot (of good deeds) one is fed up from it'.⁶¹

وَ قَالَ ع إِذَا أَضَرَّتِ النَّوَافِلُ بِالْفَرَائِضِ فَارْفُضُوهَا.

And he^{-asws} said: 'When the optional (good deeds) are harmful to the obligations, reject these'.⁶²

14- النهج، تَحَجُّجُ الْبَلَاغَةِ وَ أَعْلَامُ الدِّينِ، فِيمَا كَتَبَ أَمِيرُ الْمُؤْمِنِينَ إِلَى خَارِثِ الْهَمْدَانِيِّ وَ أَطَعِ اللَّهَ فِي جَمَلِ أَمْرِكَ فَإِنَّ طَاعَةَ اللَّهِ فَاضِلَةٌ عَلَى مَا سِوَاهَا

(The books) 'Nahj Al Balagah', and 'A'lam Al Deen' –

'Among what Amir Al-Momineen^{-asws} wrote with to Haris Al-Hamdany: 'And obey Allah^{-azwj} in the totality of our affairs, for the obedience of Allah^{-azwj} is meritorious over whatever is besides it.

وَ خَادِعٌ نَفْسَكَ فِي الْعِبَادَةِ وَ ارْتُقِ بِهَا وَ لَا تَقْهَرْهَا وَ حُدِّ عَفْوَهَا وَ نَشَاطُهَا إِلَّا مَا كَانَ مَكْتُوباً عَلَيْهَا مِنَ الْقَرِيضَةِ فَإِنَّهُ لَا بُدَّ مِنْ قَضَائِهَا وَ تَعَاهِدِهَا عِنْدَ حَلَّتِهَا

And delude yourself in the worship and be kind with it, and do not coerce it, and take its excuse and its activity except whatever has been Prescribed upon you of the Obligation, for there is no escape from fulfilling these and undertake these at its placings.

⁵⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 12

⁶⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 13 a

⁶¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 13 b

⁶² Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 13 c

وَإِيَّاكَ أَنْ يَنْزِلَ بِكَ الْمَوْتُ وَ أَنْتَ آتِيٌّ مِنْ رَبِّكَ فِي طَلَبِ الدُّنْيَا الْخَبْرِ.

And beware that the death should befall with you while you are absconding from your Lord^{-azwj} in seeking the world' – the Hadeeth".⁶³

15- الْمَحَاسِنُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حَمَّادٍ عَنْ حَنَانِ بْنِ سَدِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَ اللَّهُ تَعَالَى مَا تَحَبَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ بِمَا افْتَرَضْتُهُ عَلَيْهِ

(The book) 'Al Mahasin' – From Abdul Rahman Bin Hammad, from Hanan Bin Sadeyr,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Said: "My^{-azwj} servant will not become Beloved to me with anything more Beloved to Me^{-azwj} than what I^{-azwj} have Imposed upon Him^{-azwj}!

وَ إِنَّهُ لَيَتَحَبَّبُ إِلَيَّ بِالنَّافِلَةِ حَتَّىٰ أَحِبَّهُ فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ وَ بَصَرَهُ الَّذِي يُبْصِرُ بِهِ وَ لِسَانَهُ الَّذِي يَنْطِقُ بِهِ وَ يَدَهُ الَّتِي يَبْطِشُ بِهَا وَ رِجْلَهُ الَّتِي يَمْشِي بِهَا

And he tends to make himself Beloved to Me^{-azwj} with the optional (Salats) until I^{-azwj} Love him. When I^{-azwj} Love him, I^{-azwj} would be his ears which he listens with, and his eyes which he sees with, and his tongue which he speaks with, and his hand which he strikes with, and his legs which he walks with.

إِذَا دَعَانِي أَحْبَبْتُهُ وَ إِذَا سَأَلَنِي أَعْطَيْتُهُ وَ مَا تَرَدَّدْتُ فِي شَيْءٍ أَنَا فَاعِلُهُ كَتَرَدُّدِي فِي مَوْتِ الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ وَ أَنَا أَكْرَهُ مَسَاءَتَهُ.

When he supplicates to Me^{-azwj} I^{-azwj} shall Answer him, and when he asks Me^{-azwj} I shall Give him; and I^{-azwj} have not Hesitated regarding anything I^{-azwj} Do like My^{-azwj} Hesitation regarding the death of a Momin. He dislikes the death while I^{-azwj} Dislike his evil deeds!"⁶⁴

تحقيق وَ قَالَ ص الْمُؤْمِنُ يَنْظُرُ بِنُورِ اللَّهِ.

Research (Ahadeeth only) – And he^{-saww} said: 'The Momin looks by the Noor of Allah^{-azwj}'.

قَالَ مَوْلَانَا الْأَطَهْرُ مَا قَلَعْتُ بَابَ حَيْبَرَ بِقُوَّةِ جِسْمَانِيَّةٍ بَلْ بِقُوَّةِ رَبَّانِيَّةٍ.

Our Master^{-asws} said: 'I^{-asws} did not uproot the door of (the fort of) Khyber by the physical strength, but, with the spiritual strength!'

16- الْعِلَلُ، عَنْ عَلِيِّ بْنِ حَاتِمٍ عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ عَنْ حَمْدَانَ بْنِ الْحُصَيْنِ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ أَحْمَدَ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ بَشِيرٍ عَنِ ابْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ الْقَزْوِينِيِّ قَالَ: قُلْتُ لِأَبِي جَعْفَرٍ ع مُحَمَّدِ بْنِ عَلِيٍّ الْبَاقِرِ لِأَيِّ عِلَّةٍ تُصَلِّي الرَّكْعَتَانِ بَعْدَ الْعِشَاءِ الْأَخْرَةَ مِنْ فُغُودٍ

(The book) 'Al Ilal' – from Ali Bin Hatim, from Al Qasim Bin Muhammad, from Hamdan Bin Al Husayn, from Ibrahim Bin Makhlad, from Ahmad Bin Ibrahim, from Muhammad Bin Bashir, from Ibn Sinan, from Abu Abdullah Al Qazwiny who said,

⁶³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 14

⁶⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 15

'I said to Abu Ja'far Muhammad^{-asws} Bin Ali Al-Baqir^{-asws}, 'For which reason are the two Cycles being prayed after Al-Isha the last, from sitting?'

قَالَ لِأَنَّ اللَّهَ تَبَارَكَ وَتَعَالَى فَرَضَ سَبْعَ عَشْرَةَ رَكْعَةً فَأَضَافَ إِلَيْهَا رَسُولُ اللَّهِ ص مِثْلَيْهَا فَصَارَتْ إِخْدَى وَخَمْسِينَ رَكْعَةً فَتُعَدَّانِ هَاتَانِ الرَّكْعَتَانِ مِنْ جُلُوسٍ بِرَكْعَةٍ.

He^{-asws} said: 'Because Allah^{-azwj} Blessed and Exalted Imposed seventeen Cycles (Salat). Rasool-Allah^{-saww} added twice as much, so it came to be fifty-one Cycles. Thus, these two Cycles from sitting equate to one Cycle'.⁶⁵

17- أَبِصَائِرُ، عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنْ عِيسَى عَنْ مَرْوَانَ عَنِ الْحُسَيْنِ بْنِ مُوسَى الْحَنَاطِ قَالَ خَرَجْتُ أَنَا وَجَمِيلُ بْنُ دَرَّاجٍ وَعَائِدَةُ الْأَحْمَسِيِّ حَاجِبِينَ قَالَ: وَكَانَ يَقُولُ عَائِدَةُ لَنَا إِنَّ لِي حَاجَةً إِلَى أَبِي عَبْدِ اللَّهِ عَ أُرِيدُ أَنْ أَسْأَلَهُ عَنْهَا

(The book) 'Al Basaair' – from Al Husayn Bin Ali, from Isa, from Marwan, from Al Husayn Bin Musa Al Hannat who said,

"I, and Jameel Bin Darraj, and Aaiz Al-Ahmasy went out as pilgrims, and Aaiz said to us, 'There is a need for me to Abu Abdullah^{-asws}. I want to ask him^{-asws} about it'.

قَالَ فَدَخَلْنَا عَلَيْهِ فَلَمَّا جَلَسْنَا قَالَ لَنَا مُبْتَدَأًا مَنْ أَتَى اللَّهَ بِمَا افْتَرَضَ عَلَيْهِ لَمْ يَسْأَلْهُ عَمَّا سِوَى ذَلِكَ

He (the narrator) said, 'We entered to see him^{-asws}. When we sat down, he^{-asws} said to us initiating: 'One who gives Allah^{-azwj} what He^{-azwj} has Obligated upon him, He^{-azwj} will not Ask him (anything) besides that'.

قَالَ فَعَمَرْنَا عَائِدَةَ فَلَمَّا قُمْنَا قُلْنَا مَا حَاجَتُكَ قَالَ الَّذِي سَمِعْنَا مِنْهُ إِنِّي رَجُلٌ لَا أَطِيقُ الْقِيَامَ بِاللَّيْلِ فَخِفْتُ أَنْ أَكُونَ مَأْتُومًا مَأْخُودًا بِهِ فَأَهْلِكَ.

He (the narrator) said, 'We winked at Aaiz. When we stood up, we said, 'What is your need?' He said, 'That which we heard from him^{-asws}. I am a man who cannot endure standing at night (for Salat), so I fear that I might happen to be a sinner, Seized with, and would be destroyed'.⁶⁶

18- الْمَحَاسِينُ، عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ غَيْرِ وَاحِدٍ عَنِ الثَّمَالِيِّ قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع إِذَا سَافَرَ صَلَّى رَكْعَتَيْنِ ثُمَّ رَكِبَ رَاحِلَتَهُ وَبَقِيَ مَوَالِيَهُ يَنْتَقِلُونَ فَيَقِفُ يَنْتَظِرُهُمْ فَيَقِيلُ لَهُ أَلَا تَنْهَاهُمْ

(The book) 'Al Mahaasin' – From his father, from Ibn Abu Umeyr, from someone else, from Al Sumali who said,

'It so happened, when Ali^{-asws} Bin Al-Husayn^{-asws} travelled, he^{-asws} prayed two Cycles Salat, then he^{-asws} rode his^{-asws} animal, while his^{-asws} friends remained praying optional (Salats). He^{-asws} paused looking at them. It was said to him^{-asws}, 'Will you^{-asws} not forbid them?'

فَقَالَ لِي أَكْرَهُ أَنْ أَهْمِيَ عَبْدًا إِذَا صَلَّى وَالسُّنَّةُ أَحَبُّ إِلَيَّ.

⁶⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 16

⁶⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 17

He^{-asws} said: 'I^{-asws} dislike to prohibit a servant when he prays Salat, and the Sunnah is more beloved to me^{-asws!}'⁶⁷

19- الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنْ مُحَمَّدِ بْنِ بَشِيرٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو الْمُتَعَمِّيِّ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ عَ إِني أَصَلِّي الرَّوَالَ سِتَّةً وَ أَصَلِّي بِاللَّيْلِ سِتَّ عَشْرَةَ رَكْعَةً

(The book) 'Al Mahasin' – from Muhammad Bin Ismail Bin Bazie, from Muhammad Bin Bashir, from Abdullah in Amro Al Khas'amy, from Suleyman Bin Khalid who said,

'I said to Abu Abdullah^{-asws}, 'I pray six (Cycles) at midday, and I pray sixteen Cycles at night!'

فَقَالَ إِذْنُ تُخَالِفَ رَسُولَ اللَّهِ إِنَّ رَسُولَ اللَّهِ ص كَانَ يُصَلِّي الرَّوَالَ ثَمَانَ رَكْعَاتٍ وَ صَلَاةَ اللَّيْلِ ثَمَانَ رَكْعَاتٍ

He^{-asws} said: 'The you are opposing Rasool-Allah^{-saww!} Rasool-Allah^{-saww} used to pray eight Cycles at midday, and eight Cycles of the night'.

فَقُلْتُ قَدْ أَعْرِفُ أَنَّ هَذَا هَكَذَا وَ لَكِنِّي أَقْضِي لِلْأَيَّامِ الْخَالِيَةِ.

I said, 'I do know that this is like that, but I fulfil (pay back) for the vacant days (missed out)''⁶⁸

20- الْعِلَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ عَبْدِ اللَّهِ بْنِ عَلِيٍّ الرَّزَّادِيِّ قَالَ: سَأَلَ أَبُو كَهْمَشٍ أَبَا عَبْدِ اللَّهِ عَ فَقَالَ يُصَلِّي الرَّجُلُ نَوَافِلَهُ فِي مَوْضِعٍ أَوْ يُفْرِقُهَا

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Al Hakam Bin Miskeen, from Abdullah Bin Ali Al Zawwal who said,

'Abu Al Kahmash asked Abu Abdullah^{-asws}. He said, 'Can the man pray his optional Salats in a (one) place or should he separate them (in different places)?'

فَقَالَ لَا بَلْ هَاهُنَا وَ هَاهُنَا فَإِنَّمَا تَشْهَدُ لَهُ يَوْمَ الْقِيَامَةِ.

He^{-asws} said: 'But, over here and over there, so these (places) will testify for him on the Day of Qiyamah''⁶⁹

21- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى عَ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ صَلَّى نَافِلَةً وَ هُوَ جَالِسٌ مِنْ غَيْرِ عِلَّةٍ كَيْفَ يَحْتَسِبُ صَلَاتُهُ

(The book) 'Qurb Al Isnaad' – From Abdullah Bin Al Husayn,

'From his grandfather Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about a man praying an optional Salat while he is seated, from without any reason, 'How will his Salat be calculated?'

⁶⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 18

⁶⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 19

⁶⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 20

قَالَ رَكْعَتَيْنِ بِرَكْعَةٍ.

He^{-asws} said: 'Two Cycles as one Cycle'.⁷⁰

بيان: قَالَ فِي الدُّكْرِى رَوَى الْأَصْحَابُ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنْ رَجُلٍ يَكْسَلُ أَوْ يَضْعُفُ فَيُصَلِّي التَّطَوُّعَ جَالِسًا قَالَ يُضَعِّفُ رَكْعَتَيْنِ بِرَكْعَةٍ.

Explanation (Ahadeeth only) – He said in (the book) 'Al Zikra' – It is reported by the companions from Muhammad Bin Muslim who said, 'I asked Abu Abdullah^{-asws} about a man who is lazy or weak, so he prays the voluntary Salat while seated. He^{-asws} said: 'He is weakening two Cycles as being one Cycle'.

وَرَوَى سَدَيْرٌ عَنْ أَبِي جَعْفَرٍ عَ مَا أَصَلَّى النَّوَافِلَ إِلَّا قَاعِدًا مُنْذُ حَمَلْتُ هَذَا اللَّحْمَ.

And it is reported by Sadeyr, from Abu Ja'far^{-asws}: 'I^{-asws} do not pray the optional (Salat) except as seated since I^{-asws} have carried this meat (become fatter)'.

وَعَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ عَ قَالَ: سَأَلْتُهُ عَمَّنْ صَلَّى جَالِسًا مِنْ غَيْرِ عُذْرٍ أَوْ تَكُونُ صَلَاتُهُ رَكْعَتَانِ بِرَكْعَةٍ فَقَالَ هِيَ تَامَةٌ لَكُمْ.

And from Abu Baseer, from Abu Ja'far^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the one who prays Salat while seated from without having any excuse, 'Will his Salat of two Cycles be as one Cycle?' He^{-asws} said: 'It is complete for you all!'

22- ثَوَابُ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنِ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ الْوَاسِطِيِّ عَنِ مُوسَى بْنِ بَكْرِ عَنْ أَبِي الْحَسَنِ عَ قَالَ: صَلَاةُ النَّوَافِلِ قُرْبَانٌ كُلِّ مُؤْمِنٍ.

(The book) 'Sawaab Al Amaal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Abu Abdullah, from Al-Hassan Bin Mahboub, from Al-Hassan Al Wasity, from Musa Bin Bakr,

'From Abu Al-Hassan^{-asws} having said: 'The optional Salat is an offering (to Allah^{-azwj}) of every Momin'.⁷¹

23- قُرْبُ الْإِسْنَادِ، بِالسَّنَدِ الْمُتَقَدِّمِ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ عَ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَنْسَى مَا عَلَيْهِ مِنَ النَّوَافِلِ وَهُوَ يُرِيدُ أَنْ يَفْضِي كَيْفَ يَفْضِي قَالَ يَفْضِي حَتَّى يَرَى أَنَّهُ قَدْ زَادَ عَلَى مَا عَلَيْهِ وَآمَنَ.

(The book) 'Qurb Al Isnaad' – By the previous chain,

'From Ali son of Ja'far^{-asws}, from his brother Musa^{-asws}, he said, 'I asked him^{-asws} about the man who has forgotten what is upon him from the optional (Salats missed out), and he wants to fulfil, 'How can he fulfil?' He^{-asws} said: 'He should fulfil until he views that he has increased upon whatever (missed out Salats) there are upon him, and complete'.⁷²

⁷⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 21

⁷¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 22

⁷² Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 23

24- السَّرَائِرُ، نُقْلًا مِنْ كِتَابِ حَرِيْزٍ عَنْ أَبِي بَصِيْرٍ قَالَ قَالَ أَبُو جَعْفَرٍ ع فِي حَدِيْثٍ اِفْصَلَ بَيْنَ كُلِّ رَكَعَتَيْنِ مِنْ نَوَافِلِكَ بِالسَّلَامِ.

(The book) 'Al Saraair' – Copying from the book of Hareyz, from Abu Baseer who said,

'Abu Ja'far^{-asws} said in a Hadeeth: 'Keep a gap between every two Cycles from your optional Salat, by (performing) the Salaam'.⁷³

25- كِتَابُ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ شُرَيْحٍ، عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ عَنْ جَابِرِ الْمُجَفِّيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع كَانَ يَقُولُ إِنَّ أَبَا جَعْفَرٍ ع كَانَ يَقُولُ إِنِّي أَحِبُّ أَنْ أُدَوِّمَ عَلَى الْعَمَلِ إِذَا عَوَّدْتُهُ نَفْسِي وَ إِن قَاتَنِي مِنَ اللَّيْلِ فَضَيَّيْتُهُ بِالنَّهَارِ وَ إِن قَاتَنِي بِالنَّهَارِ فَضَيَّيْتُهُ بِاللَّيْلِ

The book of Ja'far Bin Muhammad Bin Shureyh, from Humeyd Bin Shueyb, from Jabir Al Jufy who said,

'I heard Abu Abdullah^{-asws} saying: 'Abu Ja'far^{-asws} was saying: 'I^{-asws} love to be constant upon the deed when I^{-asws} have customised myself^{-asws}, if it is missed by me^{-asws} from the night, I^{-asws} fulfil it at daytime, and if it is missed by me^{-asws} at daytime, I^{-asws} fulfil it at night!

وَ إِن أَحَبَّ الْأَعْمَالِ إِلَى اللَّهِ مَا دِيمَ عَلَيْهَا فَإِنَّ الْأَعْمَالَ تُعْرَضُ كُلَّ حَمِيسٍ وَ كُلَّ رَأْسِ شَهْرٍ وَ أَعْمَالَ السَّنَةِ تُعْرَضُ فِي التَّصْنِفِ مِنْ شَعْبَانَ فَإِذَا عَوَّدْتَ نَفْسَكَ عَمَلًا فَادِّمْ عَلَيْهِ سَنَةً.

And the deeds most Beloved to Allah^{-azwj} is what is being constant upon, for the deeds are presented every Thursday and every head (beginning) of a month, and deeds of the year are presented in middle of Shaban. When you customise yourself with a deed, be constant upon it for a year".⁷⁴

26- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ هُوَ فِي وَقْتِ صَلَاةِ الزَّوَالِ أ يَطْعُهُ بِكَلَامٍ

(The book) 'Qurb Al Isnaad' – from Abdullah Al-Hassan,

'From his grandfather Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws} he said, 'I asked him^{-asws} about the man who is within timing of the midday Salat, 'Can he cut it with talking?'

قَالَ نَعَمْ لَا بَأْسَ

He^{-asws} said: 'Yes, there is no problem'.

وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَلْتَفِتُ فِي صَلَاتِهِ هَلْ يَطْعُ ذَلِكَ صَلَاتَهُ

And I asked him^{-asws} about the man who turn during his Salat, 'Does that cut his Salat?'

قَالَ إِذَا كَانَتْ الْقَرِيضَةُ وَ التَّمَتَّ إِلَى خَلْفِهِ فَقَدْ قَطَعَ صَلَاتَهُ فَيَعِيدُ مَا صَلَّى وَ لَا يَعْتَدُ بِهِ وَ إِن كَانَتْ نَافِلَةً لَمْ يَطْعُ ذَلِكَ صَلَاتَهُ وَ لَكِنْ لَا يَعُودُ

⁷³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 24

⁷⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 25

He^{-asws} said: 'When it were to be the obligatory, and he turns to his back, so he has cut his Salat, and he should repeat whatever he had prayed and he should not count with it (as part Salat); and if it were to be an optional (Salat), that would not cut his Salat, but he should not repeat (turning back)'.

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يُرِيدُ أَنْ يَقْرَأَ مِائَةَ آيَةٍ أَوْ أَكْثَرَ فِي نَافِلَةٍ فَيَسْخَرُ أَنْ يَضَعَفَ وَ يَكْسَلَ هَلْ يَصْلُحُ لَهُ أَنْ يَقْرَأَهَا وَ هُوَ جَالِسٌ

He said, 'And I asked him^{-asws} about the man intending to recite one hundred Verses or more in an optional Salat, but he fears that he is too weak and lazy, 'Is it correct for him if he were to recite these while he is seated?'

قَالَ لِيُصَلِّ رَكَعَتَيْنِ بِمَا أَحَبَّ ثُمَّ لِيُنْصَرَفَ فَلْيَقْرَأْ مَا بَقِيَ عَلَيْهِ بِمَا أَرَادَ قِرَاءَتَهُ فَإِنَّ ذَلِكَ يُجْزِيهِ مَكَانَ قِرَاءَتِهِ وَ هُوَ قَائِمٌ فَإِنْ بَدَأَ لَهُ أَنْ يَتَكَلَّمَ بَعْدَ التَّسْلِيمِ مِنَ الرُّكَعَتَيْنِ فَلْيَقْرَأْ فَلَا بَأْسَ

He^{-asws} said: 'Let him pray two Cycles with what he loves (to recite), then let him finish, and let him recite whatever remains upon him from what he had wanted to recite. That would suffice him in place of his recitation while he is standing. If it occurs for him to talk after having performed the Salaat from the two Cycles, let him recite, there is no problem'.

قَالَ وَ قَالَ أَجِي ع نَوَافِلِكُمْ صَدَقَاتِكُمْ فَقَدِّمُوها أَيْ شِئْتُمْ

He said, 'And my brother^{-asws} said: 'Your optional (Salats) are your charities, therefore forward these whenever you so desire to!'

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَكُونُ فِي السَّفَرِ فَيَنْتَزِعُ النَّافِلَةَ وَ هُوَ مُجْمِعٌ أَنْ يَقْضِيَ إِذَا أَقَامَ هَلْ يُجْزِيهِ تَأْخِيرُ ذَلِكَ

He said, 'I asked him^{-asws} about the man being in the journey so he neglects the optional Salats, and he was thinking that he would fulfil when he stands, 'Is the delay allowed for him?'

قَالَ إِنْ كَانَ ضَعِيفاً لَا يَسْتَطِيعُ الْقَضَاءَ أَجْزَأَهُ ذَلِكَ وَ إِنْ كَانَ قَوِيّاً فَلَا يُؤْخِرُهُ

He^{-asws} said: 'If he was weak and not capable of the fulfilment, that would suffice him, and if he was strong, he should not delay it'.

قَالَ وَ سَأَلْتُهُ عَنِ الرَّجُلِ يَصَلِّي النَّافِلَةَ هَلْ يَصْلُحُ لَهُ أَنْ يُصَلِّيَ أَرْبَعَ رَكَعَاتٍ لَا يُسَلِّمُ بَيْنَهُنَّ

He said, 'And I asked him^{-asws} about the man praying the optional (Salat), 'Is it correct for him to pray four Cycles, not performing Salaam between these?'

قَالَ لَا إِلَّا أَنْ يُسَلِّمَ بَيْنَ كُلِّ رَكَعَتَيْنِ.

He^{-asws} said: 'No, except he if performs Salaam between every two Cycles'.⁷⁵

⁷⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 26

27- الحِصَالُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ مُحَمَّدٍ بْنِ عَيْسَى عَنْ قَاسِمِ بْنِ بَجْجِي عَنْ جَدِّهِ الْحَسَنِ عَنْ أَبِي بصيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع لَا يُصَلِّي الرَّجُلُ نَافِلَةً فِي وَقْتِ فَرِيضَةٍ إِلَّا مِنْ عُذْرٍ وَ لَكِنْ يُفْضِي بَعْدَ ذَلِكَ إِذَا أُمِنَهُ الْقَضَاءُ

(The book) 'Al Khisaal' – from his brother, from Sa'ad, from Muhammad Bin Isa, from Qasim Bin Yahya, from his grandfather Al-Hassan, from Abu Baseer and Muhammad Bin Muslim,

From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'The man should not pray an optional (Salat) during time of an obligatory, except from an ex use, but he should fulfil after that whenever he is able to fulfil.

قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ يَغْنِي الَّذِينَ يَفْضُونَ مَا فَاتَهُمْ مِنَ اللَّيْلِ بِالنَّهَارِ وَ مَا فَاتَهُمْ مِنَ النَّهَارِ بِاللَّيْلِ لَا تَقْضِي النَّافِلَةَ فِي وَقْتِ فَرِيضَةٍ أَبَدًا بِالْقَرِيضَةِ ثُمَّ صَلِّ مَا بَدَأَ لَكَ.

Allah^{-azwj} Blessed and Exalted Said: **Those who are constant upon their Salat [70:23]**, meaning those who are fulfilling (paying back) whatever had been missed out by them from the night, at daytime, and whatever had been missed out by them from the day, at night. The optional cannot fulfil during time of an obligatory. Begin with the obligatory, then pray whatever comes (occurs) to you".⁷⁶

28- قُرْبُ الإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ الْوَلِيدِ عَنْ عَبْدِ اللَّهِ بْنِ بَكْرِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الصَّلَاةِ قَاعِدًا أَوْ يَتَوَكَّأُ عَلَى عَصَا أَوْ عَلَى حَائِطٍ فَقَالَ مَا شَأْنُ أَبِيكَ وَ شَأْنُ هَذَا مَا بَلَغَ أَبُوكَ هَذَا بَعْدَ إِذْ رَسُولَ اللَّهِ ص بَعْدَ مَا عَظَّمَ أَوْ بَعْدَ مَا تَقَلَّ كَانَ يُصَلِّي وَ هُوَ قَائِمٌ وَ رَفَعَ إِخْدَى رِجْلَيْهِ حَتَّى أَنْزَلَ اللَّهُ تَبَارَكَ وَ تَعَالَى طه مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى

(The book) 'Qurb Al Isnaad' – from Muhammad Bin Al Waleed, from Abdullah Bin Bukeyr who said,

'I asked Abu Abdullah^{-asws} about the Salat (prayed while) seated, or leaning upon a stick, or upon a wall. He^{-asws} said: 'What is the concern of your father and this? Has this not reached your father yet that Rasool-Allah^{-sawww}, after having become large or after having become heavier, was praying Salat while he^{-sawww} was standing, and he^{-sawww} would raise one of his^{-sawww} leg until Allah^{-azwj} Blessed and Exalted Revealed: **Ta Ha [20:1] We have not Revealed the Quran unto you for you to be distressed [20:2]!**

ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ ع لَا بَأْسَ بِالصَّلَاةِ وَ هُوَ قَاعِدٌ وَ هُوَ عَلَى نِصْفِ صَلَاةِ الْقَائِمِ وَ لَا بَأْسَ بِالتَّوَكُّي عَلَى عَصَا وَ الإِتِّكَاءِ عَلَى الْحَائِطِ قَالَ وَ لَكِنْ يَثْرَأُ وَ هُوَ قَاعِدٌ فَإِذَا بَقِيَتْ آيَاتُ قَامَ فَمَقْرَأَهُنَّ ثُمَّ رَكَعَ.

Then Abu Abdullah^{-asws} said: 'There is no problem with the Salat while he is seated, and it is upon half the Salat of a standing one, and there is no problem with reclining upon a stick and leaning upon the wall, but he can recite while he is seated. When (some) Verses remain, he should stand and recite these, then perform Ruk'u".⁷⁷

29- قُرْبُ الإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ عَيْسَى وَ الْحَسَنِ بْنِ ظَرِيفٍ وَ عَلِيِّ بْنِ إِسْمَاعِيلَ كُلِّهِمْ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: حَرَجَ رَسُولُ اللَّهِ ص إِلَى تَبُوكَ وَ كَانَ يُصَلِّي عَلَى رِجْلَيْهِ صَلَاةَ اللَّيْلِ حَيْثُمَا تَوَجَّهَتْ بِهِ وَ يَوْمِي إِعْمَاءَ.

⁷⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 27

⁷⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 28

(The book) 'Qurb Al Isnaad' – from Muhammad Bin Isa, and Al-Hassan Bin Tareyf, and Ali Bin Ismail, all of them from Hammad Bin Isa,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} went out to Tabuk, and he^{-saww} was praying Salat upon his^{-saww} riding animal, the night Salat, wherever (direction) it was headed with him^{-asws}, and he^{-saww} indicated by gestures''.⁷⁸

وَمِنْهُ عَنِ الْحَسَنِ بْنِ طَرِيفٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيِّ ع أَنَّ رَسُولَ اللَّهِ ص أَوْتَرَ عَلَى رَاجِلَيْهِ فِي غَزَاةِ تَبُوكَ.

And from him, from Al-Hassan Bin Tareyf, from Al Husayn Bin Ulwan,

'From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws}: 'Rasool-Allah^{-azwj} performed Al-Witr Salat upon his^{-saww} riding animal during the military expedition of Tabuk''.⁷⁹

قَالَ: وَكَانَ عَلِيُّ ع يُوتِرُ عَلَى رَاجِلَيْهِ إِذَا جَدَّ بِهِ السَّيْرُ.

He^{-asws} said: 'And Ali^{-asws} used to perform Al-Witr Salat upon his^{-asws} riding animal when the journey had become tiresome with him^{-asws}'.⁸⁰

30- الْعَلَلُ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ بْنِ مَسْرُورٍ عَنِ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنِ عَامِرٍ عَنْ عَمِّهِ عَبْدِ اللَّهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادِ بْنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَتَرَأُّ السَّجْدَةَ وَهُوَ عَلَى ظَهْرِ دَابَّتِهِ قَالَ يَسْجُدُ حَيْثُ تَوَجَّهَتْ بِهِ فَإِنَّ رَسُولَ اللَّهِ ص كَانَ يُصَلِّي عَلَى نَاقَتِهِ وَهُوَ مُسْتَقْبِلُ الْمَدِينَةِ يُسَلِّطُ اللَّهُ عَزَّ وَجَلَّ فَأَيْنَمَا تَوَلَّوْا فَتَمَّ وَجْهُ اللَّهِ.

(The book) 'Al Ilal' – from Ja'far Bin Muhammad Bin Masrouf, from Al Husayn Bin Muhammad Bin Aamir, from his uncle Abdullah, from Ibn Abu Umeyr, from Hammad, from Al Halby,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'I asked him^{-asws} about the man reciting (the Verse of) Sajdah while he is upon the back of his riding animal. He^{-asws} said: 'He should perform Sajdah wherever it is heading with him, for Rasool-Allah^{-saww} was praying Salat upon his^{-saww} she-camel while he^{-saww} was facing Al-Medina. Allah^{-azwj} Mighty and Majestic Says: **therefore wherever you turn to, so there would be the Face of Allah; [2:115]**'.⁸¹

31- مَجَالِسُ ابْنِ السَّبَّاحِ، عَنِ ابْنِ بُسْرَانَ عَنْ إِسْمَاعِيلَ بْنِ مُحَمَّدِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ صَالِحِ الْأَنْطَاطِيِّ عَنْ أَبِي صَالِحِ الْفَرَّاءِ عَنْ أَبِي إِسْحَاقَ الْفَرَّارِيِّ عَنْ سَعْيَانَ النَّوْرِيِّ عَنْ عَمْرٍو بْنِ دِينَارٍ عَنِ ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ ص يُصَلِّي عَلَى رَاجِلَيْهِ حَيْثُ تَوَجَّهَتْ بِهِ.

(The book) 'Majaalis' of Ibn Al Sheykh, from Ibn Busran, from Ismail Bin Muhammad Al Saffar, from Muhammad Bin Salih Al Anmaty, from Abu Salih Al Fara'a, from Abu Is'haq Al Fazary, from Sufyan Al Sowry, from Amro Bin Dinar, from Ibn Umar who said,

'Rasool-Allah^{-saww} had prayed upon his^{-saww} riding animal wherever it was heading with him^{-saww}'.⁸²

⁷⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 29 a

⁷⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 29 b

⁸⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 29 c

⁸¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 30

⁸² Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 31

32- العَلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ عَلِيِّ بْنِ خَدِيدٍ وَ ابْنِ أَبِي نَجْرَانَ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ رَجُلٌ مَرِضٌ فَتَوَخَّشَ فَتَرَكَ النَّافِلَةَ

(The book) 'Al Ilal' – from his father, from Sa'ad, from Ahmad Bin Muhammad Bin Isa, from Ali Bin Hadeed, and Ibn Abu Najran, from Hammad, from Hareyz, from Muhammad Bin Muslim,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'A sick man feeling scared, so he neglects the optional Salats'.

فَقَالَ يَا مُحَمَّدُ إِنَّهَا لَيْسَتْ بِفَرِيضَةٍ إِنْ فَضَّاهَا فَهُوَ خَيْرٌ لَهُ وَ إِنْ لَمْ يَفْعَلْ فَلَا شَيْءَ عَلَيْهِ.

He^{-asws} said: 'O Muhammad! It isn't an obligation. If he were to fulfil it, it is better for him, and if he does not do so, there is nothing upon him'⁸³.

وَ مِنْهُ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ مُرَازِمٍ قَالَ: سَأَلَ إِسْمَاعِيلُ بْنُ جَابِرٍ أَبَا عَبْدِ اللَّهِ ع فَقَالَ أَصْلَحَكَ اللَّهُ إِنَّ عَلِيَّ تَوَافَلَ كَثِيرَةً فَكَيْفَ أَصْنَعُ

And from him, from his father, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Murazim who said,

'Ismail Bin Jabir asked Abu Abdullah^{-asws}. He said, 'May Allah^{-azwj} Keep you^{-asws} well! There are many optional Salats upon me (to fulfil), what shall I do?'

فَقَالَ أَقْضِيهَا

He^{-asws} said: 'Fulfil these!'

فَقَالَ لَهُ إِنَّهَا أَكْثَرُ مِنْ ذَلِكَ

He said to him^{-asws}, 'These are more than that!'

قَالَ أَقْضِيهَا

He^{-asws} said: 'Fulfil these!'

قَالَ لَا أَحْصِيهَا

He said, 'I cannot (even) count these!'

قَالَ تَوَخَّ

He^{-asws} said: 'Aspire (be eager)!'

⁸³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 32 a

قَالَ مُرَازِمٌ فَكُنْتُ مَرِيضًا أَرْبَعَةَ أَشْهُرٍ وَ لَمْ أُصَلِّ نَافِلَةً

Murazim said, 'I was sick for four months and did not pray (any) optional Salat'.

فَقَالَ لَيْسَ عَلَيْكَ قَضَاءٌ إِنَّ الْمَرِيضَ لَيْسَ كَالصَّحِيحِ كُلُّ مَا غَلِبَتْ عَلَيْهِ فَاللَّهُ أَوْلَى بِالْعُدْرِ فِيهِ.

He^{-asws} said: 'There isn't any fulfilment upon you. The sick isn't like the healthy one. Every time it (sickness) overcomes upon him, so Allah^{-azwj} is Foremost with the excusing regarding it'.⁸⁴

33- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ جَمِيلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ لَهُ رَجُلٌ جُعِلْتُ فِدَاكَ رَبِّمَا فَاتَّيْتَنِي صَلَاةَ اللَّيْلِ الشَّهْرَ وَالشَّهْرَيْنِ وَالثَّلَاثَةَ فَأَقْضِيهَا بِالنَّهَارِ أَمْ يَجُوزُ ذَلِكَ

Tafseer Ali Bin Ibrahim – from his father, from Salih Bin Uqba, from Jameel,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'A man said to him^{-asws}, 'May I be sacrificed for you^{-asws}! Sometimes the night Salat is missed out by me for the month, and the two months, and the three, so I fulfil these at daytime, is that allowed?'

قَالَ فَرُّهُ عَيْنَ لَكَ وَ اللَّهُ ثَلَاثًا إِنَّ اللَّهَ يَقُولُ وَ هُوَ الَّذِي جَعَلَ اللَّيْلَ وَ النَّهَارَ الْآيَةَ فَهُوَ قَضَاءُ صَلَاةِ النَّهَارِ بِاللَّيْلِ وَ قَضَاءُ صَلَاةِ اللَّيْلِ بِالنَّهَارِ وَ هُوَ مِنْ سِرِّ آلِ مُحَمَّدٍ الْمَكْنُونِ.

He^{-asws} said: 'A delight of eyes for you, by Allah^{-azwj}!' – thrice – 'Allah^{-azwj} Says: **And He is the One Who Made the night and the day [25:62]** – the Verse. It is fulfilment of the day Salat at night, and fulfilment of the night Salat at daytime, and it is from the treasured secrets of the Progeny^{-asws} of Muhammad^{-saww}!⁸⁵

34- الْمَحَاسِنُ، عَنِ ابْنِ مَحْبُوبٍ عَنِ الْحُسَيْنِ بْنِ صَالِحِ بْنِ حَيٍّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ صَلَّى رَكَعَتَيْنِ فَأَتَمَّ رُكُوعَهَا وَ سُجُودَهَا ثُمَّ جَلَسَ فَأَتَى عَلَى اللَّهِ وَ صَلَّى عَلَى رَسُولِ اللَّهِ ص ثُمَّ سَأَلَ اللَّهَ حَاجَتَهُ فَقَدْ طَلَبَ الْحَيْرَ فِي مَطَانِيهِ وَ مَنْ طَلَبَ الْحَيْرَ فِي مَطَانِيهِ لَمْ يَخِبْ.

(The book) 'Al Mahasin' – from Ibn Mahboub, from Al Husayn Bin Salih Bin Hayy who said,

'I heard Abu Abdullah^{-asws} saying: 'One who performs Wud'u, so he is excellent of the Wud'u, then he prayed two Cycles Salat, so he completes their Ruk'u and their Sajdah, then he sits to praise upon Allah^{-azwj} and send Salawaat upon Rasool-Allah^{-saww}, then asks Allah^{-azwj} his need, seeking the good in his thinking will not be disappointed"⁸⁶.

وَ مِنْهُ عَنِ ابْنِ فَضَّالٍ عَنْ عَاصِمِ بْنِ حُمَيْدٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّ الرَّبَّ لَيُعْجَبُ مَا لَانِكْتَهُ مِنَ الْعَبْدِ مِنْ عِبَادِهِ يَرَاهُ يَقْضِي النَّافِلَةَ فَيَقُولُ انظُرُوا إِلَى عَبْدِي يَقْضِي مَا لَمْ أَفْتَرِضْ عَلَيْهِ.

And from him, from Ibn Fazzal, from Aasim Bin Hueyd who said,

⁸⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 32 b

⁸⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 33

⁸⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 34 a

'Abu Abdullah^{-asws} said: 'The Lord^{-azwj} Makes His^{-azwj} Angels to be amazed from the servant from His^{-azwj} servants Seeing him fulfil the optional Salats. He^{-azwj} Says: "Look at My^{-azwj} servant fulfilling what I^{-azwj} have not Obligated upon him!"'⁸⁷

وَمِنْهُ عَنِ أَبِي سُمَيْبَةَ عَنْ مُحَمَّدِ بْنِ أَسْلَمَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ قَالَ: قُلْتُ لِأبي عَبْدِ اللَّهِ ع فِي رَجُلٍ عَلَيْهِ مِنَ التَّوَاتُفِ مَا لَا يَدْرِي كَمْ هُوَ لِكَثْرَتِهِ قَالَ يُصَلِّي حَتَّى لَا يَدْرِي كَمْ صَلَّى مِنْ كَثْرَتِهِ فَيَكُونُ قَدْ قَضَى بِقَدْرِ مَا عَلَيْهِ مِنْ ذَلِكَ

And from him, from Abu Sameena, from Muhammad Bin Aslam, from Abdullah Bin Sinan who said,

'I said to Abu Abdullah^{-asws} regarding a man (missed Salats) upon him from the optional Salats what he does not know how many it is due to its large number. He^{-asws} said: 'He should pray until he does not know how many he has prayed, from its large number, so he has happened to have fulfilled a measurement of what had been upon him from that'.

قُلْتُ فَإِنَّهُ لَا يَقْدِرُ عَلَى الْقَضَاءِ مِنْ شُغْلِهِ

I said, 'Supposing he is not able upon fulfilling due to his pre-occupation?'

قَالَ إِنَّ شُغْلًا فِي مَعِيشَةٍ لَا بُدَّ مِنْهَا أَوْ حَاجَةٍ لِأَخٍ مُؤْمِنٍ فَلَا شَيْءَ عَلَيْهِ وَإِنْ كَانَ شُغْلُهُ لِيَجْمَعَ الدُّنْيَا فَتَشَاغَلَ بِهَا عَنِ الصَّلَاةِ فَعَلَيْهِ الْقَضَاءُ وَإِلَّا لَقِيَ اللَّهَ وَهُوَ مُسْتَجِفٌّ مُتَهَاوِنٌ مُضَيِّعٌ لِسُنَّةِ رَسُولِ اللَّهِ ص

He^{-asws} said: 'If he is too busy in his livelihood, there being no escape from it, or needs of a Momin brother, there is nothing upon him; and if his pre-occupation was for amassing the world and he is pre-occupied from the Salat, upon him is the fulfilment, or else he will meet Allah^{-azwj} while he would have taken lightly, belittled, wasted the Sunnah of Rasool-Allah^{-saww}'.

قُلْتُ فَإِنَّهُ لَا يَقْدِرُ عَلَى الْقَضَاءِ فَهَلْ يَصْلُحُ لَهُ أَنْ يَتَصَدَّقَ

I said, 'Supposing he is not able upon the fulfilment, it is correct for him if he were to donate charity?'

فَسَكَتَ مَلِيًّا ثُمَّ قَالَ نَعَمْ فَلْيَتَصَدَّقْ بِقَدْرِ طَوَّلِهِ وَأَدْنَى ذَلِكَ مُدًّا لِكُلِّ مِسْكِينٍ مَكَانَ كُلِّ صَلَاةٍ

He^{-asws} was silent for a while, then said: 'Yes, let him give charity a measurement of his length, and least of that is a 'Mudd' for every poor one in place of every Salat'.

قُلْتُ وَكَيْمِ الصَّلَاةِ الَّتِي يَجِبُ عَلَيْهِ فِيهَا مُدٌّ لِكُلِّ مِسْكِينٍ

I said, 'And how much is the Salat upon which it is obligated a 'Mudd' for every poor one?'

قَالَ لِكُلِّ رُكْعَتَيْنِ مِنْ صَلَاةِ اللَّيْلِ وَالنَّهَارِ

He^{-asws} said: 'For every Salat of the night and the day'.

⁸⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 34 b

قُلْتُ لَا يَغْدِرُ

I said, 'He is not able'.

قَالَ فَمُدُّ إِذَا لِكُلِّ صَلَاةِ اللَّيْلِ وَ مُدُّ لِصَلَاةِ النَّهَارِ وَ الصَّلَاةُ أَفْضَلُ.

He^{-asws} said: 'A 'Mudd' then for every night Salat, and a 'Mudd' for the Day Salat, and praying the Salat is superior'.⁸⁸

بيان هَذَا الْحَبْرُ رَوَاهُ الصَّدُوقُ فِي الْفَقِيهِ بِسَنَدِهِ الصَّحِيحِ عَنِ ابْنِ سِنَانَ وَ الْكَلْبِيِّ وَ الشَّيْخِ أَيْضاً بِسَنَدَيْهِمَا وَ فِيمَا رَوَاهُ قَالَ: لِكُلِّ رَكْعَتَيْنِ مِنْ صَلَاةِ اللَّيْلِ وَ لِكُلِّ رَكْعَتَيْنِ مِنْ صَلَاةِ النَّهَارِ قُلْتُ لَا يَغْدِرُ

Explanation – This Hadeeth is reported by Al Sadouq in 'Al Faqeeh', by his correct chain from Ibn Sinan, and Al-Kulayni and the Sheykh as well by their chains, and among what they have reported, he^{-asws} said: 'For every two Cycles from the night Salat and for every two Cycles of the day Salat'. I said, 'He is not able'.

قَالَ مُدُّ إِذَا لِكُلِّ أَرْبَعِ رَكْعَاتٍ قُلْتُ لَا يَغْدِرُ قَالَ فَمُدُّ إِذَا لِصَلَاةِ اللَّيْلِ وَ مُدُّ لِصَلَاةِ النَّهَارِ وَ الصَّلَاةُ أَفْضَلُ.

He^{-asws} said: 'Then for every four Cycles'. I said, 'He is not able'. He^{-asws} said: 'A 'Mudd' then for the night Salat and a 'Mudd' for the day Salat, and (praying) the Salat is superior'.⁸⁹

35- الْمَحَاسِينُ، عَنْ أَبِيهِ عَنْ خَلْفِ بْنِ حَمَّادٍ عَنِ ابْنِ مُسْكَانَ عَنِ الْحَلْبِيِّ وَ أَبِي بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَخْفِيفُ الْفَرِيضَةِ وَ تَطْوِيلُ النَّافِلَةِ مِنَ الْعِبَادَةِ.

(The book) 'Al Mahasin' – from his father, from Khalaf Bin Hammad, from Ibn Muskan, from Al Halby and Abu Baseer,

'From Abu Abdullah^{-asws} having said: 'Lightening the obligatory and prolonging the option is from the worship'.⁹⁰

36- الْعَيَّاشِيُّ، قَالَ زُرَّارَةُ قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع الصَّلَاةُ فِي السَّفَرِ وَ الْمَحْمَلِ سَوَاءٌ

Al Ayyashi – 'Zurara said,

'I said to Abu Abdullah^{-asws}, 'The Salat during the journey and the carriage are the same?'

قَالَ النَّافِلَةُ كُلُّهَا سَوَاءٌ تَوْمِي إِيمَاءً أَيْنَمَا تَوَجَّهْتَ دَائِبَتِكَ وَ سَفِينَتِكَ وَ الْفَرِيضَةُ تَنْزِلُ لَهَا عَنِ الْمَحْمَلِ إِلَى الْأَرْضِ إِلَّا مِنْ خَوْفٍ فَإِنْ خِفْتَ أَوْمَأْتَ وَ أَمَّا السَّفِينَةُ فَصَلِّ فِيهَا قَائِماً وَ تَوَخَّ الْقِبْلَةَ بِجُوهَدِكَ فَإِنْ نُوْحاً قَدْ صَلَّى الْفَرِيضَةَ فِيهَا قَائِماً مُتَوَجَّحاً إِلَى الْقِبْلَةِ وَ هِيَ مُطَبَّقَةٌ عَلَيْهِمْ

He^{-asws} said: 'The optional, all of them are the same. You can indicate gestures wherever your riding animal and your ship may be heading, while the obligatory, descend for it from the carriage to the ground, except from fear. If you fear, then gesture, and as for the ship, pray in

⁸⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 34 c

⁸⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 34 d

⁹⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 35

it standing and face the Qiblah with your efforts, for Noah^{-as} had prayed the obligatory in it standing, facing towards the Qiblah, and it (the ship) was an enclosure (boxed in) upon them’.

قَالَ قُلْتُ وَ مَا كَانَ عِلْمُهُ بِالْقِبْلَةِ فَيَتَوَجَّهَهَا وَ هِيَ مُطَبَّقَةٌ عَلَيْهِمْ

He (the narrator) said, ‘I said, ‘And what was his^{-as} knowledge with the Qiblah so he^{-as} could face it, and it was an enclosure upon them?’

قَالَ كَانَ جَبْرَائِيلُ يُقِيمُهُ نُحُوهَا

He^{-asws} said: ‘Jibraeel^{-as} had stood him^{-as} towards it’.

قَالَ قُلْتُ فَأَتَوَجَّهَ نُحُوهَا فِي كُلِّ تَكْبِيرَةٍ

He (the narrator) said, ‘I said, ‘So I should be facing towards it during every Takbeer?’

قَالَ أَمَا فِي النَّافِلَةِ فَلَا إِنَّ مَا تُكَبِّرُ فِي النَّافِلَةِ عَلَى غَيْرِ الْقِبْلَةِ أَكْثَرُ

He^{-asws} said: ‘As for regarding the optional (Salat), no, because what you exclaim in the optional upon other than the Qiblah, is more’.

ثُمَّ قَالَ كُلُّ ذَلِكَ قِبْلَةٌ لِلْمُتَنَقِّلِ إِنَّهُ قَالَ وَ حَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ يُعْنِي فِي الْفَرِيضَةِ وَ قَالَ فِي النَّافِلَةِ فَأَيْنَمَا تُولُّوا فَجِهَةُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ.

Then he^{-asws} said: ‘All that is a Qiblah for one praying optional Salat. He^{-azwj} Said: **and wherever you are, turn your face towards it. [2:144]**, meaning in the obligatory Salat. And He^{-azwj} Said regarding the optional: **therefore wherever you turn to, so there would be the Face of Allah; surely Allah is Capacious, Knowing [2:115]**’.⁹¹

37- الْمُحْتَارُ مِنْ كِتَابِ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ أَبِي نَصْرٍ عَنْ حَمَّادِ بْنِ عُمَانَ عَنِ الْحُسَيْنِ بْنِ الْمُحْتَارِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يُصَلِّي وَ هُوَ يَمْشِي تَطَوُّعًا قَالَ نَعَمْ.

Al Mukhtar, from the book of Ahmad Bin Muhammad Bin Abu Nasr, from Hammad Bin Usman, from Al Husayn Bin Al Mukhtar,

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I asked him^{-asws} about the man praying voluntary Salat while he is walking. He^{-asws} said: ‘Yes (he can)’’.⁹²

38- كِتَابُ الْمَسَائِلِ، لِعَلِيِّ بْنِ جَعْفَرٍ عَنْ أُخْيَيْهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَنْسَى صَلَاةَ اللَّيْلِ فَيَذْكُرُ إِذَا قَامَ فِي صَلَاةِ الرَّوَالِ كَيْفَ يَصْنَعُ

⁹¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 36

⁹² Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 37

‘Kitab Al-Masaail’ of Ali son of Ja’far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, ‘I asked him^{-asws} about the man forgetting the night Salat, so he remembers when he standing for the midday Salat, ‘How should he deal with it?’

قَالَ يَبْدَأُ بِالزُّوَالِ فَإِذَا صَلَّى الظُّهْرَ قَضَى صَلَاةَ اللَّيْلِ وَالْوُتْرَ مَا بَيْنَهُ وَبَيْنَ الْعَصْرِ وَمَعَى مَا أَحَبَّ.

He^{-asws} said: ‘He should begin with the midday (Salat). When he has prayed Al-Zohr, he should fulfil the night Salat and Al-Witr during what is between it and Al-Asr, and whenever he likes to’.⁹³

39- مَجَالِسُ الشَّيْخِ، وَ جَامِعُ الْوَرَامِ، وَ مَكَارِمُ الْأَخْلَاقِ، بِأَسَانِيدِهِمْ إِلَى أَبِي دَرٍّ عَنِ النَّبِيِّ ص فِي وَصِيَّتِهِ لَهُ يَا أَبَا دَرٍّ مَا مِنْ رَجُلٍ يَجْعَلُ جَبْهَتَهُ فِي بُغْعَةٍ مِنْ بَقَاعِ الْأَرْضِ إِلَّا شَهِدَتْ لَهُ بِهَا يَوْمَ الْقِيَامَةِ وَ مَا مِنْ مَنْزِلٍ يُنَزَّلُ قَوْمٌ إِلَّا وَ أَصْبَحَ ذَلِكَ الْمَنْزِلُ يُصَلِّي عَلَيْهِمْ أَوْ يَلْعَنُهُمْ

(The books) ‘Majalis of the Sheykh, and ‘Jamie Al Warram’, and ‘Makarim Al Akhlaq’, by their chains to,

‘Abu Zarr^{-ra}, from the Prophet^{-saww} in advice to him^{-ra}: ‘O Abu Zarr^{-ra}! There is no man who makes his forehead in a spot from spots of the earth, except it will testify for him with it on the Day of Qiyamah, and there is no stop a people stop at except that stop would become sending Salawaat upon them or curse them!

يَا أَبَا دَرٍّ مَا مِنْ رَوْاحٍ وَ لَا صَبَاحٍ إِلَّا وَ بَقَاعُ الْأَرْضِ يُنَادِي بَعْضُهَا بَعْضًا يَا جَارُهُ هَلْ مَرَّ عَلَيْكَ الْيَوْمَ ذَاكِرٌ لِلَّهِ أَوْ عَبْدٌ وَضَعَ جَبْهَتَهُ عَلَيْكَ سَاجِدًا لِلَّهِ تَعَالَى فَمِنْ قَائِلَةٍ لَا وَ مِنْ قَائِلَةٍ نَعَمْ فَإِذَا قَالَتْ نَعَمْ اهْتَزَّتْ وَ انْشَرَحَتْ وَ تَرَى أَنَّ لَهَا الْقُضْلَ عَلَى جَارَتِهَا.

O Abu Zarr^{-ra}! There is no evening or morning except and spots of the earth call out to each other, ‘O neighbour! Did there pass upon you today someone doing Zikr of Allah^{-azwj}, or did a servant place his forehead upon you doing Sajdah to Allah^{-azwj} the Exalted?’ From a speaker would be, ‘No’, and from a speaker would be, ‘Yes’. It shakes and expands and views that there is merit for it upon its neighbour’.⁹⁴

40- تَأْوِيلُ الْأَيَاتِ الظَّاهِرَةِ، نَفْلًا مِنْ كِتَابِ مُحَمَّدِ بْنِ الْعَبَّاسِ بْنِ مَاهِيَارَ عَنْ أَحْمَدَ بْنِ هُوْدَةَ عَنْ إِبْرَاهِيمَ بْنِ إِسْحَاقَ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ هَاشِمِ الصَّيْدَاوِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع عَنْ أَبِيهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص مَا مِنْ رَجُلٍ مِنْ فُقَرَاءِ شِيعَتِنَا إِلَّا وَ عَلَيْهِ تَبِعَةٌ

(The book) ‘Taweel Al Ayaat Al Zaahira’, copying from the book of Muhammad Bin Al Abbas Bin Mahiyar, from Ahmad Bin Howza, from Ibrahim Bin Is’haq, from Abdullah Bin Hammad, from Hashim Al Saydawi,

‘From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘There is none from a poor man from our^{-asws} Shias except and upon him is a liability’.

قُلْتُ جُعِلْتُ فِدَاكَ وَ مَا التَّبِعَةُ

I said, ‘May I be sacrificed for you^{-asws}, and what is the liability?’

⁹³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 38

⁹⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 39

قَالَ مِنَ الْإِخْدَى وَ الْحُمْسِينَ رُكْعَةً وَ مِنْ صَوْمٍ ثَلَاثَةَ أَيَّامٍ مِنَ الشَّهْرِ فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ خَرَجُوا مِنْ قُبُورِهِمْ وَ وُجُوهُهُمْ مِثْلُ الْقَمَرِ لَيْلَةَ الْبَدْرِ إِلَى آخِرِ مَا مَرَّ فِي كِتَابِ الْإِمَامَةِ.

He^{-asws} said: ‘From the fifty-one Cycles, and from the fasting, thirty days from the month. When it will be the Day of Qiyamah, they will emerge from their graves and their faces will be like the moon on the night of the full moon’ – up to the end of what has passed in the book of Imamate’⁹⁵.

وَ مِنْهُ بِإِسْنَادِهِ عَنِ الصَّدُوقِ عَنْ مُحَمَّدِ بْنِ الْمُضْتَلِّ عَنْ أَبِي الْحَسَنِ الْمَاضِي فِي قَوْلِهِ عَزَّ وَ جَلَّ إِلَّا الْمُصَلِّينَ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ دَائِمُونَ قَالَ أَوْلِيكَ وَ اللَّهُ أَصْحَابُ الْحُمْسِينَ مِنْ شِيعَتِنَا

And from him, by his chain from Al Sadouq, from Muhammad Bin Al Fyzeyl,

‘From Abu Al-Hassan Al-Maazi^{-asws} (7th Imam^{-asws}), regarding Words of the Mighty and Majestic: **Except the ones praying Salat [70:22] Those who are constant upon their Salat [70:23]**. He^{-asws} said: ‘By Allah^{-azwj}! They are companions (prayers of) fifty (Salats) from our^{-asws} Shias!’

قَالَ فُلْتُ وَ الَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ

He (the narrator) said, ‘I said, ‘**And those who are preserving upon their Salats [70:34]?**’

قَالَ أَوْلِيكَ أَصْحَابُ الْحُمْسِ صَلَوَاتٍ مِنْ شِيعَتِنَا

He^{-asws} said: ‘They are companions (prayers) of the five (daily obligatory) Salats from our^{-asws} Shias’.

قَالَ فُلْتُ وَ أَصْحَابُ الْيَمِينِ

He (the narrator) said, ‘I said, ‘**And Companions of the right hand [56:27]?**’

قَالَ هُمْ وَ اللَّهُ مِنْ شِيعَتِنَا.

He^{-asws} said: ‘By Allah^{-azwj}! (They are) from our^{-asws} Shias!’⁹⁶

41- مَجَالِسُ الشَّيْخِ، عَنِ الْمُفِيدِ عَنِ إِبْرَاهِيمَ بْنِ الْحَسَنِ بْنِ جُمُهورٍ عَنِ أَبِي بَكْرٍ الْمُفِيدِ الْجُرْجَرَاتِيِّ عَنِ أَبِي الدُّنْيَا الْمُعَمَّرِ الْمُعَرِّيِّ عَنِ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: كَانَ رَسُولُ اللَّهِ ص يُصَلِّي بَعْدَ كُلِّ صَلَاةٍ رُكْعَتَيْنِ.

(The book) ‘Majaalis’ of the Sheykh – from Al Mufeed, from Ibrahim Bin Al-Hassan Bin Jamhour, from Abu Bakr Al Mufeed Al Jarjahy, from Abu Al Dunya Al Muammar Al Maghriby,

⁹⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 40 a

⁹⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 40 b

‘From Amir Al-Momineen^{asws} having said: ‘Rasool-Allah^{saww} used to pray two Cycles (optional) after every (obligatory) Salat’.⁹⁷

بيان: يشكك هذا في الصبح و العصر و يمكن القول بنسخه أو بأنه كان من خصائصه ص أو محمول على التقية لَمَّا رَوَاهُ مُسْلِمٌ مِنَ الْعَاقِبَةِ وَ غَيْرِهِ عَنْ عَائِشَةَ قَالَتْ مَا تَرَكَ رَسُولُ اللَّهِ ص رَكَعَتَيْنِ بَعْدَ الْعَصْرِ عِنْدِي.

Explanation – *This is problematic regarding the morning and Al-Asr, and it is possible the word abrogates it, or it was from his^{saww} specialities, or is carried upon the Taqiyyah (dissimulation) due to what is reported by Muslim, from the general Muslims, and others from Ayesha (one of the most well-known fabricators). She said, ‘Rasool-Allah^{saww} did not neglect two Cycles after Al-Asr, in my presence’.*

و قال بعض العامة إنه كان مخصوصا به و قال بعضهم إنه ص شغل عن الركعتين بعد الظهر فقضاها بعد العصر ثم أثبتته إذ كان حكمه أن يداوم على ما فعله مرة مع أن أخبار أبي الدنيا غير معتبرة و إنما أوردها الأصحاب للغرابة من جهة علو الأسناد.

And one of the general Muslims said it was specific with him^{saww}, and one of them said he^{saww} was pre-occupied from the two Cycles after Al-Zohr, so he^{saww} fulfilled them after Al-Asr, then he^{saww} affirmed it. When it was its ruling, he^{saww} constant upon what he^{saww} did once, along with that the Hadeeth by Abu Al-Dunya is not reliable, and rather the companions reported it for the strangeness from an aspect of the lofty chain of attribution.

42- الدُّرَّةُ الْبَاهِرَةُ مِنَ الْأَصْدَافِ الطَّاهِرَةِ، وَ أَعْلَامُ الدِّينِ لِلدَّيْلَمِيِّ، قَالَ الصَّادِقُ ع إِنَّ الْقَلْبَ يَحْيَا وَ يَمُوتُ فَإِذَا حَيَّ فَأَدْبَهُ بِاللِّطْوَعِ وَ إِذَا مَاتَ فَأَقْصُرُهُ عَلَى الْفَرَائِضِ.

(The book) ‘Al Durr Al Bahira Min Al Asdaaf Al Taahira’, and ‘A’laam Al Deen’ of Al Daylami,

‘Al-Sadiq^{asws} said: ‘The heart lives and dies. When it is alive, discipline it with the voluntary (Salats), and when it dies, restrict it upon the obligatory (Salats)’.⁹⁸

43- أَعْلَامُ الدِّينِ، قَالَ الرِّضَا ع إِنَّ لِقُلُوبِ إِفْبَالًا وَ إِدْبَارًا أَوْ نَشَاطًا وَ قُتُورًا فَإِذَا أَقْبَلَتْ بَصُرَتْ وَ فَهِمَتْ وَ إِذَا أَدْبَرَتْ كَلَّتْ وَ مَلَّتْ فَخُذُوهَا عِنْدَ إِفْبَالِهَا وَ نَشَاطِهَا وَ اتْرُكُوهَا عِنْدَ إِدْبَارِهَا.

(The book) ‘A’lam Al Deen’ –

‘Al-Reza^{asws} said: ‘For the hearts there is coming forward and turning back, or activity and idleness. When it comes forward it is insightful and understands, and when it turns back it is fed up and bored, therefore seize it during it’s coming forward and its activeness, and leave it during it’s turning back’.⁹⁹

وَ قَالَ الْحَسَنُ بْنُ عَلِيٍّ الْعَسْكَرِيُّ ع إِنَّ لِقُلُوبِ إِفْبَالًا وَ إِدْبَارًا فَإِذَا أَقْبَلَتْ فَاحْمُلُوهَا عَلَى التَّوَابِلِ وَ إِذَا أَدْبَرَتْ فَاقْصُرُوهَا عَلَى الْفَرَائِضِ.

⁹⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 41

⁹⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 42

⁹⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 43 a

And Al-Hassan^{-asws} Bin Ali Al-Askari^{-asws} said: 'For the hearts there is coming forward and turning back. When it comes forward carry it upon the optional (Salats), and when it turns back, restrict it upon the obligatory (Salat)'.¹⁰⁰

44- دَعَائِمُ الْإِسْلَامِ، رُوِيَ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ عَ أَهْمَا قَالَا لَا تُصَلِّ نَافِلَةً وَ عَلَيْكَ فَرِيضَةٌ قَدْ فَاتَتْكَ حَتَّى تُؤَدِّيَ الْفَرِيضَةَ.

(The book) 'Da'aim Al Islam' – It is reported,

From Abu Ja'far^{-asws} and Abu Abdullah^{-asws}, both having said: 'Do not pray an optional Salat while upon you is an obligatory (Salat) missed out by you, until you have fulfilled the obligatory'.¹⁰¹

وَ قَالَ أَبُو جَعْفَرٍ عَ إِنَّ اللَّهَ لَا يَقْبَلُ نَافِلَةً إِلَّا بَعْدَ أَدَاءِ الْفَرَائِضِ

And Abu Ja'far^{-asws} said: 'Allah^{-azwj} does not Accept an optional (Salat) except after fulfilment of the obligatory'.

فَقَالَ لَهُ رَجُلٌ وَ كَيْفَ ذَلِكَ جَعَلْتَ فِدَاكَ

A man said to him^{-asws}, 'And how is that so? May I be sacrificed for you^{-asws}!'

قَالَ أَرَأَيْتَ إِنْ كَانَ عَلَيْكَ يَوْمٌ مِنْ شَهْرِ رَمَضَانَ أَكَانَ لَكَ أَنْ تَتَطَوَّعَ حَتَّى تُفْضِيَهُ

He^{-asws} said: 'What is your view if there were to be a day (of fasting) from a Month of Ramazan, would it be for you to (fast) voluntary until you fulfil it?'

قَالَ لَا

He said, 'No'.

قَالَ فَكَذَلِكَ الصَّلَاةُ

He^{-asws} said: 'Like that is the Salat'.

قَالَ مُؤَلِّفُ الدَّعَائِمِ وَ هَذَا فِي الْفَوَائِدِ أَوْ فِي آخِرِ وَقْتِ الصَّلَاةِ إِذَا كَانَ الْمُصَلِّي إِذَا بَدَأَ بِالنَّافِلَةِ فَاتَهُ وَقْتُ الصَّلَاةِ فَعَلَيْهِ أَنْ يَبْتَدِيَ بِالْفَرِيضَةِ فَأَمَّا إِنْ كَانَ فِي أَوَّلِ الْوَقْتِ بِحَيْثُ يَبْلُغُ أَنْ يُصَلِّيَ النَّافِلَةَ ثُمَّ يَذُرُّ الْفَرِيضَةَ فِي وَقْتِهَا فَإِنَّهُ يُصَلِّيَهَا.

The compiler of 'Al Da'aim' said, 'And this is regarding the missed ones, or in the end timing of the Salat when the praying one begins with the optional, the time of Salat is missed by him, so upon him is to begin with the obligatory. As for it being during the first of the timing whereby it is sufficient to pray the option, then the obligatory comes across during its timing, he can pray it'.¹⁰²

¹⁰⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 43 b

¹⁰¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 44 a

¹⁰² Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 44 b

وَمِنْهُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ آبَائِهِ عَنِ عَلِيِّ ع أَنَّ رَسُولَ اللَّهِ ص نَزَلَ فِي بَعْضِ أَسْفَارِهِ بِوَادٍ فَبَاتَ بِهِ فَقَالَ مَنْ يَكْلُونَا اللَّيْلَ

And from him, from Ja'far Bin Muhammad^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws}: 'Rasool-Allah^{-sawww} descended in one of his journeys in a valley and spent the night at it. He^{-sawww} said: 'Who will guard us tonight?'

فَقَالَ بِلَالٌ أَنَا يَا رَسُولَ اللَّهِ

Bilal said, 'I will, O Rasool-Allah^{-sawww}!'

فَنَامَ وَ نَامَ النَّاسُ جَمِيعاً فَمَا أَيْفَظُهُمْ إِلَّا حَرُّ الشَّمْسِ فَقَالَ رَسُولُ اللَّهِ ص مَا هَذَا يَا بِلَالُ

He^{-sawww} slept and the people all slept. Nothing woke them up except heat of the sun. Rasool-Allah^{-sawww} said: 'What is this, O Bilal?'

فَقَالَ أَخَذَ بِنَفْسِي الَّذِي أَخَذَ بِأَنْفُسِكُمْ يَا رَسُولَ اللَّهِ

He said, 'My soul was Taken by the One^{-azwj} Who Took your souls, O Rasool-Allah^{-sawww}!'

فَقَالَ رَسُولُ اللَّهِ ص تَحَوُّوا مِنْ هَذَا الْوَادِي الَّذِي أَصَابَتْكُمْ فِيهِ هَذِهِ الْعُقْلَةُ فَإِنَّكُمْ نَعْتَمُ بِوَادِي شَيْطَانٍ

Rasool-Allah^{-sawww} said: 'Move away from this valley in which you have been hit by this heedlessness, for you have slept in a valley of Satan^{-la}!'

ثُمَّ تَوَضَّأَ وَ تَوَضَّأَ النَّاسُ وَ أَمَرَ بِلَالًا ثُمَّ أَدَّنَ وَ صَلَّى رُكْعَتِي الْفَجْرِ ثُمَّ أَقَامَ وَ صَلَّى الْفَجْرَ.

Then he^{-sawww} performed Wud'u, and the people performed Wud'u, and he^{-sawww} instructed Bilal, then he^{-sawww} proclaimed Azaan and prayed two Cycles of al Fajr, then stood and prayed Al-Fajr".¹⁰³

وَمِنْهُ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ ابْنِ أَبِي نَضْرَةَ عَنِ ابْنِ أَبِي عَتَابَةَ ع أَنَّ رَسُولَ اللَّهِ ص نَزَلَ فِي بَعْضِ أَسْفَارِهِ بِوَادٍ فَبَاتَ بِهِ فَقَالَ مَنْ يَكْلُونَا اللَّيْلَ

And from him, from Ja'far^{-asws} Bin Muhammad^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **Those who are constant upon their Salat [70:23]**. He^{-asws} said: 'This is regarding the voluntary (Salats). One who preserves upon it and fulfils whatever he missed out from it'.¹⁰⁴

وَقَالَ: كَانَ عَلِيٌّ بِنُ الْحُسَيْنِ ع يَفْعَلُ ذَلِكَ يَفْضِي بِالنَّهَارِ مَا فَاتَهُ بِاللَّيْلِ وَ بِاللَّيْلِ مَا فَاتَهُ بِالنَّهَارِ.

And he^{-asws} said: 'Ali^{-asws} Bin Al-Husayn^{-asws} was doing that. He^{-asws} fulfil at daytime what he^{-asws} missed out at night, and at night what he^{-asws} had missed out at daytime".¹⁰⁵

¹⁰³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 44 c

¹⁰⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 44 d

¹⁰⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 44 e

وَعَنْهُ قَالَ: مَنْ عَمِلَ عَمَلًا مِنْ أَعْمَالِ الْخَيْرِ فَلْيُدِّمْ عَلَيْهِ سَنَةً وَلَا يَقْطَعْهُ دُونَهَا شَيْءٌ.

And from him^{-asws} having said: ‘One who works a deed from the good deeds, let him be constant upon it for a year and not cut it with anything besides it’.

45- فَلَاحِ السَّائِلِ، بِإِسْنَادِهِ إِلَى هَارُونَ بْنِ مُوسَى التَّلَعُكْرِيِّ عَنْ آخِرِينَ قَالُوا أَخْبَرَنَا مُحَمَّدُ بْنُ يَعْقُوبَ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ وَغَيْرِهِ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنْ عَلِيِّ بْنِ أَسْبَاطٍ عَنْ عَمِيهِ يَعْقُوبَ بْنِ سَالِمِ الْأَحْمَرِ عَنْ أَبِي الْحَسَنِ الْعَبْدِيِّ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ مَنْ قَرَأَ فُلْنَ هُوَ اللَّهُ أَحَدٌ وَ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَ آيَةَ الْكُرْسِيِّ فِي كُلِّ رُكْعَةٍ مِنْ تَطَوُّعِهِ فَقَدْ فُتِحَ لَهُ بِأَعْظَمِ الْأَعْمَالِ الْأَدَمِيِّينَ إِلَّا مَنْ أَشْبَهَهُ أَوْ مَنْ زَادَ عَلَيْهِ.

(The book) ‘Falah Al Saail’ – by his chain to Haroun Bin Musa Al Tal’ukbary, from to others. They said, ‘We are informed by Muhammad Bin Yaqoub, from Muhammad Bin Al-Hassan and someone else, from Sahl Bin Ziyad, from Muhammad Bin Ali, from Ali Bin Asbaat, from his uncle Yaqoub Bin Salim Al Ahmar, from Abu Al-Hassan Al Abdy who said,

‘Abu Abdullah^{-asws} said: ‘One who recites Surah Al-Tawheed, and Surah Al Qadr, and Ayat Al-Kursy in every Cycle from his voluntary (Salat), so there has been opened for him with mightiest of deeds of the Adamites (human beings), except the one who resembles it, or one who increases upon it’.¹⁰⁶

فَائِدَةٌ رَوَاهُ الشَّيْخُ فِي الصَّحِيحِ عَنْ عَبْدِ اللَّهِ الْحَلَبِيِّ قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ سَهَا فِي رُكْعَتَيْنِ مِنَ النَّافِلَةِ فَلَمْ يَجْلِسْ بَيْنَهُمَا حَتَّى قَامَ فَكَرَعَ فِي الثَّالِثَةِ قَالَ يَدْعُ رُكْعَةً وَ يَجْلِسُ وَ يَتَشَهَّدُ وَ يُسَلِّمُ وَ يَسْتَأْنِفُ الصَّلَاةَ.

Benefits (Ahadeeth only) – *It is reported by the Sheykh in the correct (Hadeeth in Al-Tahzeeb), from Ubeydullah Al-Halby who said, ‘I asked him^{-asws} about a man who mistakes in the two Cycles of the optional (Salat), so he does not sit between the two until he stands and does Ruk’u in the third (Cycle). He^{-asws} said: ‘He should leave one Cycles and be seated and perform Tashahhud and Salaam, and he should resume the Salat’.*

وَ قَدْ يُسْتَدَلُّ عَلَى ذَلِكَ بِمَا مَرَّ نَقْلًا عَنِ السَّرَائِرِ وَ قُرْبِ الْإِسْنَادِ عَنْ مُوسَى بْنِ جَعْفَرٍ وَ الرِّضَا عَلَيْهِمَا الصَّلَاةُ وَ السَّلَامُ قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَسْجُدُ ثُمَّ لَا يَرْفَعُ يَدَيْهِ مِنَ الْأَرْضِ بَلْ يَسْجُدُ الثَّانِيَةَ هَلْ يَصْلُحُ لَهُ ذَلِكَ قَالَ ذَلِكَ نَقْصٌ فِي الصَّلَاةِ.

And it evidence’s upon that by what has passed, copying from ‘Al-Saraair’ and ‘Qurb Al-Isnaad’, from Musa Bin Ja’far^{-asws}, and Al-Reza^{-asws}, upon them^{-asws} be the Salawaat and the greeting, he (the narrator) said, ‘I asked him^{-asws} about the man doing Sajdah, then he does not raise his hand from the ground, but he does the second Sajdah, ‘Is that correct for him?’ He^{-asws} said: ‘That is a deficiency in the Salat’.

¹⁰⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 70 H 44 f

CHAPTER 71 – OPTIONAL (SALATS) OF THE MIDDAY, AND THEIR FOLLOW-UP, AND SUPPLICATIONS OF THE MIDDAY

1- قُرْبُ الْإِسْنَادِ، عَنِ الْحُسَيْنِ بْنِ طَرِيفٍ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ أَبِيهِ عَنِ عَلِيِّ ع أَنَّهُ كَانَ يَقُولُ إِذَا زَالَتِ الشَّمْسُ عَنْ كَبِدِ السَّمَاءِ فَمَنْ صَلَّى تِلْكَ السَّاعَةَ أَزْبَعَ رَكَعَاتٍ فَقَدْ وَافَقَ صَلَاةَ الْأَوَائِبِينَ وَ ذَلِكَ بَعْدَ نِصْفِ النَّهَارِ.

(The book) 'Qurb Al Isnaad' – from Al-Hassan Bin Tareyf, from Al Husayn Bin Ulwan,

'From Ja'far^{asws} Bin Muhammad^{asws}, from his^{asws} brother^{asws}, from Ali^{asws}, he^{asws} had said: 'When the sun declines from mid-point of the sky, the one who prays four Cycles Salat at that time so he is compatible with Salat of the penitent ones, and that is after midday'.¹⁰⁷

2- الْعِلَلُ، عَنْ أَبِيهِ عَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنِ أَبِيهِ عَنِ إِسْمَاعِيلَ بْنِ مَرَّارٍ عَنِ يُونُسَ عَنِ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنِ إِسْحَاقَ عَنِ إِسْمَاعِيلَ عَنِ أَبِي جَعْفَرٍ ع قَالَ: أَ تَدْرِي لِمَ جُعِلَ الذِّرَاعُ وَالذِّرَاعَانِ

(The book) 'Al Ilal' – from his father, from Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus, from Abdullah Bin Sinan, from Is'haq, from Ismail,

'From Abu Ja'far^{asws} having said: 'Do you know why has the cubit and the two cubits (length of the shadow rule) been made to be?'

فُلْتُ لَا

I said, 'No'.

قَالَ حَتَّى لَا يَكُونَ تَطْوِيعٌ فِي وَقْتِ مَكْتُوبَةٍ.

He^{asws} said: 'Until (so that) a voluntary (Salat) will not take place in time of a Prescribed (Salat)'.¹⁰⁸

3- الْعُيُونُ، عَنْ تَمِيمِ بْنِ عَبْدِ اللَّهِ الْفُرَشِيِّ عَنِ أَبِيهِ عَنِ أَحْمَدَ بْنِ عَلِيِّ الْأَنْصَارِيِّ عَنِ رَجَاءِ بْنِ أَبِي الضَّحَّاكِ قَالَ: كَانَ الرِّضَا ع فِي طَرِيقِ خُرَاسَانَ إِذَا زَالَتِ الشَّمْسُ جَدَّدَ وُضُوئَهُ وَ قَامَ وَ صَلَّى سِتَّ رَكَعَاتٍ يَقْرَأُ فِي الرِّكَعَةِ الْأُولَى الْحَمْدَ وَ فُلْنَ بَا أَيُّهَا الْكَافِرُونَ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ فُلْنَ هُوَ اللَّهُ أَحَدٌ وَ فِي الْأَرْبَعِ فِي كُلِّ رَكَعَةٍ الْحَمْدَ وَ فُلْنَ هُوَ اللَّهُ أَحَدٌ وَ يُسَلِّمُ فِي كُلِّ رَكَعَتَيْنِ وَ يَقْتُلُ فِيهِمَا فِي الثَّانِيَةِ قَبْلَ الرُّكُوعِ بَعْدَ الْقِرَاءَةِ

(The book) 'Al Uyoun' – From Tameem Bin Abdullah Al Qureyshi, from his father, from Ahmad Bin Ali Al Ansari, from Raja'a Bin Abu Al Zahhak who said,

'Al-Reza^{asws} was is a road of Khurasan when the sun declined. He^{asws} renewed his^{asws} Wud'u and stood and pray six Cycles Salat, reciting in the first Cycle (Surahs) Al-Hamd and Al-Kafiroun, and in the second (Surahs) Al-Hamd and Al-Tawheed, and in the four in every Cycle

¹⁰⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 71 H 1

¹⁰⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 71 H 2

(Surahs) Al-Hamd and Al-Tawheed, and he^{-asws} performed Salaam in every two Cycles, and Qunout in them in the second before the Ruk'u after the recitation.

ثُمَّ يُؤَدِّنُ ثُمَّ يُصَلِّي رُكْعَتَيْنِ ثُمَّ يُقِيمُ وَ يُصَلِّي الظُّهْرَ فَإِذَا سَلَّمَ سَبَّحَ اللَّهَ وَ حَمَّدَهُ وَ كَبَّرَهُ وَ هَلَّلَهُ مَا شَاءَ اللَّهُ ثُمَّ سَجَدَ سَجْدَةَ الشُّكْرِ يَقُولُ فِيهَا مِائَةَ مَرَّةٍ شُكْرًا لِلَّهِ.

Then he^{-asws} proclaimed Azaan, then prayed two Cycles, then arose and prays Al-Zohr Salat. When he^{-asws} had performed Salaam, he glorified Allah^{-azwj} and praised Him^{-azwj} and extolled His^{-azwj} Greatness and His^{-azwj} Oneness, for as long as Allah^{-azwj} so Desired. Then he^{-asws} performed a Sajdah, the Sajdah of thanks, saying in it one hundred times: 'Thanks be to Allah^{-azwj}'¹⁰⁹

4- الْمَحَاسِينُ، عَنِ ابْنِ فَضَّالٍ عَنِ عُبَيْسَةَ عَنْ هِشَامٍ عَنْ عَبْدِ الْكَرِيمِ بْنِ عُمَرَ عَنِ الْحَكَمِ بْنِ مُحَمَّدٍ بْنِ الْقَاسِمِ عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ قَالَ: رَكِبْتُ مَعَ أَبِي جَعْفَرٍ ع وَ سَارَ وَ سِرْتُ حَتَّى إِذَا بَلَّغْنَا مَوْضِعًا قُلْتُ الصَّلَاةَ جَعَلَنِي اللَّهُ فِدَاكَ

(The book) 'Al Mahasin' – from Ibn Fazzal, from Anbasa, from Hisham, from Abdul Kareem Bin Umar, from Al Hakam Bin Muhammad Bin Al Qasim, from Abdullah Bin Ata'a who said,

'I rode with Abu Ja'far^{-asws}, and he^{-asws} travelled and I travelled until when we reached a place, I said, 'The Salat! May Allah^{-azwj} Make me sacrificed for you^{-asws}!'

قَالَ هَذَا أَرْضُ وَادِي النَّمْلِ لَا تُصَلِّي فِيهَا

He^{-asws} said: 'This land is a valley of the ants. We cannot pray in it!'

حَتَّى إِذَا بَلَّغْنَا مَوْضِعًا آخَرَ قُلْتُ لَهُ مِثْلَ ذَلِكَ فَقَالَ هَذِهِ الْأَرْضُ مَالِحَةٌ لَا تُصَلِّي فِيهَا

Until when we reached another place, I said to him^{-asws} similar to that. He^{-asws} said: 'This is salty land, we cannot pray in it!'

قَالَ حَتَّى نَزَلَ هُوَ مِنْ قِبَلِ نَفْسِهِ فَقَالَ لِي صَلَّيْتَ أَمْ تُصَلِّي سُبْحَتَكَ

He (the narrator) said, 'Until he^{-asws} descended from his own^{-asws} accord. He^{-asws} said to me: 'Have you prayed or will you be praying your morning (Salat)?'

قُلْتُ هَذِهِ صَلَاةٌ يُسَمِّيَهَا أَهْلُ الْعِرَاقِ الزَّوَالَ

I said, 'This Salat, the people of Al-Iraq name it as 'Al-Zawwal' (the midday)!'

فَقَالَ هَؤُلَاءِ الَّذِينَ يُصَلُّونَ هُمْ شِيعَةُ عَلِيِّ بْنِ أَبِي طَالِبٍ ع وَ هِيَ صَلَاةُ الْأَوَابِينِ فَصَلَّى وَ صَلَّيْتُ.

¹⁰⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 71 H 3

He^{-asws} said: ‘They are those who are praying. They are Shias of Ali^{-asws} Bin Abu Talib^{-asws}, and it is Salat of the penitent ones!’ So he^{-asws} prayed, and I prayed”.¹¹⁰

الْعِيَّاشِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ عَطَاءٍ مِثْلَهُ إِلَى قَوْلِهِ فَتَزَلَّ وَ نَزَلَتْ فَقَالَ يَا ابْنَ عَطَاءٍ أَتَيْتَ الْعِرَاقَ فَرَأَيْتَ الْقَوْمَ يُصَلُّونَ بَيْنَ تِلْكَ السُّوَارِي فِي مَسْجِدِ الْكُوفَةِ

Al-Ayyashi, from Abdullah Bin Ata’a – similar to it up to his words, ‘He^{-asws} descended, and I descended. He^{-asws} said: ‘O Ibn Ata’a! Have you been to Al-Iraq and saw the people praying between those masts in Masjid Al-Kufa?’

قَالَ فُلْتُ نَعَمْ

He (the narrator said, “I said, ‘Yes’.

فَقَالَ أَوْلَيْكَ شَيْعَةُ أَبِي عَلِيٍّ هَذِهِ صَلَاةُ الْأَوَابِينَ إِنَّ اللَّهَ يَقُولُ فَإِنَّهُ كَانَ لِلْأَوَابِينَ عَفْوَراً.

He^{-asws} said: ‘They are Shias of my^{-asws} father^{-asws} Ali^{-asws}. This is Salat of the penitent ones Allah^{-azwj} Says: **then He would always be Forgiving to the penitent [17:25]**’.¹¹¹

5- مجاليس المفيد، بإسناده عن أنس قال قال رسول الله ص صَلَاةُ الزَّوَالِ فَإِنَّهَا صَلَاةُ الْأَوَابِينَ وَ أَكْثَرُ مِنَ التَّطَوُّعِ يُجِبُكَ الْحَفْظَةُ.

(The book) ‘Majaalis’ of Al Mufeed, by his chain from Anas (well-known fabricator) who said,

‘Rasool-Allah^{-sawww} said: ‘Pray the Salat of midday for it is a Salat of the penitent, and frequent from the voluntary (Salats), the recording Angels will love you!’¹¹²

6- السرائر، ثغلاً من نوادر أبي نصر البرزطي عن عبد الله بن عجلان قال قال أبو جعفر ع إِذَا حُنْتُ شَاكاً فِي الزَّوَالِ فَصَلِّ رَجْعَتَيْنِ إِذَا اسْتَيْقَنْتَ أَنَّهَا قَدْ زَالَتْ بَدَأَتْ بِالْفَرِيضَةِ.

(The book) ‘Al Saraair’ – Copying from ‘Nawadir’ of Abu Nasr Al Bazanty, from Abdullah Bin Ajlan who said,

‘Abu Ja’far^{-asws} said: ‘When you were doubtful regarding the midday, then pray two Cycles. When you are certain it (sun) has declined, begin with the obligatory (Salat)’.¹¹³

7- فلاح السائل، وقت الزوال موضع خاص لإجابة الدعاء و الإتيان و رويننا بإسنادنا إلى هارون بن موسى التلعكبري بإسناده إلى عبد الله بن حماد الأنصاري عن الصادق ع قال سمعت أبا عبد الله ع يقول إِذَا زَالَتِ الشَّمْسُ فَبَحَثْ أَبْوَابَ السَّمَاءِ وَ أَبْوَابَ الْجَنَانِ وَ فَضَيْتِ الْحَوَائِجِ الْعِظَامَ

(The book) ‘Falah Al Saail’ – ‘Time of the decline (of the sun) is a special subject for Answering of the supplication and the invocation, and we are reporting by our chains to Haroun Bin Musa Al Tal’ ukbary, by his chain to Abdullah Bin Hammad Al Ansari,

¹¹⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 71 H 4 a

¹¹¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 71 H 4 b

¹¹² Bihar Al-Anwaar V 83 – The Book Salat – Ch 71 H 5

¹¹³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 71 H 6

'From Al-Sadiq^{-asws}, he (the narrator) said, 'I heard Abu Abdullah^{-asws} saying; 'When the sun declines, doors of the sky and doors of the Gardens are opened and the mighty needs are fulfilled!'

فَقُلْتُ مِنْ أَيِّ وَقْتٍ إِلَى أَيِّ وَقْتٍ

I said, 'From which time to which time?'

فَقَالَ مِقْدَارَ مَا يُصَلِّي الرَّجُلُ أَرْبَعَ رَكَعَاتٍ مُتْرَبَةً.

He^{-asws} said: 'A measurement of what the man prays four Cycles continuously'.¹¹⁴

أَقُولُ وَ بِمَا رَوَيْنَاهُ عَنْ هَارُونَ بْنِ مُوسَى عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ عَبْدِ اللَّهِ بْنِ الْعَلَاءِ الْمَدَارِيِّ عَنْ سَهْلِ بْنِ زِيَادِ الْأَدَمِيِّ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ زِيَادِ بْنِ النَّوَّارِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ: سَأَلْتُ أَبَا جَعْفَرٍ عَ عَنْ رُكُودِ الشَّمْسِ عِنْدَ الزَّوَالِ فَقَالَ يَا مُحَمَّدُ مَا أَصْعَرَ جُنَّتَكَ وَ أَعْضَلَ مَسْأَلَتَكَ وَ إِنَّكَ لِأَهْلٍ لِلْجَوَابِ فِي حَدِيثٍ طَوِيلٍ حَدَّثْنَاهُ

I (Majlisi) am saying, 'And from what we are reporting from Haroun Bin Musa, from Muhammad Bin Hammam, from Abdullah Bin Al A'ala Al Mazary, from Sahl Bin Ziyad Al Admy, from Ali Bin Hassan, from Ziyad Bin Al Nawwar, from Muhammad Bin Muslim who said,

'I asked Abu Ja'far^{-asws} about stagnation of the sun at midday. He^{-asws} said: 'O Muhammad! How insignificant is your body and how great your needs are, and you are deserving of the answer' – in a lengthy Hadeeth we have deleted.

ثُمَّ قَالَ يَبْلُغُ شِعَاعُهَا نُحُومَ الْعَرْشِ فَتُنَادِي الْمَلَائِكَةُ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ وَ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الدَّلِّ وَ كَبْرَهُ تَكْبِيرًا

Then he^{-asws} said: 'It's rays reach border of the Throne. The Angels call out: 'There is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest, and Glory be to Allah^{-azwj}, and **The Praise is for Allah, Who did not Take a sin, and there does not happen to be an associate for Him in the Kingdom, and there does not happen to be a Guardian for Him from the disgrace, and exclaim His Greatness with exclamations**' [17:111]'.
The Praise is for Allah, Who did not Take a sin, and there does not happen to be an associate for Him in the Kingdom, and there does not happen to be a Guardian for Him from the disgrace, and exclaim His Greatness with exclamations

قَالَ فَقُلْتُ جُعِلْتُ فِدَاكَ أَخَافُ عَلَى هَذَا الْكَلَامِ عِنْدَ الزَّوَالِ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! Shall I memorise upon this speech at midday?'

قَالَ نَعَمْ حَافِظٌ عَلَيْكَ كَمَا تُحَافِظُ عَلَى عَيْنَيْكَ فَلَا تَزَالُ الْمَلَائِكَةُ تُسَبِّحُ اللَّهَ فِي ذَلِكَ الْجَوِّ بِهَذَا التَّسْبِيحِ حَتَّى تَغِيبَ.

He^{-asws} said: 'Yes, guard upon it just as you guard upon your eyes. The Angels do not cease glorifying Allah^{-azwj} in that atmosphere with this glorification until (the sun) disappears'.¹¹⁵

¹¹⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 71 H 7 a

¹¹⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 71 H 7 b

8- فَلَاخِ السَّائِلِ، وَ مِمَّا رَوَيْنَاهُ بِإِسْنَادِي إِلَى جَدِّي أَبِي جَعْفَرِ الطُّوسِيِّ فِيمَا يَرَوِيهِ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ عَلِيٍّ وَ رَأَيْتُهُ بِحِطِّ جَدِّي أَبِي جَعْفَرِ الطُّوسِيِّ فِي كِتَابِ نَوَادِرِ التَّصْنِيفِ بِإِسْنَادِهِ عَنِ ابْنِ أُدَيْنَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص إِذَا زَالَتِ الشَّمْسُ فُتِّحَتْ أَبْوَابُ السَّمَاءِ وَ أَبْوَابُ الْجَنَّةِ وَ اسْتُجِيبَ الدُّعَاءُ فَطُوبَى لِمَنْ رَفَعَ لَهُ عَمَلٌ صَالِحٌ.

(The book) 'Falah Al Saail' – And from what we are reporting by my chain to my grandfather Abu Ja'far Al Tusi among what is reported by Muhammad Bin Ali Bin Mahboub and I saw it in the handwriting of my grandfather Abu Ja'far Al Tusi in the book 'Nawadir', the compilation, by his chain from Ibn Uzina,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'When the sun declines, doors of the sky and doors of the Gardens are opened, and the supplication are Answered, so beatitude be for the one the righteous deed is raised for him".¹¹⁶

9- فَلَاخِ السَّائِلِ، وَ مِنْ كِتَابِ جَعْفَرِ بْنِ مَالِكٍ عَنْ أَبِي جَعْفَرٍ ع إِذَا زَالَتِ الشَّمْسُ فُتِّحَتْ أَبْوَابُ السَّمَاءِ وَ هَبَّتِ الرِّيحُ وَ فُضِيَ فِيهَا الْحَوَائِجُ الْكِبَارُ.

(The book) 'Falah Al Saail' – And from the book of Ja'far Bin Malik,

'From Abu Ja'far^{-asws}: 'When the sun declines, doors of the sky are opened and the winds blow and the major needs are Fulfilled during it".¹¹⁷

وَ قَالَ مُحَمَّدُ بْنُ مَرْوَانَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِذَا كَانَتْ لَكَ إِلَى اللَّهِ حَاجَةٌ فَاطْلُبْهَا إِلَى اللَّهِ فِي هَذِهِ السَّاعَةِ يَغْنِي زَوَالَ الشَّمْسِ

And Muhammad Bin Marwan said,

'I heard Abu Abdullah^{-asws} saying: 'When there were to be for you a need to Allah^{-azwj}, seek it to Allah^{-azwj} during this time, meaning decline of the sun'.

وَ مِمَّا يُقَالُ عِنْدَ الزَّوَالِ مِنَ الْإِتِّهَالِ مَا رَوَيْنَاهُ عَنْ جَدِّي - أَبِي جَعْفَرِ الطُّوسِيِّ بِمَا ذَكَرَهُ فِي الْمَصْبَاحِ الْكَبِيرِ وَ هُوَ مِنْ أَدْعِيَةِ السِّرِّ -

And from what is said at decline of the sun, from the innovation, is what we are reporting from my grandfather Abu Ja'far Al Tusi, from what he mentioned in 'Al-Misbah Al-Kabeer', and it is from the secret supplications: -

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ جَمَلْتَهُ وَ تَفْسِيرَهُ كَمَا اسْتَحَمَدْتَ بِهِ إِلَى أَهْلِ الدِّينِ خَلَقْتَهُمْ لَهُ وَ أَلْهَمْتَهُمْ ذَلِكَ الْحَمْدَ كُلَّهُ

'O Allah^{-azwj}, our Lord^{-azwj}! For You^{-azwj} is the Praise, it's total, and its interpretation just as You^{-azwj} have Praised Yourself^{-azwj} to its people, those You^{-azwj} have Created them for it and Inspired them of that praise, all of it!

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ كَمَا جَعَلْتَ رِضَاكَ عَمَّنْ بِالْحَمْدِ رَضِيَتْ عَنْهُ لِيَشْكُرَ مَا بِهِ مِنْ نِعْمَتِكَ

O Allah^{-azwj}, our Lord^{-azwj}! For You^{-azwj} is the Praise just as You^{-azwj} Made Your^{-azwj} Satisfaction from the ones with the praise, You^{-azwj} as Satisfied with him for his thanking of whatever bounties there are with him!

¹¹⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 71 H 8

¹¹⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 71 H 9 a

اللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ كُلُّهُ كَمَا رَضِيتَ بِهِ لِنَفْسِكَ وَ قَضَيْتَ بِهِ عَلَيَّ عِبَادَكَ حَمْدًا مَرغُوبًا فِيهِ عِنْدَ أَهْلِ الْخُوفِ مِنْكَ لِمَهَابَتِكَ مَرغُوبًا عِنْدَ أَهْلِ الْعِرَّةِ بِكَ لِسَطْوَتِكَ وَ مَشكُورًا عِنْدَ أَهْلِ الْإِنْعَامِ مِنْكَ لِإِنْعَامِكَ

O Allah^{-azwj}, our Lord^{-azwj}! For You is the Praise, all of it, just as You^{-azwj} are Satisfied with for Yourself^{-azwj} and Decreed with upon Your^{-azwj} servants as desired praise with the people fearing from You^{-azwj} out of awe for You^{-azwj}, fearing with the people of honour with You^{-azwj} due to Your^{-azwj} Power, and as gratitude for Your^{-azwj} bounties with the people of bounties from You^{-azwj}.

سُبْحَانَكَ رَبَّنَا مُتَكَبِّرًا فِي مَنْزِلَةٍ تَدَهَّدَهْتَ أَبْصَارَ النَّاطِرِينَ وَ تَحَيَّرَتْ عُقُولُهُمْ عَنْ بُلُوغِ عِلْمِ جَلَالِهَا تَبَارَكَتَ فِي الْعُلَى وَ تَقَدَّسَتْ فِي الْأَلَاءِ الَّتِي أَنْتَ فِيهَا

Glory be to You^{-azwj} our Lord^{-azwj}, Great in status dazzling the sights of the beholder and bewildering their intellects from reaching knowledge of its Majestic. You^{-azwj} are Blessed in the Exaltedness and Holy in the Favouring which Your^{-azwj} are in!

يَا أَهْلَ الْكِبْرِيَاءِ وَ الْجُودِ لَا إِلَهَ إِلَّا أَنْتَ الْكَبِيرُ الْمُتَعَالِ لِلْفَنَاءِ خَلَقْتَنَا وَ أَنْتَ الْكَائِنُ لِلْبَقَاءِ فَلَا تَفْنَى وَ لَا تَبْقَى وَ أَنْتَ الْعَالِمُ بِنَا وَ نَحْنُ أَهْلُ الْعِرَّةِ بِكَ وَ الْعُقَلَّةِ عَنْ شَأْنِكَ وَ أَنْتَ الَّذِي لَا تَعْفُلُ وَ لَا تَأْخُذُكَ سِنَّةٌ وَ لَا نَوْمٌ

O rightful of the Greatness and the Generosity! There is no god except You^{-azwj} the Great, the Exalted! You^{-azwj} Created us for the perishing while You^{-azwj} Existing for the lasting, so You^{-azwj} will not perish and we will not remain, and You^{-azwj} are the Knower with us and we are the people astonished with You^{-azwj} and the heedlessness about Your^{-azwj} Glory, and You^{-azwj} are the One^{-azwj} Who are not heedless, and You^{-azwj} are neither seized by the drowsiness nor sleep.

بِحَقِّكَ يَا سَيِّدِي صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَجْزِي مِنْ تَحْوِيلِ مَا أَنْعَمْتَ بِهِ عَلَيَّ فِي الدِّينِ وَ الدُّنْيَا يَا كَرِيمُ.

By Your^{-azwj} right, O my Master^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Shelter me from transference of what You^{-azwj} have Bestowed with upon me in the religion and the world, O Benevolent!"¹¹⁸

رَوَى صَاحِبُ الْحَدِيثِ قَالَ النَّبِيُّ ص عَنْ اللَّهِ تَعَالَى إِنَّهُ إِذَا قَالَ الْعَبْدُ ذَلِكَ كَفَّمْتُهُ كُلَّ الَّذِي أَكْفَى عِبَادِي الصَّالِحِينَ وَ صَفَحْتُ لَهُ بِرِضَائِي عَنْهُ وَ جَعَلْتُهُ لِي وَلِيًّا.

It is reported by companion (reporter) of the Hadeeth, 'The Prophet^{-saww} said on behalf of Allah^{-azwj} the Exalted: "Surely when the servant says that it will suffice him of all which I^{-azwj} Suffice My^{-azwj} righteous servants and Pardon him due to My^{-azwj} being Satisfied with him, and Make him a friend of Mine^{-azwj}!"¹¹⁹

وَ فِي رِوَايَةِ الْكَمْفَعِيِّ يَا مُحَمَّدُ مَنْ أَحَبَّ مِنْ أُمَّتِكَ رَحْمَتِي وَ بَرَكَتِي وَ رِضْوَانِي وَ تَعَطُّفِي وَ قَبُولِي وَ وِلَايَتِي وَ إِجَابَتِي فَلَيْسَ لِي وَ ذَكَرَ الدُّعَاءَ

And in a report by Al-Kaf'amy – "O Muhammad^{-saww}! One from Your^{-azwj} community who loves My^{-azwj} Mercy, and My^{-azwj} Blessings, and My^{-azwj} Satisfaction, and My^{-azwj} Compassion, and

¹¹⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 71 H 9 b

¹¹⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 71 H 9 c

My^{-azwj} Acceptance, and My^{-azwj} Wilayah, and My^{-azwj} Response, then let him say” – and he (the reporter) mentioned the supplication.

ثُمَّ قَالَ فَإِنَّهُ إِذَا قَالَ ذَلِكَ كَفَيْتُهُ كُلَّ الَّذِي أَكْفِي عِبَادِي الصَّالِحِينَ الْحَامِدِينَ الشَّاكِرِينَ.

Then He^{-azwj} Said: “Surely, when he says that, I^{-azwj} shall Suffice him of all which I^{-azwj} Suffice My^{-azwj} righteous servants, the praising ones, the thankful ones!”¹²⁰

10- **مِصْبَاحُ الشَّيْخِ وَغَيْرُهُ، وَ يُسْتَحَبُّ أَنْ يَقُولَ أَيْضاً لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ مُعْظَمًا مُقَدَّسًا مُؤَقَّرًا كَبِيرًا وَ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلَكُوتِ وَ لَمْ يَكُنْ لَهُ وِيٌّ مِنَ الدَّلِّ وَ كَبِيرَةٌ تَكْبِيرًا**

(The book) ‘Misbah’ of the Sheykh and others –

‘And it is recommended that he should say as well, ‘There is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest, Revered, Holy, Dignified, Great, and ***The Praise is for Allah, Who did not Take a son, and there does not happen to be an associate for Him in the Kingdom, and there does not happen to be a Guardian for Him from the disgrace, and exclaim His Greatness with exclamations’ [17:111].***

اللَّهُ أَكْبَرُ أَهْلَ الْكِبَرِيَاءِ وَ الْعُظْمَةِ وَ الْحَمْدِ وَ الْمَجْدِ وَ النَّاءِ وَ التَّصْدِيقِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ- لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Allah^{-azwj} is Greatest, rightful of the Greatness, and the Magnificence, and the Praise, and the Glory, and the Praise and being ratified, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest, ***He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him’ [112:4].***

اللَّهُ أَكْبَرُ لَا شَرِيكَ لَهُ فِي تَكْبِيرِي إِنِّي بَلْ مُخْلِصًا لَهُ الدِّينَ وَجْهْتُ وَجْهِي لِلْكَبِيرِ الْمُتَعَالِ رَبِّ الْعَالَمِينَ وَ أَعُوذُ بِاللَّهِ الْعَظِيمِ مِنْ شَرِّ طَوَارِقِ الْمَجْنُونِ وَ وَسَاوِسِهِمْ وَ حَيْلِهِمْ وَ كَيْدِهِمْ وَ حَسَدِهِمْ وَ مَكْرِهِمْ

Allah^{-azwj} is Greatest, there is no associate for Him^{-azwj} in my extolling His^{-azwj} Greatness, but I am being sincere to Him^{-azwj} in the religion. I divert my face to the Great, the Exalted Lord^{-azwj} of the worlds and I seek refuge with Allah^{-azwj} the Magnificence from evil night comers of the Jinn and their insinuations, and their tricks, and their plans, and their envy, and their plots.

وَ بِاسْمِكَ اللَّهُمَّ لَا شَرِيكَ لَكَ لَكَ الْعِزَّةُ وَ السُّلْطَانُ وَ الْجَلَالُ وَ الْإِكْرَامُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَهْدِنِي سُبُلَ الْإِسْلَامِ وَ أَقْبِلْ عَلَيَّ بِوَجْهِكَ الْكَرِيمِ

And by Your^{-azwj} Name, O Allah^{-azwj}, there is no associate for You^{-azwj}! For You^{-azwj} is the Might, and the Authority, and the Majesty, and the Benevolence! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and Guide me on the ways of Al Islam and Turn to me with Your^{-azwj} Benevolent Face!

وَ يُسْتَحَبُّ أَيْضاً أَنْ يَقْرَأَ عِنْدَ الرَّوَالِ عَشْرَ مَرَّاتٍ إِنَّا أَنْزَلْنَاهُ وَ بَعَدَ النَّهْيِ الرَّكْعَاتِ إِحْدَى وَ عِشْرِينَ مَرَّةً.

And it is recommended as well that he recites (Surah) Al-Qadr at midday, and twenty-one times after the eight Cycles”.¹²¹

11- فَلَاحُ السَّائِلِ، وَ رَوَى الْكَلْبِيُّ بِإِسْنَادِهِ عَنْ مَوْلَانَا عَلِيِّ ع قَالَ: صَلَاةُ الرِّوَالِ صَلَاةُ الْأَوَابِينَ.

(The book) ‘Falah Al Saail’ –

And it is reported by Al-Kulayni by his chain, from our Master Ali^{-asws} having said: ‘The midday Salat is Salat of the penitent ones’.¹²²

وَ رَوَى الْحَسَنُ بْنُ مَحْبُوبٍ عَنِ الْعَلَاءِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: الْإِسْتِخَارَةُ فِي كُلِّ رَكْعَةٍ مِنَ الرِّوَالِ

And it is reported by Al-Hassan Bin Mahboub, from Al A’la, from Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws} having said: ‘Al-Istikhara is in every Cycle of the midday (Salat)’.

وَ رَوَيْنَا هَذِهِ الرِّوَايَةَ بِإِسْنَادِي إِلَى جَدِّي أَبِي جَعْفَرٍ الطُّوسِيِّ بِإِسْنَادِهِ إِلَى الْحُسَيْنِ بْنِ سَعِيدٍ فِيمَا ذَكَرَهُ فِي كِتَابِ الصَّلَاةِ.

And we are reported this report by my chain to my grandfather Abu Ja’far Al-Tusi, by his chain to Al-Husayn Bin Saeed among what he mention in ‘Kitab Al Salat’”.¹²³

وَ بِالإِسْنَادِ إِلَى هَارُونَ بْنِ مُوسَى عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْرُورٍ عَنِ الْحُسَيْنِ بْنِ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنْ أَبِيهِ عَنْ أَبِي دَاوُدَ الْمُسْتَرِيقِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ يَعْقُوبَ بْنِ شُعَيْبٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَقْرَأُ فِي صَلَاةِ الرِّوَالِ فِي الرِّكْعَتَيْنِ الْأُولَيَيْنِ بِالْإِخْلَاصِ وَ سُورَةَ الْجُنْحِ وَ الثَّالِثَةَ بِقُلْ هُوَ اللَّهُ أَحَدٌ وَ آيَةَ الْكُرْسِيِّ وَ فِي الرَّابِعَةِ بِقُلْ هُوَ اللَّهُ أَحَدٌ وَ آخِرِ الْبَقْرَةِ

And by the chain to Haroun Bin Musa, from Ja’far Bin Muhammad Bin Masrou, from Al Husayn Bin Abdullah Bin Muhammad Bin Isa, from his father, from Abu Dawood Al Mustariq, from Muhassin Bin Ahmad, from Yaqoub Bin Shueyb who said,

‘Abu Abdullah^{-asws} said: ‘Recite in the midday Salat in the two first Cycles with the sincerity, and Surah Al-Jahad (Al-Kafiroun), and the third with (Surah) Al Tawheed and Ayat Al Kursy, and in the fourth with (Surah) Al Tawheed , and end of (Surah) Al Baqarah.

وَ فِي الْخَامِسَةِ بِقُلْ هُوَ اللَّهُ أَحَدٌ وَ الْآيَاتِ الَّتِي فِي آخِرِ آلِ عِمْرَانَ- إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ وَ فِي السَّادِسَةِ بِقُلْ هُوَ اللَّهُ أَحَدٌ وَ آيَةِ السُّحْرَةِ وَ هِيَ ثَلَاثُ آيَاتٍ مِنَ الْأَعْرَافِ إِنَّ رَبَّكُمْ اللَّهُ

And in the fifth with (Surah) Al Tawheed and the Verses which are in the end of (Surah) Al-e-Imran^{-as}, ***In the Creation of the skies and the earth [3:190]***; and in the sixth with (Surah) Al Tawheed and the Verse of Al Sakhra, and these are three Verses from (Surah) Al A’raaf, ***Surely, your Lord is Allah [7:54]***.

¹²¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 71 H 10 a

¹²² Bihar Al-Anwaar V 83 – The Book Salat – Ch 71 H 11 a

¹²³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 71 H 11 a

و فِي السَّابِعَةِ يُقَالُ هُوَ اللَّهُ أَحَدٌ وَ الْآيَاتِ الَّتِي فِي الْأَنْعَامِ- وَ جَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَ خَلَقَهُمْ وَ فِي الثَّامِنَةِ يُقَالُ هُوَ اللَّهُ أَحَدٌ وَ آخِرِ الْحُشْرِ- لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ إِلَى آخِرِهَا

And in the seventh with (Surah) Al Tawheed and the Verses which are in (Surah) Al Anaam: **And they are making the jinn as being associates of Allah, and (although) He Created them, [6:100]**; and in the eight with (Surah) Al Tawheed and end of Al Hashr: **Had We Revealed this Quran unto a mountain, [59:21]** – up to its end.

فَإِذَا فَرَعْتَ فُتْلُ سَبْعِ مَرَّاتِ اللَّهُمَّ مُغَلِّبِ الْقُلُوبِ وَ الْأَبْصَارِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ وَ دِينَ نَبِيِّكَ وَ لَا تُرِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي وَ هَبْ لِي مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ وَ أَجِرْنِي مِنَ النَّارِ بِرَحْمَتِكَ.

When you are free, then say seven times, ‘O Allah^{-azwj}, Turner of the hearts and the sights! Affirm my heart upon your religion and religion of Your^{-azwj} Prophet^{-saww} and do not Let my heart deviate after having Guided me, and Grant Mercy to me from Yourself^{-azwj}, surely You^{-azwj} are the Bestower, and Shelter me from the Fire by Your^{-azwj} Mercy’¹²⁴.

12- مصباح الشيخ، قال: يقرأ بعد التكبيرات الإفتتاحية الحمد و سورة بما يختارها من المفصل.

(The book) ‘Misbah Al Sharia’ –

He said, ‘He should recite after the beginning Takbeers, (Surah) Al Hamd and a Surah from whatever he chooses from ‘Al Mufassal’ (from Surah Qaf up to end of the Quran)’¹²⁵.

و رُوِيَ أَنَّهُ يُسْتَحَبُّ أَنْ يُقْرَأَ فِي الْأَوَّلَةِ مِنْ نَوَافِلِ الرُّوَاقِلِ الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ فِي الْبَاقِي مَا شَاءَ.

And it is reported that it is recommended that he should recite in the first of the optional of the midday (Salat), (Surahs) Al Hamd and Al Tawheed, and in the second (Surahs) Al Hamd and Al Kafiroun, and in the remainder whatever he so desires’¹²⁶.

و رُوِيَ فِي الثَّلَاثَةِ قُلْ هُوَ اللَّهُ أَحَدٌ وَ آيَةَ الْكُرْسِيِّ وَ فِي الرَّابِعَةِ قُلْ هُوَ اللَّهُ أَحَدٌ وَ آخِرِ الْبَقَرَةِ وَ فِي الْخَامِسَةِ قُلْ هُوَ اللَّهُ أَحَدٌ وَ الْآيَاتِ الَّتِي فِي آخِرِ آلِ عِمْرَانَ مِنْ قَوْلِهِ تَعَالَى إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ إِلَى قَوْلِهِ إِنَّكَ لَا تُخَلِّفُ الْمِيعَادَ

And it is reported, ‘In the third, (Surah) Al Tawheed and Ayat Al Kursi; and in the fourth, (Surah) Al Tawheed and end of Al Baqarah; and in the fifth (Surah) Al Tawheed and the Verses which are in the end of (Surah) Aal-e-Imran^{-as}, from Words of the Exalted: **regarding the Creation of the skies and the earth: [3:191]** - up to His^{-azwj} Words: **surely You do not break the Promise’ [3:194]**.

وَ فِي السَّادِسَةِ قُلْ هُوَ اللَّهُ أَحَدٌ وَ آيَةَ السُّجْرَةِ وَ هِيَ ثَلَاثُ آيَاتٍ مِنَ الْأَعْرَافِ- إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَ الْأَرْضِ إِلَى قَوْلِهِ قَرِيبٌ مِنَ الْمُحْسِنِينَ

¹²⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 71 H 11 b

¹²⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 71 H 12 a

¹²⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 71 H 12 b

And in the sixth, (Surah) Al Tawheed and Verse of 'Al Sakhra', and these are three Verse from (Surah) Al A'raaf: **Surely, your Lord is Allah Who Created the skies and the earth [7:54]** – up to His^{-azwj} Words: **close to the good doers [7:56]**.

وَ فِي السَّابِعَةِ قُلْ هُوَ اللَّهُ أَحَدٌ وَ الْآيَاتِ الَّتِي فِي الْأَنْعَامِ- وَ جَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ إِلَى قَوْلِهِ وَ هُوَ اللَّطِيفُ الْخَبِيرُ وَ فِي الثَّامِنَةِ قُلْ هُوَ اللَّهُ أَحَدٌ وَ آخِرَ الْحَشْرِ- لَوْ أَنْزَلْنَا هَذَا الْقُرْآنَ عَلَى جَبَلٍ لَنَسَبَهُ إِلَى آخِرِهَا.

And in the seventh, (Surah) Al Tawheed and the Verses which are in (Surah) Al Anaam: **And they are making the jinn as being associates of Allah, [6:100]** – up to His^{-azwj} Words: **and He is the Knower of the subtleties, the Aware [6:103]**; and in the eight (Surah) Al Tawheed and end of (Surah) Al Hashr: **Had We Revealed this Quran unto a mountain, [59:21]** – up to its end”^{.127}

وَ رُوِيَ أَنَّهُ يُسْتَحَبُّ أَنْ يُقْرَأَ فِي كُلِّ رَكْعَةٍ الْحَمْدَ وَ إِنَّا أَنْزَلْنَاهُ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ آيَةَ الْكُرْسِيِّ.

And it is reported, ‘It is recommended that he should recite in every Cycle (Surahs) Al Hamd, and Al Qadr, and Al Tawheed, and Ayat Al Kursy”^{.128}

13- فَلَاخِ السَّائِلِ، وَ بِمَا يُقَالُ قَبْلَ الشُّرُوعِ فِي نَوَافِلِ الرُّوَاقِلِ مَا رَوَيْنَاهُ بِإِسْنَادِنَا إِلَى جَدِّي أَبِي جَعْفَرٍ الطُّوسِيِّ بِمَا ذَكَرَهُ فِي مِصْبَاحِهِ الْكَبِيرِ وَ هُوَ

(The book) ‘Falah Al Saail’ and from what it is said, before the beginning in the optional of the midday (Salat) what we are reporting with our chains to my grandfather Abu Ja’far Al Tusi from what he mentioned in his ‘Misbah Al Kabeer’, and it is: -

اللَّهُمَّ إِنَّكَ لَسِتَ بِإِلَهٍ اسْتَحَدُّنَاكَ وَ لَا يَرْبِّ يَبِيدُ دِينُكَ وَ لَا كَانَ مَعَكَ شُرَكَاءُ يَفْضُونَ مَعَكَ وَ لَا كَانَ قَبْلَكَ مِنْ إِلَهٍ فَتَعْبُدُهُ وَ نَدْعَكَ وَ لَا أَعَانَكَ عَلَى خَلْقِنَا أَحَدٌ فَتَنْشُكَ فَيْكَ

‘O Allah^{-azwj}! You^{-azwj} aren’t a god we have innovated nor a Lord^{-azwj} who will fade from memory, nor were there associates to be Decreeing with You^{-azwj} nor was there any god before You^{-azwj}, therefore we worship You^{-azwj} and supplicate to You^{-azwj}, nor did anyone assist You^{-azwj} upon creating us so we can be doubting regarding You^{-azwj}.

أَنْتَ اللَّهُ الدَّيَّانُ فَلَا شَرِيكَ لَكَ وَ أَنْتَ الدَّائِمُ فَلَا يُزُولُ مُلْكُكَ أَنْتَ أَوَّلُ الْأَوَّلِينَ وَ آخِرُ الْآخِرِينَ وَ دَيَّانُ يَوْمِ الدِّينِ يُفْعَى كُلُّ شَيْءٍ وَ يَبْقَى وَجْهَكَ الْكَرِيمُ

You^{-azwj} are Allah^{-azwj} the Judge, there is no associate for You^{-azwj}, and You^{-azwj} are the Permanent, so Your^{-azwj} Kingdom will not decline. You^{-azwj} are the first of the first ones and last of the last ones, and Judge of the Day of Reckoning. All things will perish and Your^{-azwj} Benevolent Face will remain!

لَا إِلَهَ إِلَّا أَنْتَ لَمْ يَلِدْ فَتَكُونَ فِي الْعَرِّ مُشَارِكاً وَ لَمْ تُوَلَدْ فَتَكُونَ مَوْزُوناً هَالِكاً وَ لَمْ تُدْرِكْكَ الْأَبْصَارُ فَتَقْدِرْكَ شَبْحاً مَاثِلاً وَ لَمْ يَتَعَاوَزْكَ زِيَادَةٌ وَ لَا نُقْصَانٌ وَ لَا تُوصَفُ بِأَيِّ وَ لَا كَيْفٍ وَ لَا تَمَّ وَ لَا مَكَانٍ وَ بَطْنَتْ فِي حَقِيَّاتِ الْأُمُورِ وَ ظَهَرَتْ فِي الْعُقُولِ بِمَا تَرَى مِنْ خَلْقِكَ مِنْ عِلْمَاتِ التَّدْبِيرِ

¹²⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 71 H 12 c

¹²⁸ Bihar Al-Anwaar V 83 – The Book Salat – Ch 71 H 12 d

There is no god except You^{-azwj}! You^{-azwj} were not born so there would be an associate in the Might, and did not beget so You^{-azwj} would be inherited, perished, and the sights cannot realise You^{-azwj} so a resembling example could realise You^{-azwj}. Neither does the increase and the reduction affect You^{-azwj}, nor can You^{-azwj} be described by 'where' nor 'how', nor 'then', nor place. You^{-azwj} are concealed in the hidden matters and are apparent in the intellects with what we can see from the signs of the arrangement of Your^{-azwj} creation.

أَنْتَ الَّذِي سَلِمَتِ الْأَنْبِيَاءُ عَ عَنكَ فَلَمْ يَصْفِكَ بِحَدٍِّ وَلَا يَبْعُضُ بِلِ دَلَّتْ عَلَيْكَ مِنْ آيَاتِكَ بِمَا لَا يَسْتَطِيعُ الْمُتَكَبِّرُونَ جَحْدَهُ لِأَنَّ مَنْ كَانَتْ السَّمَاوَاتُ وَالْأَرْضُونَ وَمَا بَيْنَهُمَا فِطْرَتُهُ فَهُوَ الصَّانِعُ الَّذِي بَانَ عَنِ الْخَلْقِ فَلَا شَيْءَ كَمِثْلِهِ

You^{-azwj} are the One^{-azwj} Who the Prophets^{-as} had been asked about, they^{-as} neither described You^{-azwj} with a limitation nor with segmentation, but they^{-as} pointed to You^{-azwj} from Your^{-azwj} Signs with what the denier were not able upon rejecting, because the One^{-azwj} Whose Nature Created the skies and the earths and whatever is between the two, He^{-azwj} is the Maker Who is disassociated from the creation, so there is nothing like Him^{-azwj}.

وَأَشْهَدُ أَنَّ السَّمَاوَاتِ وَالْأَرْضِينَ وَمَا بَيْنَهُمَا آيَاتٌ دَلِيلَاتٌ عَلَيْكَ تُؤَدِّي عَنْكَ الْحُجَّةَ وَ تَشْهَدُ لَكَ بِالرُّبُوبِيَّةِ مَوْسُومَاتٌ بِرُؤْيَانِ قُدْرَتِكَ وَمَعَالِمِ تَدْبِيرِكَ فَأَوْصَلَتْ إِلَى قُلُوبِ الْمُؤْمِنِينَ مِنْ مَعْرِفَتِكَ مَا آتَسَّهَا مِنْ وَحْشَةِ الْفَكْرِ وَ وَسْوَسةِ الصَّدْرِ

And I testify that the skies and the earths and whatever is between the two are signs evidencing upon You^{-azwj} fulfilling the argument on Your^{-azwj} behalf and testify for You^{-azwj} with the Lordship^{-azwj}, as marks proving Your^{-azwj} Power, and information of Your^{-azwj} Management, so You^{-azwj} Conveyed to hearts of the Momineen from Your^{-azwj} Recognition what would comfort these from loneliness of the thinking and insinuations of the chest.

فَوَيْ عَلَى اعْتِرَافِهَا بِكَ شَاهِدَةٌ بَأَنَّكَ قَبْلَ الْقَبْلِ بِأَلَا قَبْلَ وَ بَعْدَ الْبَعْدِ بِأَلَا بَعْدَ انْقَطَعَتِ الْعَايَاتُ دُونَكَ فَسُبْحَانَكَ لَا وَزِيرَ لَكَ سُبْحَانَكَ لَا عَدْلَ لَكَ سُبْحَانَكَ لَا ضِدَّ لَكَ سُبْحَانَكَ لَا نِدَّ لَكَ

Thus, it is a testifier acknowledging to You^{-azwj} that You^{-azwj} were before the 'before' without a before, and (will be) after the 'after' without an after. The peak is cut off besides You^{-azwj}. So, Glory be to You^{-azwj}, there is no minister for You^{-azwj}! Glory be to You^{-azwj}, there is no equal to You^{-azwj}! Glory be to You^{-azwj}, there is no opposer for You^{-azwj}! Glory be to You^{-azwj}, there is no rival to You^{-azwj}!

سُبْحَانَكَ لَا تَأْخُذُكَ سِنَةٌ وَلَا نَوْمٌ سُبْحَانَكَ لَا تُغَيِّرُكَ الْأَرْزَامَانُ سُبْحَانَكَ لَا تَنْتَقِلُ بِكَ الْأَحْوَالُ سُبْحَانَكَ لَا يُغَيِّبُكَ شَيْءٌ سُبْحَانَكَ لَا يَفْثُوكَ شَيْءٌ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ - إِلَّا تَغْفِرْ لِي وَ تَرْحَمْنِي أَكُنْ مِنَ الْخَاسِرِينَ

Glory be to You^{-azwj}, neither does drowsiness Seize You^{-azwj} nor sleep, nor do the times change You^{-azwj}! Glory be to You^{-azwj}, the situations do not transfer You^{-azwj}! Glory be to You^{-azwj}, nothing fatigues You^{-azwj}! Glory be to You^{-azwj}, nothing is missed out by You^{-azwj}! Glory be to You^{-azwj}, I have been unjust to myself, Forgive me and Mercy me from being from the losers!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ نَبِيِّكَ وَ صَفِيِّكَ وَ حَبِيبِكَ وَ حَاصِنِكَ وَ أَمِينِكَ عَلَى وَحْيِكَ وَ حَازِنِكَ عَلَى عِلْمِكَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, Your^{-azwj} servant, and Your^{-azwj} Rasool^{-sawww}, and Your^{-azwj} Prophet^{-sawww}, and Your^{-azwj} Elite, and

Your^{-azwj} Beloved, and Your^{-azwj} special one, and Your^{-azwj} Trustee upon Your^{-azwj} Revelation, and Your^{-azwj} Treasurer upon Your^{-azwj} Knowledge.

الهُدَايِ إِلَيْكَ بِإِذْنِكَ الصَّادِعِ بِأَمْرِكَ عَنْ وَحْيِكَ الْقَائِمِ بِحُجَّتِكَ فِي عِبَادِكَ الدَّاعِي إِلَيْكَ الْمُوَالِي لِأَوْلِيَانِكَ مَعَكَ وَ الْمُعَادِي أَعْدَاءِكَ ذُنُوكَ السَّالِكِ مَجْدَدِ الرَّشَادِ إِلَيْكَ الْقَاصِدِ مِنْهُجِ الْحَقِّي نَحْوِكَ

The guide to You^{-azwj} by Your^{-azwj} Permission, the proclaimer of Your^{-azwj} Commands from Your^{-azwj} Revelation, the one standing with Your^{-azwj} arguments among Your^{-azwj} servants, the caller to You^{-azwj}, the befriender of Your^{-azwj} friends and inimical to Your^{-azwj} enemies, besides You^{-azwj} (as Guide), the traveller of the path of rightful guidance to You^{-azwj}, the aimer of manifesto of truth towards You^{-azwj}!

اللَّهُمَّ صَلِّ عَلَيْهِ وَ آلِهِ أَفْضَلَ وَ أَكْرَمَ وَ أَشْرَفَ وَ أَعْظَمَ وَ أَطْيَبَ وَ أَمَّ وَ أَعَمَّ وَ أَرْكَى وَ أَرْحَى وَ أَوْفَى وَ أَكْثَرَ مَا صَلَّيْتَ عَلَى نَبِيِّ مِنْ أَنْبِيَائِكَ وَ رَسُولٍ مِنْ رُسُلِكَ وَ بِجَمِيعِ مَا صَلَّيْتَ عَلَى جَمِيعِ أَنْبِيَائِكَ وَ مَلَائِكَتِكَ وَ رُسُلِكَ وَ عِبَادِكَ الصَّالِحِينَ إِنَّكَ حَمِيدٌ مَجِيدٌ

O Allah^{-azwj}! Send Salawaat upon him^{-saww} and his^{-saww} Progeny^{-asws}, the superior, and most honourable, and most noble, and mightiest, and best, and most complete, and most general, and purest, and most growing, and most fulfilling, and more than what You^{-azwj} had Send upon any Prophet^{-as} from Your^{-azwj} Prophets^{-as}, and any Rasool^{-as} from Your^{-azwj} Rasools^{-as}, and with entirety of what You^{-azwj} had Sent upon entirety of Your^{-azwj} Prophets^{-as}, and Your^{-azwj} Angels, and Your^{-azwj} Rasools^{-as}, and Your^{-azwj} righteous servants! You^{-azwj} are the praised, the glorified!

اللَّهُمَّ اجْعَلْ صَلَاتِي بِهَمِّ مَثْبُوتَةً وَ ذُنُوبِي بِهَمِّ مَغْفُورَةً وَ سَعْيِي بِهَمِّ مَشْكُوراً وَ دُعَائِي بِهَمِّ مُسْتَجَاباً وَ رِزْقِي بِهَمِّ مَبْسُوطاً وَ انظُرْ إِلَيَّ فِي هَذِهِ السَّاعَةِ بِوَجْهِكَ الْكَرِيمِ نَظْرَةً اسْتَكْمِلَ بِهَا الْكِرَامَةَ عِنْدَكَ ثُمَّ لَا تَصْرِفْهُ عَنِّي أَبَدًا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}! Make my Salat to be Accepted due to them^{-asws}, and my sins Forgiven due to them^{-asws}, and my striving Thanked due to them, and my supplication Answered due to them^{-asws}, and my sustenance Extended due to them^{-asws}, and Look at me in this time with Your^{-azwj} Benevolent Face with a Look the Honours are Perfected with You^{-azwj}, then do not Turn it away from me, ever, by Your^{-azwj} Mercy, O most Merciful of the merciful ones!

ثُمَّ تَدْخُلُ فِي نَافِلَةِ الرُّوَالِ.

Then enter into (praying) the optional (Salats) of the midday".¹²⁹

14- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ كَانَ يَقُولُ فِي صَلَاةِ الرُّوَالِ يَعْنِي السُّنَّةَ قَبْلَ صَلَاةِ الظُّهْرِ هِيَ صَلَاةُ الْأَوَابِينَ إِذَا زَالَتِ الشَّمْسُ وَ هَبَّتِ الرِّيحُ فَبَحَثَ أَبْوَابَ السَّمَاءِ وَ قُبِلَ الدُّعَاءُ وَ قُضِيَتِ الْحَوَائِجُ الْعِظَامُ.

(The book) 'Da'aim Al Islam' –

'From Ja'far^{-asws} Bin Muhammad^{-asws}, he^{-asws} used to say in the midday Salat, meaning the Sunnah before Al-Zohr Salat: 'It is Salat of the penitent when the sun declines, and the wind

blows, doors of the sky are opened and the supplication is Accepted, and the might needs are fulfilled”.¹³⁰

15- **فَمَنْ الرِّضَا، قَالَ ع** إِذَا زَالَتِ الشَّمْسُ صَلَّى تَمَائِي رَكَعَاتٍ مِنْهَا رَكَعَاتٍ بِفَاتِحَةِ الْكِتَابِ وَ قُلْ هُوَ اللهُ أَحَدٌ وَ الْقَائِمَةُ بِالْفَاتِحَةِ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ سِتُّ رَكَعَاتٍ بِمَا أُحِبُّتَ مِنَ الْقُرْآنِ.

(The book) ‘Fiqh Al-Reza^{-asws}’ – He^{-asws} said: ‘When the sun declines, pray eight Cycles – two Cycles from these with Surahs Al Fatiha and Al Tawheed, and the second with (Surahs) Al Fatiha and Al Kafiroun, and six Cycles with whatever you like from the Quran’.¹³¹

16- **الْبَلَدُ الْأَمِينُ، مِنْ كِتَابِ طَرِيقِ النَّجَاةِ لِابْنِ الْحَدَّادِ الْعَامِلِيِّ بِإِسْنَادِهِ عَنْ أَبِي جَعْفَرٍ الثَّانِي مَنْ قَرَأَ سُورَةَ الْقَدْرِ فِي كُلِّ يَوْمٍ وَ لَيْلَةَ سِتِّئَا وَ سَبْعِينَ مَرَّةً خَلَقَ اللهُ تَعَالَى لَهُ أَلْفَ مَلَكٍ يَكْتُبُونَ ثَوَابَهَا سِتَّةً وَ ثَلَاثِينَ أَلْفَ عَامٍ مِنْهَا إِذَا زَالَتِ الشَّمْسُ قَبْلَ النَّافِلَةِ عَشْرًا وَ بَعْدَ نَوَافِلِ الرَّوَالِ إِحْدَى وَ عِشْرِينَ إِلَى آخِرِ الْحَبْرِ.**

(The book) ‘Al Balad Al Ameen’, from the book ‘Tareeq Al Najaat’ of Ibn Al Haddad Al Aamily, by his chain,

‘From Abu Ja’far^{-asws} the 2nd: ‘One who recites Surah Al Qadr seventy-six times during every day, Allah^{-azwj} the Exalted will Create a thousand Angels for him writing its Rewards for thirty-six thousand years. From these is when the sun declines before the optional (Salat) ten times, and after the optional (Salats) of the midday twenty-one times’ – up to end of the Hadeeth’.¹³²

17- **فَمَنْ الرِّضَا، قَالَ ع** إِذَا اسْتَقْبَلْتَ الْقِبْلَةَ فِي صَلَاةِ الرَّوَالِ فَكُلُّ سُبْحَانَ اللهِ وَ بِحَمْدِهِ وَ اقْرَأْ رَبَّنَا لَا تُؤَاخِذْنَا إِلَى آخِرِ الْبَقْرَةِ وَ اقْرَأْ يَسْتَعْلَهُ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ

(The book) ‘Fiqh Al-Reza^{-asws}’ – He^{-asws} said: ‘When you face the Qiblah in the midday Salat, then say, ‘Glory be for Allah^{-azwj} and with His^{-azwj} Praise’, and recite: **(The Rasool said): ‘Our Lord! Do not Seize us [2:286]** – up to end of Surah Al Baqarah, and recite, **Everyone in the skies and the earth asks Him. Every day He is in Splendour [55:29]**.

فَصَلِّ اللَّهُمَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْ مِنْ شَأْنِكَ قَضَاءً حَاجَتِي وَ اقْضِ لِي فِي شَأْنِكَ حَاجَتِي وَ حَاجَتِي إِلَيْكَ الْعِثْقُ مِنَ النَّارِ وَ الْإِقْبَالُ بِوَجْهِكَ الْكَرِيمِ إِلَيَّ وَ رِضَاكَ عَنِّي يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and make from Your^{-azwj} Splendour the fulfilment of my needs and Decree for me among Your^{-azwj} Splendour, my needs and my needs to You^{-azwj}, the liberation from the Fire and the Facing with Your^{-azwj} Benevolent Face towards me, and Your^{-azwj} being Satisfied with me, O most Merciful of the merciful ones!

اللَّهُمَّ إِنِّي أَقْدِمُ بَيْنَ يَدَيْ حَاجَتِي إِلَيْكَ مُحَمَّدًا وَ أَهْلَ بَيْتِهِ وَ أَتَقَرَّبُ بِحِمِّ إِلَيْكَ وَ أَتَوَجَّهُ إِلَيْكَ بِحِمِّ فَاجْعَلْنِي بِحِمِّ وَجْهِكَ عِنْدَكَ فِي الدُّنْيَا وَ الْآخِرَةِ وَ مِنَ الْمُقَرَّبِينَ وَ اجْعَلْ صَلَوَاتِي بِحِمِّ مَقْبُولَةً وَ دُنِّي بِحِمِّ مَعْفُورًا وَ دُعَائِي بِحِمِّ مُسْتَجَابًا إِنَّكَ أَنْتَ الْعُظْمَى الرَّحِيمِ

¹³⁰ Bihar Al-Anwaar V 83 – The Book Salat – Ch 71 H 14

¹³¹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 71 H 15

¹³² Bihar Al-Anwaar V 83 – The Book Salat – Ch 71 H 16

O Allah^{-azwj}! I forward in front of my needs to You^{-azwj}, Muhammad^{-saww} and People^{-asws} of his^{-saww} Household, and I draw closer to You^{-azwj} through them^{-asws}, and I divert to You^{-azwj} through them^{-asws}, so Make me a face (dignitary) in Your^{-azwj} Presence due to them^{-asws}, in the world and the Hereafter, and from the ones of Proximity, and Make my Salat to be Accepted due to them^{-asws}, and my sins Forgiven due to them^{-asws}, and my supplication Answered due to them^{-asws}, Your^{-azwj} are the Forgiver, the Merciful!

ثُمَّ تُصَلِّيْ تَمَانَ رَكَعَاتٍ وَ هِيَ صَلَاةُ الْأَوَابِينَ افْتِيحُ تَكْبِيرَةً وَاحِدَةً وَ قُلْ فِي تَكْبِيرِكَ فِي هَذِهِ الصَّلَاةِ اللَّهُ أَكْبَرُ تَعْظِيمًا وَ تَقْدِيسًا وَ تَكْبِيرًا وَ إِجْلَالًا وَ مَهَابَةً وَ تَعْبُدًا أَهْلَ الْكِبْرِيَاءِ وَ الْعِظَمَةِ وَ الْمَجْدِ وَ النَّاءِ وَ التَّقْدِيسِ وَ التَّطْهِيرِ مِنَ الْأَهْلِ وَ الْوَلَدِ وَ لَا إِلَهَ غَيْرُهُ وَ لَا مَعْبُودَ سِوَاهُ وَ لَا رَبًّا دُونَهُ فَزِدْ خَالِقًا وَ تَرًّا لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَدًا

Then pray eight Cycles, and these are Salats of the penitent. Begin with one Takbeer and say during your Takbeer of this Salat, 'Allah^{-azwj} is Greatest, in reverence, and Holiness, and Greatness, and Majesty, and Awe, and servitude, rightful of the Greatness, and the Glory, and the Praise, and the Holiness, and the Pure from the family and the children, and there is no god apart from Him^{-azwj} nor any deity apart from Him^{-azwj}, nor any lord besides Him^{-azwj}. He^{-azwj} is Individual, Creator, Single, neither having taken a female companion nor any son!'

ثُمَّ تَعُوذُ وَ تُسَمِّي وَ تَقْرَأُ مَا تيسَّرَ مِنَ الْقُرْآنِ وَ الدُّعَاءِ الْخَالِصِ لِأَلِ مُحَمَّدٍ عَ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِكَ وَ مِنْكَ وَ بِعَبْدِكَ الَّذِي جَعَلْتَهُ سَفِيرًا بَيْنَكَ وَ بَيْنَ خَلْقِكَ وَ خَلَقْتَهُ مِنْ نُورِكَ وَ نَفَخْتَ فِيهِ مِنْ رُوحِكَ وَ اسْتَوْدَعْتَهُ فِيهِ مِنْ عِلْمِكَ وَ عَلَّمْتَهُ مِنْ كِتَابِكَ وَ أَمِنْتَهُ عَلَى وَحْيِكَ وَ اسْتَأْتَرْتَهُ فِي عِلْمِ الْغَيْبِ لِنَفْسِكَ ثُمَّ اتَّخَذْتَهُ حَبِيبًا وَ نَبِيًّا وَ خَلِيلًا

Then seek Refuge and Name (Bismillah) and recite whatever is easy from the Quran, and the supplication purely for Progeny^{-asws} of Muhammad^{-saww}: 'O Allah^{-azwj}! I ask You^{-azwj} by You^{-azwj}, and from You^{-azwj}, and by Your^{-azwj} servant whom You^{-azwj} Made to be an ambassador between You^{-azwj} and Your^{-azwj} creatures, and Created him from Your^{-azwj} Noor, and Blew Your^{-azwj} Spirit into him^{-saww}, and Deposited Your^{-azwj} Knowledge in him^{-saww}, and Taught him^{-saww} from Your^{-azwj} Book, and Entrusted him^{-saww} upon Your^{-azwj} Revelation, and Preferred him^{-as} for Yourself^{-azwj} in knowledge of the unseen, then You^{-azwj} Took him^{-saww} as Beloved, and Prophet^{-as}, and friend!

اللَّهُمَّ بِكَ وَ بِهِ وَ بِهِ وَ بِكَ إِلَّا جَعَلْتَنِي مِمَّنْ أَتَوَلَّى مَعَ أَوْلِيَائِهِ وَ أَنْتَبِرُ مِنْ أَعْدَائِهِ

O Allah^{-azwj}! By You^{-azwj} and by him^{-saww}, and by him^{-saww} and by You^{-azwj}, Make me from the ones I befriend with his^{-saww} friends, and I disavow from his^{-saww} enemies!

اللَّهُمَّ كَمَا جَعَلْتَنِي فِي دَوْلِيهِ وَ كَوْنْتَنِي فِي كَرْبِيهِ وَ أَخْرَجْتَنِي فِي كُوْرِهِ وَ أَطَهَّرْتَنِي فِي دُوْرِهِ وَ دَعَوْتَنِي إِلَى مِلَّتِهِ وَ جَعَلْتَنِي مِنْ أُمَّتِهِ وَ جُنُودِهِ فَاجْعَلْنِي مِنْ خَاصَّةِ أَوْلِيَائِهِ وَ حَوَاصِّ أَحْبَابِهِ وَ قَرْنِي إِلَيْهِ مَنْزِلَةً وَ زُلْفَةً فِي أَعْلَى عِلِّيِّينَ

O Allah^{-azwj}! Just as You^{-azwj} Made me to be in his^{-saww} nation, and Shaped me in his^{-saww} era, and Extracted me his^{-saww} lands, and Caused me to appear in his^{-saww} times, and Called me to his^{-saww} religion, and Made me from his^{-saww} community and his^{-saww} armies, so Make me from his^{-saww} special friends and his^{-saww} special loved ones, and Draw me closer to him^{-saww} in status and nearness in the high Illiyeen!

اللَّهُمَّ إِنِّي آمَنْتُ بِكَ وَ بِهِ وَ أَجَبْتُ دَاعِيَتَكَ ائْتِغَاءَ لِمَرْضَاتِكَ وَ طَلَباً لِرِضْوَانِكَ وَ أَسْلَمْتُ مَعَ مُحَمَّدٍ لِلَّهِ رَبِّ الْعَالَمِينَ وَ أَفْرَزْتُ بِوَلَايَةِ وَلِيِّكَ عَلَيَّ وَ لِيَأْتِيَ وَ رَضِيْتُ بِالْحَسَنِ إِمَاماً وَ بِالْحُسَيْنِ وَصِيّاً وَ بِالْأئِمَّةِ عُلَمَاءَ

O Allah^{-azwj}! I believed in You^{-azwj} and him^{-saww}, and I answered Your^{-azwj} Call and sought Your^{-azwj} Satisfaction, and sought Your^{-azwj} Pleasure, and I believed in Muhammad^{-azwj} for Allah^{-azwj}, Lord^{-azwj} of the worlds, and I acknowledged the Wilayah of Your^{-azwj} Guardian^{-asws} Ali^{-asws} as a Guardian^{-asws}, and am pleased with Al-Hassan^{-asws} as Imam^{-asws}, and with Al-Husayn^{-asws} as successor^{-asws}, and with the Imams^{-asws} as knowledgeable ones!

اللَّهُمَّ صَلِّ عَلَيْهِمْ وَ عَلَى ذُرِّيَّتِهِمُ الْحَيْرَةَ.

O Allah^{-azwj}! Send Salawaat upon them^{-asws} and upon their^{-asws} chosen offspring!"¹³³

18- فَلَاحُ السَّائِلِ، وَ مِصْبَاحُ الشَّيْخِ، مِمَّا يَقُولُ الْإِنْسَانُ بَعْدَ كُلِّ تَسْلِيمَةٍ مِنْ نَوَافِلِ الرُّوَالِ- اللَّهُمَّ إِنِّي ضَعِيفٌ فَقَوِّ فِي رِضَاكَ ضَعْفِي وَ خَذْ إِلَى الْخَيْرِ بِنَاصِيئِي وَ اجْعَلِ الْإِيمَانَ مُنْتَهَى رِضَايَ وَ بَارِكْ لِي فِيهَا فَسَمَّتْ لِي وَ بَلَغَنِي بِرَحْمَتِكَ كُلِّ الَّذِي أَرْجُو مِنْكَ وَ اجْعَلْ لِي وَدّاً وَ سُروراً لِلْمُؤْمِنِينَ وَ عَهْداً عِنْدَكَ.

(The book) 'Falah Al Sa'ail', and 'Misbah' of the Sheykh –

'From what the person should be saying after every Salaam of the optional (Salat) of the midday, 'O Allah^{-azwj}! I am weak, so Grant me strength through Your^{-azwj} Satisfaction. Guide me towards goodness with my resolve, and Make faith to be the culmination of my contentment. Bless me in what You^{-azwj} have Allocated for me, and Grant me all that I hoped for by Your^{-azwj} Mercy. Make me a source of love and joy for the Momineen, and establish a covenant with You"¹³⁴.

19- فَلَاحُ السَّائِلِ، وَ مِمَّا يُقَالُ أَيْضاً فِي جُمْلَةِ تَعْقِيبِ كُلِّ رُكْعَتَيْنِ مِنْ نَوَافِلِ الرُّوَالِ-

(The book) 'Falah Al Sa'ail' –

'And from what is to be said as well in all the follow-ups of every two Cycles from optional (Salats) of the midday: -

رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَجْزِنِي مِنَ السَّيِّئَاتِ وَ اسْتَعْمَلْنِي عَمَلاً بِطَاعَتِكَ وَ اِرْفَعْ دَرَجَتِي بِرَحْمَتِكَ

'Lord^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Shelter me from the evil deeds and Utilise me for deeds in Your^{-azwj} obedience, and Raise my rank by Your^{-azwj} Mercy!

يَا اللَّهُ يَا رَبِّ يَا رَحْمَانُ يَا رَحِيمُ يَا حَنَّانُ يَا مَنَّانُ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ أَسْأَلُكَ رِضَاكَ وَ جَنَّتَكَ وَ أَعُوذُ بِكَ مِنْ نَارِكَ وَ سَخَطِكَ أَسْتَجِيرُ بِاللَّهِ مِنَ النَّارِ تَرَفُّعُ بِمَا صَوَّتَكَ.

¹³³ Bihar Al-Anwaar V 83 – The Book Salat – Ch 71 H 17

¹³⁴ Bihar Al-Anwaar V 83 – The Book Salat – Ch 71 H 18

O Allah^{-azwj}! O Lord^{-azwj}! O Beneficent! O Merciful! O Affectionate! O Bestower! O with the Majesty and the Benevolence! I ask You^{-azwj} for Your^{-azwj} Satisfaction and Your^{-azwj} Paradise, and I seek Refuge with You^{-azwj} from Your^{-azwj} Fire and Your^{-azwj} Annoyance! I seek Shelter with Allah^{-azwj} from the Fire!’ – raising your voice with it”.¹³⁵

ذَكَرَ رَوَايَةً فِي الدُّعَاءِ عَقِيبَ كُلِّ رَكْعَتَيْنِ مِنْ نَوَافِلِ الرُّؤَالِ قَالَ أَحَبَرَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ الْحُسَيْنِ بْنِ عِيَّاشٍ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْهَمْدَانِيِّ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ نَصْرِ بْنِ مَزَاهِمٍ عَنْ أَبِي خَالِدٍ

He mentioned in a report regarding the supplication as a follow-up of every two Cycles from the optional (Salats) of the midday. He said, ‘We are informed by Abu Abdullah Ahmad Bin Al-Hassan Bin Ayyash, from Ahmad Bin Muhammad Bin Yahya Al Attar, from Abdullah Bin Ja’far Al Hamdany, from Muhammad Bin Al-Hassan, from Nasr Bin Muzahim, from Abu Khalid,

عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ بْنِ الْحُسَيْنِ عَنْ أُمِّهِ فَاطِمَةَ بِنْتِ الْحُسَيْنِ عَنْ أَبِيهَا الْحُسَيْنِ بْنِ عَلِيٍّ صَلَوَاتُ اللَّهِ عَلَيْهِمَا قَالَ: كَانَ رَسُولُ اللَّهِ ص يَدْعُو بِهَذَا الدُّعَاءِ بَيْنَ كُلِّ رَكْعَتَيْنِ مِنْ صَلَاةِ الرُّؤَالِ الرَّكْعَتَانِ الْأُولَتَانِ-

‘From Abdullah Bin Al-Hassan son of Al-Hassan^{-asws}, from his mother (Syeda) Fatima daughter of Al-Hassan^{-asws}, from her father Al-Hassan^{-asws} Bin Ali^{-asws}, may the Salawaat of Allah^{-azwj} be upon them^{-asws} both, said: ‘Rasool-Allah^{-saww} used to supplicate with this supplication between every two Cycles from the midday Salat, the two first Cycles: -

اللَّهُمَّ أَنْتَ أَكْرَمُ مَا بِيَّ وَ أَكْرَمُ مَرُورٍ وَ خَيْرٌ مَنْ طَلَبْتُ إِلَيْهِ الْحَاجَاتِ وَ أَجْوَدُ مَنْ أَعْطَى وَ أَرْحَمُ مَنْ اسْتَرْجَمَ وَ أَرْأَفُ مَنْ عَفَا وَ أَعَزُّ مَنْ اعْتَمَدَ عَلَيْهِ

‘O Allah^{-azwj}! You^{-azwj} are the most Generous of all those who bestow, the most Generous of all those who are sought for needs, the most Generous of all those who give, the most Merciful of all those who show mercy, the most Tender of all those who pardon, and the Mightiest of all those who are relied upon.

اللَّهُمَّ بِي إِلَيْكَ فَاقَةٌ وَ لِي إِلَيْكَ حَاجَاتٌ وَ لَكَ عِنْدِي طَلِبَاتٌ مِنْ ذُنُوبٍ أَنَا بِهَا مُرْتَهَنٌ وَ قَدْ أَوْفَرْتُ ظَهْرِي وَ أَوْبَقْتَنِي وَ إِلَّا تَرَحَّمْتَنِي وَ تَغْفِرَ لِي أَسُوءَ مِنَ الْخَاسِرِينَ

O Allah^{-azwj}! With me there is destitution to You^{-azwj}, and for me there is need to You^{-azwj}, and for You^{-azwj} there are demands with me of sins. I am pledged with these and my back is burdened and weighing me down. Mercy me and Forgive me lest I become from the losers.

اللَّهُمَّ إِنِّي اعْتَمَدْتُكَ فِيهَا تَائِباً إِلَيْكَ مِنْهَا فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ اغْفِرْ لِي ذُنُوبِي كُلَّهَا قَدِيمَةً وَ حَدِيثَةً سِرّاً وَ عَلَانِيَةً وَ حَطَّاءاً وَ عَمْدَةً صَغِيرَةً وَ كَبِيرَةً وَ كُلَّ ذَنْبٍ أَدْبَيْتُهُ وَ أَنَا مُدْبِيئُهُ مَغْفِرَةً عَزِماً جَزْماً لَا تُعَادِرُ ذَنْباً وَاحِداً وَ لَا أَكْتَسِبُ بَعْدَهَا مُحَرِّماً أَبداً

O Allah^{-azwj}! I have relied upon You^{-azwj} regarding it being repentant to You^{-azwj} from it, so Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Forgive my sins for me, all of them, their old ones and their new, their secretive and their open, and their unintentional and their deliberate, and their small and their large, and every sin I have committed, and I am

¹³⁵ Bihar Al-Anwaar V 83 – The Book Salat – Ch 71 H 19 a

the one who committed it with a firm and determined resolution, neither leaving out any sin nor acquiring any Prohibition after it, ever!

وَ اقْبَلْ مِنِّي الْيَسِيرَ مِنْ طَاعَتِكَ وَ جَاوِزْ لِي عَنْ الْكَثِيرِ مِنْ مَعْصِيَتِكَ يَا عَظِيمُ إِنَّهُ لَا يَغْفِرُ الْعَظِيمَ إِلَّا الْعَظِيمُ - يَسْتَأْخِرُهُ مَنْ فِي السَّمَاوَاتِ وَ الْأَرْضِ كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ يَا مَنْ هُوَ كُلَّ يَوْمٍ فِي شَأْنٍ

And Accept from me the litter from my obedience to You^{-azwj}, and Overlook for me from the many of my acts of disobedience to You^{-azwj}, O Mighty One! Surely no one forgives the mighty (sins) except the Mighty. **Everyone in the skies and the earth asks Him. Every day He is in Splendour [55:29].**

صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اجْعَلْ لِي فِي شَأْنِكَ شَأْنَ حَاجَتِي وَ حَاجَتِي هِيَ فَكَأَنَّكَ رَقَبَتِي مِنَ النَّارِ وَ الْأَمَانُ مِنْ سَخَطِكَ وَ الْقَوْزُ بِرِضْوَانِكَ وَ حَبْنِكَ وَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ امْنُنْ بِذَلِكَ عَلَيَّ وَ بِكُلِّ مَا فِيهِ صَلَاحِي

Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Make my need for me in Your^{-azwj} Splendour, and my need, it is liberation of my neck from the Fire and the security from Your^{-azwj} Wrath, and the success with Your^{-azwj} Satisfaction and Your^{-azwj} paradise, and Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and believe that upon me and with all what is my betterment in it.

وَ أَسْأَلُكَ بِنُورِكَ السَّاطِعِ فِي الظُّلُمَاتِ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ لَا تُفَرِّقْ بَيْنِي وَ بَيْنَهُمْ فِي الدُّنْيَا وَ الْآخِرَةِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

And I ask You^{-azwj} with Your^{-azwj} Light shining in the darkness, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and not to Differentiate between me and them, in the world and the Hereafter, surely You^{-azwj} are Able upon all things!

اللَّهُمَّ وَ اكْتَسَبْ لِي عَقَباً مِنَ النَّارِ مَبْثُولاً وَ اجْعَلْنِي مِنَ الْمُنِيبِينَ إِلَيْكَ التَّابِعِينَ لِأَمْرِكَ الْمُحِبِّينَ إِلَيْكَ الَّذِينَ إِذَا ذُكِرْتَ وَجِلْتَ قُلُوبُهُمْ وَ الْمُسْتَكْمِلِينَ مَنَاسِكُهُمْ وَ الصَّابِرِينَ فِي الْبَلَاءِ وَ الشَّاكِرِينَ فِي الرِّخَاءِ وَ الْمُطِيعِينَ لِأَمْرِكَ فِيمَا أَمَرْتَهُمْ بِهِ وَ الْمُقِيمِينَ الصَّلَاةَ وَ الْمُؤْتِينَ الزَّكَاةَ وَ الْمُتَوَكِّلِينَ عَلَيْنَا

O Allah^{-azwj}, and Write for me liberation from affliction of the Fire and Make me from the ones penitent to You^{-azwj}, the follower of Your^{-azwj} Command, the ones submissive to You^{-azwj}, those whenever You^{-azwj} are mentioned their hearts palpitate, and the ones perfecting their rituals, and the ones patient during the calamities, and the thankful during the prosperity, and the followers of Your^{-azwj} Command regarding what You^{-azwj} have Commanded them with, and the ones establishing the Salat and giving the Zakat, and the ones reliant upon You^{-azwj}!

اللَّهُمَّ أَصْنِفْنِي بِأَكْرَمِ كَرَامَتِكَ وَ اجْرُلْ مِنْ عَطِيَّتِكَ وَ الْفَضِيلَةِ لَدَيْكَ وَ الرَّاحَةِ مِنْكَ وَ الْوَسِيلَةَ إِلَيْكَ وَ الْمَنْزِلَةَ عِنْدَكَ مَا تَخْفِيَنِي بِهِ كُلَّ هَوْلٍ دُونَ الْجَنَّةِ وَ تُظِلُّنِي فِي ظِلِّ عَرْشِكَ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّكَ وَ تُعْظِمَ نُورِي وَ تُعْطِنِي كِتَابِي بِبَيْمِي وَ تُخَوِّفُ حَسَابِي وَ تُخَشِّرُنِي فِي أَفْضَلِ الْوَافِدِينَ إِلَيْكَ مِنَ الْمُتَّقِينَ وَ تُنَبِّئُنِي فِي عِلِّيَّتِي وَ تَجْعَلُنِي مِمَّنْ تُنْظَرُ إِلَيْهِ بِوَجْهِكَ الْكَرِيمِ وَ تَتَوَقَّانِي وَ أَنْتَ عَنِّي رَاضٍ وَ الْحَقُّنِي بِعِبَادِكَ الصَّالِحِينَ

O Allah^{-azwj}! Host me with the most honourable of Your^{-azwj} Benevolence, and Amplify from Your^{-azwj} awards and the merit with You^{-azwj}, and the Comfort from You^{-azwj}, and the means to You^{-azwj}, and the status in Your^{-azwj} Presence what would suffice me with for every horror before the Paradise, and Shade me in the shade of Your^{-azwj} Throne on a Day there will be no shade except Your^{-azwj} Shade, and Magnify my light and Give me my book in my right hand,

and Lighten my Reckoning, and Resurrect me among the most superior of the pious delegates to You^{-azwj}, and Affirm me in Illiyeen, and Make me from the ones You^{-azwj} Look at with Your^{-azwj} Benevolent Face and Cause me to die while You^{-azwj} are Satisfied with me, and Join me with Your^{-azwj} rightful servants!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَافْلِحْ بِدَلِكِ كُلِّهِ مُفْلِحاً مُنْجِحاً قَدْ عَفَرْتَ لِي خَطَايَايَ وَذُنُوبِي كُلَّهَا وَكَفَرْتَ عَنِّي سَيِّئَاتِي وَحَطَطْتَ عَنِّي وَزَّرِي وَ شَفَعْتَنِي فِي جَمِيعِ حَوَائِجِي فِي الدُّنْيَا وَالْآخِرَةِ فِي يُسِّرِ مِنْكَ وَ عَافِيَةِ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Turn me with all of that as successful and prosperous, having Forgiven my wrongdoings and my sins, all of them, and Expiated my evil deeds from me, and Offloaded my burned from me, and Interceded for me in entirety of my needs in the world and the Hereafter, in east from You^{-azwj} and well-being!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ لَا تَخْلِطْ بِشَيْءٍ مِنْ عَمَلِي وَ لَا بِمَا تَقَرَّبْتُ بِهِ إِلَيْكَ رِئَاءً وَ لَا مُتَعَةً وَ لَا أَشْرًا وَ لَا بَطْرًا وَ اجْعَلْنِي مِنَ الْحَاشِعِينَ لَكَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and do not Mingle showing off with any of my deeds nor with what I can draw closer with to You^{-azwj} any (desire for) reputation, nor evil nor arrogance, and Make me from the ones fearful to You^{-azwj}!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ أَعْطِنِي السَّعَةَ فِي رِزْقِي وَ الصِّحَّةَ فِي جِسْمِي وَ الْقُوَّةَ فِي بَدَنِي عَلَى طَاعَتِكَ وَ عِبَادَتِكَ وَ أَعْطِنِي مِنْ رَحْمَتِكَ وَ رِضْوَانِكَ وَ عَافِيَتِكَ مَا تُسَلِّمُنِي بِهِ مِنْ كُلِّ بَلَاءِ الدُّنْيَا وَ الْآخِرَةِ وَ ارْزُقْنِي الرَّهْبَةَ مِنْكَ وَ الرَّغْبَةَ إِلَيْكَ وَ الْحُشُوعَ لَكَ وَ الْوَقَارَ وَ الْحَيَاءَ مِنْكَ وَ التَّعْظِيمَ لِذِكْرِكَ وَ التَّقْدِيرَ لِمَجْدِكَ أَيَّامَ حَيَاتِي حَتَّى تَتَوَفَّيَنِي وَ أَنْتَ عَنِّي رَاضٍ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Give me the vastness in my sustenance and the health in my body, and the strength my physique upon obeying You^{-azwj} and worshipping You^{-azwj}, and Give me from Your^{-azwj} Mercy and Your^{-azwj} Satisfaction, and Your^{-azwj} well-being what I would be safe with from every affliction of the world and the Hereafter, and Grace me the fearing from You^{-azwj} and the desiring to You^{-azwj}, and the humility to You^{-azwj}, and the dignity, and the embarrassment from You^{-azwj}, and the reverence to Your^{-azwj} Zikr, and the sanctifying to Your^{-azwj} Glory in the days of my life until You^{-azwj} Cause me to die while You^{-azwj} are Satisfied with me!

اللَّهُمَّ وَ أَسْأَلُكَ السَّعَةَ وَ الدَّعَةَ وَ الْأَمْنَ وَ الْكِفَايَةَ وَ السَّلَامَةَ وَ الصِّحَّةَ وَ الْقُنُوعَ وَ الْعِصْمَةَ وَ الْهُدَى وَ الرَّحْمَةَ وَ الْعَافِيَةَ وَ الْيَقِينَ وَ الْمَعْفِرَةَ وَ الشُّكْرَ وَ الرِّضَا وَ الصَّبْرَ وَ الْعِلْمَ وَ الصِّدْقَ وَ الْبِرَّ وَ التَّقْوَى وَ الْحِلْمَ وَ التَّوَضُّعَ وَ الْيُسْرَ وَ التَّوْفِيقَ-

O Allah^{-azwj}, and I ask You^{-azwj} for the vastness, and the prosperity, and the security and the sufficiency, and the safety and the health, and the contentment and the protection, and the Guidance and the Mercy, and the well-being and the certainty, and the Forgiveness and the thanks, and the satisfaction and the patience, and the knowledge and the truthfulness, and the righteousness and the piety, and the forbearance and the reverence, and the ease and the inclination!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ اعْمُرْ بِدَلِكِ أَهْلَ بَيْتِي وَ قَرَابَاتِي وَ إِخْوَانِي فِيكَ وَ مَنْ أَحَبَّبْتُ وَ أَحَبَّنِي أَوْ وَلَدْتُهُ وَ وَلَدَنِي مِنْ جَمِيعِ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ

O Allah-^{azwj}! Send Salawaat upon Muhammad-^{saww} and his-^{saww} Progeny-^{asws} and generalise with them-^{asws}, my family, and my relatives, and my brothers for Your-^{azwj} Sake, and the ones I love and who love me, or I have begotten or they have begotten me, from entirety of the believing men and the believing women, and the Muslim men and the Muslim women!

وَأَسْأَلُكَ يَا رَبِّ حُسْنَ الظَّنِّ بِكَ وَ الصِّدْقَ فِي التَّوَكُّلِ عَلَيْكَ

And I ask You-^{azwj}, O Lord-^{azwj}, of having good thoughts with You-^{azwj}, and the sincerity in the reliance upon You-^{azwj}!

وَأَعُوذُ بِكَ يَا رَبِّ أَنْ تَبْتَلِيَنِي بِبَلِيَّةٍ تُحْمِلُنِي ضَرُورَتَهَا عَلَى التَّعَوُّثِ بِشَيْءٍ مِنْ مَعْاصِيكَ وَأَعُوذُ بِكَ يَا رَبِّ أَنْ أَكُونَ فِي حَالٍ عُسْرٍ أَوْ يُسْرٍ أَظُنُّ أَنَّ مَعْاصِيكَ أَتَجَمُّعُ فِي طَلِبَتِي مِنْ طَاعَتِكَ

And I seek Refuge with You-^{azwj}, O Lord-^{azwj} from Your-^{azwj} Trying me with an affliction the necessity of which would carry me upon being helped by something from disobeying You-^{azwj}, and I seek Refuge with You-^{azwj}, O Lord-^{azwj}, from being in a state of difficulty or ease, to think of disobeying You-^{azwj} in being successful in my search from obeying You-^{azwj}!

وَأَعُوذُ بِكَ مِنْ تَكْلِيفٍ مَا لَمْ تُقَدِّرْ لِي فِيهِ رِزْقاً وَ مَا قَدَّرْتَ لِي مِنْ رِزْقٍ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَنْبِيَّ بِهِ فِي يُسْرٍ مِنْكَ وَ عَافِيَةٍ يَا أَرْحَمَ الرَّاحِمِينَ

And I seek Refuge with You-^{azwj} from encumbering what You-^{azwj} have not Pre-determines any sustenance for me in it, and have not Pre-determined any sustenance for me. Send Salawaat upon Muhammad-^{saww} and his-^{saww} Progeny-^{asws} and Give me with it in ease from You-^{azwj} and well-being, O most Merciful of the merciful ones!

وَ قُلْ رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَجْزِي مِنَ السَّيِّئَاتِ وَ اسْتَعْمَلْنِي عَمَلاً بِطَاعَتِكَ وَ ازْفَعْ دَرَجَتِي رَحْمَتِكَ [بِرَحْمَتِكَ]

And say, 'Lord-^{azwj}! Send Salawaat upon Muhammad-^{saww} and his-^{saww} Progeny-^{asws} and Shelter me from the evil deeds and Utilise me for deeds in Your-^{azwj} obedience, and Raise my rank by Your-^{azwj} Mercy!

يَا اللَّهُ يَا رَبِّ يَا رَحْمَانُ يَا رَحِيمُ يَا حَنَّانُ يَا مَنَّانُ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ أَسْأَلُكَ رِضَاكَ وَ جَنَّتِكَ وَ أَعُوذُ بِكَ مِنْ نَارِكَ وَ سَخَطِكَ أَسْتَجِيرُ بِاللَّهِ مِنَ النَّارِ تَرَفُّعُ بِمَا صَوَّتَكَ

O Allah-^{azwj}! O Lord-^{azwj}! O Beneficent! O Merciful! O Affectionate! O Bestower! O One-^{azwj} with the Majesty and the Benevolence! I ask You-^{azwj} for Your-^{azwj} Satisfaction and Your-^{azwj} Paradise, and I seek Refuge with You-^{azwj} from Your-^{azwj} Fire and Your-^{azwj} Wrath! I seek Shelter with Allah-^{azwj} from the Fire!' – raising your voice with it.

ثُمَّ تَحِيَّ سَاجِداً وَ تَقُولُ اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِجُودِكَ وَ كَرَمِكَ وَ أَتَقَرَّبُ إِلَيْكَ بِمُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ أَتَقَرَّبُ إِلَيْكَ بِمَلَائِكَتِكَ الْمُقَرَّبِينَ وَ أَنْبِيَائِكَ الْمُرْسَلِينَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَنْ تُقْبِلَنِي عَثْرَتِي وَ تَسْتُرَ عَلَيَّ دُنُوبِي وَ تَغْفِرَهَا لِي وَ تُقَلِّبَنِي الْيَوْمَ بِقِضَاءِ حَاجَتِي وَ لَا تُعَذِّبَنِي بِبَيْحِ كَانَ مِنِّي

Then fall into Sajdah and say, 'O Allah-^{azwj}! I draw closer to You-^{azwj} with Your-^{azwj} Generosity and Your-^{azwj} benevolence, and I draw closer to You-^{azwj} by Muhammad-^{azwj} Your-^{azwj} servant and Your-^{azwj} Rasool-^{saww}, and I draw closer to You-^{azwj} with Your-^{azwj} Angels of Proximity and Your-^{azwj} Messenger Prophets-^{as}, to Send Salawaat upon Muhammad-^{saww} and his-^{saww} Progeny-

asws and to Reduce my stumbles and Conceal my sins upon me and Forgive these and to Accept me today by Fulfilling my needs and not to Punish me due to the ugliness having happened from me!

يَا أَهْلَ الثَّقْوَى وَ أَهْلَ الْمَغْفِرَةِ يَا بُرَّ يَا كَرِيمَ أَنْتَ أَبْرُّ بِي مِنْ أَبِي وَ أُمِّي وَ مِنْ نَفْسِي وَ مِنَ النَّاسِ أَجْمَعِينَ بِي إِلَيْكَ حَاجَةٌ وَ فَطْرٌ وَ فَاقَةٌ وَ أَنْتَ عَنِّي عَنِّي فَأَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَرْحَمَ فَقْرِي وَ تَسْتَجِيبَ دُعَائِي وَ تُكْفِنَ عَنِّي أَنْوَاعَ الْبَلَاءِ فَإِنَّ عَفْوَكَ وَ جُودَكَ يَسْعَانِي

O rightful of being feared and rightful of the Forgiveness! O Righteous! O Benevolent! You^{-azwj} are more righteous with me than my father and my mother myself and the people in their entirety! There is a need for me to You^{-azwj}, and poverty and destitution, and You^{-azwj} are needless of me. I ask you^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and to Mercy my poverty and to Answer my supplication and Suffice on my behalf for a variety of the afflictions, for Your^{-azwj} Pardon, and Your^{-azwj} Generosity is capacious for me!'

السَّلِيمَةُ الثَّانِيَةُ اللَّهُمَّ إِلَهَ السَّمَاءِ وَ إِلَهَ الْأَرْضِ وَ فَاطِرَ السَّمَاءِ وَ فَاطِرَ الْأَرْضِ وَ نُورَ السَّمَاءِ وَ نُورَ الْأَرْضِ وَ زَيْنَ السَّمَاءِ وَ زَيْنَ الْأَرْضِ وَ عِمَادَ السَّمَاءِ وَ عِمَادَ الْأَرْضِ وَ بَدِيعَ السَّمَاءِ وَ بَدِيعَ الْأَرْضِ ذَا الْجَلَالِ وَ الْإِكْرَامِ صَرِيحَ الْمُسْتَضْرِحِينَ وَ غَوْثَ الْمُسْتَعِيثِينَ وَ مُنْتَهَى رَغْبَةِ الْعَابِدِينَ

The second submission – ‘O Allah^{-azwj}, God of the sky and God of the earth, and Originator of the sky and Originator of the earth, and Light of the sky and Light of the earth, and adornment of the sky and adornment of the earth, and Pillar of the sky and Pillar of the earth, and Initiator of the sky and Initiator of the earth, with the Majesty and the Benevolence, Responder to the ones crying out and Helper of the ones crying out for help, and desire of the worshippers.

أَنْتَ الْمُفْرِجُ عَنِ الْمَكْرُوبِينَ وَ أَنْتَ الْمُرَوِّجُ عَنِ الْمُعْثُومِينَ وَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ وَ مُفْرِجُ الْكَرْبِ وَ مُجِيبُ دَعْوَةِ الْمُضْطَرِّينَ وَ إِلَهَ الْعَالَمِينَ الْمَنْزُولُ بِهِ كُلُّ حَاجَةٍ

You^{-azwj} are the Reliever of the distressed, and You^{-azwj} are the Comforter of the sad, and You^{-azwj} are most Merciful of the merciful ones, and Reliever of the stress, and Answerer of supplication of the distressed, and God of the worlds to Whom every need descends to!

يَا عَظِيمًا يُرْجَى لِكُلِّ عَظِيمٍ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَفْعَلْ بِي كَذَا وَ كَذَا

O Mighty Hope of every mighty (problem)! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Do such and such with me!'

وَ قُلْ رَبِّ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَجْرِنِي مِنَ السَّيِّئَاتِ وَ اسْتَعْمِلْنِي عَمَلًا بِطَاعَتِكَ وَ ازْفَعْ دَرَجَتِي بِرَحْمَتِكَ يَا اللَّهُ يَا رَبِّ يَا رَحْمَانُ يَا رَحِيمُ يَا حَنَّانُ يَا مَنَّانُ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ

And say, ‘Lord^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-as}, and Shelter me from the evil deeds and Utilise me for deeds in Your^{-azwj} obedience, and Raise my rank by Your^{-azwj} Mercy. O Allah^{-azwj}! O Beneficent! O Merciful! O Affectionate! O Bestower! O with the Majesty and the Benevolence!

أَسْأَلُكَ رِضَاكَ وَ جَنَّتِكَ وَ أَعُوذُ بِكَ مِنْ نَارِكَ وَ سَخَطِكَ أَسْتَجِيرُ بِاللَّهِ مِنَ النَّارِ تَرْفَعُ بِهَا صَوْتَكَ

I ask You^{-azwj} for Your^{-azwj} Satisfaction and Your^{-azwj} Paradise, and I seek Refuge with You^{-azwj} from Your^{-azwj} Fire and Your^{-azwj} Wrath! I seek Shelter with Allah^{-azwj} from the Fire!’ – raising your voice with it.

السَّلِيمَةُ الثَّلَاثَةُ يَا عَلِيُّ يَا عَظِيمُ يَا حَيُّ يَا حَلِيمُ يَا عَفُورُ يَا سَمِيعُ يَا بَصِيرُ يَا وَاحِدُ يَا أَحَدُ يَا صَمَدُ يَا مَنْ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ يَا رَحْمَانُ يَا رَحِيمُ يَا نُورَ السَّمَاوَاتِ وَالْأَرْضِ تَمُّ نُورُ وَجْهِكَ

The third submission - ‘O Exalted! O Mighty! O Living! O Forbearing! O Forgiving! O Hearing! O Seeing! O One! O First! O Last! O One **He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him’ [112:4].** O Beneficent! O Merciful! O Light of the skies and the earth, Complete the Light of Your^{-azwj} Face!

أَسْأَلُكَ بِنُورِ وَجْهِكَ الَّذِي أَشْرَقَتْ لَهُ السَّمَاوَاتُ وَالْأَرْضُ وَبِاسْمِكَ الْعَظِيمِ الْأَعْظَمِ الْأَعْظَمِ الَّذِي إِذَا دُعِيتَ بِهِ أَجِبتَ وَإِذَا سُئِلْتَ بِهِ أُعْطِيتَ وَبِقُدْرَتِكَ عَلَى مَا تَشَاءُ مِنْ خَلْقِكَ فَإِنَّمَا أَمْرُكَ إِذَا أَرَدْتَ شَيْئًا أَنْ تَقُولَ لَهُ كُنْ فَيَكُونُ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تَفْعَلَ بِي كَذَا وَكَذَا

I ask You^{-azwj} by the Light of Your^{-azwj} Face the skies and the earth shine for it, and by Your^{-azwj} Magnificent Name, the most Magnificent, the most Magnificent, the most Magnificent which when it is supplicated with, it is Answered, and when it is asked with, it is Given, and by Your^{-azwj} upon whatever You^{-azwj} so Desire from Your^{-azwj} creation, for rather Your^{-azwj} Command, whenever You^{-azwj} Want something, You^{-azwj} Say to it: “Be!” So it comes into being. Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} and to Do such and such with me!’

وَ قُلْ رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْزِي مِنَ السَّيِّئَاتِ وَاسْتَعْمَلْنِي عَمَلًا بِطَاعَتِكَ وَارْزُقْ دَرَجَتِي بِرَحْمَتِكَ يَا اللَّهُ يَا رَبَّ يَا رَحْمَانُ يَا رَحِيمُ يَا حَنَّانُ يَا مَنَّانُ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ أَسْأَلُكَ رِضَاكَ وَجَنَّتِكَ وَأَعُوذُ بِكَ مِنْ نَارِكَ وَسَخَطِكَ أَسْتَجِيرُ بِاللَّهِ مِنَ النَّارِ وَتَرْفَعُ بِهَا صَوْتَكَ

And say, ‘Lord^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Shelter me from the evil deeds and Utilise me for deeds in Your^{-azwj} obedience, and Raise my rank by Your^{-azwj} Mercy. O Allah^{-azwj}! O Lord^{-azwj}! O Beneficent! O Merciful! O Affectionate! O Bestower! O with the Majesty and the Benevolence! I ask You^{-azwj} for Your^{-azwj} Satisfaction and Your^{-azwj} Paradise, and I seek Refuge with You^{-azwj} from Your^{-azwj} Fire and Your^{-azwj} Wrath. I seek Refuge with Allah^{-azwj} from the Fire!’ – and raise your voice with it.

السَّلِيمَةُ الرَّابِعَةُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ شَجَرَةَ النَّبُوَّةِ وَمَوْضِعَ الرِّسَالَةِ وَمُخْتَلَفِ الْمَلَائِكَةِ وَمُعَدِنِ الْعِلْمِ وَ أَهْلِ بَيْتِ الْوَحْيِ

The fourth submission – ‘O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, the tree (lineage) of the Prophet-hood and place of the Message, and interchange of the Angels, and mine of the Knowledge, and People^{-asws} of Household of the Revelation!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ الْفُلْكِ الْجَارِيَةِ فِي اللَّجَجِ الْعَامِرَةِ يَا مَنْ مِنْ رَكِبِهَا وَيَعْرِقُ مِنْ تَرَكَهَا الْمُتَقَدِّمُ لَهُمْ مَارِقٌ وَ الْمُنْتَاجِرُ عَنْهُمْ زَاهِقٌ وَاللَّارِمُ لَهُمْ لَاحِقٌ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, the ship flowing in the overwhelming depths. Safe are the ones sailing it and drowned are the ones neglecting it. The ones going ahead of them^{-asws} is a deviant, and the ones staying behind from them^{-asws} is obliterated, and the ones sticking to them^{-asws} joins.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الْكَهْفِ الْحَصِينِ وَ غِيَاثِ الْمُضْطَرِّ الْمُسْتَكِينِ وَ مَلْجَأِ الْهَارِبِينَ وَ مُنْجِي الْخَائِفِينَ وَ عِصْمَةِ الْمُعْتَصِمِينَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, the cave, the fortress, and relief of the desperate and the needy, and shelter of the fleers, and salvation of the fearful, and protection of the protection seekers!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ صَلَاةً كَثِيرَةً تَكُونُ لَهُمْ رِضًى وَ لِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِمْ أَدَاءً وَ فَضَاءً بِحَوْلِ مِنْكَ وَ قُوَّةِ يَا رَبَّ الْعَالَمِينَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, a lot of Salawaat becoming satisfaction for them^{-asws}, and for the right of Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}! May the Salawaat of Allah^{-azwj} be upon them^{-asws}, fulfilling and decreeing by Might from You^{-azwj} and strength, O Lord^{-azwj} of the worlds!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الَّذِينَ أَوْجِبَتْ حَقَّهُمْ وَ مَوَدَّتَهُمْ وَ فَرَضَتْ طَاعَتَهُمْ وَ وَلَا يَتَّهِمُ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, those whose rights and their^{-asws} cordiality are obligated, and obedience to them^{-asws} and their^{-asws} Wilayah is necessitated.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْمُرْ قَلْبِي بِطَاعَتِكَ وَ لَا تُخْزِنِي بِمَعْصِيَتِكَ وَ ارْزُقْنِي مُوَاَسَاةً مِنْ قَدَّرْتَ عَلَيْهِ مِنْ رِزْقِكَ بِمَا وَسَّعْتَ عَلَيَّ مِنْ فَضْلِكَ وَ الْحَمْدُ لِلَّهِ عَلَى كُلِّ نِعْمَةٍ وَ أَسْتَغْفِرُ اللَّهَ مِنْ كُلِّ ذَنْبٍ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ مِنْ كُلِّ حَوْلٍ.

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and Build my heart with being obedient to You^{-azwj} and do not Disgrace me with my disobeying You^{-azwj}, and Grace me consolation of the ones You^{-azwj} have Given plentiful from Your^{-azwj} sustenance from what You^{-azwj} have Expanded upon me from Your^{-azwj} Grace, and the Praise is for Allah^{-azwj} upon every bounty, and I seek Forgiveness of Allah^{-azwj} from every sin, and there is neither might nor strength except with Allah^{-azwj}, from every horror!"¹³⁶

ذَكَرَ رَوَايَةَ أُخْرَى فِي الدُّعَاءِ عَقِيبَ كُلِّ رُكْعَتَيْنِ مِنْ نَوَافِلِ الرُّؤَالِ رَوَيْتُهَا بِإِسْنَادِي إِلَى أَبِي جَعْفَرِ الطُّوسِيِّ فِيَمَا ذَكَرَهُ قَدَسَ اللَّهُ جَلَّ جَلَالُهُ رُوحَهُ فِي الْمِصْبَاحِ الْكَبِيرِ وَ قَالَ وَ رُوِيَ أَنَّكَ تَقُولُ عَقِيبَ التَّسْلِيمَةِ الْأُولَى

He mentioned another report – ‘Regarding the supplication as follow-up of every two Cycles from optional (Salats) of the midday, I am reporting by my chain to Abu Ja’far Al Tusi among what he, may Allah^{-azwj} Majestic is His^{-azwj} Majesty Sanctify his soul, mentioned in ‘Al Misbah Al Kabeer’, and he said, ‘And it is reported that you should be saying as follow-up of the first submission –

اللَّهُمَّ إِنِّي أَعُوذُ بِعَفْوِكَ مِنْ عُثُوبَتِكَ وَ أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ وَ أَعُوذُ بِرَحْمَتِكَ مِنْ نِقْمَتِكَ وَ أَعُوذُ بِمَغْفِرَتِكَ مِنْ عَذَابِكَ وَ أَعُوذُ بِرَأْفَتِكَ مِنْ غَضَبِكَ وَ أَعُوذُ بِكَ مِنْكَ لَا إِلَهَ إِلَّا أَنْتَ لَا أَتْلُغُ مِدْحَتَكَ وَ لَا التَّاءَ عَلَيْكَ أَنْتَ كَمَا أَنْتَ عَلَى نَفْسِكَ

‘O Allah^{-azwj}! I seek Refuge with Your^{-azwj} Pardon from Your^{-azwj} Punishment, and I seek Refuge with Your^{-azwj} Satisfaction from Your^{-azwj} Wrath, and I seek Refuge with Your^{-azwj} Mercy from Your^{-azwj} Vengeance, and I seek Refuge with You^{-azwj} with Your^{-azwj} Forgiveness from Your^{-azwj}

¹³⁶ Bihar Al-Anwaar V 83 – The Book Salat – Ch 71 H 19 b

Punishment, and I seek refuge with Your^{-azwj} Kindness from Your^{-azwj} Anger, and I seek refuge with You^{-azwj} from You^{-azwj}! There is no god except You^{-azwj}. I cannot reach Your^{-azwj} Praise nor the praising upon You^{-azwj}. You^{-azwj} are just as You^{-azwj} have Praised upon Yourself^{-azwj}!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَأَنْ تَجْعَلَ حَيَاتِي زِيَادَةً فِي كُلِّ خَيْرٍ وَ وَفَاتِي رَاحَةً مِنْ كُلِّ سُوءٍ وَ تَسُدَّ فَاقَتِي بِحُدُودِكَ وَ تُؤَفِّقَنِي وَ تُقَوِّمَنِي صَغْفِي فِي طَاعَتِكَ وَ تَرْزُقَنِي الرَّاحَةَ وَ الْكَرَامَةَ وَ قُرَّةَ الْعَيْنِ وَ اللَّذَّةَ وَ بَرْدَ الْعَيْشِ مِنْ بَعْدِ الْمَوْتِ

And I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Make my life an increase in every goodness, and my death as comfort from every evil, and block my destitution by Your^{-azwj} Guidance, and Your^{-azwj} Inclination and double my piety in Your^{-azwj} obedience, and Grace me the comfort and the honour, and delight of the eyes and the pleasure, and coolness of the life from after the death.

وَ نَفْسَ عَيِّي الْكُرْبَةَ يَوْمَ الْمَشْهَدِ الْعَظِيمِ وَ انْحَبِي يَوْمَ أَلْفَاكَ فَرْدًا هَذِهِ نَفْسِي سَلِّمْ لَكَ وَ أَنَا مُعْتَرِفٌ بِذُنُوبِي مُقَرَّرٌ بِالظُّلْمِ عَلَيَّ نَفْسِي عَارِفٌ بِمُضْلِكَ عَلَيَّ

And Remove the stress from me on the day of the mighty attendance, and Mercy me on the Day I meet You^{-azwj} individually. This is my soul I am submitting to You^{-azwj} and I am acknowledging with my sins, accepting with the injustices upon myself, knowing of Your^{-azwj} Grace upon me!

فَيُوجِّهِكَ الْكَرِيمِ أَسْأَلُكَ لَمَّا صَفَحْتَ عَيِّي مَا سَلَفَ مِنْ ذُنُوبِي وَ عَصَمْتَنِي فِيمَا بَقِيَ مِنْ عُمْرِي فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْعَلْ بِي كَذَا وَ كَذَا

I ask You^{-azwj} by Your^{-azwj} Benevolent Face to Excuse from me what is past from my sins and Protect me in what remains from my age to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Do such and such with me!

وَ قُلْ رَبِّ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ أَجْرِي مِنَ السَّيِّئَاتِ وَ اسْتَعْمِلْنِي عَمَلًا بِطَاعَتِكَ وَ ازْفَعْ دَرَجَتِي بِرَحْمَتِكَ يَا اللَّهُ يَا رَبِّ يَا رَحْمَانُ يَا رَحِيمُ يَا حَنَّانُ يَا مَنَّانُ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ أَسْأَلُكَ رِضَاكَ وَ جَنَّتِكَ وَ أَعُوذُ بِكَ مِنْ نَارِكَ وَ سَخَطِكَ أَسْتَجِيرُ بِاللَّهِ مِنَ النَّارِ تَرْفَعُ بِهَا صَوْتَكَ-

And say, 'Lord^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Shelter me from the evil deeds and Utilise me for deeds in Your^{-azwj} obedience, and Raise my rank by Your^{-azwj} Mercy! O Allah^{-azwj}! O Lord^{-azwj}! O Beneficent! O Merciful! O Affectionate! O Bestower! O with the Majesty and the Benevolence! I ask You^{-azwj} for Your^{-azwj} Satisfaction and Your^{-azwj} Paradise, and I seek Refuge with You^{-azwj} from Your^{-azwj} Fire and Your^{-azwj} Wrath. I seek Shelter with Allah^{-azwj} from the Fire!' – raising your voice with it.

وَ تَقُولُ عَقِيبَ الرَّابِعَةِ اللَّهُمَّ مَقْلَبَ الْقُلُوبِ وَ الْأَبْصَارِ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَبِّتْ قَلْبِي عَلَى دِينِكَ وَ دِينَ نَبِيِّكَ وَ لَا تُرْغِ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي وَ هَبْ لِي مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ وَ أَجْرِي مِنَ النَّارِ بِرَحْمَتِكَ

And you should say as follow-up of the fourth (submission) – 'O Allah^{-azwj}! Turner of the hearts and the sights! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Affirm my heart upon Your^{-azwj} religion and religion of Your^{-azwj} Prophet^{-saww}, and do not Let my heart to deviate after having Guided me, and Grant to me Mercy from Yourself^{-azwj}, surely You^{-azwj} are the bestower, and Shelter me from the Fire by Your^{-azwj} Mercy!

اللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ اجْعَلْنِي سَعِيداً فَإِنَّكَ تَمْحُو مَا تَشَاءُ وَ تُثَبِّتُ وَ عِنْدَكَ أُمُّ الْكِتَابِ.

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Make me fortunate, for You^{-azwj} Delete whatever You^{-azwj} so Desire to and Affirm, and in Your^{-azwj} Possession is Mother of the Book!

: وَ تَقُولُ عَقِيبَ السَّادِسَةِ اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِجُودِكَ وَ كَرَمِكَ وَ أَتَقَرَّبُ إِلَيْكَ بِمُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ أَتَقَرَّبُ إِلَيْكَ بِمَلَائِكَتِكَ الْمُقَرَّبِينَ وَ أَنْبِيَائِكَ الْمُرْسَلِينَ وَ بِكَ

And you should say as follow-up of the sixth (submission) – ‘O Allah^{-azwj}! I draw closer to You^{-azwj} by Your^{-azwj} Generosity and Your^{-azwj} Benevolence, and I draw closer to You^{-azwj} by Muhammad^{-saww} Your^{-azwj} servant and Your^{-azwj} Rasool^{-saww}, and I draw closer to You^{-azwj} by Your^{-azwj} Angels of Proximity and Your^{-azwj} Messenger Prophets^{-as}, and by You^{-azwj}!

اللَّهُمَّ الْعِنَى عَنِّي وَ بِي الْفَاقَةَ إِلَيْكَ وَ أَنْتَ الْعَنِي وَ أَنَا الْفَقِيرُ إِلَيْكَ أَقَلَّتْنِي عَثْرَتِي وَ سَتَرْتَ عَلَيَّ ذُنُوبِي فَافْضِ يَا اللَّهُ حَاجَتِي وَ لَا تُعَذِّبْنِي بِفَيْحِ مَا تَعْلَمُ مِنِّي فَإِنَّ عَفْوَكَ وَ جُودَكَ يَسْغِي

O Allah^{-azwj}, (You^{-azwj}) are needless of me and with me is the destitution to You^{-azwj} and You^{-azwj} are the rich and I am the poor to You^{-azwj}! Reduce my stumbles and Conceal my sins upon me. O Allah^{-azwj}! Fulfil my needs and do not Punish me for the ugliness of what You^{-azwj} Know from me, for Your^{-azwj} Pardon and Your^{-azwj} Generosity is capacious for me!

وَ تَقُولُ عَقِيبَ الثَّامِنَةِ يَا أَوَّلَ الْأَوَّلِينَ وَ يَا آخِرَ الْآخِرِينَ وَ يَا أَجْوَدَ الْأَجْوَدِينَ وَ يَا ذَا الْقُوَّةِ الْمَتِينِ وَ يَا زَارِقَ الْمَسَاكِينِ وَ يَا أَرْحَمَ الرَّاحِمِينَ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الطَّيِّبِينَ وَ اغْفِرْ لِي جِدِّي وَ هَزْلِي وَ خَطَائِي وَ عَمْدِي وَ إِسْرَافِي عَلَيَّ نَفْسِي وَ كُلَّ ذَنْبٍ أَذْنَبْتُهُ وَ اغْصِنِي مِنْ اقْتِرَافِ مِثْلِهِ إِنَّكَ عَلَيَّ مَا تَشَاءُ قَدِيرٌ

And you should say as follow-up of the eighth (submission) – ‘O First of the first ones, and O Last of the last ones, and O most generous of the generous ones, and O with the Invincible Strength, and O Sustainer of the needy, and O most Merciful of the merciful ones! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, the goodly, and Forgive for me my seriousness and my playfulness, and my mistakes and my deliberateness, and my extravagance upon myself, and every sin I have sinned, and Protect me from committing the likes of it, You^{-azwj} are Able upon whatever You^{-azwj} so Desire!

ثُمَّ تَخْرُ سَاجِدًا وَ تَقُولُ يَا أَهْلَ التَّقْوَى وَ يَا أَهْلَ الْمَعْرِفَةِ يَا بَرُّ يَا رَحِيمٌ أَنْتَ أَبْرُّ بِي مِنْ أَبِي وَ أُمِّي وَ مِنْ جَمِيعِ الْخَلْقِ أَجْمَعِينَ أَفْلِنِي بِقَضَاءِ حَاجَتِي مُسْتَجَابًا دُعَائِي مَرْحُومًا صَوْتِي وَ قَدْ كَشَفْتَ أَنْوَاعَ الْبَلَاءِ عَنِّي.

Then you should fall into Sajdah and say, ‘O rightful of being feared, and O rightful of the Forgiveness! O Righteous! O Merciful! You^{-azwj} are more righteous with me than my father and my mother, and entirety of the creatures altogether! Turn to me by Fulfilling my needs, Answering my supplication, Mercy my voice, and You^{-azwj} have already Removed a variety of the afflictions from me!’¹³⁷

¹³⁷ Bihar Al-Anwaar V 83 – The Book Salat – Ch 71 H 19 c

20- دَعَائِمُ الْإِسْلَامِ، عَنْ عَلِيٍّ ع أَنَّهُ كَانَ إِذَا صَلَّى صَلَاةَ الزَّوَالِ وَ انصَرَفَ مِنْهَا رَفَعَ يَدَيْهِ ثُمَّ يَقُولُ اللَّهُمَّ إِنِّي أَتَقَرَّبُ إِلَيْكَ بِجُودِكَ وَ كَرَمِكَ وَ أَتَقَرَّبُ إِلَيْكَ بِمُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ أَتَقَرَّبُ إِلَيْكَ بِمَلَائِكَتِكَ وَ أَنْبِيَائِكَ

(The book) 'Da'aim Al Islam' –

'From Ali^{-asws}, whenever he^{-asws} prayed the midday Salat and finished from it, would raise his^{-asws} hands, then say: 'O Allah^{-azwj}! I draw closer to You^{-azwj} by Your^{-azwj} Generosity and Your^{-azwj} Benevolence, and I draw closer to You^{-azwj} by Muhammad^{-saww} Your^{-azwj} servant and Your^{-azwj} Rasool^{-saww}, and I draw closer to You^{-azwj} by Your^{-azwj} Angels and Your^{-azwj} Prophets^{-as}!

اللَّهُمَّ بِكَ الْغِنَى عَنِّي وَ بِي الْفَقَاةُ إِلَيْكَ أَنْتَ الْغَنِيُّ وَ أَنَا الْفَقِيرُ إِلَيْكَ أَقَلَّتْ عَنِّي عِزَّتِي وَ سَوَّتْ عَلَيَّ ذُنُوبِي فَاقْضِ لِي الْيَوْمَ حَاجَتِي وَ لَا تُعَذِّبْنِي بِقَيْحِ مَا نَعَلِمُ مِنِّي فَإِنَّ عَفْوَكَ وَ جُودَكَ بَسْغِي

O Allah^{-azwj}! With You^{-azwj} is the needlessness from me and with me is the destitution to You^{-azwj}! You^{-azwj} are the right and I am the poor to You^{-azwj}! Reduce my stumbles and Conceal my sins upon me. Fulfil for me my needs today and do not Punish me for the ugliness of what You^{-azwj} Know from me, for Your^{-azwj} Generosity is capacious for me!

ثُمَّ يَخْرُ سَاجِدًا فَيَقُولُ وَ هُوَ سَاجِدٌ يَا أَهْلَ التَّقْوَى وَ يَا أَهْلَ الْمَغْفِرَةِ يَا بُرِّ يَا رَحِيمَ أَنْتَ أَبْرُّ بِي مِنْ أَبِي وَ أُمِّي وَ مِنَ النَّاسِ أَجْمَعِينَ فَاقْبَلْنِي الْيَوْمَ بِقَضَاءِ حَاجَتِي مُسْتَجَابًا دُعَائِي مَرْحُومًا صَوْتِي قَدْ كَفَفْتَ أَنْوَاعَ الْبَلَاءِ عَنِّي.

Then he^{-asws} fell in Sajdah and he^{-asws} said while he^{-asws} was in Sajdah: 'O Rightful of being feared, and O Rightful of the Forgiveness! O Righteous! You^{-azwj} are more righteous with me than my father and my mother, and entirety of the people. Turn to me today by Fulfilling my needs, Answering my supplication, Mercy my voice. You^{-azwj} have already Removed a variety of the afflictions from me!¹³⁸

وَ اسْتَنْدُوا فِي ذَلِكَ بِمُؤْتَمَةِ عَمَّارِ السَّابِطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لِكُلِّ صَلَاةٍ مَكْتُوبَةٍ لَهَا نَافِلَةٌ رُكْعَتَيْنِ إِلَّا الْعَصْرَ فَإِنَّهُ يُقَدَّمُ نَافِلَتُهَا فَتَصِيرَانِ قَبْلَهَا وَ هِيَ الرُّكْعَتَانِ اللَّتَانِ تَمَّتْ بِهِنَّ التَّمَانِي بَعْدَ الظُّهْرِ

And they are relying regarding that with the document of Ammar Al Sabaty,

'From Abu Abdullah^{-asws} having said: 'For every Prescribed Salat there are two Cycles of optional Salat for it except Al-Asr, for its optional have been brought forward and come to be before it, and these are the two Cycles which the eight (Cycles) after Al-Zohr are completed with.

فَإِذَا أَرَدْتَ أَنْ تَقْضِيَ شَيْئًا مِنَ الصَّلَاةِ مَكْتُوبَةً أَوْ غَيْرَهَا فَلَا تُصَلِّ شَيْئًا حَتَّى تَبْدَأَ فَتُصَلِّيَ قَبْلَ الْفَرِيضَةِ الَّتِي حَضَرَتْ رُكْعَتَيْنِ نَافِلَةً لَهَا ثُمَّ أَقْضِ مَا شِئْتَ

Whenever you want to payback anything from the Prescribed Salat or other, do not pray anything until you begin and pray before the obligatory which two Cycles of the optional have presented for it, then payback whatever you desire.

وَ اِبْدَأْ مِنْ صَلَاةِ اللَّيْلِ بِآيَاتِ تَفْرَأُ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ إِلَىٰ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ وَ يَوْمَ الْجُمُعَةِ تَبْدَأُ بِالآيَاتِ قَبْلَ الرَّكَعَتَيْنِ اللَّتَيْنِ قَبْلَ الرَّوَالِ

And begin from the night Salat with the Verses reciting - **regarding the Creation of the skies and the earth: [3:191]** - up to His^{-azwj} Words: **surely You do not break the Promise' [3:194]**; and on the day of Friday you should begin with the Verses before the two Cycles which are before the midday'.

وَ قَالَ ع وَفَتْ صَلَاةَ الْجُمُعَةِ إِذَا زَالَتْ الشَّمْسُ شِرَاكَ أَوْ نِصْفُ

And he^{-asws} said: 'The time of the Friday Salat is when the sun declines, part of it or half'.

وَ قَالَ لِلرَّجُلِ أَنْ يُصَلِّيَ الرَّوَالِ مَا بَيْنَ زَوَالِ الشَّمْسِ إِلَىٰ أَنْ يَمْضِيَ قَدَمَانِ فَإِنْ كَانَ قَدْ بَقِيَ مِنَ الرَّوَالِ رَكْعَةٌ وَاحِدَةٌ أَوْ قَبْلُ أَنْ يَمْضِيَ قَدَمَانِ أَمَّ الصَّلَاةَ حَتَّىٰ يُصَلِّيَ تَمَامَ الرَّكَعَاتِ وَ إِنْ مَضَىٰ قَدَمَانِ قَبْلَ أَنْ يُصَلِّيَ رَكْعَةً بَدَأَ بِالْأُولَىٰ وَ لَمْ يُصَلِّ الرَّوَالِ إِلَّا بَعْدَ ذَلِكَ

And he^{-asws} said: 'For the man is that he should pray the midday (during) what is between decline of the sun up to two feet (of the shadow) have passed. If there happens to have remained one Cycle from the midday, or before the two feet (of shadow) have past, he should complete the Salat until he has completed the two Cycles, and if two feet (of shadow) have passed before he has prayed one Cycle, he should begin with the first, and he should not pray the midday except after that.

وَ لِلرَّجُلِ أَنْ يُصَلِّيَ مِنَ نَوَافِلِ الْعَصْرِ مَا بَيْنَ الْأُولَىٰ إِلَىٰ أَنْ يَمْضِيَ أَرْبَعَةَ أَقْدَامٍ فَإِنْ مَضَتْ الْأَرْبَعَةُ أَقْدَامٍ وَ لَمْ يُصَلِّ مِنَ النَّوَافِلِ شَيْئاً فَلَا يُصَلِّي النَّوَافِلَ وَ إِنْ كَانَ قَدْ صَلَّى رَكْعَةً فَلْيُتِمِّمِ النَّوَافِلَ حَتَّىٰ يَفْرُغَ مِنْهَا ثُمَّ يُصَلِّيَ الْعَصْرَ

And for the man is that he should pray from the optional of Al-Asr (during) what is between the first up to passing of four feet (of shadow). If the four feet (of the shadow) have passed and he has not prayed anything from the optional, he should not pray the optional, and if he had prayed one Cycle, let him complete the optional until he is free from it, then he should pray Al-Asr'.

وَ قَالَ ع لِلرَّجُلِ أَنْ يُصَلِّيَ إِنْ بَقِيَ عَلَيْهِ شَيْءٌ مِنْ صَلَاةِ الرَّوَالِ إِلَىٰ أَنْ يَمْضِيَ بَعْدَ حُضُورِ الْأُولَىٰ نِصْفُ قَدَمٍ وَ لِلرَّجُلِ إِذَا كَانَ قَدْ صَلَّى مِنَ نَوَافِلِ الْأُولَىٰ شَيْئاً قَبْلَ أَنْ يَحْضُرَ الْعَصْرَ فَلَهُ أَنْ يُتِمَّ نَوَافِلَ الْأُولَىٰ إِلَىٰ أَنْ يَمْضِيَ بَعْدَ حُضُورِ الْعَصْرِ قَدَمٌ

And he^{-asws} said: 'For the man is that he should pray, if there remains something upon him from the midday Salat up to passing of half a foot after presence of the first, and for the man is that when he has prayed the first from the optional anything from before presenting of the Al-Asr, for him is to complete the optional first up to passing of a foot (of shadow) after presence of Al-Asr'.

وَ قَالَ الْقَدَمُ بَعْدَ حُضُورِ الْعَصْرِ مِثْلُ نِصْفِ قَدَمٍ بَعْدَ حُضُورِ الْأُولَىٰ فِي الْوَقْتِ سَوَاءً.

And he^{-asws} said: 'The foot (of shadow) after presence of Al-Asr like half a foot after presence of the first in the timing, are same'¹³⁹.

¹³⁹ Bihar Al-Anwaar V 83 – The Book Salat – Ch 71 H 20 b

CHAPTER 72 – OPTIONAL (SALAT) OF AL-ASR AND ITS METHOD AND THEIR FOLLOW-UP

1- **فَلاَحِ السَّائِلِ**، يُكَبِّرُ تَكْبِيرَةَ الْإِحْرَامِ وَ يَقُولُ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ثُمَّ يَقْرَأُ سُورَةَ الْحَمْدِ وَ سُورَةَ أَفْرَأَ فِي كُلِّ رُكْعَةٍ مَعَ قُلْ هُوَ اللَّهُ وَ إِنَّا أَنْزَلْنَاهُ وَ آيَةَ الْكُرْسِيِّ فَقَدْ قَدَّمْنَا فَضِيلَةَ ذَلِكَ عِنْدَ ذِكْرِنَا نَوَافِلِ الرُّؤَالِ وَ أَوْضَحْنَاهُ

(The book) 'Falah Al Saail' –

'He should exclaim Takbeer of the consecration and he should say, 'I seek Refuge with Allah^{-azwj} from the Pelted Satan^{-la'}. Then he should recite (Surah) 'Al Hamd' and a Surah Al Alaq in every Cycle with Surah Al Tawheed, and Surah Al Qadr, and Ayat Al Kursi, for we have forwarded the merits of that when we mentioned optional of the midday, and we have clarified.

فَإِذَا قَرَأَ الْحَمْدَ وَ مَا ذَكَرْنَاهُ تَمَّ صَلَاةَ رُكْعَتَيْنِ كَمَا قَدَّمْنَاهُ فِي نَوَافِلِ الرُّؤَالِ وَ سَهَّلْنَاهُ فَإِذَا سَلَّمَ مِنَ الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنْ نَوَافِلِ الْعَصْرِ وَ سَبَّحَ تَسْبِيحَ الرَّهْرَاءِ عَ كَمَا قَرَّرْنَاهُ قَالَ

When he recites Al Hamd and what we have mentioned, Salat of two Cycles is complete just as we have forwarded in the optional of the midday and we have eased it. When he performs Salat of the first two Cycles from optional of Al-Asr and glorifies the glorification of Al Zahra^{-asws} like what we have reiterated, he should say: -

اللَّهُمَّ إِنَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْحَيُّ الْقَيُّومُ الْعَلِيُّ الْعَظِيمُ الْحَكِيمُ الْكَرِيمُ الْخَالِقُ الرَّازِقُ الْمُخْبِي الْمُبْدِي الْبَدِيْعُ لَكَ الْحَمْدُ وَ لَكَ الْكِرْمُ وَ لَكَ الْمَرْءُ وَ لَكَ الْجُودُ وَ لَكَ الْأَمْرُ وَ خَدَكَ

'O Allah^{-azwj}! There is no god except you^{-azwj}, the Living, the Eternal, the Exalted, the Mighty, the Wise, the Creator, the Sustainer, the Causer of life, the Causer of death, the Initiator of the beginning! For You^{-azwj} is the Praise and for You^{-azwj} is the honour, and for You^{-azwj} is the Conferring and for You^{-azwj} is the generosity, and for You^{-azwj} Alone is the Command.

لَا شَرِيكَ لَكَ يَا وَاحِدُ يَا أَحَدُ يَا صَمَدُ يَا مَنْ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَدًا صَلَّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ افْعَلْ بِي كَذَا وَ كَذَا

There is no associate for You^{-azwj}, O the One, O the First, O the Last, O the One **He does not beget and is not begotten [112:3] And there does not happen to be anyone a match for Him' [112:4].** He^{-azwj} neither Took a female companion nor a son! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Do such and such with me!

ثُمَّ تَقُولُ يَا عُدْبِي فِي كُرْبَتِي يَا صَاحِبِي فِي شِدَّتِي وَ يَا مُوَسِي فِي وَخْدَتِي وَ يَا وَلِيَّ نِعْمَتِي وَ يَا إِلَهِي وَ إِلَهَ آبَائِي الْأَوَّلِينَ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ الْأَسْبَاطِ وَ رَبِّ مُوسَى وَ عِيسَى وَ مُحَمَّدٍ وَ آلِهِ عَلَيْهِمُ السَّلَامُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ افْعَلْ بِي كَذَا وَ كَذَا وَ تَذَكَّرْ مَا تُرِيدُ.

Then you should say, ‘O my weapon during my distress! O my companion in my adversity, and O my comforter in my loneliness, and O One in Charge of my bounties, and O my God and God of my forefathers, the former ones – Ibrahim^{-as}, and Ismail^{-as}, and Is’haq^{-as}, and Yaqoub^{-as} and the tribes, and Lord^{-azwj} of Musa^{-as}, and Isa^{-as}, and Muhammad^{-saww} and his^{-saww} Progeny^{-asws}. May the greeting be upon him^{-saww} and upon them^{-asws}. Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Do such and such with me’ – and you should mention what you want’¹⁴⁰.

2- فَلَاحِ السَّائِلِ، الدُّعَاءُ بَعْدَ السَّلَامَةِ الثَّانِيَةِ أَرْوَاهُ بِإِسْنَادِي إِلَى مُحَمَّدِ بْنِ يَعْقُوبَ الْكُلَيْبِيِّ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ النَّضْرِ بْنِ سُوَيْدٍ عَنِ ابْنِ سِنَانَ عَنْ حَفْصِ بْنِ مُحَمَّدٍ قَالَ قُلْتُ لَهُ عَلِّمْنِي دُعَاءَ

(The book) ‘Falaah Al Saail’ – ‘The supplication after the second Salaam, I am reported by my chain to Muhammad Bin Yaqoub Al Kulayni, from Muhammad Bin Yahya, from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al Nazar Bin Suweyd, from Ibn Sinan, from Hafs, from Muhammad Bin Muslim who said,

‘I said to him^{-asws}, ‘Teach me a supplication’.

فَقَالَ فَأَيُّنَ أَنْتَ مِنْ دُعَاءِ الْإِلْحَاحِ

He^{-asws} said: ‘So where are you from ‘Dua Al-Ilhah’?’

فَقَالَ لَهُ فَمَا دُعَاءُ الْإِلْحَاحِ

He (the narrator) said to him^{-asws}, ‘So what is ‘Dua Al-Ilhah’?’

فَقَالَ اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَ رَبَّ الْأَرْضِينَ السَّبْعِ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ رَبَّ الْعَرْشِ الْعَظِيمِ وَ رَبَّ جِبْرَائِيلَ وَ ميكائيلَ وَ إسرَافيلَ وَ رَبَّ السَّبْعِ الْمَثَابِي وَ الْقُرْآنِ الْعَظِيمِ وَ رَبَّ مُحَمَّدٍ خَاتَمِ النَّبِيِّينَ صَلَّى عَلَيَّ مُحَمَّدٍ وَ آلِهِ

He^{-asws} said: ‘O Allah^{-azwj}! Lord^{-azwj} of the seven skies, and Lord^{-azwj} of the seven earths and whatever is among these, and whatever is between these, and Lord^{-azwj} of the Magnificent Throne, and Lord^{-azwj} of Jibraeel^{-as}, and Mikaeel^{-as}, and Israfeel^{-as}, and Lord^{-azwj} of the seven doubles and the Magnificent Quran, and Lord^{-azwj} of Muhammad^{-saww}, Seal of the Prophets^{-as}, Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}!

وَ أَسْأَلُكَ بِاسْمِكَ الْأَعْظَمِ الَّذِي بِهِ تَقُومُ السَّمَاءُ وَ الْأَرْضُ وَ بِهِ تُحْيِي الْمَوْتَى وَ بِهِ تُمَيِّتُ الْأَحْيَاءَ وَ بِهِ تُفَرِّقُ بَيْنَ الْجَمْعِ وَ تَجْمَعُ بَيْنَ الْمُتَفَرِّقِ وَ بِهِ أَحْصَيْتَ عَدَدَ الْأَجَالِ وَ وَزَنَ الْجِبَالِ وَ كَيْلَ الْبِحَارِ

And I ask You^{-azwj} by Your^{-azwj} Magnificent Name by which You^{-azwj} Established the sky and the earth, and by it You^{-azwj} Revive the dead, and by it You^{-azwj} Cause the living to die, and by it You^{-azwj} Separate between the gathered and Gather between the separated, and by it You^{-azwj} Count number of the terms, and weight of the mountains, and measurement of the oceans!

أَسْأَلُكَ يَا مَنْ هُوَ كَذَلِكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا وَ سَلِّ حَاجَتَكَ وَ أَلِّحْ بِي الطَّلَبَ فَإِنَّهُ دُعَاءُ النَّجَاحِ.

I ask You^{-azwj}, O One^{-azwj} Who is like that, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and to Do such and such with me! – and ask your need and be insistent in the seeking, for it is a successful supplication”.¹⁴¹

3- فَلَاحُ السَّائِلِ، الدُّعَاءُ بَعْدَ التَّسْلِيمَةِ الثَّالِثَةِ ذَكَرَهُ جَدِّي أَبُو جَعْفَرِ الطُّوسِيِّ رَحِمَهُ اللهُ عَلَيْهِ-

(The book) ‘Falah Al Saail’ –

‘The supplication after the third Salaam, mentioned by my grandfather Abu Ja’far Al-Tusi, may Allah^{-azwj} have Mercy on him: -

اللَّهُمَّ إِنِّي أَدْعُوكَ بِمَا دَعَاكَ بِهِ عَبْدُكَ ذُو النُّونِ - إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ فَاسْتَجَبْتَ لَهُ وَنَجَّيْتَهُ مِنَ الْعَمِّ

‘O Allah^{-azwj}! I supplicate to You^{-azwj} with what Your^{-azwj} servant Zul Noun (Yunus^{-as}) had supplicated to You^{-azwj} with, **And the one with the whale (Yunus), when he went away in anger, so he thought that We will never be Able upon him, and he called out in the darkness that: ‘There is no god except Allah! Glorious are You, I was of the unjust ones!’ [21:87].** You^{-azwj} Responded to him^{-as} and Rescued him^{-as} from the sadness.

فَإِنَّهُ دَعَاكَ وَهُوَ عَبْدُكَ وَ أَنَا أَدْعُوكَ وَ أَنَا عَبْدُكَ وَ سَأَلْتُكَ وَ هُوَ عَبْدُكَ وَ أَنَا أَسْأَلُكَ وَ أَنَا عَبْدُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَسْتَجِيبَ لِي كَمَا اسْتَجَبْتَ لَهُ

He^{-as} supplicated to You^{-azwj} and he^{-as} was Your^{-azwj} servant, and I am supplicating to You^{-azwj} and I am Your^{-azwj} servant, and he^{-as} asked and he^{-as} was Your^{-azwj} servant, and I am asking You^{-azwj} and I am Your^{-azwj} servant, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and to Respond to me just as You^{-azwj} had Responded to him^{-as}.

وَ أَدْعُوكَ بِمَا دَعَاكَ بِهِ عَبْدُكَ أَيُّوبُ إِذْ مَسَّهُ الضَّرُّ فَدَعَاكَ أَيُّ مَسَّنِي الضَّرُّ وَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ فَاسْتَجَبْتَ لَهُ وَ كَشَفْتَ مَا بِهِ مِنْ ضُرٍّ وَ آتَيْتَهُ أَهْلَهُ وَ مِثْلَهُمْ مَعَهُمْ

And I am supplicating to You^{-azwj} with what Your^{-azwj} servant Ayoub^{-as} had supplicated with when the harm had touched him^{-as}, so he^{-as} supplicated: **‘I am touched by the harm and You are the most Merciful of the merciful ones’ [21:83]**, so You^{-azwj} Responded to him^{-as} and Removed whatever harm had been with him^{-as}, and You^{-azwj} Gave him^{-as} his^{-as} family and similar to them with them.

فَإِنَّهُ دَعَاكَ وَ هُوَ عَبْدُكَ وَ أَنَا أَدْعُوكَ وَ أَنَا عَبْدُكَ وَ سَأَلْتُكَ وَ هُوَ عَبْدُكَ وَ أَنَا أَسْأَلُكَ وَ أَنَا عَبْدُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُفْرَجَ عَنِّي كَمَا فَرَجْتَ عَنْهُ وَ أَنْ تَسْتَجِيبَ لِي كَمَا اسْتَجَبْتَ لَهُ

He^{-as} had supplicated to You^{-azwj} and he^{-as} was Your^{-azwj} servant, and I am supplicating to You^{-azwj}, and he^{-as} asked You^{-azwj} and he^{-as} was Your^{-azwj} servant, and I am asking You^{-azwj}, and I am Your^{-azwj} servant, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of

¹⁴¹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 72 H 2

Muhammad^{-saww}, and to Relieve from me just as You^{-azwj} had Relieved from him^{-as}, and to Respond to me just as You^{-azwj} had Responded to him^{-as}.

وَ أَدْعُوكَ بِمَا دَعَاكَ بِهِ يُوسُفُ إِذْ فَرَّقْتِ بَيْنَهُ وَ بَيْنَ أَهْلِهِ وَ إِذْ هُوَ فِي السِّجْنِ

And I am supplicating to You^{-azwj} with what Yusuf^{-as} had supplicated to You^{-azwj} with when You^{-azwj} Separated between him^{-as} and his^{-as} family, and when he^{-as} was in the prison.

فَإِنَّهُ دَعَاكَ وَ هُوَ عَبْدُكَ وَ أَنَا أَدْعُوكَ وَ أَنَا عَبْدُكَ وَ هُوَ عَبْدُكَ وَ أَنَا أَسْأَلُكَ وَ أَنَا عَبْدُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُفَرِّجَ عَنِّي كَمَا فَرَّجْتَ عَنْهُ وَ أَنْ تَسْتَجِيبَ لِي كَمَا اسْتَجِيبْتَ لَهُ

He^{-as} had supplicated to You^{-azwj} and he^{-as} was Your^{-azwj} servant, and I am supplicating to You^{-azwj} and I am Your^{-azwj} servant, and he^{-as} asked You^{-azwj} and he^{-as} was Your^{-azwj} servant, and I am asking You^{-azwj} and I am Your^{-azwj} servant, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and to Relieve from me just as You^{-azwj} had Relieved from him^{-as}, and to Responded to me just as You^{-azwj} had Responded to him^{-as}.

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْعَلْ بِي كَذَا وَ كَذَا وَ تَذَكَّرْ حَاجَتَكَ الدُّعَاءُ بَعْدَ التَّسْلِيمَةِ الرَّابِعَةِ.

Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Do such and such with me', and mention your need – the supplication after the fourth Salaam".¹⁴²

أَقُولُ هَذَا دُعَاءَ جَلِيلٍ وَ رَوَيْنَاهُ مِنْ طَرِيقٍ فَتَدَكَّرْ مِنْهَا طَرِيقَيْنِ فَبَيْنَ طَرِيقِهِ زِيَادَةٌ وَ نُقْصَانٌ فَالطَّرِيقُ الْأَوَّلِيُّ رَوَيْنَاهُ بِإِسْنَادِنَا إِلَى مُحَمَّدِ بْنِ يَعْقُوبَ الْكَلْبِيِّ فِي كِتَابِ الدُّعَاءِ مِنْ كِتَابِ الْكَافِي قَالَ مُحَمَّدُ بْنُ يَحْيَى عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ بْنِ عَيْسَى وَ عِدَّةٍ مِنْ أَصْحَابِنَا عَنْ سَهْلِ بْنِ زِيَادٍ قَالَ: كَتَبَ عَلِيُّ بْنُ نَصْرِ يَسْأَلُهُ أَنْ يَكْتُبَ فِي أَسْفَلِ كِتَابِهِ دُعَاءَ يُعَلِّمُهُ إِيَّاهُ يَدْعُو بِهِ فَيُعْصَمَ مِنَ الذُّنُوبِ جَامِعاً لِلدُّنْيَا وَ الْآخِرَةِ فَكَتَبَ عَ بِحُطِّهِ

I (Majlisi) am saying, 'This supplication is majestic and we are reporting it from (different) ways, and we are mentioning it from two ways. Between its ways there is increase and reduction. The first way we are reporting by our chain to Muhammad Bin Yaquob Al Kulayni in 'Kitab Al Dua' from the book 'Al Kafi'. Muhammad Bin Yahya said from Ahmad Bin Muhammad Bin Isa, and a number of our companions from Sahl Bin Ziyad who said,

'Ali Bin Nasr wrote asking him^{-asws} to write a supplication in the bottom of his letter teaching it to him he can be supplicating with, so he can be protected from the sins, comprehensive for the worlds and the Hereafter. He^{-asws} wrote in his^{-asws} handwriting: -

يَا مَنْ أَظْهَرَ الْجَمِيلَ وَ سَتَرَ الْقَبِيحَ وَ لَمْ يَهْتِكِ السِّرَّ عَنِّي يَا كَرِيمَ الْعَفْوِ يَا حَسَنَ التَّجَاوُزِ يَا وَاسِعَ الْمَغْفُورَةِ يَا بَاسِطَ الْبِدَائِنِ بِالرَّحْمَةِ يَا صَاحِبَ كُلِّ نَجْوَى وَ يَا مُنْتَهَى كُلِّ شَكْوَى يَا كَرِيمَ الصُّفْحِ يَا عَظِيمَ الْمَنْ يَا مُبْتَدِئَ كُلِّ نِعْمَةٍ قَبْلَ اسْتِحْقَاقِهَا يَا رَبَّاهُ يَا سَيِّدَاهُ يَا مَوْلَانَاهُ يَا غَايَتَاهُ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ أَسْأَلُكَ أَنْ لَا تَجْعَلَنِي فِي النَّارِ ثُمَّ تَسْأَلُ مَا بَدَا لَكَ.

'O One^{-azwj} Who Reveals the beautiful and Conceals the ugly and did not Tear the curtain from me! O Benevolent of the Pardon! O excellent of the overlooking! O Capacious of the Forgiveness! O Extender of the Hands with the Mercy! O Companion of every whisper! O Ultimate of every complaint! O Benevolent of the Excusing! O Mighty of the conferment! O initiator of every bounty before it is even deserved! O Lord^{-azwj}! O Chief! O Master^{-azwj}! O its

¹⁴² Bihar Al-Anwaar V 84 – The Book Salat – Ch 72 H 3 a

Peak! Send Salawaat upon Muhammad^{-saww} and People^{-asws} of his^{-saww} Household, and I ask You^{-azwj} not to Make me to be in the Fire! – then ask whatever comes to you”.¹⁴³

أَقُولُ وَ أَمَّا رِوَايَةُ جَدِّي أَبِي جَعْفَرِ الطُّوسِيِّ لِذَعَاءِ التَّسْلِيمَةِ الرَّابِعَةِ مِنْ نَوَافِلِ الْعَصْرِ فَإِنَّهُ رَحِمَهُ اللهُ قَالَ مَا هَذَا لَفْظُهُ الدُّعَاءُ بَعْدَ التَّسْلِيمَةِ الرَّابِعَةِ

I am saying, ‘And as for the report of my grandfather Abu Ja’far Al-Tusi of supplication of the fourth Salaam from optional of Al-Asr, he, may Allah^{-azwj} Mercy him, said what were these words, ‘The supplication after the fourth Salaam –

يَا مَنْ أَظْهَرَ الْجَمِيلَ وَ سَتَرَ الْقُبِيحَ يَا مَنْ لَمْ يُؤَاخِذْ بِالْجُرَيْرَةِ وَ لَمْ يَهْتِكِ السِّتْرَ يَا عَظِيمَ الْعُفْرِ يَا حَسَنَ التَّجَاوُزِ يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ يَا صَاحِبَ كُلِّ حَاجَةٍ يَا وَاسِعَ الْمَغْفِرَةِ يَا مُفْرَجَ كُلِّ كَرْبَةٍ يَا مُقْبِلَ الْعَثَرَاتِ يَا كَرِيمَ الصَّفْحِ يَا عَظِيمَ الْمَنِّ يَا مُبْتَدِئاً بِالنِّعَمِ قَبْلَ اسْتِحْقَاقِهَا يَا رَبَّاهُ يَا سَيِّدَاهُ يَا غَايَةَ رَغْبَتَاهُ

‘O One^{-azwj} Who Reveals the beautiful and Conceals the ugly! O One^{-azwj} Who does not Seize for the offence and does not Tear the curtain! O Mighty of the Pardon! O Excellent of the overlooking! O Extender of the Hands with the Mercy! O Companion of every whisper! O Capacious of the Forgiveness! O Reliever of every distress! O Reducer of the stumbles! O Benevolent of the excusing! O Mighty of the conferment! O Initiator of the bounty before it is deserved! O Lord^{-azwj}! O Chief! O Ultimate of desire!

أَسْأَلُكَ بِكَ وَ بِمُحَمَّدٍ وَ عَلِيِّ وَ فَاطِمَةَ وَ الْحَسَنِ وَ الْحُسَيْنِ وَ عَلِيِّ بْنِ الْحُسَيْنِ وَ مُحَمَّدِ بْنِ عَلِيٍّ وَ جَعْفَرِ بْنِ مُحَمَّدٍ وَ مُوسَى بْنِ جَعْفَرٍ وَ عَلِيِّ بْنِ مُوسَى وَ مُحَمَّدِ بْنِ عَلِيٍّ وَ عَلِيِّ بْنِ مُحَمَّدٍ وَ الْحُسَيْنِ بْنِ عَلِيٍّ وَ الْقَائِمِ الْمَهْدِيِّ- الْأَيَّمَةَ الْهَادِيَةَ عَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

I ask You^{-azwj} by You^{-azwj}, and by Muhammad^{-saww}, and Ali^{-asws}, and (Syeda) Fatima^{-asws}, and Al-Hassan^{-asws}, and Al-Husayn^{-asws}, and Ali^{-asws} Bin Al-Husayn^{-asws}, and Muhammad^{-asws} Bin Ali^{-asws}, and Ja’far^{-asws} Bin Muhammad^{-asws}, and Musa^{-asws} Bin Ja’far^{-asws}, and Ali^{-asws} Bin Musa^{-asws}, and Muhammad^{-asws} Bin Ali^{-asws}, and Ali^{-asws} Bin Muhammad^{-asws}, and Al-Hassan^{-asws} Bin Ali^{-asws}, and Al-Qaim Al-Mahdi^{-ajfj} – the Imams^{-asws} of guidance, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}!

وَ أَسْأَلُكَ يَا اللهُ أَنْ لَا تُشَوِّهَ خَلْقِي بِالنَّارِ وَ أَنْ تُفْعَلَ بِي مَا أَنْتَ أَهْلُهُ وَ تَذَكَّرُ مَا تُرِيدُ

And I ask You^{-azwj}, O Allah^{-azwj}, not to grill my physique with the Fire, and to Do with me what You^{-azwj} Rightful of’ – and you should mention what you want.

وَ قُلْ أَيْضاً اللهُ اللهُ رَبِّي حَقّاً حَقّاً اللَّهُمَّ أَنْتَ لِكُلِّ عَظِيمَةٍ وَ أَنْتَ لِهَذِهِ الْأُمُورِ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ اكْفِنِيهَا يَا حَسَنَ الْبَلَاءِ عِنْدِي يَا قَدِيمَ الْعَفْوِ عَنِّي يَا مَنْ لَا عَنِي بِشَيْءٍ عَنَّهُ وَ يَا مَنْ لَا بُدَّ لِكُلِّ شَيْءٍ مِنْهُ

And say as well, ‘Allah^{-azwj}! Allah^{-azwj} is my Lord^{-azwj} truly, truly! O Allah^{-azwj}! You^{-azwj} are for every mighty matter, and You^{-azwj} are for these matters, so Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Suffice me with it, O excellent of the afflictions in my view! O Ancient of the Pardoning from me! O One^{-azwj} there is nothing needless of Him^{-azwj}, and O One^{-azwj} there is no escape for all things from Him^{-azwj}!

¹⁴³ Bihar Al-Anwaar V 84 – The Book Salat – Ch 72 H 3 b

يَا مَنْ رَزَقَ كُلَّ شَيْءٍ عَلَيْهِ يَا مَنْ مَصِيرُ كُلِّ شَيْءٍ إِلَيْهِ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَوَلَّى وَ لَا تُؤَلِّي عَيْرَكَ أَحَدًا مِنْ شِرَارِ خَلْقِكَ وَ كَمَا خَلَقْتَنِي فَلَا تُضَيِّعَنِي

O the One^{-azwj} the sustenance of all things is upon Him^{-azwj}! O the One^{-azwj} the destination of all things is to Him^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Be in Charge of me and do not Let anyone else from the evils ones of Your^{-azwj} creatures be in charge of me, and just as You^{-azwj} Created me, do not Let me be wasted!

اللَّهُمَّ إِنِّي أَدْعُوكَ هَمًّا لَا يُفْرِجُهُ غَيْرُكَ وَ لِرَحْمَةٍ لَا تُنَالُ إِلَّا بِكَ وَ لِكَرْبٍ لَا يَكْشِفُهُ سِوَاكَ وَ لِمَعْفَرَةٍ لَا تُبْلَغُ إِلَّا بِكَ وَ لِحَاجَةٍ لَا يَفْضِيهَا إِلَّا أَنْتَ

O Allah^{-azwj}! I supplicate to You^{-azwj} for worries no one can relieve apart from You^{-azwj}, and for Mercy not to be attained except with You^{-azwj}, and for distress no one can Remove besides You^{-azwj}, and for Forgiveness which cannot be reached except with You^{-azwj}, and for a need none can fulfil except You^{-azwj}!

اللَّهُمَّ فَكَمَا كَانَ مِنْ شَأْنِكَ الْهَامِي الدُّعَاءَ فَلْيَكُنْ مِنْ شَأْنِكَ الْإِجَابَةَ فِيمَا دَعَوْتُكَ لَهُ وَ النَّجَاةَ فِيمَا فَرَعْتُ إِلَيْكَ مِنْهُ

O Allah^{-azwj}! Just as it was from Your^{-azwj} Affair to Inspire me the supplication, let it be from Your^{-azwj} Affair the Responding to what I am supplicating for and the salvation regarding what I am panicking to You^{-azwj} from!

اللَّهُمَّ إِنْ لَا أَكُنْ أَهْلًا أَنْ أَبْلُغَ رَحْمَتِكَ فَإِنَّ رَحْمَتَكَ أَهْلٌ أَنْ تَبْلُغَنِي لِأَنَّهَا وَسَعَتْ كُلَّ شَيْءٍ وَ أَنَا شَيْءٌ فَلْتَسْعِنِي رَحْمَتِكَ يَا إِلَهِي يَا كَرِيمُ

O Allah^{-azwj}! If I do not happen to be deserving to reach Your^{-azwj} Mercy, then Your^{-azwj} Mercy is rightful of reaching me, because it is capacious of all things, and I am a thing, so let Your^{-azwj} Mercy include me, O my God, O Benevolent!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ أَنْ تُغَطِّيَنِي فَكَأَنَّ رَقَبَتِي مِنَ النَّارِ وَ تُوجِبْ لِي الْجَنَّةَ بِرَحْمَتِكَ وَ تُرَوِّجَنِي مِنَ الْخُورِ الْعَيْنِ بِفَضْلِكَ وَ تُعِيدَنِي مِنَ النَّارِ بِطَوْلِكَ وَ تُجِيرَنِي مِنْ غَضَبِكَ وَ سَخَطِكَ عَلَيَّ وَ تُرَضِّيَنِي بِمَا قَسَمْتَ لِي وَ تُبَارِكْ لِي فِيمَا أَعْطَيْتَنِي وَ تُجْعَلَنِي لِأَنْعَمِكَ مِنَ الشَّاكِرِينَ

O Allah^{-azwj}! I ask You^{-azwj} by Your^{-azwj} Benevolent Face to Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and to Grant me liberation of my neck from the Fire and obligate the Paradise for me by Your^{-azwj} Mercy, and Get me married to the Maiden Hourie by Your^{-azwj} Grace, and Grant me Refuge from the Fire by Your^{-azwj} Leniency, and to Shelter me from Your^{-azwj} Wrath and Your^{-azwj} Annoyance upon me, and Cause me to be satisfied with what You^{-azwj} have Apportioned for me and Bless for me in what You^{-azwj} Give me and Make me from the ones grateful for Your^{-azwj} bounties!

اللَّهُمَّ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ امْنُنْ عَلَيَّ بِذَلِكَ وَ ارزُقْنِي حُبَّكَ وَ حُبَّ كُلِّ مَنْ أَحَبَّكَ وَ حُبَّ كُلِّ عَمَلٍ يُقَرِّبُنِي إِلَى حُبِّكَ وَ مَنْ عَلَيَّ بِالتَّوَكُّلِ عَلَيْكَ وَ التَّقْوِيَةِ إِلَيْكَ وَ الرِّضَا بِقَضَائِكَ وَ التَّسْلِيمِ لِأَمْرِكَ حَتَّى لَا أُجِبَ تَعَجِيلَ مَا أَخَّرْتَ وَ لَا تَأْخِيرَ مَا عَجَّلْتَ يَا أَرْحَمَ الرَّاحِمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَفْعَلْ بِي كَذَا وَ كَذَا بِمَا تُحِبُّ.

O Allah-^{azwj}! Send Salawaat upon Muhammad-^{saww} and Progeny-^{asws} of Muhammad-^{saww}, and Confer upon me with that, and Grace me Your-^{azwj} Love and love of every one loving You-^{azwj}, and love of every deed drawing me closer to Your-^{azwj} Love, and Confer upon me with the reliance upon You-^{azwj} and the delegating to You-^{azwj}, and the satisfaction with Your-^{azwj} Decree, and the submission to Your-^{azwj} Command until I neither love the hastening of what You-^{azwj} have Delayed nor delaying of what You-^{azwj} have Hastened, O most Merciful of the merciful ones, and may Allah-^{azwj} Send Salawaat upon Muhammad-^{saww} and his-^{saww} Progeny-^{asws}, and Do such and such with me from what we love!”¹⁴⁴

بيان: يا من أظهر الجميل قَالَ الشَّيْخُ الْبَهَائِيُّ قُدِّسَ سِرُّهُ رُويَ فِي تَأْوِيلِهِ عَنِ الصَّادِقِ ع مَا مِنْ مُؤْمِنٍ إِلَّا وَ لَهُ مِثَالٌ فِي الْعَرْشِ فَإِذَا اشْتَغَلَ بِالرُّكُوعِ وَ السُّجُودِ وَ نَحْوَهَا فَعَلَّ مِثَالَهُ مِثْلَ فَعَلِهِ فَعِنْدَ ذَلِكَ تَرَاهُ الْمَلَائِكَةَ فَيُصَلُّونَ وَ يَسْتَغْفِرُونَ لَهُ

Explanation – ‘O the One-^{azwj} Who Reveals the beautiful’ – The Sheykh Al-Bahaie, may his soul be sanctified, said, ‘It’s interpretation is reported from Al-Sadiq-^{asws}: ‘There is none from a Momin except and for him there is a resemblance in the Throne. When he is pre-occupied with the Ruk’u and the Sajdah and such like, his resemblance does similar to his deed. During that the Angels see him, so they are sending Salawaat and seeking Forgiveness for him.

وَ إِذَا اشْتَغَلَ الْعَبْدُ بِمَعْصِيَةِ أَرْحَى اللهُ عَلَى مِثَالِهِ سِتْرًا لِقَبْلِ تَطَّلِعَ الْمَلَائِكَةُ عَلَيْهَا فَهَذَا تَأْوِيلُ يَا مَنْ أَظْهَرَ الْجَمِيلَ وَ سَتَرَ الْقَبِيحَ.

And when the servant is pre-occupied with (an act of) disobedience, Allah-^{azwj} Drops a curtain upon his resemblance lest the Angels notice him being upon it. So, this is interpretation of ‘One-^{azwj} Who Reveals the beautiful and Conceals the ugly’.

يَا مَنْ لَمْ يُؤَاخِذْ بِالْجُرَيْرَةِ. أَي لَمْ يَجْعَلْ عِقُوبَةَ الْمَعْصِيَةِ فِي الدُّنْيَا حُلْمًا وَ كَرَمًا لَعَلَّ الْعَاصِيَ يَتُوبُ مِنْهَا فَيَسْلَمُ مِنْ عِقَابِهَا.

‘O One-^{azwj} Who does not Seize for the offence’ – i.e. He-^{azwj} does not Make Punishment of the disobedience to be in the world out of Leniency and Benevolence, just in case the disobedient one may repent from it and be safe from its Punishment.

4- الْعُيُونُ، بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْ رَجَاءِ بْنِ أَبِي الصَّخَّاحِ قَالَ: كَانَ الرِّضَا ع فِي طَرِيقِ حُرَّاسَانَ إِذَا رَفَعَ رَأْسَهُ يَغْنِي مِنْ سَجْدَةِ الشُّكْرِ بَعْدَ صَلَاةِ الظُّهْرِ قَامَ فَصَلَّى سِتَّ رَكَعَاتٍ يَفْرَأُ فِي كُلِّ رَكَعَةٍ الْحَمْدُ لِلَّهِ وَ قُلْ هُوَ اللهُ أَحَدٌ وَ يُسَلِّمُ فِي كُلِّ رَكَعَتَيْنِ وَ يَفْتَنُ فِي ثَانِيَةِ كُلِّ رَكَعَتَيْنِ قَبْلَ الرُّكُوعِ وَ بَعْدَ الْقِرَاءَةِ

(The book) ‘Al Uyoun’ – by the previous chain from Raja’a Bin Abu Al Zahhak who said,

‘Al-Reza-^{asws} was in a road of Khurasan when he-^{asws} raised his-^{asws} head from a Sajdah of thanks after Al-Zohr Salat. He-^{asws} stood and prayed six Cycles, reciting in each Cycle (Surahs) Al Hamd and Al Tawheed, and he-^{asws} performed Salaam in every two Cycles and Qunoi in the second of every two Cycles before the Ruk’u and after the recitation.

تُؤَدِّنُ ثُمَّ يُصَلِّي رَكَعَتَيْنِ وَ يَفْتَنُ فِي الثَّانِيَةِ فَإِذَا سَلَّمَ قَامَ وَ صَلَّى الْعَصْرَ فَإِذَا سَلَّمَ جَلَسَ فِي مُصَلَّاهُ يُسَبِّحُ اللهُ وَ يُحَمِّدُهُ وَ يُكَبِّرُهُ وَ يُهَلِّلُهُ مَا شَاءَ ثُمَّ سَجَدَ سَجْدَةً يَقُولُ فِيهَا مِائَةَ مَرَّةٍ حَمْدًا لِلَّهِ.

Then he^{-asws} proclaimed Azaan, then prayed two Cycles and performed Qunout in the second. When he^{-asws} had performed Salaam, he^{-asws} stood and prayed Al-Asr. When he^{-asws} had performed Salaam, he^{-asws} sat in his^{-asws} prayer mat glorifying Allah^{-azwj}, and praising Him^{-azwj}, and extolling His^{-azwj} Greatness and His^{-azwj} Oneness for what long as he^{-asws} so desired. Then he^{-asws} performed a Sajdah saying in it: ‘The Praise is for Allah^{-azwj}’ one hundred times’¹⁴⁵

¹⁴⁵ Bihar Al-Anwaar V 84 – The Book Salat – Ch 72 H 3 d

CHAPTER 73 – OPTIONAL OF AL-MAGHRIB, AND ITS MERITS, AND ITS ETIQUETTES, AND ITS FOLLOW-UP, AND REST OF THE SALATS RECOMMENDED BETWEEN IT AND AL ISHA

1- دَعَائِمُ الْإِسْلَامِ، عَنْ عَلِيِّ ع أَنَّهُ سُئِلَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ أَدْبَارِ السُّجُودِ فَقَالَ هِيَ السُّنَّةُ بَعْدَ صَلَاةِ الْمَغْرِبِ فَلَا تَدْعُهَا فِي سَفَرٍ وَ لَا حَضْرٍ.

(The book) 'Da'aim Al Islam' –

From Ali^{-asws}, he^{-asws} was asked about Words of Allah^{-azwj} Mighty and Majestic: **and (also) after the (Prescribed) Sajdah [50:40]**, so he^{-asws} said: 'It is the Sunnah after Al-Maghrib Salat, so do not leave it, neither in journey nor staying'.¹⁴⁶

2- الْمِصْبَاحُ لِلشَّيْخِ، قَالَ رُؤْيَى أَنَّهُ يَقْرَأُ فِي الرَّكْعَةِ الْأُولَى مِنْ نَافِلَةِ الْمَغْرِبِ سُورَةَ الْجُنْدِ وَ فِي الثَّانِيَةِ سُورَةَ الْإِخْلَاصِ وَ فِيمَا عَدَاهُ مَا اخْتَارَ.

(The book) 'Al Misbah' of the Sheykh –

'The reporter said, 'He^{-asws} recited Surah Al-Jahad (Kafiroun) in the first Cycle of the optional of Al-Maghrib, and Surah Al-Tawheed in the second, and is what were besides it, whatever he^{-asws} chose to'.¹⁴⁷

قَالَ وَ رُؤْيَى أَنَّ أَبَا الْحَسَنِ الْعَسْكَرِيَّ ع كَانَ يَقْرَأُ فِي الرَّكْعَةِ الثَّالِثَةِ الْحَمْدَ وَ أَوَّلَ الْحَمْدِ إِلَى قَوْلِهِ وَ هُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ وَ فِي الرَّابِعَةِ الْحَمْدَ وَ آخِرَ الْحُشْرِ.

He said, 'And it is reported that Abu Al-Hassan Al-Askari^{-asws} was reciting in the third Cycles (Surahs) Al Hamd and beginning of Al Hadeed up to His^{-azwj} Words: **and He is a Knower of the contents of the chests [57:6]**; and in the fourth (Surahs) Al Hamd and end of Al Hashr'.¹⁴⁸

3- إِرْشَادُ الْمُفِيدِ، وَ الْخَرَائِجِ، رُؤْيَى أَنَّ أَبَا جَعْفَرٍ ع لَمَّا خَرَجَ بِرُؤْحَتِهِ أُمُّ الْفَضْلِ مِنْ عِنْدِ الْمَأْمُونِ وَ وَصَلَ شَارِعَ الْكُوفَةِ وَ انْتَهَى إِلَى دَارِ الْمُسَيَّبِ عِنْدَ غُرُوبِ الشَّمْسِ دَخَلَ الْمَسْجِدَ وَ كَانَ فِي صَحْنِهِ نَبْهَةٌ لَمْ تَحْمِلْ بَعْدَ فِدْعَا بِكُوزٍ فَتَوَضَّأَ فِي وَسْطِهَا وَ قَامَ فَصَلَّى بِالنَّاسِ صَلَاةَ الْمَغْرِبِ

(The book) 'Irshad' of Al Mufeed, and 'Al Kharaij' –

'It is reported that when Abu Ja'far^{-asws} went out with his^{-asws} wife Umm Al-Fazl from the presence of Al-Mamoun and arrived at a street of Al-Kufa and ended to the house of Al-Musayyab at the setting of the sun, he^{-asws} entered the Masjid, there was a berry tree in its courtyard not having borne fruit yet. He^{-asws} called for a pitcher and performed Wud'u in its middle and stood to pray Salat with the people, Al-Maghrib Salat.

¹⁴⁶ Bihar Al-Anwaar V 84 – The Book Salat – Ch 73 H 1

¹⁴⁷ Bihar Al-Anwaar V 84 – The Book Salat – Ch 73 H 2 a

¹⁴⁸ Bihar Al-Anwaar V 84 – The Book Salat – Ch 73 H 2 b

فَقَرَأَ فِي الْأُولَى الْحَمْدَ وَإِذَا جَاءَ نَصْرُ اللَّهِ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ فَلَمَّا سَلَّمَ جَلَسَ هُنَيْفَةً وَ قَامَ مِنْ عَثْرٍ أَنْ يُعَقَّبَ تَعْقِيْبًا تَامًا فَصَلَّى النَّوَافِلَ الْأَرْبَعَ وَ عَقَّبَ بَعْدَهَا وَ سَجَدَ سَجْدَتَيْ الشُّكْرِ

He^{-asws} recited in the first (Cycle) (Surahs) Al Hamd and Al Nasr, and in the second Al Hamd and Al Tawheed. When he^{-asws} had performed Salaat he^{-asws} sat upright for a while and stood up from without performing any follow-up to complete. He^{-asws} prayed the four optional (Cycles) and did follow-up after it and performed two Sajdah's of thanks.

فَلَمَّا انْتَهَى إِلَى النَّبْهَةِ رَأَاهَا النَّاسُ حَمَلَتْ حَمَلًا حَسَنًا فَأَكَلُوا مِنْهَا فَوَجَدُوا نَبْقًا لَا عَجَمَ لَهُ حُلْوًا.

When he^{-asws} ended to the berry tree, the people saw it as bearing excellent fruit. They ate from it and found berries not having any seeds for it, sweet".¹⁴⁹

4- مجاليس الصدوق، وَ ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنِ الْحَكَمِ بْنِ مِسْكِينٍ عَنْ أَبِي الْعَلَاءِ الْخُفَّافِ عَنِ الصَّادِقِ ع قَالَ: مَنْ صَلَّى الْمَغْرِبَ ثُمَّ عَقَّبَ وَ لَمْ يَتَكَلَّمْ حَتَّى يُصَلِّيَ رَكَعَتَيْنِ كُنِبْنَا لَهُ فِي عِلِّيِّينَ فَإِنْ صَلَّى أَرْبَعًا كُنِبَتْ لَهُ حَجَّةٌ مَبْرُورَةٌ.

(The book) 'Majaalis' of Al Sadouq, and 'Sawaab Al Amaal' – from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Muhammad Bin Al-Husayn Bin Abu Al Khattab, from Al Hakam Bin Miskeen, from Abu Al A'ala Al Khafaf,

'From Al-Sadiq^{-asws} having said: 'One who prays Al-Maghrib Salat then follows-up and does not speak until he has prayed two Cycles, these would be written for him in Illiyen. If he prays four, it will be written for him as an accomplished (Accepted) Hajj".¹⁵⁰

5- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ أَبِي نَصْرِ قَالَ: سَأَلْتُ الرِّضَا ع عَنْ قَوْلِ اللَّهِ وَ مِنَ اللَّيْلِ فَسَبِّحْهُ وَ أَذْبَارَ السُّجُودِ قَالَ أَرْبَعُ رَكَعَاتٍ بَعْدَ الْمَغْرِبِ وَ إِذْبَارَ النُّجُومِ رَكَعَتَانِ قَبْلَ صَلَاةِ الصُّبْحِ.

Tafseer Ali Bin Ibrahim – from Ahmad Bin Idrees, from Ahmad Bin Muhammad Bin Abu Nasr who said,

'I asked Al-Reza^{-asws} from Words of Allah^{-azwj}: **And from the night, so Glorify Him, and (also) after the (Prescribed) Sajdahs [50:40].** He^{-asws} said: 'Four Cycles after Al-Maghrib, and **'at the retreat of the stars [52:49]',** are two Cycles before the morning Salat".¹⁵¹

6- قُرْبُ الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ خَالِدِ الطَّبَالِسِيِّ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْحَالِقِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ الرَّكَعَتَانِ اللَّتَانِ بَعْدَ الْمَغْرِبِ هُمَا أَذْبَارُ السُّجُودِ وَ الرَّكَعَتَانِ اللَّتَانِ بَعْدَ الْفَجْرِ إِذْبَارُ النُّجُومِ.

(The book) 'Qurb Al Isnad' – from Muhammad Bin Khalid Al Tayalisi, from Ismail Bin Abdul Khaliq who said,

¹⁴⁹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 73 H 3

¹⁵⁰ Bihar Al-Anwaar V 84 – The Book Salat – Ch 73 H 4

¹⁵¹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 73 H 5

'I heard Abu Abdullah^{asws} saying: 'The two Cycles which are after Al-Maghrib, these are **'after the (Prescribed) Sajdah [50:40]**', and the two Cycles which are after Al-Fajr are **at the retreat of the stars [52:49]**'.¹⁵²

7- الْحِصَالُ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَيُّوبَ بْنِ نُوحٍ عَنْ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ فِي آخِرِ سَجْدَةٍ مِنَ النَّافِلَةِ بَعْدَ الْمَغْرِبِ لَيْلَةَ الْجُمُعَةِ وَإِنْ قَالَهُ كُلَّ لَيْلَةٍ فَهُوَ أَفْضَلُ-

(The book) 'Al Khisaal' – from his father, from Sa'ad Bin Abdullah, from Ayoub Bin Nuh, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

'From Abu Abdullah^{asws} having said: 'One who says in the end of a Sajdah from the optional (Salat) after Al-Maghrib on the night of Friday, and if he were to day is every night it would be better: -

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ وَاسْمِكَ الْعَظِيمِ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُعْفِرَ لِي ذُنُوبِي الْعَظِيمِ سَبْعَ مَرَّاتٍ انْصَرَفَ وَقَدْ عَفَرَ اللَّهُ لَهُ.

'O Allah^{azwj}! I ask You^{azwj} by Your^{azwj} Benevolent Face and the Magnificent Name, to Send Salawaat upon Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww} and to forgive my major sins for me' – seven times, will finish and Allah^{azwj} would have forgiven for him'.¹⁵³

8- الْعُيُونُ، بِالسَّنَادِ الْمُنْتَقَدِمِ فِي نَافِلَةِ الظُّهْرِ عَنْ رَجَاءِ بْنِ أَبِي الصَّحَّاحِ فِي بَيَانِ عَمَلِ الرِّضَا ع فِي طَرِيقِ خُرَاسَانَ قَالَ إِذَا غَابَتِ الشَّمْسُ تَوَضَّأَ وَصَلَّى الْمَغْرِبَ ثَلَاثًا بِأَذَانٍ وَإِقَامَةٍ وَقَتَّتْ فِي الثَّانِيَةِ قَبْلَ الرُّكُوعِ وَبَعْدَ الْقِرَاءَةِ

(The book) 'Al Uyoun' – by the previous chain regarding optional (Salat) of Al Zohr, from Raja'a Bin Abu Al Zahhak

'In explanation of a deed of Al-Reza^{asws} in a road of Khurasan, he said, 'When the sun disappeared, he^{asws} performed wud'u and prayed Al-Maghrib Salat of three (Cycles) with proclamation of An Azaan and an Iqama, and he^{asws} performed Qunout in the second before the Ruk'u and after the recitation.

فَإِذَا سَلَّمَ جَلَسَ فِي مُصَلَّاهُ يُسَبِّحُ اللَّهَ تَعَالَى وَ يُحَمِّدُهُ وَ يُكَبِّرُهُ وَ يُهَلِّلُهُ مَا شَاءَ اللَّهُ ثُمَّ سَجَدَ سَجْدَةَ الشُّكْرِ ثُمَّ رَفَعَ رَأْسَهُ وَ لَمْ يَتَكَلَّمْ حَتَّى يَتَوَضَّأَ فَيُصَلِّيَ أَرْبَعَ رَكَعَاتٍ بِتَسْلِيمَتَيْنِ يَفْتُنُّ فِي كُلِّ رَكَعَتَيْنِ فِي الثَّانِيَةِ قَبْلَ الرُّكُوعِ وَ بَعْدَ الْقِرَاءَةِ

When he^{asws} had performed Salaam, he^{asws} sat in his^{asws} prayer mat glorifying Allah^{azwj} the Exalted and praising Him^{azwj}, and extolling His^{azwj} Greatness and His^{azwj} Oneness for as long as Allah^{azwj} so Desired. Then he^{asws} did a Sajdah of thanks, then raised his^{asws} head and did not speak until he^{asws} stood and prayed four Cycles with two Salaams with a Qunout in every two Cycles in the second before the Ruk'u and after the recitation.

وَ كَانَ يَتَرَأَّى فِي الْأَوَّلَى مِنْ هَذِهِ الْأَرْبَعِ الْحَمْدَ وَ قُلَّ يَا أَيُّهَا الْكَافِرُونَ وَ فِي الثَّانِيَةِ قُلَّ هُوَ اللَّهُ أَحَدٌ وَ يَتَرَأَّى فِي الرَّكَعَتَيْنِ الْبَاقِيَتَيْنِ الْحَمْدَ وَ قُلَّ هُوَ اللَّهُ أَحَدٌ ثُمَّ يَجْلِسُ بَعْدَ التَّسْلِيمِ فِي التَّعْقِيبِ مَا شَاءَ اللَّهُ ثُمَّ يُقَطِّرُ.

¹⁵² Bihar Al-Anwaar V 84 – The Book Salat – Ch 73 H 6

¹⁵³ Bihar Al-Anwaar V 84 – The Book Salat – Ch 73 H 7

And he^{-asws} recited in the first from these four (Surahs) Al Hamd and Al Kafiroun, and in the second Al Tawheed, and he^{-asws} recited in the two remaining (Surahs) Al Hamd and Al Tawheed, then he^{-asws} sat after the Salaam in the follow-up for as long as Allah^{-azwj} Desired, then he^{-asws} broke".¹⁵⁴

فائدة وَ يَشْهَدُ لَهُ صَاحِبُهُ أَبَانُ بْنُ تَغْلِبٍ قَالَ: صَلَّيْتُ خَلْفَ أَبِي عَبْدِ اللَّهِ عِ الْمَغْرِبِ بِالْمُزْدَلِفَةِ فَمَامَ فَصَلَّى الْمَغْرِبَ ثُمَّ صَلَّى الْعِشَاءَ الْآخِرَةَ وَ لَمْ يَزْكَعْ بَيْنَهُمَا ثُمَّ صَلَّيْتُ خَلْفَهُ بَعْدَ ذَلِكَ بِسَنَةِ فَلَمَّا صَلَّى الْمَغْرِبَ قَامَ فَتَنَقَّلَ بِأَرْبَعِ رَكَعَاتٍ ثُمَّ أَقَامَ فَصَلَّى الْعِشَاءَ الْآخِرَةَ.

Benefit (Hadeeth only) – And a correct (Hadeeth) by Aban Bin Taghlib testifies for it. He said, 'I prayed Al-Maghrib Salat behind Abu Abdullah^{-asws}, then he^{-asws} prayed Al-Isha the last and did not perform Ruk'u between the two. Then I prayed behind him^{-asws} a year after that. When he^{-asws} had prayed Al-Maghrib, he^{-asws} stood up and prayed optional with four Cycles, then he^{-asws} proclaimed Iqama and prayed Al-Isha the last'.

9- فَلَاخُ السَّائِلِ، هَارُونُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ هَمَّامٍ عَنْ أَحْمَدَ بْنِ مَائِنَدَادَ عَنْ أَحْمَدَ بْنِ هَلْبَلِ الْكُرَيْبِيِّ عَنْ حَاتِمِ بْنِ الْفَرَجِ قَالَ: سَأَلْتُ أَبَا الْحُسَيْنِ مُوسَى بْنَ جَعْفَرٍ عَ عَمَّا يُقْرَأُ فِي الْأَرْبَعِ فَكَتَبَ بِحِطِّهِ عَ فِي أَوَّلِ رَكْعَةٍ قُلْ هُوَ اللَّهُ أَحَدٌ وَ فِي الثَّانِيَةِ إِنَّا أَنْزَلْنَاهُ وَ فِي الرَّكْعَتَيْنِ الْأَخِيرَتَيْنِ فِي أَوَّلِ رَكْعَةٍ مِنْهَا أَرْبَعُ آيَاتٍ مِنْ أَوَّلِ الْبَقْرَةِ وَ مِنْ وَسْطِ السُّورَةِ وَ إِلَهُكُمْ إِلَهٌ وَاحِدٌ ثُمَّ يُقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ حَمْسَةَ عَشْرَةَ مَرَّةً وَ يُقْرَأُ فِي الرَّكْعَةِ الرَّابِعَةِ آيَةُ الْكُرْسِيِّ وَ آخِرُ سُورَةِ الْبَقْرَةِ ثُمَّ يُقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ حَمْسَةَ عَشْرَةَ مَرَّةً

(The book) 'Falah Al Saail' – Haroun Bin Musa, from Muhammad Bin Hammam, from Ahmad Bin Mabundad, from Ahmad Bin Huleyl Al Karkhy, from Hatim Bin Al Faraj who said,

'I asked Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws} about what is to be recited in the four. He^{-asws} wrote by his^{-asws} handwriting: 'In the first Cycle, (Surah) Al Tawheed, and in the second, Al Qadr, and in the two last Cycles, in the first Cycles from these, four Verses from the beginning of (Surah) Al Baqarah), and from them middle of the Surah **And your God is one God! [2:163]**. Then he should recite (Surah) Al Tawheed fifteen times, and recited Ayat Al Kursi in the fourth Cycle, and end of Surah Al Baqarah, then recite Al Tawheed fifteen times'.

ذَكَرَ رِوَايَةَ أُخْرَى بِمَا يُقْرَأُ فِي الرَّكْعَتَيْنِ الْأُولَتَيْنِ ذَكَرَ شَيْخُنَا جَدِّي السَّعِيدُ أَبُو جَعْفَرٍ الطُّوسِيُّ رَضَوَانُ اللَّهُ عَلَيْهِ أَنَّهُ يُقْرَأُ فِي أَوَّلِ رَكْعَةٍ مِنْ نَوَافِلِ الْمَغْرِبِ الْحَمْدُ وَ ثَلَاثَ مَرَّاتٍ قُلْ هُوَ اللَّهُ أَحَدٌ وَ فِي الثَّانِيَةِ الْحَمْدُ وَ إِنَّا أَنْزَلْنَاهُ

He mentioned another report with what is to be recited in the first two Cycles. Our Sheykh, my grandfather Abu Ja'far Al-Tusi, may the Satisfaction of Allah^{-azwj} be upon him, mentioned that it is to be recited in the first Cycle of optional of Al-Maghrib (Surah) Al Hamd and three times Al Tawheed, and in the second Al Hamd and Al Qadr.

وَ أَمَّا الرَّكْعَتَانِ الثَّالِثَةُ وَ الرَّابِعَةُ فَرَوَى أَبُو الْمُفَضَّلِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ رَحِمَهُ اللَّهُ عَلَيْهِ- عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ مَسْعُودِ الْعِيَّاشِيِّ عَنْ أَبِيهِ- عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنِ الْعُمَرِيِّ وَ عَنْ عَلِيِّ بْنِ مُحَمَّدِ بْنِ شُجَاعٍ عَنِ الْقَاسِمِ الْهَرَوِيِّ- عَنْ أَبِي سَعِيدِ الْأَدْمِيِّ رَفَعَهُ إِلَى أَبِي الْحُسَيْنِ وَ أَبِي جَعْفَرٍ عَ أَكْثَمًا كَانَا يَقْرَءَانِ فِي الرَّكْعَتَيْنِ الثَّالِثَةِ وَ الرَّابِعَةِ مِنْ نَوَافِلِ الْمَغْرِبِ فِي الثَّالِثَةِ الْحَمْدُ وَ أَوَّلَ الْحَدِيدِ إِلَى عَلِيمٍ بِذَاتِ الصُّدُورِ وَ فِي الرَّابِعَةِ الْحَمْدُ وَ آخِرَ الْحَشْرِ.

And as for the third and the fourth Cycles, it is reported by Abu Al-Mufazzal Muhammad Bin Abdullah, may Allah^{-azwj} have Mercy upon him, from Ja'far Bin Muhammad Bin Masoud Al-Ayyashi, from his father, from Ja'far Bin Muhammad, from Al-Amraky, and from Ali Bin

Muhammad Bin Shuja'a, from Al Qasim Al-Harwy, from Abu Saeed Al-Admy, raising it to Abu Al-Hassan^{-asws} and Abu Ja'far^{-asws}, both were reciting in the third and the fourth Cycle of the optional Salat of Al-Maghrib – in the third (Surahs) Al-Hamd and beginning of Al-Hadeed up to: **and He is a Knower of the contents of the chests [57:6]**; and in the fourth (Surahs) Al Hamd and end of Al-Hashr¹⁵⁵.

مصباح المتهجد و غيره و يستحب أن يقرأ في الركعة الأولى الحمد مرة و قل هو الله أحد ثلاث مرات إلى قوله و من وسط السورة و إلهكم إله واحد إلى قوله يعقلون

(The book) 'Misbah Al Mutahajjid' – and others,

'And it is recommended to recite in the first Cycle (Surahs) Al Hamd once and Al Tawheed three times up to His^{-azwj} Word, and from middle of the Surah **And your God is one God! [2:163]** – up to His^{-azwj} Words: **are understanding [2:164]**.

إلى قوله و روي أنه يقرأ في الركعة الأولى سورة الجحد و في الثانية سورة الإخلاص و فيما عداه ما اختاره

Up to his words, 'And it is reported that it should be recited in the first Cycle Surah Al Jihad (Kafiroun), and in the second Surah Al Ikhlas (AL Tawheed), and in what is whatever he chooses to'.

و روي أن أبا الحسن العسكري ع كان يقرأ في الثالثة الحمد و أول الحديد إلى قوله عليهم بذات الصدور و في الرابعة الحمد و آخر الحشر.

And it is reported that Abu Al-Hassan Al Askari^{-asws} was reciting in the third, (Surahs) Al Hamd and beginning of Al Hadeeth up to His^{-azwj} Words: **and He is a Knower of the contents of the chests [57:6]**; and in the fourth, Al Hamd and end of Al Hashr¹⁵⁶.

10- فلاح السائل، ذكر ما يزيد من الدعاء في آخر سجدة من نوافل المغرب و فضل ذلك روى محمد بن علي بن محمد البرزذابي عن أحمد بن محمد بن يحيى العطار عن سعد بن عبد الله عن الحسين بن سيف عن أخيه علي عن أبيه سيف بن عميرة عن عبد الله بن سنان عن أبي عبد الله ع قال: من قال في آخر سجدة من النافلة بعد المغرب ليلة الجمعة و إن فعله كل ليلة كان أفضل يقول

(The book) 'Falah Al Saail' – He mentioned what increases it from the supplication in the ends of a Sajdah of optional of Al-Maghrib and merit of that, 'It is reported by Muhammad Bin Ali Bin Muhammad Al Yazdabady, from Ahmad Bin Muhammad Bin Yahya Al Attar, from Sa'ad Bin Abdullah, from Al-Husayn Bin Sayd, from his brother Ali, from his father Sayf Bin Ameyra, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'One who says in the end of a Sajdah from the optional after Al-Maghrib on the night of Friday, and if he were to do it every night it would be better, he should say: -

اللهم إني أسألك بوجهك الكريم و باسمك العظيم و ملكك القديم أن تصلني على محمد و آله و أن تغفر لي ذنبي العظيم إنه لا يغفر العظيم إلا العظيم سبع مرات فإذا قاله انصرف و قد غفر الله له

¹⁵⁵ Bihar Al-Anwaar V 84 – The Book Salat – Ch 73 H 9 a

¹⁵⁶ Bihar Al-Anwaar V 84 – The Book Salat – Ch 73 H 9 b

'O Allah-azwj! I ask You-azwj by Your-azwj Benevolent Face and by Your-azwj Magnificent Name, and Your-azwj Ancient Kingdom, to Send Salawaat upon Muhammad-saww and his-saww Progeny-asws, and to Forgive my mighty sins for me, surely no one Forgives the mighty sins except the Mighty One-azwj!' – seven times. When he says it, he will leave and Allah-azwj would have Forgiven for him.

و فِي رَوَايَةٍ أُخْرَى يُعَدُّ سِتِّينَ حَجَّةً مِنْ أَقْصَى الْبِلَادِ.

And in another report: 'It will equate to sixty Hajj from a remote city'.¹⁵⁷

11- فَلَاحُ السَّائِلِ، وَ الْمُتَهَجِّدِ، الدُّعَاءُ بَعْدَ الرَّكْعَتَيْنِ مِنَ الْأُولَيَيْنِ مِنْ نَوَافِلِ الْمُعْرَبِ اللَّهُمَّ إِنَّكَ تَرَى وَ لَا تُرَى وَ أَنْتَ بِالْمُنْظَرِ الْأَعْلَى وَ إِلَيْكَ الرَّجْعَى وَ الْمُتَنَهَى وَ إِنَّ لَكَ الْمَمَاتَ وَ الْمَحْبَا وَ إِنَّ لَكَ الْأَجْرَةَ وَ الْأُولَى

(The book) 'Falah Al Saail', and 'Al Mutahajjid' –

'The supplication after the two Cycles from the first two of optional (Salats) of Al-Maghrib – 'O Allah-azwj! You-azwj can see and cannot be seen, and You-azwj are with the exalted scenario, and to You-azwj is the return and the end-point, and for You-azwj is to Cause to die and causing to live, and for You-azwj is the Hereafter and the first (world)!

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نَذَلَّ وَ نَخْزَى وَ أَنْ نَأْتِيَ مَا عَنْهُ تَنْهَى

O Allah-azwj! We seek Refuge with You-azwj from being humiliated and disgraced, and from committing what You-azwj have Forbidden from!

اللَّهُمَّ إِنِّي أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَسْأَلُكَ الْجَنَّةَ بِرَحْمَتِكَ وَ أَسْتَعِيذُ بِكَ مِنَ النَّارِ بِقُدْرَتِكَ وَ أَسْأَلُكَ مِنَ الْخَوْرِ الْعَيْنِ بِعِزَّتِكَ وَ اجْعَلْ أَوْسَعَ رِزْقِي عِنْدَ كَبِيرِ سَيِّئِي وَ أَحْسَنَ عَمَلِي عِنْدَ اقْتِرَابِ أَجَلِي

O Allah-azwj! I ask You-azwj to Send Salawaat upon Muhammad-saww and Progeny-asws, and I ask You-azwj for the Paradise by Your-azwj Mercy, and I seek Refuge from the Fire by Your-azwj Power, and I ask You-azwj for the Maiden Hourie by Your-azwj Honour, and Make my sustenance to be capacious during my old age, and Make good my deeds at the approach of my death.

وَ أَطْلُ فِي طَاعَتِكَ وَ مَا يُقْرَبُ مِنْكَ وَ يُحْطَى عِنْدَكَ وَ يُزَلَّفُ لَدَيْكَ عُمْرِي وَ أَحْسِنْ فِي جَمِيعِ أَحْوَالِي وَ أُمُورِي مُعُونِي وَ لَا تَكِلْنِي إِلَى أَحَدٍ مِنْ خَلْقِكَ وَ تَفَضَّلْ عَلَيَّ بِفَضَاءِ جَمِيعِ حَوَائِجِي لِلدُّنْيَا وَ الْآخِرَةِ وَ ابْدَأْ بِوَالِدَيْي وَ وُلْدِي وَ جَمِيعِ إِخْوَانِي الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ فِي جَمِيعِ مَا سَأَلْتُكَ لِنَفْسِي وَ ثَنِّ بِي بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

And Prolong (me) in Your-azwj obedience, and what draws near to You-azwj, and Grant prosperity in Your-azwj Presence, and make my life close to You-azwj. Improve all my circumstances and my affairs, and be my Support. Do not entrust me to anyone from Your-azwj creatures, and Favour me with the fulfilment of all my needs in this world and the Hereafter. Start with my parents, my children, and all my believing brothers and sisters in all that I ask of You-azwj for myself. Praise me with Your-azwj Mercy, O most Merciful of the merciful ones!

¹⁵⁷ Bihar Al-Anwaar V 84 – The Book Salat – Ch 73 H 10

ثُمَّ تَقُومُ إِلَى الرَّكَعَتَيْنِ الْأَخِيرَتَيْنِ مِنْ نَوَافِلِ الْمَغْرِبِ وَ تَقُولُ بَعْدَهُمَا اللَّهُمَّ بِيَدِكَ مَقَادِيرُ اللَّيْلِ وَ النَّهَارِ وَ بِيَدِكَ مَقَادِيرُ الشَّمْسِ وَ الْقَمَرِ وَ بِيَدِكَ مَقَادِيرُ الْعَنَى وَ الْفَقْرِ وَ بِيَدِكَ مَقَادِيرُ الْخُدْلَانِ وَ النَّصْرِ وَ بِيَدِكَ مَقَادِيرُ الْمَوْتِ وَ الْحَيَاةِ وَ بِيَدِكَ مَقَادِيرُ الصِّحَّةِ وَ السُّقْمِ وَ بِيَدِكَ مَقَادِيرُ الْخَيْرِ وَ الشَّرِّ وَ بِيَدِكَ مَقَادِيرُ الْجَنَّةِ وَ النَّارِ وَ بِيَدِكَ مَقَادِيرُ الدُّنْيَا وَ الْآخِرَةِ

Then you should stand to the two last Cycles from optional of Al-Maghrib and say after these, 'O Allah^{-azwj}! In You^{-azwj} Hand are determinations of the night and the day, and in Your^{-azwj} Hand are determinations of the sun and the moon, and in Your^{-azwj} Hand are determination of the richness and the poverty, and in Your^{-azwj} Hand are determinations of the abandonment and the Help, and in Your^{-azwj} Hand are determinations of the death and the life, and in Your^{-azwj} Hand are determinations of the health and the sickness, and in Your^{-azwj} Hand are determinations of the good and the evil, and in Your^{-azwj} Hand are determinations of the Paradise and the Fire, and in Your^{-azwj} Hand are determinations of the world and the Hereafter!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ بَارِكْ لِي فِي دِينِي وَ دُنْيَايَ وَ آخِرَتِي وَ بَارِكْ لِي فِي أَهْلِي وَ مَا لِي وَ وُلْدِي وَ إِخْوَانِي وَ جَمِيعِ مَا حَوَّلْتَنِي وَ رَزَقْتَنِي وَ أَنْعَمْتَ بِهِ عَلَيَّ وَ مَنْ أَحَدَثْتَ بَنِيَّ وَ بَيْتَهُ مَعْرِفَةً مِنَ الْمُؤْمِنِينَ وَ اجْعَلْ مِثْلَهُ لِيَّ وَ مُحِبَّنِي لِي وَ اجْعَلْ مُنْقَلَبَنَا إِلَى خَيْرٍ دَائِمٍ وَ نَعِيمٍ لَا يَزُولُ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Bless for me in my religion and my world and my Hereafter, and Bless for me in my wife, and whatever is for me, and my children, and my brothers, and entirety of whatever You^{-azwj} Have Bestowed me, and Graced me, and Favoured with upon me, and the one from the Momineen whom You^{-azwj} have Started recognition between me and him, and Make his inclination be to me, and his love for me, and Make our transfer be to goodly permanence and unceasing bliss!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَقْصِرْ أَمَلِي عَنْ غَايَةِ أَجْلِي وَ اشْغَلْ قَلْبِي بِالْآخِرَةِ عَنِ الدُّنْيَا وَ أَعْيِي عَلَيَّ مَا وَطَّغْتَ عَلَيَّ مِنْ طَاعَتِكَ وَ كَلَّفْتَنِيهِ مِنْ رِعَايَةِ حَقِّكَ وَ أَسْأَلُكَ فَوَاتِحَ الْخَيْرِ وَ حَوَائِمَهُ وَ أَعُوذُ بِكَ مِنَ الشَّرِّ وَ أَنْوَاعِهِ وَ خَفِيَّتِهِ وَ مُعْلَنِهِ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Cut short my hopes from peak of my term, and Pre-occupy my heart with the Hereafter (and) away from the world, and Assist me upon what You^{-azwj} have Recruited upon me of obeying You^{-azwj} and Encumbered it from the care of Your^{-azwj} rights, and I ask You^{-azwj} for the goodly beginning and endings, and I seek Refuge with You^{-azwj} from the evil and its types, and its hidden and its open.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ تَقَبَّلْ عَمَلِي وَ صَاعِفْهُ لِي وَ اجْعَلْنِي مِمَّنْ يُسَارِعُ فِي الْخَيْرَاتِ وَ يَدْعُوكَ رَغْبًا وَ رَهْبًا وَ اجْعَلْنِي لَكَ مِنَ الْخَائِشِينَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Accept my deeds, and Multiply it for me and Make me from the ones who are quick in the good deeds and supplicate to You^{-azwj} desiring and fearing, and Make me to be from the ones fearful to You^{-azwj}!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ فَكِّ رَقَبَتِي مِنَ النَّارِ وَ أَوْسِعْ عَلَيَّ مِنْ رِزْقِكَ الْحَلَالِ وَ ادْرَأْ عَنِّي شَرَّ فَسَقَةِ الْجِنَّ وَ الْإِنْسِ وَ شَرَّ فَسَقَةِ الْعَرَبِ وَ الْعَجَمِ وَ شَرَّ كُلِّ ذِي شَرٍّ.

O Allah-^{azwj}! Send Salawaat upon Muhammad-^{saww} and his-^{saww} Progeny-^{asws}, and Liberate my neck from the Fire, and Expand Your-^{azwj} Permissible sustenance upon me, and Stave off from me evil mischief of the Jinn and the humans, and evil of mischief of the Arabs and the non-Arabs, and evil of every one with evil!

اللَّهُمَّ وَ إِنَّمَا أَحَدٌ مِنْ خَلْقِكَ أَرَادَنِي أَوْ أَحَدًا مِنْ أَهْلِي وَ وُلْدِي وَ إِخْوَانِي وَ أَهْلِ حُرَّتَانِي بِسُوءٍ فَإِنِّي أَذْرَأُ بِكَ فِي نَحْرِهِ وَ أَعُوذُ بِكَ مِنْ شَرِّهِ وَ أَسْتَعِينُ بِكَ عَلَيْهِ

O Allah-^{azwj}, and whoever anyone from Your-^{azwj} creatures intends me (with evil), or anyone from my family, and my children, and my brothers, and people of my mourning, I repel him by You-^{azwj} in his throat, and I seek Refuge with You-^{azwj} from his evil, and I seek Assistance with You-^{azwj} against him.

وَ صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ وَ حُدَّهُ عَنِّي مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ مِنْ قَوْفِهِ وَ مِنْ تَحْتِهِ وَ امْتَنِعْنِي مِنْ أَنْ يَصِلَ إِلَيَّ مِنْهُ سُوءٌ أَبَدًا بِسْمِ اللَّهِ وَ بِاللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ إِنَّهُ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

And Send Salawaat upon Muhammad-^{saww} and his-^{saww} Progeny-^{asws}, and seize him (my enemy) on my behalf from his front, and his behind, and his right, and his left, and from his above, and from under him, and Protect me from any evil from him arriving to me, ever! In the Name of Allah-^{azwj}, and by Allah-^{azwj}! I have relied upon Allah-^{azwj}. Surely **one who relies upon Allah, so He would Suffice him. Surely, Allah would Accomplish His Command. He has Made a measure for all things [65:3].**

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اجْعَلْنِي وَ أَهْلِي وَ وُلْدِي وَ إِخْوَانِي فِي كَنَفِكَ وَ حِفْظِكَ وَ جِزْرِكَ وَ حِيَاظَتِكَ وَ جِوَارِكَ وَ أَمَانِكَ وَ مَدَائِعِكَ وَ عِيَاذِكَ وَ مَنَعِكَ

O Allah-^{azwj}! Send Salawaat upon Muhammad-^{saww} and his-^{saww} Progeny-^{asws} and Make me and my wife and my children and my brothers to be in Your-^{azwj} Canopy, and Your-^{azwj} Protection, and Your-^{azwj} Guard, and Your-^{azwj} walls, and Your-^{azwj} vicinity, and Your-^{azwj} safety, and Your-^{azwj} security, and Your-^{azwj} Refuge, and Your-^{azwj} Defence!

عَزَّ جَارِكَ وَ جَلَّ تَنَاوُكَ وَ امْتَنَعَ عَائِدُكَ وَ لَا إِلَهَ إِلَّا أَنْتَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اجْعَلْنِي وَ إِيَّاهُمْ فِي حِفْظِكَ وَ أَمَانِكَ وَ مَدَائِعَتِكَ وَ وَدَائِعِكَ الَّتِي لَا تَضِيغُ مِنْ كُلِّ سُوءٍ وَ مِنْ شَرِّ السُّلْطَانِ وَ الشَّيْطَانِ إِنَّكَ أَشَدُّ بَأْسًا وَ أَشَدُّ تَنَكُّيلاً

Mighty is Your-^{azwj} Shelter, and Majestic is Your-^{azwj} Praise, and Invincible is Your-^{azwj} Refuge, and there is no god except You-^{azwj}! Send Salawaat upon Muhammad-^{saww} and his-^{saww} Progeny-^{asws}, and Make me and them in Your-^{azwj} Protection and Your-^{azwj} Safety, and Your-^{azwj} Defence and Your-^{azwj} Safeguard which does not waste, from every evil and from evil of the ruler and the Satan-^{la}, **and Allah is strongest in Prowess and severe of Punishment [4:84].**

اللَّهُمَّ إِنْ كُنْتَ مُنْزِلًا بَأْسًا مِنْ بَأْسِكَ أَوْ نِقْمَةً مِنْ نِقْمَتِكَ نِيَانًا وَ هُمْ نَائِمُونَ أَوْ ضَحَى وَ هُمْ يَلْعَبُونَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اجْعَلْنِي وَ أَهْلِي وَ وُلْدِي وَ إِخْوَانِي فِي دِينِي فِي مَنَعِكَ وَ كَنَفِكَ وَ دِرْعِكَ الْحَصِينَةِ

O Allah-^{azwj}! If You-^{azwj} were to Send down a Punishment from Your-^{azwj} Punishments or a Scourge from Your-^{azwj} Scourges at night while they are sleeping, or at daytime while they are

playing, then Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Make me and my wife and my children and my brothers in my religion to be in Your^{-azwj} Defence, and Your^{-azwj} Canopy, and Your^{-azwj} fortified Shield!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِنُورِ وَجْهِكَ الْمَشْرِقِ الْحَيِّ الْقَيُّومِ الْبَاقِي الْكَرِيمِ وَأَسْأَلُكَ بِنُورِ وَجْهِكَ الْقُدُّوسِ الَّذِي أَشْرَقَتْ لَهُ السَّمَاوَاتُ وَالْأَرْضُونَ وَصَلَحَ عَلَيْهِ أَمْرُ الْأَوَّلِينَ وَالْآخِرِينَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِهِ

O Allah^{-azwj}! I ask You^{-azwj} by the Light of Your^{-azwj} shining Face, the Living, the Eternal, the Remaining, the Benevolent, and I ask You^{-azwj} by the Light of Your Holy Face which the skies and the earths have shone for, and matters of the former ones and the latter ones are rectified upon it, to Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}.

وَأَنْ تُصَلِّحَ لِي شَأْنِي كُلَّهُ وَتُعْطِنِي مِنَ الْخَيْرِ كُلِّهِ وَتَصْرِفَ عَنِّي الشَّرَّ كُلَّهُ وَتَقْضِيَ لِي حَوَائِجِي كُلَّهَا وَتَسْتَجِيبَ لِي دُعَائِي وَتَمُنَّ عَلَيَّ بِالْجَنَّةِ تَطَوُّلاً مِنْكَ وَتُجِيرَنِي مِنَ النَّارِ وَتَرْوِجَنِي مِنَ الْحُورِ الْعِينِ وَابْتَدَأْ بِوَالِدَيَّْ وَإِخْوَانِي الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ فِي جَمِيعِ مَا سَأَلْتُكَ لِنَفْسِي وَتَبِّ بِبِرْحَمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

And to Rectify all of my affairs, and Give me from all of the goodness, and Turn away from me all evil, and Fulfil all of my needs, and Respond to my supplication, and Confer upon me with the Paradise as Leniency from You^{-azwj}, and Shelter me from the Fire, and Marry me to the Mair Hourie, and begin with my parents, and my Momineen brothers, and the believing women regarding entirety of what I am asking You^{-azwj} for myself, and Praise me by Your^{-azwj} Mercy, of most Merciful of the merciful ones!"¹⁵⁸

12- الْمُنْتَهَجِدُّ، دُعَاءُ آخِرٍ- اللَّهُمَّ إِنِّي أَسْأَلُكَ بِنُورِ وَجْهِكَ الْمَشْرِقِ الْحَيِّ الْبَاقِي الْكَرِيمِ وَأَسْأَلُكَ بِنُورِ وَجْهِكَ الْقُدُّوسِ الَّذِي أَشْرَقَتْ بِهِ السَّمَاوَاتُ وَالْأَرْضُونَ وَانْكَشَفَتْ بِهِ الظُّلُمَاتُ وَصَلَحَتْ عَلَيْهِ أُمُورُ الْأَوَّلِينَ وَالْآخِرِينَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِهِ وَأَنْ تُصَلِّحَ شَأْنِي كُلَّهُ.

(The book) 'Al Mutahajjid' –

'Another supplication – 'O Allah^{-azwj}! I ask You^{-azwj} by the Light of Your^{-azwj} Face, the shining, the Living, the Remaining, the Benevolent, and I ask You^{-azwj} by the Noor of Your^{-azwj} Face, the Holy, which the skies and the earths shine for, and the darkness is removed by it, and matters of the former ones and the latter ones are rectified upon it, to Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and to rectify all my affairs"¹⁵⁹.

13- فَلَاحِ السَّائِلِ، ذَكَرَ أَحْمَدُ بْنُ مُحَمَّدٍ الْقَامِي عَنِ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَالِدِ عَنِ الْحَسَنِ بْنِ أَبَانَ عَنِ الْحَسَنِ بْنِ سَعِيدٍ عَنْ فَصَالَةَ بْنِ أَيُّوبَ عَنْ إِسْمَاعِيلَ بْنِ أَبِي زِيَادٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ص صَلُّوا فِي سَاعَةِ الْعُقَلَةِ وَ لَوْ رَعَعْتَيْنِ فَإِنَّهُمَا تُورِدَانِ دَارَ الْكَرَامَةِ.

(The book) 'Falah Al Saail' – It is mentioned by Ahmad Bin Muhammad Al Faami, from Muhammad Bin Al-Hassan Bin Al Waleed, from Al-Husayn Bin Al-Hassan Bin Aban, from Al-Husayn Bin Saeed, from Fazalah Bin Ayoub, from Ismail Bin Abu Ziyad,

¹⁵⁸ Bihar Al-Anwaar V 84 – The Book Salat – Ch 73 H 11

¹⁵⁹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 73 H 12

‘From Abu Abdullah^{-asws}, from his^{-asws} father^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Pray in the times of heedlessness and even if two Cycles, for these two shall arrive in the hour of honours!’¹⁶⁰

ذَكَرَ رِوَايَةَ أُخْرَى فِي فَضْلِ ذَلِكَ ذَكَرَ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ مُحَمَّدٍ بْنِ سَعْدٍ عَنْ أَحْمَدَ بْنِ يَحْيَى عَنْ أَبِيهِ وَ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ يَحْيَى عَنْ أَبِي جَعْفَرٍ عَنْ أَبِيهِ عَنْ وَهْبِ بْنِ وَهْبٍ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص تَنَقَّلُوا فِي سَاعَةِ الْعُقْلَةِ وَ لَوْ بِرُكْعَتَيْنِ خَفِيفَتَيْنِ فَإِهْمَا يَوْمَئِذٍ دَارَ الْكَرَامَةِ

He mentioned another report regarding the merit of that, ‘It is mentioned by Muhammad Bin Ali Bin Muhammad Bin Sa’ad, from Ahmad Bin Yahya, from his father, and Ahmad Bin Idrees from Muhammad Bin Ahmad Bin Yahya, from Abu Ja’far from his father, from Wahab,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said: ‘Pray optional Salats during the times of heedlessness, and even if two Cycles, light, for these two shall inherit the house of honours!’

قِيلَ يَا رَسُولَ اللَّهِ وَ مَا سَاعَةُ الْعُقْلَةِ

It was said, ‘O Rasool-Allah^{-saww}, and what are the times of heedlessness?’

قَالَ مَا بَيْنَ الْمَغْرِبِ وَ الْعِشَاءِ.

He^{-saww} said: ‘What is between Al-Maghrib and Al-Isha’’.¹⁶¹

14- بِمَجَالِسِ الصُّدُوقِ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الرَّهَوِيِّ عَنْ أَبِيهِ عَنْ وَهْبِ بْنِ وَهْبٍ عَنِ الصَّادِقِ عَنْ آبَائِهِ ع قَالَ قَالَ رَسُولُ اللَّهِ ص وَ ذَكَرَ مِثْلَهُ.

(The book) ‘Majaalis’ of Al Sadouq – from Ahmad Bin Muhammad Bin Yahya Al Attar, from his father, from Ahmad Bin Abu Abdullah Al Barqy, from his father, from Wahab Bin Wahab,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Rasool-Allah^{-saww} said’ – and he^{-asws} mentioned similar to it’’.¹⁶²

15- فَلَاخِ السَّائِلِ، ذَكَرَ مَا نَحْنَارُ ذِكْرَهُ مِنَ الصَّلَوَاتِ بَيْنَ الْعِشَاءِ بَيْنَ الرِّوَايَاتِ أَيْضاً حَدَّثَ عَلِيُّ بْنُ مُحَمَّدٍ بْنِ يُوسُفَ عَنْ أَحْمَدَ بْنِ سُلَيْمَانَ الرَّزَارِيِّ عَنْ أَبِي جَعْفَرِ الْحُسَيْنِيِّ مُحَمَّدِ بْنِ الْحُسَيْنِ الْأَشْتَرِيِّ عَنْ عَبَّادِ بْنِ يَعْقُوبَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ الصَّادِقِ ع قَالَ: مَنْ صَلَّى بَيْنَ الْعِشَاءِ بَيْنَ رُكْعَتَيْنِ قَرَأَ فِي الْأُولَى الْحَمْدَ وَ قَوْلَهُ تَعَالَى وَ ذَا النُّونِ إِذْ دَهَبَ مُغَاضِباً فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْهِ فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ فَاسْتَجَبْنَا لَهُ وَ نَجَّيْنَاهُ مِنَ الْعَمِّ وَ كَذَلِكَ نُنْجِي الْمُؤْمِنِينَ

(The book) ‘Falah Al Saail’ – He mentioned what we have chosen its mention from the Salats between the two Isha’s with the reports as well. It is narrated by Ali Bin Muhammad Bin Yusuf, from Ahmad Bin Suleyman Al Zurary, from Abu Ja’far Al Hasany Muhammad Bin Al-Husayn Al Ashtary, from Abbad Bin Yaquoub, from Ali Bin Al Hakam, from Hisham Bin Salim,

¹⁶⁰ Bihar Al-Anwaar V 84 – The Book Salat – Ch 73 H 13 a

¹⁶¹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 73 H 13 b

¹⁶² Bihar Al-Anwaar V 84 – The Book Salat – Ch 73 H 14

‘From Abu Abdullah Al-Sadiq^{asws} having said: ‘One who prays two Cycles between the two Isha’s, reading in the first (Surah) Al Hamd and Words of the Exalted: **And the one with the whale (Yunus), when he went away in anger, so he thought that We will never be Able upon him, and he called out in the darkness that: ‘There is no god except Allah! Glorious are You, I was of the unjust ones!’ [21:87] So We Answered for him and Delivered him from the grief, and like that do We Deliver the Momineen [21:88].**

وَ فِي الثَّانِيَةِ الْحَمْدَ وَ قَوْلَهُ تَعَالَى وَ عِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَ يَعْلَمُ مَا فِي الْبَيْرِ وَ الْبَحْرِ وَ مَا تَسْفُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَ لَا حَبِّ فِي ظُلُمَاتِ الْأَرْضِ وَ لَا رَطْبٍ وَ لَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ

And in the second, (Surah) Al Hamd and Words of the Exalted: **And with Him are the keys of the unseen - none knows it except Him, and He Knows what is in the land and the sea, and there does not fall a leaf except He Knows it, nor a seed in the darkness of the earth, nor any wet nor dry except it is in an apparent Book [6:59].**

فَإِذَا فَرَغَ مِنَ الْقِرَاءَةِ رَفَعَ يَدَيْهِ وَ قَالَ - اللَّهُمَّ إِنِّي أَسْأَلُكَ بِمَفَاتِيحِ الْغَيْبِ الَّتِي لَا يَعْلَمُهَا إِلَّا أَنْتَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا

When he is free from the recitation, he should raise his hands and say, ‘O Allah^{azwj}! I ask You^{azwj} by the keys of the unseen which none know of except You^{azwj}, to Send Salawaat upon Muhammad^{saww} and his^{saww} Progeny^{asws}, and to Do such and such with me’.

ثُمَّ يَقُولُ اللَّهُمَّ أَنْتَ وَلِيُّ نِعْمَتِي وَ الْقَادِرُ عَلَى طَلِبَتِي وَ تَعْلَمُ حَاجَتِي فَأَسْأَلُكَ بِحَقِّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ عَلَيْهِ وَ عَلَيْهِمُ السَّلَامُ لَمَّا قَضَيْتَهَا لِي

Then he should say, ‘O Allah^{azwj}! You^{azwj} are in Charge of my bounties and are Able upon my requests, and Know my needs, so I ask You^{azwj} by the right of Muhammad^{saww} and Progeny^{asws} of Muhammad^{saww}, may the greeting be upon him^{saww} and upon them^{asws}, please Fulfil these for me!’

وَ يَسْأَلُ اللَّهُ جَلَّ جَلَالُهُ حَاجَتَهُ أَعْطَاهُ اللَّهُ مَا سَأَلَ فَإِنَّ النَّبِيَّ ص قَالَ لَا تَتْرُكُوا رُجْعَتِي الْعُقْلَةَ وَ هُمَا بَيْنَ الْعِشَاءَيْنِ.

And he should ask Allah^{azwj}, Majestic is His^{azwj} Majesty. Allah^{azwj} will Give him what he asks, for the Prophet^{saww} said: ‘Do not leave two cycles (in times of) heedlessness, and these are between the two Isha’s’.¹⁶³

16- فَلَاحِ السَّائِلِ، وَ مِنَ الصَّلَوَاتِ بَيْنَ الْعِشَاءَيْنِ مَا رَوَاهُ أَبُو الْحُسَيْنِ عَلِيُّ بْنُ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ عَلِيِّ بْنِ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ الْعَلَوِيِّ الْجَوَائِي فِي كِتَابِهِ إِتْبَانًا عَنْ أَبِيهِ عَنْ جَدِّهِ عَلِيِّ بْنِ إِبْرَاهِيمَ الْجَوَائِي عَنْ سَلَمَةَ بْنِ سُلَيْمَانَ السَّرَاوِيِّ عَنْ عَتِيبِ بْنِ أَحْمَدَ بْنِ رِيَّاحٍ عَنْ عُمَرَ بْنِ سَعْدِ الْجُرْجَانِيِّ عَنْ عُنْمَانَ بْنِ مُحَمَّدِ الصَّبَّاحِ عَنْ دَاوُدَ بْنِ سُلَيْمَانَ الْجُرْجَانِيِّ عَنْ عَمْرٍو بْنِ سَعِيدِ الرَّهْرِيِّ عَنِ الصَّادِقِ عَنْ أَبِيهِ عَنْ جَدِّهِ عَنْ أَبِيهِ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: قُلْتُ لِرَسُولِ اللَّهِ ص عِنْدَ وَقَاتِهِ يَا رَسُولَ اللَّهِ أَوْصِنَا

(The book) ‘Falah Al Saail’ – And from the Salats between the two Isha’s is what is reported by Abu Al-Hassan Ali Bin Al-Husayn Bin Ahmad Bin Ali Bin Ibrahim Bin Muhammad Al Alawy Al Jawwany in his letter to us from his father, from his grandfather Ali Bin Ibrahim Al Jawwany, from Salama Bin Suleyman Al Sarawy, from Ateew Bin Ahmad Bin Riyah, from Umar Bin Sa’ad Al Jarjany, from Usman Bin Muhammad Al Sabbah, from Dawood Bin Suleyman Al Jurjany, from Amro Bin Saeed Al Zuhry,

'From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws}, from his^{-asws} father^{-asws}, from Amir Al-Momineen^{-asws} having said: 'I said to Rasool-Allah^{-azwj} at his^{-saww} expiry: 'O Rasool-Allah^{-saww}, advise us!'

فَقَالَ أَوْصِيكُمْ بِرُكْعَتَيْنِ بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ الْآخِرَةِ تُقْرَأُ فِي الْأُولَى الْحَمْدُ وَإِذَا زُلْزِلَتِ الْأَرْضُ زَلْزَالَهَا ثَلَاثَ عَشْرَةَ مَرَّةً وَ فِي الثَّانِيَةِ الْحَمْدُ وَ قُلْ هُوَ اللَّهُ أَحَدٌ خَمْسَ عَشْرَةَ مَرَّةً

He^{-saww} said: 'I^{-saww} advise you all with praying two Cycles between Al-Maghrib and Al-Isha the last, reciting in the first (Surahs) Al Hamd and Al Zilzaal thirteen times, and in the second (Surahs) Al Hamd and Al Tawheed fifteen times.

فَأَنَّهُ مَنْ فَعَلَ ذَلِكَ فِي كُلِّ شَهْرٍ كَانَ مِنَ الْمُتَّقِينَ فَإِنْ فَعَلَ ذَلِكَ فِي كُلِّ سَنَةٍ كُتِبَ مِنَ الْمُحْسِنِينَ فَإِنْ فَعَلَ ذَلِكَ فِي كُلِّ جُمُعَةٍ مَرَّةً كُتِبَ مِنَ الْمُصَلِّينَ فَإِنْ فَعَلَ ذَلِكَ فِي كُلِّ لَيْلَةٍ رَاحِمِي فِي الْجَنَّةِ وَ لَمْ يُحْصِ ثَوَابُهُ إِلَّا اللَّهُ رَبُّ الْعَالَمِينَ جَلَّ وَ تَعَالَى.

The one who does that during every month would be from the pious ones. The one who does that during every year would be writes as being from the good doers. If he does that once during every Friday would be written as being from the praying ones. If he does that during every night will accompany me in the Paradise, and none can count his Rewards except Allah^{-azwj}, Lord^{-azwj} of the worlds, Majestic and Exalted!"¹⁶⁴

17- فَلَاحِ السَّائِلِ، وَ مِنَ الصَّلَوَاتِ بَيْنَ الْعِشَاءِ مَا رَوَاهُ أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ عَلِيٍّ الْكُوفِيِّ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْكِسَائِيِّ رَفَعَهُ إِلَى مَوْلَانَا ع فِي قَوْلِهِ تَعَالَى إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَ أَقْوَمُ قِيلاً قَالَ هِيَ رُكْعَتَانِ بَعْدَ الْمَغْرِبِ يُقْرَأُ فِي الْأُولَى بِفَاتِحَةِ الْكِتَابِ وَ عَشْرَ آيَاتٍ مِنْ أَوَّلِ الْبَقَرَةِ وَ آيَةَ السُّخْرَةِ وَ قَوْلِهِ وَ إِلَهُكُمْ إِلَهٌ وَاحِدٌ إِلَى آخِرِ الْآيَةِ لِقَوْمٍ يَعْقِلُونَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ خَمْسَ عَشْرَةَ مَرَّةً

(The book) 'Falah Al Saail' – And from the Salats between the two Isha's is what is reported by Ahmad Bin Muhammad Bin Ali Al Kufy, from Ali Bin Muhammad Al Kisaie,

'Raising it to our Master^{-asws} regarding Words of the Exalted: **Surely, arising at night, it is the firmest treading and the straightest speech [73:6]**. He^{-asws} said: 'These are two Cycles after Al-Maghrib. He should recite in the first with (Surah) Al Fatiha and ten Verses from beginning of Al Baqarah, and Verse of Al Sakhra (7:54 to 56), and His^{-azwj} Words: **And your God is one God! [2:163] for a people who are understanding [2:164]**, and (Surah) Al Tawheed fifteen times.

وَ فِي الثَّانِيَةِ فَاتِحَةَ الْكِتَابِ وَ آيَةَ الْكُرْسِيِّ وَ آخِرَ سُورَةِ الْبَقَرَةِ مِنْ قَوْلِهِ لِلَّهِ مَا فِي السَّمَاوَاتِ إِلَى آخِرِ السُّورَةِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ خَمْسَ عَشْرَةَ مَرَّةً ثُمَّ ادْعُ بِمَا شِئْتَ بَعْدَهَا

And in the second, (Surah) Al Fatiha, and Ayat Al Kursi, and end of Surah Al Baqarah from His^{-azwj} Words: **For Allah is whatever is in the skies [2:284]** – up to end of the Chapter, and (Surah) Al Tawheed fifteen times, then supplicate with whatever you desire to after these two'.

قَالَ فَمَنْ فَعَلَ ذَلِكَ وَ وَاظَبَ عَلَيْهِ كُتِبَ لَهُ بِكُلِّ صَلَاةٍ سِتُّمِائَةِ أَلْفِ حَسَنَةٍ.

He^{-asws} said: ‘The one who does that and is persistent upon it, it will be written for him for every Salat, six hundred thousand Hajj’.¹⁶⁵

وَرُويَ ذَلِكَ فِي طَرِيقٍ آخَرَ وَ فِيهَا زِيَادَةٌ رَوَاهَا أَحْمَدُ بْنُ عَلِيٍّ بْنِ مُحَمَّدٍ عَنْ جَدِّهِ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ الْعَبَّاسِ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ النَّهْشَلِيِّ بِغَلِّ ذَلِكَ وَ زَادَ فِيهِ إِذَا فَرَعْتَ مِنَ الصَّلَاةِ وَ سَلَّمْتَ قُلْتَ - اللَّهُمَّ مَقْلِبَ الْقُلُوبِ وَ الْأَبْصَارِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ وَ دِينَ نَبِيِّكَ وَ وَلِيِّكَ وَ لَا تُرِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي وَ هَبْ لِي مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ وَ أَجْرِي مِنَ النَّارِ بِرَحْمَتِكَ

And that is reported in another way and in it there is an increase reported by Ahmad Bin Ali Bin Muhammad, from his grandfather Muhammad Bin Ahmad Bin Al Abbas, from Al-Hassan Bin Muhammad Al Nahshaly, similar to that, and there is an increase in it:

‘When you are free from the Salat and have performed Salaam, you should say, ‘O Allah^{-azwj}, Turner of the hearts and the sights! Affirm my hear upon Your^{-azwj} religion and religion of Your^{-azwj} Prophet^{-as} and of Your^{-azwj} Guardian^{-asws}, and do not Let my heart to deviate after having Guided me, and Grant to me Mercy from Yourself^{-azwj}, surely You^{-azwj} are the Bestower, and Shelter me from the Fire by Your^{-azwj} Mercy!

اللَّهُمَّ امْدُدْ لِي فِي عُمْرِي وَ اَنْشُرْ عَلَيَّ رَحْمَتَكَ وَ اَنْزِلْ عَلَيَّ مِنْ بَرَكَاتِكَ وَ اِنْ كُنْتُ عِنْدَكَ فِي أُمِّ الْكِتَابِ سَعِيداً فَاجْعَلْنِي سَعِيداً فَإِنَّكَ تَمَحُّو مَا تَشَاءُ وَ تُنْبِئُتُ وَ عِنْدَكَ أُمُّ الْكِتَابِ

O Allah^{-azwj}! Extend for me in my lifespan and Sprinkle Your^{-azwj} Mercy upon me, and Send down Your^{-azwj} Blessings upon me, and if I were to be wretched in the Mother of the Book in Your^{-azwj} Possession, Make me to be fortunate, for You^{-azwj} can Delete whatever You^{-azwj} Desire to and Affirm, and in Your^{-azwj} possession is Mother of the Book!’

وَ تَقُولُ عَشْرَ مَرَّاتٍ اسْتَجِيرُ بِاللَّهِ مِنَ النَّارِ وَ عَشْرَ مَرَّاتٍ أَسْأَلُ اللَّهَ الْجَنَّةَ وَ عَشْرَ مَرَّاتٍ أَسْأَلُ اللَّهَ الْخَوَرَ الْعَيْنَ.

And you should say ten times, ‘I seek Shelter with Allah^{-azwj} from the Fire’, and ten times, ‘I ask Allah^{-azwj} for the Paradise’, and ten times, ‘I ask Allah^{-azwj} for the Maiden Hourie’.¹⁶⁶

18- فَلَاحِ السَّائِلِ، وَ مِنَ الصَّلَوَاتِ بَيْنَ الْعِشَاءِ بَيْنَ مَا رَوَاهُ مُحَمَّدُ بْنُ أَحْمَدَ الْقُشَيْرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى الْأَشْعَرِيِّ عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ رَفَعَهُ إِلَى أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ صَلَّى بَعْدَ الْمَغْرِبِ أَرْبَعَ رَكَعَاتٍ يَقْرَأُ فِي كُلِّ رَكَعَةٍ خَمْسَ عَشْرَةَ مَرَّةً قُلْ هُوَ اللَّهُ أَحَدٌ انْتَقَلَ مِنْ صَلَاتِهِ وَ لَيْسَ بَيْنَهُ وَ بَيْنَ اللَّهِ تَعَالَى ذَنْبٌ إِلَّا وَ قَدْ غُفِرَ لَهُ.

(The book) ‘Falah Al Saail’ – And from the Salats between the two Isha’s is what is reported by Muhammad Bin Ahmad Al Qummi, from Ahmad Bin Muhammad Bin Yahya Al Attar, from Sa’ad Bin Abdullah, from Ahmad Bin Muhammad Bin Isa Al Ashari, from Al-Husayn Bin Saeed,

‘Raising it to Abu Abdullah^{-asws} having said: ‘One who prays (optional) Salat of four Cycles after Al-Maghrib, reciting in every Cycle (Surah) Al Tawheed fifteen times, will finish from his Salat and there wouldn’t be any sin between him and Allah^{-azwj} the Exalted except and it would have been Forgiven for him’.¹⁶⁷

¹⁶⁵ Bihar Al-Anwaar V 84 – The Book Salat – Ch 73 H 17 a

¹⁶⁶ Bihar Al-Anwaar V 84 – The Book Salat – Ch 73 H 17 b

¹⁶⁷ Bihar Al-Anwaar V 84 – The Book Salat – Ch 73 H 18 a

وَمِنَ الصَّلَاةِ بَيْنَ الْمَغْرِبِ وَ بَيْنَ الْعِشَاءِ الْآخِرَةِ مَا رَوَاهُ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَلِيٍّ بْنِ سَعِيدِ الْكُوفِيِّ الْبَرَّازُ رَحِمَهُ اللَّهُ عَنْ مُحَمَّدِ بْنِ يَعْقُوبَ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ الْكَلْبِيِّ عَنْ بَعْضِ أَصْحَابِهِ عَنِ الرِّضَا ع قَالَ: مَنْ صَلَّى الْمَغْرِبَ وَ بَعْدَهَا أَرْبَعَ رَكَعَاتٍ وَ لَمْ يَتَكَلَّمْ حَتَّى يُصَلِّيَ عَشْرَ رَكَعَاتٍ يَقْرَأُ فِي كُلِّ رَكَعَةٍ فَاتِحَةَ الْكِتَابِ وَ قُلُّهُ هُوَ اللَّهُ أَحَدٌ كَانَتْ لَهُ عَدْلُ عَشْرِ رِقَابٍ.

And from the Salats between Al-Maghrib and Al Isha the last is what is reported by Muhammad Bin Ahmad Bin Ali Bin Saeed Al Kufy Al Barraz, may Allah^{azwj} Mercy him, from Muhammad Bin Yaquob, from Ali Bin Muhammad Al Kulayni, from one of his companions,

‘From Al-Reza^{asws} having said: ‘One who prays Al-Maghrib Salat, and after it four Cycles and does not speak until he has prayed ten Cycles, reciting in every Cycles (Surahs) Al Fatiha and Al Tawheed, it would equate for him liberation of ten necks’’.¹⁶⁸

الْمُتَهَجِّدُ، وَ رُوِيَ عَشْرَ رَكَعَاتٍ وَ ذَكَرَ نَحْوَهُ وَ قَالَ أَرْبَعُ رَكَعَاتٍ يَقْرَأُ فِي كُلِّ رَكَعَةٍ الْحَمْدَ مَرَّةً وَ حَمْسِينَ مَرَّةً قُلُّهُ هُوَ اللَّهُ أَحَدٌ

(The book) ‘Al Mutahajjid’ –

‘And it is reported, ten Cycles, and he mentioned approximate to it, and said: ‘Four Cycles, reciting in every Cycle (Surah) Al Hamd once and fifteen times Al Tawheed’.

وَ رُوِيَ أَنَّهُ مَنْ فَعَلَ ذَلِكَ انْقَطَلَ مِنْ صَلَاتِهِ وَ لَيْسَ بَيْنَهُ وَ بَيْنَ اللَّهِ تَعَالَى ذَنْبٌ إِلَّا وَ قَدْ عُفِرَ لَهُ.

And it is reported: ‘The one who does that will leave from his Salat and there wouldn’t be any sin between him and Allah^{azwj} except it will have been Forgiven for him’’.¹⁶⁹

19- فَلَاحُ السَّائِلِ، وَ مِنَ الصَّلَاةِ بَيْنَ الْعِشَاءِ مَا رَوَيْنَاهُ بَعْدَهُ طَرِيقٌ فَمِنْهَا بِإِسْنَادِي إِلَى جَدِّي أَبِي جَعْفَرِ الطُّوسِيِّ عَنِ ابْنِ أَبِي جَبْدٍ عَنِ ابْنِ الْوَلِيدِ عَنِ الشَّيْخِ جَعْفَرِ بْنِ سُلَيْمَانَ فِيمَا رَوَاهُ فِي كِتَابِهِ كِتَابِ ثَوَابِ الْأَعْمَالِ عَنِ الصَّادِقِ عَنِ رَسُولِ اللَّهِ ص قَالَ: تَنْقَلُوا وَ لَوْ بِرَكَعَتَيْنِ خَفِيفَتَيْنِ فَإِنَّهُمَا نُورَانِ دَارِ الْكَرَامَةِ

(The book) ‘Falah Al Saail’ – And from the Salats between the two Isha’s is what we are reporting by a number of ways. From these is by my chain to my grandfather Abu Ja’far Al Tusi, from Ibn Abu Jayyid, from Ibn Al Waleed, from the Sheykh Ja’far Bin Suleyman among what he reported in his book, ‘Kitab Sawaab Al Amaal’,

‘From Al-Sadiq^{asws}, from Rasool-Allah^{saww} having said: ‘Pray optional Salats and even if two Cycles, light, for these two shall inherit the house of Honours!’

قِيلَ يَا رَسُولَ اللَّهِ وَ مَا مَعْنَى خَفِيفَتَيْنِ

It was said, ‘O Rasool-Allah^{saww}, and what is the meaning of ‘light’?’

قَالَ يَقْرَأُ فِيهِمَا الْحَمْدَ وَحَدَهَا

He^{saww} said: ‘His reciting in them (Surah) Al Hamd alone’.

¹⁶⁸ Bihar Al-Anwaar V 84 – The Book Salat – Ch 73 H 18 b

¹⁶⁹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 73 H 18 c

It was said, 'O Rasool-Allah^{-azwj}, so when should I pray these?'

قَالَ مَا بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ.

He^{-saww} said: '(During) what is between Al-Maghrib and Al-Isha"¹⁷⁰.

20- الْمُجْتَنَى، شَكَأَ رَجُلٌ إِلَى الْحَسَنِ بْنِ عَلِيٍّ عَ جَاراً يُؤْذِيهِ فَقَالَ لَهُ الْحَسَنُ عَ إِذَا صَلَّيْتَ الْمَغْرِبَ فَصَلِّ رَكْعَتَيْنِ ثُمَّ قُلْ يَا شَدِيدَ الْمِحَالِ يَا عَزِيزُ أَدَلَّتْ بِعِزَّتِكَ جَمِيعَ مَا خَلَقْتَ أَكْفِيَنِي شَرَّ فُلَانٍ بِمَا شِئْتُ

(The book) 'Al Mujtana' –

'A man complained to Al-Hassan^{-asws} Bin Ali^{-asws} of a neighbour hurting him. Al-Hassan^{-asws} said to him: 'When you have prayed Al-Maghrib, then pray two Cycles, then say, 'O Severe of the Strength! O Mighty One! You^{-azwj} have Subdued by Your^{-azwj} Mighty entirety of what You^{-azwj} have Created. Suffice me for the evil of so and so with whatever You^{-azwj} so Desire to!''

قَالَ فَمَعَلَ الرَّجُلِ ذَلِكَ فَلَمَّا كَانَ فِي خَوْفِ اللَّيْلِ سَمِعَ صُرَاخًا وَ قِيلَ فُلَانٌ قَدْ مَاتَ اللَّيْلَةَ.

He (the narrator) said, 'The man did that. When it was in middle of the night, a scream was heard, and it was said, 'So and so has died tonight!''¹⁷¹

عُدَّةُ الدَّاعِي، مِثْلَهُ إِلَّا أَنَّ فِيهِ بِعِزَّتِكَ الْجَبَابِرَةَ مِنْ خَلْقِكَ.

(The book) 'Uddat Al Daie' –

'Similar to it, except that in it is: 'By Your^{-azwj} Might (Subduing) the tyrants from Your^{-azwj} creatures''¹⁷².

¹⁷⁰ Bihar Al-Anwaar V 84 – The Book Salat – Ch 73 H 19

¹⁷¹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 73 H 20 a

¹⁷² Bihar Al-Anwaar V 84 – The Book Salat – Ch 73 H 20 b

CHAPTER 74 – MERIT OF AL-WITR, AND ITS ETIQUETTERS, AND ITS REASONS, AND ITS FOLLOW-UP, AND REST OF THE SALATS AFTER AL-ISHA THE LAST

1- العَلِيُّ، عَنْ عَلِيٍّ بْنِ حَاتِمٍ عَنْ مُحَمَّدِ بْنِ حَمْدَانَ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ جَعْفَرِ بْنِ سَمَاعَةَ عَنِ الْمُثَنَّى عَنِ الْمُفَضَّلِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قُلْتُ أَصَلِّي الْعِشَاءَ الْآخِرَةَ فَإِذَا صَلَّيْتُ صَلَّيْتُ رَكْعَتَيْنِ وَ أَنَا جَالِسٌ

(The book) 'Al Ilal' – from Ali Bin Hatim, from Muhammad Bin Hamdan, from Al Hassan Bin Muhammad Bin Sama'at, from Ja'far Bin Sama'at, from Al Musanna, from Al Mufazzal, ,

'From Abu Abdullah^{asws}, he (the narrator) said, 'I said, 'I pray Al-Isha the last. When I have prayed it, can I pray two Cycles (optional) while I am seated?'

قَالَ أَمَا إِنَّهَا وَاحِدَةٌ وَ لَوْ بَتَّ بَتَّ عَلَى وَثْرٍ.

'He^{asws} said: 'It is (counted as) one, and even if you are determined upon Witr''¹⁷³

وَ مِنْهُ عَنْ عَلِيٍّ بْنِ أَحْمَدَ عَنْ مُحَمَّدِ بْنِ جَعْفَرِ الْأَسَدِيِّ عَنْ مُوسَى بْنِ عِمْرَانَ الْجُعْفِيِّ عَنِ الْحُسَيْنِ بْنِ بَرِيدِ النَّوْفَلِيِّ عَنْ عَلِيٍّ بْنِ أَبِي حَمْرَةَ عَنْ أَبِي بصيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلَا يَبِيتُ إِلَّا بِوَثْرٍ

And from him, from Ali Bin Ahmad, from Muhammad Bin Ja'far Al Asady, from Musa Bin Imran Al Jufy, from Al Husayn Bin Yazeed Al Nowfaly, from Ali Bin Abu Hamza, from Abu Baseer,

'From Abu Abdullah^{asws} having said: 'One who were to believe in Allah^{azwj} and the Last Day, he should not spend any night except with Witr (Salat)'.

قَالَ قُلْتُ تَعْنِي الرَّكْعَتَيْنِ بَعْدَ الْعِشَاءِ الْآخِرَةِ

He (the narrator) said, 'I said, 'You^{asws} mean the two Cycles after Al-Isha the last?'

قَالَ نَعَمْ إِنَّهُمَا بِرَكْعَةٍ فَمَنْ صَلَّى مِنْ صَلَاتِهَا ثُمَّ حَدَّثَ بِهِ حَدَّثَ مَاتَ عَلَى وَثْرٍ فَإِنْ لَمْ يَحْدُثْ بِهِ حَدَّثَ الْمَوْتِ يُصَلِّي الْوَتْرَ فِي آخِرِ اللَّيْلِ

He^{asws} said: 'Yes! Rather, these are as one Cycles. Then one who prays these, then an event (of death) occurs with him, would have dies upon Witr. If the event of death does not occur with him, he should pray Al-Witr in the end of the night'.

قُلْتُ هَلْ صَلَّى رَسُولُ اللَّهِ ص هَاتَيْنِ الرَّكْعَتَيْنِ

I said, 'Did Rasool-Allah^{azwj} pray these two Cycles (of Salat)?'

¹⁷³ Bihar Al-Anwaar V 84 – The Book Salat – Ch 74 H 1 a

قَالَ لَا

He^{-asws} said: 'No!'

فُلْتُ وَلَمْ

I said, 'And why not?'

قَالَ لِأَنَّ رَسُولَ اللَّهِ ص كَانَ يَأْتِيهِ الْوَحْيُ وَكَانَ يَعْلَمُ أَنَّهُ هَلْ يَمُوتُ أَمْ لَا وَغَيْرُهُ لَا يَعْلَمُ فَمِنْ أَجْلِ ذَلِكَ لَمْ يُصَلِّهِمَا وَ أَمَرَ بِهِمَا.

He^{-asws} said: 'Because Rasool-Allah^{-sawww} was such, the Revelation was coming to him^{-sawww}, and he^{-sawww} knew whether he^{-sawww} will be dying or not, while others do not know. So, for that reason he^{-sawww} did not pray these and (but) instructed with these".¹⁷⁴

بيان: كَرَوَايَةِ الْحَارِثِ النَّضْرِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: رَكْعَتَانِ بَعْدَ الْعِشَاءِ الْآخِرَةِ كَانَ أَبِي يُصَلِّيهِمَا وَ هُوَ قَاعِدٌ وَ أَنَا أُصَلِّيهِمَا وَ أَنَا قَائِمٌ.

Explanation (Ahadeeth only) – Like a report by Al-Haris Al-Nazry, from Abu Abdullah^{-asws} having said: 'The two Cycles after Al-Isha the last, my^{-asws} father^{-as} would pray these while seated and I^{-asws} pray these while I^{-asws} am standing".

وَ كَرَوَايَةِ سُلَيْمَانَ بْنِ خَالِدٍ عَنْهُ ع حَيْثُ قَالَ: وَ رَكْعَتَانِ بَعْدَ الْعِشَاءِ الْآخِرَةِ تُقْرَأُ فِيهِمَا مِائَةٌ آيَةً قَائِمًا أَوْ قَاعِدًا وَ الْقِيَامُ أَفْضَلُ.

And like a report by Suleyman Bin Khalid, from him^{-asws} whereby he^{-asws} said: 'And two Cycles after Al-Isha the last, you should recite in these one hundred Verses standing or sitting, and the standing is superior".

2- فَلَاخِ السَّائِلِ، صَلَاةُ الْفَرَجِ بِالْإِسْنَادِ إِلَى مُحَمَّدِ بْنِ الْحَسَنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ الْمُغِيرَةِ عَنْ عَلِيِّ بْنِ حَسَّانَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَثِيرٍ قَالَ: شَكَوْتُ إِلَى أَبِي عَبْدِ اللَّهِ ع كَثْرًا أَصَابَنِي قَالَ يَا عَبْدَ الرَّحْمَنِ إِذَا صَلَّيْتَ الْعِشَاءَ الْآخِرَةَ فَصَلِّ رَكْعَتَيْنِ ثُمَّ ضَعْ خَدَّكَ الْأَيْمَنَ عَلَى الْأَرْضِ ثُمَّ قُلْ يَا مُدَلِّ كُلِّ جَبَّارٍ وَ مُعَرِّ كُلِّ ذَلِيلٍ قَدْ وَ حَقِّكَ بَلَّغَ جَهْدِي

(The book) 'Falah Al Saail' – Salat Al Faraj, by the chain to Muhammad Bin Al Hassan Bin Al Waleed, from Muhammad Bin Al Hassan Al Saffar, from Al Hassan Bin Ali Bin Al Mugheira, from Ali Bin Hassan, from Abdul Rahman Bin Kaseer who said,

'I complained to Abu Abdullah^{-asws} of stress which had afflicted me. He^{-asws} said: 'O Abdul Rahman! When you have prayed Al-Isha the last, then pray two Cycles, then place your right cheek upon the ground, then say, 'O Humiliator of every tyrant and Honourer of every humiliated! It is so and Your^{-azwj} rights have reach my (utmost) efforts!'

قَالَ فَمَا فُلْتُهِ إِلَّا ثَلَاثَ لَيَالٍ حَتَّى جَاءَ لِي الْفَرَجُ.

He (the narrator) said, 'I had not said it except three nights until the relief came to me".¹⁷⁵

¹⁷⁴ Bihar Al-Anwaar V 84 – The Book Salat – Ch 74 H 1 b

¹⁷⁵ Bihar Al-Anwaar V 84 – The Book Salat – Ch 74 H 2 a

صَلَاةً لِيَطْلُبَ الرِّزْقَ رَوَى أَبُو مُحَمَّدٍ هَارُونُ بْنُ مُوسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ سَعِيدٍ قَالَ قَالَ لِي الْقَاسِمُ بْنُ مُحَمَّدِ بْنِ حَاتِمٍ وَ جَعْفَرُ بْنُ عَبْدِ اللَّهِ الْمُحَمَّدِيُّ قَالَا قَالَ لَنَا مُحَمَّدُ بْنُ أَبِي عُمَيْرٍ كُلُّ مَا رَوَيْتُهُ قَبْلَ دَفْنِ كُنِّي وَ بَعْدَهَا فَقَدْ أُجِزْتُه لَكُمْ قَالَ ابْنُ أَبِي عُمَيْرٍ حَدَّثَنِي هِشَامُ بْنُ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: لَا تَتْرَكُوا رَكَعَتَيْ بَعْدَ الْعِشَاءِ الْآخِرَةِ فَإِنَّهَا مَجْلَبَةٌ لِلرِّزْقِ وَ تَقْرَأُ فِي الْأُولَى الْحَمْدَ وَ آيَةَ الْكُرْسِيِّ وَ فُلٌ يَا أَيُّهَا الْكَافِرُونَ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ ثَلَاثَ عَشْرَةَ مَرَّةً فُلٌ هُوَ اللَّهُ أَحَدٌ

Salat to see the sustenance – It is reported by Abu Muhammad Haroun Bin Musa, from Ahmad Bin Muhammad Bin Saeed who said, ‘Al Qasim Bin Muhammad Bin Hatim said to me, and Ja’far Bin Abdullah Al Muhammady, both said, ‘Muhammad Bin Abu Umeyr said to us, ‘All what I have reported before the burial of my books and after it, I have segmented it for you’. Ibn Abu Umeyr said, ‘It is narrated to me by Hisham Bin Salim,

‘From Abu Abdullah^{-asws} having said: ‘Do not neglect two Cycles after Al-Isha the last, for these are a puller of the sustenance, and you should recite in the first (Surah) Al Hamd and Ayat Al Kursi and (Surah Al Kafiroun), and in the second Al Hamd and thirteen times Al Tawheed.

فَإِذَا سَلَّمْتَ فَارْفَعْ يَدَيْكَ وَ قُلْ - اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا مَنْ لَا تَرَاهُ الْعُيُونُ وَ لَا تُحَالِطُهُ الطُّنُونُ وَ لَا يَصِفُهُ الْوَاصِفُونَ يَا مَنْ لَا تُعَيِّرُهُ الدُّهُورُ وَ لَا تُبْلِيهِ الْأَزْمِنَةُ وَ لَا تُجِيلُهُ الْأُمُورُ

When you have performed Salaam, then raise your hands and say, ‘O Allah^{-azwj}! I ask You^{-azwj}, O One^{-azwj} Whom the eyes cannot see nor can the thoughts mingle Him^{-azwj}, nor can the describer describe Him^{-azwj}! O One^{-azwj} Whom neither the times alter Him^{-azwj} nor to the eras decay Him^{-azwj} nor do the affairs transform Him^{-azwj}!

يَا مَنْ لَا يَدُوقُ الْمَوْتَ وَ لَا يَخَافُ الْفُوتَ يَا مَنْ لَا تَضُرُّهُ الدُّنُوبُ وَ لَا تَنْفَعُهُ الْمَغْفِرَةُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ هَبْ لِي مَا لَا يَنْقُصُكَ وَ اغْفِرْ لِي مَا لَا يَضُرُّكَ وَ افْعَلْ بِي كَذَا وَ كَذَا وَ تَسْأَلُ حَاجَتَكَ

O One^{-azwj} Who does not taste the death, nor fears the loss! O One^{-azwj} the sins do not harm, nor does the Forgiving benefit Him^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Grant to me what will not reduce You^{-azwj} and Forgive for me what will not harm You^{-azwj} and Do such and such with me!’ – and ask your need’.

وَ قَالَ ع مَنْ صَلَّىهَا بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ.

And he^{-asws} said: ‘One who prays these, Allah^{-azwj} will Build a house for him in the Paradise’.¹⁷⁶

3- فَلَاخِ السَّائِلِ، وَ مِنَ الصَّلَوَاتِ بَعْدَ الْعِشَاءِ الْآخِرَةِ مَا رَوَاهُ مُحَمَّدُ بْنُ عُمَرَ الْبَزْزُ عَنْ الْحُسَيْنِ بْنِ إِسْمَاعِيلِ الْمَحَامِلِيِّ عَنْ يَحْيَى بْنِ يَعْلَى عَنْ ابْنِ أَبِي مَرْيَمَ عَنْ عَبْدِ اللَّهِ بْنِ فَرَجٍ عَنْ أَبِي فَرْوَةَ عَنْ سَالِمِ الْأَفْطَسِيِّ عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ رَفَعَهُ إِلَى النَّبِيِّ ص قَالَ: مَنْ صَلَّى أَرْبَعَ رَكَعَاتٍ خَلْفَ الْعِشَاءِ الْآخِرَةِ وَ قَرَأَ فِي الرَّكَعَتَيْنِ الْأُولَيَيْنِ فُلٌ يَا أَيُّهَا الْكَافِرُونَ وَ فُلٌ هُوَ اللَّهُ أَحَدٌ وَ فِي الرَّكَعَتَيْنِ الْآخِيرَتَيْنِ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَ لَمْ تَنْزِيلِ السَّجْدَةَ كُنْ لَهُ كَأَرْبَعِ رَكَعَاتٍ مِنْ لَيْلَةِ الْقَدْرِ.

(The book) ‘Falah Al Saail’ – And from the Salats after Al-Isha the last is what is reported by Muhammad Bin Umar Al Bazzaz, from Al Husayn Bin Ismail Al Mahamily, from Yahya Bin Ya’la, from Ibn Abu Maryam, from Abdullah Bin Faraj, from Abu Farwa, from Salim Al Aftas, from Saeed Bin Jubeyr, from Ibn Abbas,

¹⁷⁶ Bihar Al-Anwaar V 84 – The Book Salat – Ch 74 H 2 b

‘Raising it to the Prophet^{-saww} having said: ‘One who prays four Cycles after Al-Isha the last and recites in the first two Cycles (Surahs) Al Kafiroun and Al Tawheed, and in the second Cycle (Surahs) Al Mulk and Al Sajdah, there would be for him like four Cycles from Laylat Al Qadr!’¹⁷⁷

4- الْمُتَهَجِّدُ، وَ الْإِخْتِيَارُ، فِي النَّوَافِلِ بَعْدَ الْعِشَاءِ أَرْبَعُ رَكَعَاتٍ مَرْبُوعَةً عَنِ النَّبِيِّ ص يُقْرَأُ فِي الْأُولَى الْحَمْدُ وَ فُلْنَ يَا أَيُّهَا الْكَافِرُونَ وَ فِي الثَّانِيَةِ الْحَمْدُ وَ فُلْنَ هُوَ اللَّهُ أَحَدٌ وَ فِي الثَّلَاثَةِ الْحَمْدُ وَ الْم تَنْزِيلٌ وَ فِي الرَّابِعَةِ الْحَمْدُ وَ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ.

(The book) ‘Al Mutahajjid’ and ‘Al Ikhtiyar’ –

‘Regarding the optional after Al-Isha are four Cycles reported from the Prophet^{-saww}: ‘He should recite in the first (Surahs) Al Hamd and Al Kafiroun, and in the second Al Hamd and Al Tawheed, and in the third Al Hamd and Al Sajdah, and in the fourth Al Hamd and Al Mulk’.¹⁷⁸

5- فَلَاخِ السَّائِلِ، صَلَاةُ الْوَتِيرَةِ رَوَى أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ الْحَسَنِ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ الرُّبَيْرِ عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدٍ الطَّبَالِسِيِّ عَنْ أَبِيهِ عَنْ إِسْمَاعِيلِ بْنِ عَبْدِ الْخَالِقِ بْنِ عَبْدِ رَبِّهِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ يُصَلِّي أَبِي بَعْدَ عِشَاءِ الْأَجْرَةِ رَكَعَتَيْنِ وَ هُوَ جَالِسٌ يُقْرَأُ فِيهِمَا مِائَةٌ آيَةٍ وَ كَانَ يَقُولُ مَنْ صَلَّى مَن صَلَّاهُمَا وَ قَرَأَ بِمِائَةِ آيَةٍ لَمْ يُكْتَبْ مِنَ الْغَافِلِينَ.

(The book) ‘Falah Al Saail’ – Salat Al Wateera – It is reported by Ahmad Bin Muhammad Bin Al Hassan, from Ali Bin Muhammad Bin Al Zubeyr, from Abdullah Bin Muhammad Al Tayalisy, from his father, from Ismail Bin Abdul Khaliq Bin Abd Rabbih,

‘From Abu Abdullah^{-asws} having said: ‘My^{-asws} father used to pray two Cycles after Al-Isha the last while he^{-asws} was seated, reciting one hundred Verses in these, and he^{-asws} had said: ‘One who prays these and recites one hundred Verses will not be written as being from the heedless ones’.¹⁷⁹

قَالَ إِسْمَاعِيلُ بْنُ عَبْدِ الْخَالِقِ بْنِ عَبْدِ رَبِّهِ إِنَّ أَبَا جَعْفَرٍ ع كَانَ يَقْرَأُ فِيهِمَا بِالْوَاقِعَةِ وَ الْإِخْلَاصِ.

Ismail Bin Abdul Khaliq Bin Abd Rabbih said,

‘Abu Ja’far^{-asws} used to recite in these two with (Surahs) Al Waqia and Al Ikhlas’.¹⁸⁰

وَ رَوَى هَارُونُ بْنُ مُوسَى عَنْ أَحْمَدَ بْنِ مُحَمَّدَ بْنِ سَعِيدٍ عَنْ أَحْمَدَ بْنِ الْحَسَنِ بْنِ عَبْدِ الْمَلِكِ عَنِ ابْنِ مُحَمَّدِ بْنِ سَعِيدٍ عَنْ جَمِيلِ بْنِ صَالِحٍ عَنْ سَدِيرِ بْنِ حَنَانٍ عَنْ أَبِي جَعْفَرٍ مُحَمَّدَ بْنِ عَلِيِّ ع قَالَ: مَنْ قَرَأَ سُورَةَ الْمُلْكِ فِي لَيْلَةِ فَقْدٍ أَكْثَرَ وَ أَطَابَ وَ لَمْ يَكُنْ مِنَ الْغَافِلِينَ وَ إِنِّي لَأُرْكَعُ بِهَا بَعْدَ الْعِشَاءِ وَ أَنَا جَالِسٌ.

And it is reported by Haroun Bin Musa, from Ahmad Bin Muhammad Bin Saeed, from Ahmad Bin Al Hassan Bin Abdul Malik, from Ibn Mahboub, from Jameel Bin Salih, from Sadeyr Bin Hanan,

¹⁷⁷ Bihar Al-Anwaar V 84 – The Book Salat – Ch 74 H 3

¹⁷⁸ Bihar Al-Anwaar V 84 – The Book Salat – Ch 74 H 4

¹⁷⁹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 74 H 5 a

¹⁸⁰ Bihar Al-Anwaar V 84 – The Book Salat – Ch 74 H 5 b

‘From Abu Ja’far Muhammad Bin Ali^{asws} having said: ‘One who recites Surah Al Mulk during a night, so he has frequented and done good and would not be from the heedless ones, and I^{asws} tend to pray these Cycles after Al-Isha while I^{asws} am seated’’.¹⁸¹

الْمُتَهَجِّدُ، وَغَيْرُهُ، يُسْتَحَبُّ أَنْ يُقْرَأَ فِيهِمَا مِائَةُ آيَةٍ مِنَ الْقُرْآنِ وَ يُسْتَحَبُّ أَنْ يُقْرَأَ فِيهِمَا بِالْوَاقِعَةِ وَ الْإِحْلَاصِ وَ زُيِّ سُوْرَةُ الْمَلِكِ وَ الْإِحْلَاصِ.

(The book) ‘Al Mutahajjid’ and others –

‘It is recommended to recite in these two one-hundred Verses from the Quran, and it is recommended that he recites in these with (Surahs) Al Waqia and Al Ikhlas (Al Tawheed)’, and it is reported Surah Al Mulk and Al Ikhlas’’.¹⁸²

6- فَلَاخِ السَّائِلِ، وَ الْمُتَهَجِّدِ، وَ الْإِحْتِيَارِ، يَقُولُ بَعْدَ الْوَتِيرَةِ أَمْسَيْنَا وَ أَمْسَى الْحَمْدُ وَ الْعِظَمَةُ وَ الْكِبْرِيَاءُ وَ الْجَبْرُوتُ وَ الْحِلْمُ وَ الْجَلَالُ وَ الْبَهَاءُ وَ التَّقْدِيرُ وَ التَّعْظِيمُ وَ التَّسْبِيحُ وَ التَّكْبِيرُ وَ التَّهْلِيلُ وَ التَّحْمِيدُ وَ السَّمَاخُ وَ الْجُودُ وَ الْكِرْمُ وَ الْمَجْدُ وَ الْمَنْ وَ الْحَيْرُ وَ الْفَضْلُ وَ السَّعَةُ وَ الْحَوْلُ وَ الْقُوَّةُ وَ الْقُدْرَةُ وَ الْقُنُوقُ وَ الرِّثْقُ وَ اللَّيْلُ وَ النَّهَارُ وَ الظُّلُمَاتُ وَ النُّورُ وَ الدُّنْيَا وَ الْآخِرَةُ وَ الخَلْقُ جَمِيعاً وَ الْأَمْرُ كُلُّهُ وَ مَا سَمَّيْتُ وَ مَا لَمْ أُسَمِّ وَ مَا عَلِمْتُ وَ مَا لَمْ أَعْلَمْ وَ مَا كَانَ وَ مَا هُوَ كَائِنٌ لِلَّهِ رَبِّ الْعَالَمِينَ

(The book) ‘Falah Al Saail’, and ‘Al Mutahajjid’, and ‘Al Ikhtiyar’ –

‘He should say after Al-Wateera, ‘We have come to the evening, and the Praise, and the Magnificence, and the Greatness, and the Forcefulness, and the Forbearance, and the Majesty, and the Glory, and the Holiness, and the Reverence, and the Glorification, and the Greatness, and the Oneness, and the Praise, and the Excusing, and the Generosity, and the Benevolence, and the Glory, and the Conferment, and the good, and the merit, and the vastness, and the Might, and the Strength, and the Power, and the Rupture, and the Splitting, and the night, and the day, and the darkness, and the light, and the world, and the Hereafter, and the creation in its entirety, and all the matters, and what I have named, and what I did not name, and what I know of, and what I don’t know of, and what has happened, and what is to happen, has become for Allah^{-azwj} Lord^{-azwj} of the worlds!

الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ النَّهَارَ وَ جَاءَ بِاللَّيْلِ وَ نَحْنُ فِي نِعْمَةٍ مِنْهُ وَ عَافِيَةٍ وَ فَضْلٍ عَظِيمٍ

The Praise is for Allah^{-azwj} Who Goes with the day and comes with the night, and we are in bounties from Him^{-azwj}, and well-being, and might Grace!

الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا سَكَنَ فِي اللَّيْلِ وَ النَّهَارِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

The Praise is for Allah^{-azwj} Who **for Him is whatever dwells during the night and the day, and He is the Hearing, the Knowing [6:13]!**

الْحَمْدُ لِلَّهِ الَّذِي يُوَلِّجُ اللَّيْلَ فِي النَّهَارِ وَ يُوَلِّجُ النَّهَارَ فِي اللَّيْلِ وَ يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ وَ هُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ

¹⁸¹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 74 H 5 c

¹⁸² Bihar Al-Anwaar V 84 – The Book Salat – Ch 74 H 5 d

The Praise is for Allah^{-azwj} Who Permeates the night into the day and Permeates the day into the night, and He^{-azwj} Extracts the living from the dead and Extracts the dead from the living, and He^{-azwj} Graces the one He^{-azwj} so Desires without Reckoning, and He^{-azwj} is Knowing of what is in the chests.

اللَّهُمَّ بِكَ تُمَسِّي وَ بِكَ تُصْبِحُ وَ بِكَ نُحْيَا وَ بِكَ نَمُوتُ وَ إِلَيْكَ الْمَصِيرُ

O Allah^{-azwj}! By You^{-azwj} we come to evening and by You^{-azwj} we come to morning, and by You^{-azwj} we live, and by You^{-azwj} we die, and to You^{-azwj} is the destination!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أذِلَّ أَوْ أُذِلَّ أَوْ أَنْ أَضِلَّ أَوْ أُضِلَّ أَوْ أَظْلِمَ أَوْ أُظْلِمَ أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ يَا مُصْرِفَ الْقُلُوبِ وَ الْأَبْصَارِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ثَبِّتْ قَلْبِي عَلَى طَاعَتِكَ وَ طَاعَةِ رَسُولِكَ عَلَيْهِ وَ آلِهِ السَّلَامُ

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from being humiliated or humiliating (others), or to stray or stray (others), or being oppressed or oppressing (others), or being ignorant or being ignored! O Turner of the hearts and the sights! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww} and affirm my heart upon obeying You^{-azwj} and obeying Your^{-azwj} Rasool^{-sawww}! May the greeting be upon him^{-sawww} and his^{-sawww} Progeny^{-asws}!

اللَّهُمَّ لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَ هَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ

O Allah^{-azwj}! Do not let our hearts deviate after having Guided us, and Grant to us Mercy from Yourself^{-azwj}, surely You^{-azwj} are the Bestower!

اللَّهُمَّ إِنَّ لَكَ عَدُوًّا لَا يَأْلُونِي خَبَالًا حَرِيصًا عَلَى عَيْبِي بَصِيرًا يَغْيُبُونِي بِرَأْيِي هُوَ وَ قَبِيلُهُ مِنْ حَيْثُ لَا أَرَاهُمُ

O Allah^{-azwj}! For You^{-azwj} there is an enemy who does not cease to humiliate me, eager upon deviating me, insightful of my faults. He and his tribe see me from where I cannot see them!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَعِدْ مِنْهُ أَنْفُسَنَا وَ أَهَالِيَنَا وَ أَوْلَادَنَا وَ إِخْوَانَنَا وَ مَا أَغْلَقْتَ عَلَيْهِ أَبْوَابَنَا وَ أَحَاطَتْ بِهِ دُورُنَا

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and his^{-sawww} Progeny^{-asws}, and I seek Refuge from him for ourselves, and our family members, and our children, and our brethren, and what our doors are closed upon and our houses are surrounded with!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ حَرِّمْنَا عَلَيْهِ كَمَا حَرَّمْتَ عَلَيْهِ الْجَنَّةَ وَ بَاعِدْ بَيْنَنَا وَ بَيْنَهُ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَ الْمَغْرِبِ وَ بَيْنَ السَّمَاءِ وَ الْأَرْضِ وَ أَبْعَدْ مِنْ ذَلِكَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and his^{-sawww} Progeny^{-asws}, and Prohibit us upon him just as You^{-azwj} have Prohibited the Paradise upon him, and Distance between us and him just as You^{-azwj} have Distance between the east and the west, and between the sky and the earth, and even more distant than that!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَعِدِّي مِنْهُ وَ مِنْ هَمَزِهِ وَ لَمَزِهِ وَ فِتْنَتِهِ وَ دَوَاهِيهِ وَ عَوَائِلِهِ وَ سِحْرِهِ وَ نَفْثِهِ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Refuge me from him, and from his slander and his defamation, and his temptations, and his cunningness, and his deception, and his sorcery, and his blowing's (spells)!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاعِدِّي مِنْهُ فِي الدُّنْيَا وَالْآخِرَةِ وَفِي الْمَحَبَا وَالْمَمَاتِ بِاللَّهِ أَدْفَعُ مَا أُطِيقُ وَمَا لَا أُطِيقُ وَمِنْ اللَّهِ الْقُوَّةُ وَالْتَوَفِيقُ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Refuge me from him in the world and the Hereafter, and in the life and the death. By Allah^{-azwj} I repel what I can endure and what I cannot endure, and from Allah^{-azwj} is the strength and the inclination.

يَا مَنْ تَيْسِيرُ الْعَسِيرِ عَلَيْهِ سَهْلٌ يَسِيرٌ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَتَيْسِرْ لِي مَا أَخَافُ عَشْرَةَ فَإِنَّ تَيْسِيرَ الْعَسِيرِ عَلَيْكَ سَهْلٌ يَسِيرٌ

O One^{-azwj} Who Eases the difficulties! Upon Him^{-azwj} is Easy to Ease. Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Ease for me what I fear its difficulty, for You^{-azwj} East the difficulties. Upon You^{-azwj} is Easy to Ease!

اللَّهُمَّ يَا رَبَّ الْأَرْبَابِ يَا مُعْتِقَ الرِّقَابِ أَنْتَ اللَّهُ الَّذِي لَا تَزُولُ وَلَا تَبِيدُ وَلَا تُغَيِّرُكَ الدُّهُورُ وَالْأَزْمَانُ بَدَتْ فُذْرُكَ يَا إِلَهِي وَمَنْ تَبَدُّ هَيْئَةً فَسَبَّحُوكَ يَا سَيِّدِي وَاتَّخَذُوا بَعْضُ آيَاتِكَ أَرْبَابًا يَا إِلَهِي

O Allah^{-azwj}! O Lord^{-azwj} of the lords, and O Liberator of the necks! You^{-azwj} are Allah^{-azwj} Who neither declines, nor perish, nor do the times and the eras change You^{-azwj}! Your^{-azwj} Power appeared, O my God^{-azwj} and Your^{-azwj} appearance did not appear. So, they made resemblances for You^{-azwj}, O my Master and took some of Your^{-azwj} signs as lords, O my God^{-azwj}!

فَمَنْ يَمُّ لَمْ يَغْرِفُوكَ يَا إِلَهِي وَأَنَا يَا إِلَهِي بَرِيءٌ إِلَيْكَ فِي هَذِهِ اللَّيْلَةِ مِنَ الَّذِينَ بِالشُّبُهَاتِ طَلَبُوكَ وَبَرِيءٌ إِلَيْكَ مِنَ الَّذِينَ سَبَّحُوكَ وَجَهَلُوكَ

From then, O my God^{-azwj}, they did not recognise You^{-azwj}, while I, O my God^{-azwj}, disavow to You^{-azwj} during this night from those who are seeking You^{-azwj} by making resemblances of you^{-azwj}, and I disavow to You^{-azwj} from those who make resemblances of You^{-azwj} and are ignorant of You^{-azwj}!

يَا إِلَهِي أَنَا بَرِيءٌ مِنَ الَّذِينَ بِصِفَاتِ عِبَادِكَ وَصَفُوكَ بَلْ أَنَا بَرِيءٌ مِنَ الَّذِينَ جَحَدُوكَ وَمَنْ يَعْبُدُوكَ

O my God^{-azwj}! I disavow from those who are describing You^{-azwj} with description of Your^{-azwj} servant, but I am disavowing from those who are rejecting You^{-azwj} and do not worship You^{-azwj}!

وَأَنَا بَرِيءٌ مِنَ الَّذِينَ فِي أفعالِهِمْ جَوْرُوكَ وَأَنَا بَرِيءٌ مِنَ الَّذِينَ بِقَبَائِحِ أفعالِهِمْ خَلُّوكَ وَأَنَا بَرِيءٌ مِنَ الَّذِينَ عَمَّا نَزَّهُوا عَنْهُ آبَاءَهُمْ وَأُمَّهَاتِهِمْ مَا نَزَّهُوكَ وَأَبْرَأُ إِلَيْكَ مِنَ الَّذِينَ فِي مُخَالَفَةِ نَبِيِّكَ وَآلِهِ عَلَيْهِمُ السَّلَامُ خَالَفُوكَ

And I disavow from those have wronged You^{-azwj} in their actions, and I am disavowing from those who are disgracing You^{-azwj} by ugliness of their actions, and I am disavowing from those from what they fathers and their mothers had distanced from what they distanced You^{-azwj},

and I disavow to You^{-azwj} from those who opposed You^{-azwj} in opposing Your^{-azwj} Prophet^{-saww} and his^{-saww} Progeny^{-asws}. May the greeting be upon them^{-asws}.

وَأَنَا بَرِيءٌ إِلَيْكَ مِنَ الَّذِينَ فِي مُحَارَبَةِ أَوْلِيَائِكَ خَارِبُونَكَ وَ أَنَا بَرِيءٌ إِلَيْكَ مِنَ الَّذِينَ فِي مُعَانَدَةِ آلِ نَبِيِّكَ ص عَائِدُونَكَ

And I am disavowing to You^{-azwj} from those who battled You^{-azwj} in battling Your^{-azwj} friends, and I am disavowing to You^{-azwj} from those who were inimical to You^{-azwj} in their enmity to the Progeny^{-asws} of Your^{-azwj} Prophet^{-saww}!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اجْعَلْنِي مِنَ الَّذِينَ عَرَفُوكَ فَوَحَّدُوكَ وَ اجْعَلْنِي مِنَ الَّذِينَ لَمْ يُجَوِّزُواكَ وَ عَنِ ذَلِكَ نَزْهُونَكَ وَ اجْعَلْنِي مِنَ الَّذِينَ فِي طَاعَةِ أَوْلِيَائِكَ وَ أَصْفِيَائِكَ أَطَاعُوكَ وَ اجْعَلْنِي مِنَ الَّذِينَ فِي خُلُوقِهِمْ وَ فِي آتَاءِ اللَّيْلِ وَ أَطْرَافِ النَّهَارِ رَاقِبُونَكَ وَ عَبْدُونَكَ يَا مُحَمَّدُ يَا عَلِيُّ بِكَمَا بِكَمَا

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Make me from the ones who recognise You^{-azwj} so they found You^{-azwj}, and Make me from the one who do not wrong You^{-azwj} and they distanced You^{-azwj} from that, and Make me from the ones in obedience to Your^{-azwj} Guardians^{-asws} and Your^{-azwj} Elites obeying You^{-azwj}, and Make me from those who are watchful and worship You^{-azwj} in their seclusion and in the middle of the night and ends of the day. O Muhammad^{-saww}, O Ali^{-asws}! By you^{-asws} both! By You^{-azwj} both!

اللَّهُمَّ إِنِّي أَسْأَلُكَ فِي هَذِهِ اللَّيْلَةِ بِاسْمِكَ الَّذِي إِذَا وُضِعَ عَلَى مَعَالِقِ أَبْوَابِ السَّمَاءِ لِلانْفِتَاحِ انْفَتَحَتْ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي إِذَا وُضِعَ عَلَى مَضَابِقِ الْأَرْضِ لِلانْفِرَاجِ انْفَرَجَتْ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي إِذَا وُضِعَ عَلَى الْبُؤْسَاءِ لِلتَّيْسِيرِ تَيْسَّرَتْ وَ أَسْأَلُكَ بِاسْمِكَ الَّذِي إِذَا وُضِعَ عَلَى الْقُبُورِ لِلنُّشُورِ انْتَشَرَتْ أَنْ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَمُنَّ عَلَيَّ بِعَتَقِ رَقَبَتِي مِنَ النَّارِ فِي هَذِهِ اللَّيْلَةِ.

O Allah^{-azwj}! I ask You^{-azwj} during this night by Your^{-azwj} Name which when place upon locks of the doors of the sky for the opening, they are opened, and I ask You^{-azwj} by Your^{-azwj} Name which when placed upon narrowness of the earth for the relief, they are rent asunder, and I ask You^{-azwj} by Your^{-azwj} Name which when placed upon the difficulties to be eased, they are eased, and I ask You^{-azwj} by Your^{-azwj} Name which when placed upon the graves for the Resurrection, are Resurrected. Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Confer upon me by Liberating my neck from the Fire during this night!

: اللَّهُمَّ إِنِّي لَمْ أَعْمَلِ الْحَسَنَةَ حَتَّى أَعْطَيْتَنِيهَا وَ لَمْ أَعْمَلِ السَّيِّئَةَ حَتَّى أَعْلَمْتَنِيهَا اللَّهُمَّ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عُدْ عَلَيَّ عِلْمَكَ بِعَطَائِكَ وَ دَاوِ دَائِي بِدَوَائِكَ فَإِنَّ دَائِي دُنُوبِي الْقَبِيحَةُ وَ دَوَائِكَ عَفْوُكَ وَ حِلَاوَةُ رَحْمَتِكَ

O Allah^{-azwj}! I did not do the good deed until You^{-azwj} Granted it, and did not do the evil deed until You^{-azwj} had let me know of it. O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Count upon me Your^{-azwj} Knowledge with my obeying You^{-azwj}, and Medicate my illness by Your^{-azwj} Medication, for my illnesses are my ugly sins and Your^{-azwj} Medication is Your^{-azwj} Pardon and sweetness of Your^{-azwj} Mercy!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ تَفْضَحَنِي بَيْنَ الْجُمُوعِ بِسَرِيرَتِي وَ أَنْ أَلْقَاكَ بِحُزِّي عَمَلِي وَ النَّدَامَةَ بِخَطِيئَتِي وَ أَعُوذُ بِكَ أَنْ تُظَهَرَ سَيِّئَاتِي عَلَى حَسَنَاتِي وَ أَنْ أُعْطَى كِتَابِي بِشِمَالِي فَيَسُوذُ بِذَلِكَ وَجْهِي وَ يَعْسِرَ بِذَلِكَ حَسَابِي وَ تَرُلَ بِذَلِكَ قَدَمِي وَ يَكُونَ فِي مَوَاقِفِ الْأَشْرَارِ مُوقِفِي وَ أَنْ أَصِيرَ فِي الْأَشْقِيَاءِ الْمُعَذَّبِينَ حَيْثُ لَا حَمِيمٌ يُطَاعُ وَ لَا رَحْمَةٌ مِنْكَ تُدَارِكُنِي فَأَهْوِي فِي مَهَاوِي الْعَاوِينَ

O Allah-^{azwj}! I seek Refuge with You-^{azwj} from Exposing me between the crowd with my secrets, and from meeting You-^{azwj} with my disgraceful deeds and the remorse with my sins, and I seek Refuge with You-^{azwj} from Revealing my evil deeds upon my good deeds, and from my being given my book in my left hand, so my face would be darkened by that and my Reckoning would be difficult due to that, and my feet will slip due to that, and my pausing would be among pausing of the evil ones, and I would become among the wretched punished ones whereby there will neither be any intimate one to obey nor any Mercy from You-^{azwj} coming across me, so I would be demeaned among the demeaned deviants!

اللَّهُمَّ فَصِّلْ عَلَيَّ مُحَمَّدٍ وَآلِهِ وَاعِزَّنِي مِنْ ذَلِكَ كُلِّهِ

O Allah-^{azwj}! Send Salawaat upon Muhammad-^{sawww} and his-^{sawww} Progeny-^{asws}, and Shelter me from that, all of it!

اللَّهُمَّ بِعِزَّتِكَ الْقَاهِرَةِ وَ سُلْطَانِكَ الْعَظِيمِ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ بَدِّلْ لِي الدُّنْيَا الْفَانِيَةَ بِالْآخِرَةِ الْبَاقِيَةِ وَ لَقِّنِي رُوحَهَا وَ رِجْحَانَهَا وَ سَلَامَتَهَا وَ اسْقِنِي مِنْ بَارِدِهَا وَ أَظْلِنِي فِي ظِلَالِهَا وَ رَوِّجْنِي مِنْ حُورِهَا وَ اجْلِسْنِي عَلَيَّ أَسْرَتَهَا وَ أَخْدِمْنِي مِنْ وَلَدَاتِهَا وَ أَطْفِ عَلَيَّ غِلْمَانَهَا وَ اسْقِنِي مِنْ شَرَابِهَا وَ أَوْرِدْنِي أَهْوَاهَا وَ اهْدِلْ لِي نَجَاتَهَا وَ اثْوِنِي فِي كَرَامَتِهَا مُحَمَّدًا

O Allah-^{azwj}! By Your-^{azwj} Subduing Might and Your-^{azwj} Mighty Authority! Send Salawaat upon Muhammad-^{sawww} and Progeny-^{asws} of Muhammad-^{sawww}, and Replace for me the perishable world with the ever-lasting House of the Hereafter, and Make me faces its breezes, and its aromas, and its safety, and Quench me from its coolness, and Shade me in its shades, and Get me married from its Houries, and Make me sit upon its thrones, and Make me to be served by its youths, and its servants surrounding me, and Quench me from its drinks, and Make me arrive to its rivers, and Bestow its fruits upon me, and Reward me in its honours eternally!

لَا خَوْفٌ عَلَيَّ يَرُوعُنِي وَ لَا نَصَبٌ يَمْسِينِي وَ لَا حُزْنٌ يَعْزِيبُنِي وَ لَا هَمٌّ يَشْغَلُنِي قَدْ رَضِيتُ نَوَائِمَهَا وَ أَمِنْتُ عَقَابَهَا وَ اطْمَأْنَنْتُ فِي مَنَازِلِهَا وَ قَدْ جَعَلْتَهَا لِي مَلْجَأً وَ لِلنَّبِيِّ ص رَفِيقاً وَ لِلْمُؤْمِنِينَ أَصْحَاباً وَ لِلصَّالِحِينَ إِخْوَاناً فِي عُرْفٍ فَوْقَ الْعُرْفِ حَيْثُ الشَّرْفُ كُلُّ الشَّرْفِ

Neither should there be any fear to scare me, nor any toil tiring me, nor any grief saddening me, nor any worries pre-occupying me, being satisfied with its Rewards, and Secured from its punishments, and assured in its dwellings, and Make it a shelter for me and a friend of the Prophet-^{sawww}, and a companion of the Momineen, and a brother of the righteous ones in a chamber above the chamber whereby is the nobility of all nobilities!

اللَّهُمَّ وَ أَعُوذُ بِكَ مُعَادَةً مِنْ خَافِكَ وَ الْجَأْ إِلَيْكَ مَلْجَأً مَنْ هَرَبَ إِلَيْكَ مِنَ النَّارِ الَّتِي لِلْكَافِرِينَ أَعْدَدْتَهَا وَ لِلْحَاطِطِينَ أَوْقَدْتَهَا وَ لِلْعَاوِينَ أَبْرَزْتَهَا ذَاتِ هَبٍ وَ سَعِيرٍ وَ شَهَبٍ وَ زَفِيرٍ وَ شَرِّرٍ كَأَنَّهُ جَمَالَاتٌ صَفْرٌ

O Allah-^{azwj}, and I seek Refuge with Your-^{azwj}, Refuge of the one fearing You-^{azwj}, and sheltering to You-^{azwj} a sheltering of the one fleeing to You-^{azwj} from the Fire which its preparation is for the Kafirs, and its ignition is for the sinners, and protrusion of its flames is for the deviants, and blazing fire, and exhalation, and inhalation, and sparks like a collection of yellow.

وَ أَعُوذُ بِكَ اللَّهُمَّ أَنْ تَصَلِّيَ بِيهَا وَجْهِي أَوْ تُطْعِمَهَا لِحْمِي أَوْ تُوقِدَهَا بَدَنِي وَ أَعُوذُ بِكَ يَا إِلَهِي مِنْ لَهْبِهَا فَصِّلْ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ اجْعَلْ رِجْحَانَكَ حِزْأً مِنْ عَدَائِمَا حَتَّى تُصَيِّرَنِي بِيهَا فِي عِبَادِكَ الصَّالِحِينَ الَّذِينَ لَا يَسْتَمْعُونَ حَسْبِيسَهَا وَ هُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ

And I seek Refuge with You^{-azwj} O Allah^{-azwj} from my face arriving to it, or for it to taste my flesh, or igniting my body, and I seek Refuge with You^{-azwj}, O my God^{-azwj}, from its flames. So, Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Make Your^{-azwj} Mercy a Protection from its Punishment until I come with it to be among Your^{-azwj} righteous servants, those who will neither hear its faintest sound and they would be among what they desire for themselves eternally!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَافْعَلْ بِي مَا سَأَلْتُكَ مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ مَعَ الْفَوْزِ بِالْجَنَّةِ وَامْنُنْ عَلَيَّ فِي وَفْتِي هَذَا وَسَاعَتِي هَذِهِ وَبِي كُلِّ أَمْرٍ شَفَعْتُ فِيهِ إِلَيْكَ فِيهِ وَمَا لَمْ أَشْفَعْ إِلَيْكَ فِيهِ مِمَّا لِي فِيهِ النَّجَاةُ مِنَ النَّارِ وَالصَّلَاحُ فِي الدُّنْيَا وَالْآخِرَةِ وَأَعِنِّي عَلَى كُلِّ مَا سَأَلْتُكَ أَنْ تَمُنَّ بِهِ عَلَيَّ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Doe with me what I am asking You^{-azwj} to, from matter of the world and the Hereafter with the success with the Paradise, and Confer upon me during this time of mine and this time, and regarding every matter I seek intercession to You^{-azwj} regarding it and what I do not seek intercession to You^{-azwj} regarding it, from what there is for me salvation from the Fire, and betterment in the world and the Hereafter, and Assist me upon all what I am asking You^{-azwj} to Confer with upon me!

اللَّهُمَّ وَإِنْ قَصُرَ دُعَائِي عَنْ حَاجَتِي أَوْ كَلَّ عَنْ طَلِبِهَا لِسَانِي فَلَا تُقْصِرْ بِي مِنْ جُودِكَ وَلَا مِنْ كَرَمِكَ يَا سَيِّدِي فَأَنْتَ ذُو الْفَضْلِ الْعَظِيمِ

O Allah^{-azwj}, and even though my supplication is deficient from my needs, or all what my tongue is seeking, so do be Deficient with me from Your^{-azwj} Generosity, nor from Your^{-azwj} Benevolence, O my Master, for Your^{-azwj} are with the Mighty Grace!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَافْعَلْ بِي مَا سَأَلْتُكَ مِنْ أَمْرِ الدُّنْيَا وَالْآخِرَةِ مَعَ الْفَوْزِ بِالْجَنَّةِ وَامْنُنْ عَلَيَّ وَاجْنِبْنِي مَا أَهَمَّنِي وَمَا لَمْ يُهَمَّنِي وَمَا حَضَرَنِي وَمَا غَابَ عَنِّي وَمَا أَنْتَ أَعْلَمُ بِهِ مِنِّي

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Do with me what I am asking You from matters of the world and the Hereafter, with the success with the Paradise, and Confer upon me and Suffice me of what worries me and what does not worry me, and what is present with me and what is absent from me, and what You^{-azwj} are more Knowing of than me!

اللَّهُمَّ وَهَذَا عَطَاؤُكَ وَمَنْكَ وَهَذَا تَعْلِيمُكَ وَتَأْدِيبُكَ وَهَذَا تَوْفِيقُكَ وَهَذِهِ رَغْبَتِي إِلَيْكَ مِنْ حَاجَتِي

O Allah^{-azwj}, and this is Your^{-azwj} Award, and Your^{-azwj} Conferment, and this is Your^{-azwj} Teaching, and Your^{-azwj} Education, and this is Your^{-azwj} Inclination, and this is my desire to You^{-azwj} of my needs!

فَبِحَقِّكَ اللَّهُمَّ عَلَى مَنْ سَأَلَكَ وَبِحَقِّي ذِي الْحَقِّ عَلَيْكَ مِمَّنْ سَأَلَكَ وَبِقُدْرَتِكَ عَلَيَّ مَا تَشَاءُ وَبِحَقِّي لَا إِلَهَ إِلَّا أَنْتَ يَا حَيُّ يَا قَيُّوْمُ يَا مُجِيبَ الْمُؤْتَمِرِينَ لَا إِلَهَ إِلَّا أَنْتَ الْقَائِمُ عَلَى كُلِّ نَفْسٍ بِمَا كَسَبَتْ

O Allah^{-azwj}! By Your^{-azwj} right upon the one asking You^{-azwj}, and by the right of the one with the right upon You^{-azwj} from the ones asking You^{-azwj}, and by Your^{-azwj} Power upon whatever You^{-azwj} so Desire, and by the right of 'there is no god except You^{-azwj}', O Living, O Eternal, O

Reviver of the dead! There is no god except You^{-azwj}, and Custodian upon every soul with what it has earned!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِهِ وَ أَنْ تُغْفِرَ لِي مِنَ النَّارِ وَ تَكْلَأَ لِي مِنَ الْعَارِ وَ تُدْخِلَنِي الْجَنَّةَ مَعَ الْأَبْرَارِ فَإِنَّكَ مُجِيبٌ وَ لَا يُجَاوِزُ عَلَيْكَ

I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and to Liberate me from the Fire and to Uproot me from the shame, and to Admit me into the Paradise with the righteous ones, for You^{-azwj} Give Refuge and there is no refuge against You^{-azwj}!

اللَّهُمَّ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَعِزَّنِي مِنْ سَطَوَاتِكَ وَ أَعِزَّنِي مِنْ سُوءِ عِقَابِكَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Refuge me from Your^{-azwj} Force and Refuge me from evil of Your^{-azwj} Punishment!

اللَّهُمَّ سَأَلْتَنِي إِلَيْكَ الدُّنُوبَ وَ أَنْتَ تَرْحَمُ مَنْ يَتُوبُ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ اعْفِرْ لِي جُرْمِي وَ ارْحَمْ عَذْرَتِي وَ أَجِبْ دَعْوَتِي وَ أَقِلْ عَثْرَتِي وَ امْنُنْ عَلَيَّ بِالْجَنَّةِ وَ أَجِرْنِي مِنَ النَّارِ وَ رَوِّجْنِي مِنَ الْحُورِ الْعِينِ وَ أَعْطِنِي مِنْ فَضْلِكَ فَإِنِّي بِكَ إِلَيْكَ أَنْوَسُّ

O Allah^{-azwj}! The signs have ushered me to You^{-azwj} and You^{-azwj} Mercy the ones repenting, so Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Forgive my crimes for me and Mercy my tears, and Answer my supplication, and Reduce my stumbles, and Confer upon me with the Paradise, and Shelter me from the Fire, and get me married to the Maiden Houries, and Give me from Your^{-azwj} Grace, for I seek means by You^{-azwj}, to You^{-azwj}!

فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ أَقْبِلْنِي مُؤَقِّرَ الْعَمَلِ يُغْفِرَانِ الرَّئِلَ بِعُدَّتِكَ وَ لَا تُهَيِّئْ فَأَهُونَ عَلَيَّ خَلْقَكَ صَلِّ اللَّهُمَّ عَلَيَّ مُحَمَّدٍ النَّبِيِّ وَ آلِهِ الطَّاهِرِينَ وَ سَلِّمْ تَسْلِيمًا.

Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Turn me into a provider of the deeds by Forgiveness of the slips by Your^{-azwj} Power, and do not Weaken me so I would be demeaned to Your^{-azwj} creatures. O Allah^{-azwj}, Send Salawaat upon Muhammad^{-saww} the Prophet^{-saww} and his^{-saww} Pure Progeny^{-asws}, and abundance greetings!"¹⁸³

7- جامع البرنطبي، نقلًا عن بعض الأفاضل عن الحلبي عن الصادق ع قال: مَنْ قَرَأَ مِائَةَ آيَةِ بَعْدَ الْعِشَاءِ لَمْ يَكُنْ مِنَ الْعَافِينَ.

(The book) 'Jamie' of Al Bazanty, copying from one of the meritorious ones, from Al Halby,

'From Al-Sadiq^{-asws} having said: 'One who recites one hundred Verses after Al-Isha will not be from the heedless ones"¹⁸⁴.

وَ عَنِ الْحُسَيْنِ بْنِ زِيَادٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنِّي لَأَمُوتُ الرَّجُلَ يَكُونُ قَدْ قَرَأَ الْقُرْآنَ ثُمَّ يَنَامُ حَتَّى يُصْبِحَ لَا يَسْمَعُ اللَّهَ مِنْهُ شَيْئًا.

And from Al Husayn Bin Ziyad who said,

¹⁸³ Bihar Al-Anwaar V 84 – The Book Salat – Ch 74 H 6

¹⁸⁴ Bihar Al-Anwaar V 84 – The Book Salat – Ch 74 H 7 a

'I heard Abu Abdullah^{asws} saying: 'I^{asws} detest the man who happens to have read the Quran, then he sleeps until morning not making Allah^{azwj} hear anything from him''.¹⁸⁵

8- رَجَالُ الْكَشِيِّ، عَنْ حَمْدَوَيْهِ عَنْ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنْ هِشَامِ الْمَشْرِقِيِّ عَنِ الرِّضَا ع قَالَ: إِنَّ أَهْلَ الْبَصْرَةَ سَأَلُونِي فَقَالُوا إِنَّ يُونُسَ يَقُولُ مِنَ السُّنَّةِ أَنْ يُصَلِّيَ الْإِنْسَانُ رَكَعَتَيْنِ وَهُوَ جَالِسٌ بَعْدَ الْعَمَّةِ فَقُلْتُ صَدَقَ يُونُسُ.

(The book) 'Rijaal' of Al Kashi – from Hamdawiya, from Ibrahim, from Muhammad Bin Isa, from Hisham Al Mashriqy,

'From Al-Reza^{asws} having said: 'The people of Al-Basrah asked me. They said, 'Yunus says it is from the Sunnah if the person were to pray two Cycles after Al-Isha, while he is seated'. So I^{asws} said: 'Yunus spoke the truth''.¹⁸⁶

¹⁸⁵ Bihar Al-Anwaar V 84 – The Book Salat – Ch 74 H 7 b

¹⁸⁶ Bihar Al-Anwaar V 84 – The Book Salat – Ch 74 H 8

CHAPTER 75 – MERIT OF THE NIGHT SALAT AND ITS WORSHIP

لآيات

The Verses

آل عمران وَ الْمُسْتَغْفِرِينَ بِالْأَسْحَارِ وَ قَالَ تَعَالَى لَيْسُوا سَوَاءً مِنْ أَهْلِ الْكِتَابِ أُمَّةٌ قَائِمَةٌ يَتْلُونَ آيَاتِ اللَّهِ آنَاءَ اللَّيْلِ وَ هُمْ يَسْجُدُونَ

(Surah) Aal-e-Imran^{as}: **and the seekers of Forgiveness at pre-dawn [3:17], and the Exalted Said: They aren't alike. From the people of the Book there is an upright community reciting the Verses of Allah during the night while being in Sajdah [3:113].**

الإسراء وَ مِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَاماً مَحْمُوداً

(Surah) Al Isra: **And from the night, so keep vigil by it, an optional (Salat) of yours, perhaps your Lord will Raise you to a Praiseworthy position [17:79].**

الفرقان وَ الَّذِينَ يَبْتَئُونَ لِزَجْمِ سُجْدًا وَ قِيَاماً

(Surah) Al Furqan: **And those who spend the night in Sajdah to their Lord, and standing [25:64].**

التنزيل تَتَحَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَ طَمَعًا وَ مِمَّا رَزَقْنَاهُمْ يُنفِقُونَ فَلَا تَعْلَمُ نَفْسٌ مِمَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

(Surah) Al Tanzeel: **Their sides forsake their beds, supplicating to their Lord in fear and in hope, and they are spending from what We Graced them [32:16] So no soul knows what is hidden for them from delight of the eyes, being a Recompense of what they had been doing [32:17].**

الزمر أَمَّنْ هُوَ قَائِمٌ آنَاءَ اللَّيْلِ سَاجِداً وَ قَائِماً يُحَذِّرُ الْآخِرَةَ وَ يَرْجُوا رَحْمَةَ رَبِّهِ

(Surah) Al Zumar: **Safe is He who is obedient during the hours of the night, performing Sajdah and standing, being cautious of the Hereafter and hoping for the Mercy of his Lord. [39:9].**

الذاريات كَانُوا قَلِيلاً مِنَ اللَّيْلِ مَا يَهْجَعُونَ وَ بِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ

(Surah) Al Zariyaat: **It was little from the night what they used to sleep [51:17] And in the early mornings they used to seek Forgiveness [51:18].**

ق وَ مِنَ اللَّيْلِ فَسَبِّحْهُ وَ أَدْبَارَ السُّجُودِ

(Surah) Qaf: **And from the night, so Glorify Him, and (also) after the (Prescribed) Sajdahs [50:40].**

الطور وَ سَبَّحْ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ وَ مِنْ اللَّيْلِ فَسَبِّحْهُ وَ إِبْرَارَ النُّجُومِ

(Surah) Al Tour: **and Glorify with Praise of your Lord when you stand [52:48] And from the night, so Glorify Him, and at the retreat of the stars [52:49].**

المزمّل يَا أَيُّهَا الْمَرْمَلُ فَمِ اللَّيْلِ إِلَّا قَلِيلًا نَضَفَهُ أَوْ انْقُصَ مِنْهُ قَلِيلًا أَوْ زِدْ عَلَيْهِ وَ رَتَّلِ الْقُرْآنَ تَرْتِيلًا إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَ أَقْوَمُ قِيلًا إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا وَ ادْكُرِ اسْمَ رَبِّكَ وَ تَبَتَّلْ إِلَيْهِ تَبْتِيلًا

(Surah) Al Muzzammil: **O you, Al-Muzzammil (the wrapped one)! [73:1] Stand (to pray Salat) at night except a little [73:2] Half of it, or a little less from it [73:3] Or increase upon it, and recite the Quran add to it, and recite the Quran distinctively [73:4] We will soon be casting upon you a weighty Word [73:5] Surely, arising at night, it is the firmest treading and the straightest speech [73:6] Surely for you, during the day, is a lengthy occupation [73:7] And Mention the Name of your Lord and devote to Him with a devotion [73:8].**

وَ قَالَ تَعَالَى إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَى مِنْ ثُلُثِي اللَّيْلِ وَ نَضَفَهُ وَ ثُلُثَهُ وَ طَائِفَةٌ مِنَ الَّذِينَ مَعَكَ وَ اللَّهُ يُعَدِّرُ اللَّيْلَ وَ النَّهَارَ عَلِمَ أَنْ لَنْ تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَأُوا مَا تيسَّرَ مِنَ الْقُرْآنِ عَلِمَ أَنْ سَيَكُونُ مِنْكُمْ مَرْضَى وَ آخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِنْ فَضْلِ اللَّهِ وَ آخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَاقْرَأُوا مَا تيسَّرَ مِنْهُ

And the Exalted Said: **Surely, your Lord Knows that you stand (in Salat) nearly two-thirds of the night, and half of it, and a third of it, and (so do) a group of those who are with you.**

And Allah Measures the night and the day. He Knows that you will never compute it. So He Turned to you all, therefore recite from the Quran what is easy for you.

He Knows that from you (some) would become sick, and others would be going about in the earth seeking from the Grace of Allah, and others would be fighting in the Way of Allah. Therefore, recite from it what is easy for you [73:20].

الدَّهْرَ وَ مِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَ سَبِّحْهُ لَيْلًا طَوِيلًا

(Surah) Al Dahr: **And from the night. So do Sajdah to Him, and Glorify Him at night for long [76:26].**

تفسير

Interpretation (Ahadeeth only)

وَ رَوَى عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّ مَنْ اسْتَعْفَرَ اللَّهَ سَبْعِينَ مَرَّةً فِي وَقْتِ السَّحْرِ فَهُوَ مِنْ أَهْلِ هَذِهِ الْآيَةِ.

And it reported from Abu Abdullah^{asws}: 'One who seeks Forgiveness of Allah^{azwj} seventy times during the time of pre-dawn, he is from the ones rightful of this Verse'.

وَ رَوَى أَنَسُ عَنْ النَّبِيِّ ص أَنَّهُ قَالَ: إِنَّ اللَّهَ تَعَالَى يَقُولُ إِنِّي لَأَهْمُ بِأَهْلِ الْأَرْضِ عَذَابًا فَإِذَا نَظَرْتُ إِلَى عُمَارِ بُيُوتِي وَ إِلَى الْمُتَهَجِّدِينَ وَ إِلَى الْمُتَحَابِّينَ فِي اللَّهِ وَ إِلَى الْمُسْتَغْفِرِينَ بِالْأَسْحَارِ صَرَفْتُهُ عَنْهُمْ.

And it is reported by Anas (well-known fabricator) from the Prophet^{-saww} having said: ‘Allah^{-azwj} the Exalted Says: “I^{-azwj} Consider Punishing people of the earth, but when I^{-azwj} Look at the ones staying in My^{-azwj} houses (Masjids), and to the ones holding vigil (at night) and the ones loving each other for the Sake of Allah^{-azwj} and to the ones seeking Forgiveness at pre-dawn, I^{-azwj} Turn it away from them”.

و رُوِيَ فِي الْفَقِيهِ بِسَنَدٍ صَحِيحٍ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: مَنْ قَالَ فِي وَثْرِهِ إِذَا أَوْتَرَ اسْتَغْفِرُ اللَّهَ وَ أَتَوْتُ إِلَيْهِ سَبْعِينَ مَرَّةً وَ وَاطَبْتُ عَلَى ذَلِكَ حَتَّى تَمْضِيَ سَنَةً كَتَبَهُ اللَّهُ عِنْدَهُ مِنَ الْمُسْتَغْفِرِينَ بِالْأَسْحَارِ وَ وَجِبَتْ لَهُ الْمَغْفِرَةُ مِنَ اللَّهِ عَزَّ وَ جَلَّ.

And it is reported in (the book) ‘Al Faqeeh’ – by a correct chain from Abu Abdullah^{-asws} having said: ‘One who says in his ‘Witr’ (Salat), ‘I seek Forgiveness of Allah^{-azwj} and repent to You^{-azwj}’, seventy times and is persistent upon that until a year passes by, Allah^{-azwj} will Write him in His^{-azwj} Presence as being from the ones seeking Forgiveness at pre-dawn, and the Forgiveness from Allah^{-azwj} Mighty and Majestic is obligated for him”.

و رُوِيَ فِي التَّهَذِيبِ فِي الصَّحِيحِ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ بِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ فِي الْوَتْرِ فِي آخِرِ اللَّيْلِ سَبْعِينَ مَرَّةً.

And it is reported in ‘Al-Tahzeeb’ in the correct (Hadeeth) from Muawiya Bin Ammar who said, I heard Abu Abdullah^{-asws} saying regarding Words of Allah^{-azwj} Mighty and Majestic: **And in the early mornings they used to seek Forgiveness [51:18], in Al-Witr (Salat) in end of the night, seventy times”.**

وَ فِي الْمُؤْتَقِ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لَهُ الْمُسْتَغْفِرِينَ بِالْأَسْحَارِ فَقَالَ اسْتَغْفَرَ رَسُولُ اللَّهِ ص فِي وَثْرِهِ سَبْعِينَ مَرَّةً.

And in the trusted (Hadeeth) from Abu Baseer who said, ‘I said to him^{-asws}, **And in the early mornings they used to seek Forgiveness [51:18]. He^{-asws} said: ‘Rasool-Allah^{-saww} sought Forgiveness in his Witr (Salat) seventy times”.**

وَ لَعَلَّهُ أَشَارَ بِهِ إِلَى مَا رَوَاهُ الشَّيْخُ بِسَنَدِهِ عَنْ عَمَّارِ السَّابَاطِيِّ قَالَ: كُنَّا جُلُوسًا مَعَهُ فَقَالَ لَهُ رَجُلٌ مَا تَقُولُ فِي النَّافِلَةِ فَقَالَ فَرِيضَةٌ فَفَرَعْنَا وَ فَرَعَ الرَّجُلُ فَقَالَ أَبُو عَبْدِ اللَّهِ ع إِنَّمَا أَعْنِي صَلَاةَ اللَّيْلِ عَلَى رَسُولِ اللَّهِ ص إِنَّ اللَّهَ يَقُولُ وَ مِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ.

And perhaps he indicated to what is reported by the Sheykh by his chain from Ammar Al-Sabaty who said, ‘We were seated at Mina. A man said to him^{-asws}, ‘What are you^{-asws} saying regarding the optional (Salat)?’ He^{-asws} said: ‘An Imposition!’ We panicked and the man panicked. Abu Abdullah^{-asws} said: ‘But rather I^{-asws} meant the night Salat upon Rasool-Allah^{-saww}. Allah^{-azwj} Says: **And from the night, so keep vigil by it, an optional (Salat) of yours, [17:79]”.**

وَ رَوَى الْوَاجِدِيُّ بِالْإِسْنَادِ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: بَيْنَمَا نَحْنُ مَعَ رَسُولِ اللَّهِ ص فِي غَزْوَةِ تَبُوكَ وَ قَدْ أَصَابَنَا الْحَرُّ فَتَمَرَّقَ الْقَوْمُ فَإِذَا رَسُولُ اللَّهِ ص أَقْرَبَهُمْ مِنِّي فَدَنَوْتُ مِنْهُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَنْتَبِي بَعْمَلٍ يُدْخِلُنِي الْجَنَّةَ وَ يُبَاعِدُنِي مِنَ النَّارِ

And it is reported by Al-Wahidy by the chain from Muaz Bin Jabal who said, ‘While we were with Rasool-Allah^{-azwj} in the military expedition of Tabuk, and the heat had afflicted us. So, the people separated. Rasool-Allah^{-saww} was closest of them from me. I approached him and said,

'O Rasool-Allah^{-saww}! Inform me of a deed admitting me into the Paradise and distance me from the Fire!'

قَالَ لَقَدْ سَأَلْتُ عَنْ عَظِيمٍ وَإِنَّهُ لَيْسَ بِعَسِيٍّ عَلَى مَنْ يَسْتَرْهُ اللَّهُ عَلَيْهِ تَعْبُدُ اللَّهَ وَ لَا تُشْرِكُ بِهِ شَيْئاً وَ تُقِيمُ الصَّلَاةَ وَ تُؤَدِّي الرِّكَاعَةَ الْمَفْرُوضَةَ وَ تُصُومُ شَهْرَ رَمَضَانَ

He^{-saww} said: 'You have asked about a mighty matter and it is easy upon the one Allah^{-azwj} Eases it upon him. Worship Allah^{-azwj} and do not associate anything with Him^{-azwj}, and establish the Salat and pay the Prescribed Zakat, and fast the month of Ramazan.'

قَالَ ص وَ إِنْ شِئْتَ أَنْبَأْتُكَ بِأَبْوَابِ الْخَيْرِ قَالَ فُلْتُ أَجَلُ يَا رَسُولَ اللَّهِ

He^{-saww} said: 'And if you like I^{-saww} can inform you with doors (matters) of goodness'. I said, 'Yes, O Rasool-Allah^{-saww}!'

قَالَ الصَّوْمُ جُنَّةٌ وَ الصَّدَقَةُ تُكَفِّرُ الْخَطِيئَةَ وَ قِيَامُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ يَبْتَغِي وَجْهَ اللَّهِ ثُمَّ قَرَأَ هَذِهِ الْآيَةَ تَتَجَانَى جُنُودُهُمْ عَنِ الْمَضَاجِعِ.

*He^{-saww} said: 'The fast is a shield, and the charity atones the sins, and the standing by the man in the middle of the night seeking the Face of Allah^{-azwj}!' Then he^{-saww} recited this Verse: **Their sides forsake their beds, [32:16]**'.*

وَ بِالْإِسْنَادِ عَنْ بِلَالٍ قَالَ قَالَ رَسُولُ اللَّهِ ص عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَإِنَّهُ ذَأْبُ الصَّالِحِينَ قَبْلَكُمْ وَ إِنْ قِيَامَ اللَّيْلِ قُرْبَةٌ إِلَى اللَّهِ وَ مَنْهَةٌ عَنِ الْإِسْمِ وَ تَكْفِيرُ السَّيِّئَاتِ وَ مَطْرَدَةٌ الدَّاءِ فِي الْجَسَدِ.

And by the chain from Bilal who said, 'Rasool-Allah^{-saww} said: 'Upon you all is with standing at night for it is a discipline of the righteous ones before you, and standing at night (for Salat) is an offering to Allah^{-azwj} and a prevention from the sinning, and an atonement of the evil deeds, and a Repeller of the illness in the body'.

وَ يُؤَيَّدُ الْأَوَّلَ مَا رَوَاهُ فِي الْكَافِي بِسَنَدٍ صَحِيحٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ فِي حَدِيثٍ طَوِيلٍ إِنْ شِئْتَ أَخْبَرْتُكَ بِأَبْوَابِ الْخَيْرِ فُلْتُ نَعَمْ جَعَلْتُ فِدَاكَ قَالَ الصَّوْمُ جُنَّةٌ وَ الصَّدَقَةُ تَذْهَبُ بِالْخَطِيئَةِ وَ قِيَامُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ يَذْكُرُ اللَّهَ ثُمَّ قَرَأَ تَتَجَانَى جُنُودُهُمْ عَنِ الْمَضَاجِعِ.

*And the first is supported by what is reported in Al Kafi by a correct chain from Abu Ja'far^{-asws} having said in a lengthy Hadeeth: 'If you like I^{-asws} can inform you with doors (matters) of the goodness'. I said, 'Yes, may I be sacrificed for you^{-asws}!' He^{-asws} said: 'The fast is a shield, and the charity does away with the sins, and standing by the man in middle of the night doing Zikr of Allah^{-azwj}'. Then he^{-asws} recited: **Their sides forsake their beds, [32:16]**'.*

وَ يُؤَيَّدُ الثَّانِي مَا رَوَى ابْنُ الشَّيْخِ فِي مَجَالِسِهِ عَنِ الصَّادِقِ ع فِي قَوْلِهِ تَعَالَى تَتَجَانَى جُنُودُهُمْ عَنِ الْمَضَاجِعِ قَالَ كَانُوا لَا يَنَامُونَ حَتَّى يُصَلُّوا الْعَتَمَةَ.

*And the second is supported by what is reported by Ibn Al Sheykh in his 'Majaalis', from Al-Sadiq^{-asws} regarding Words of the Exalted: **Their sides forsake their beds, [32:16]**. He^{-asws} said: 'They were not sleeping until they had prayed Al Atma (Salat)'.*

عَنْ أَبِي جَعْفَرٍ ع أَنَاءَ اللَّيْلِ أَيُّ سَاعَاتِهِ - سَاجِداً وَ قَائِماً أَيُّ يَسْجُدُ نَارَةً فِي الصَّلَاةِ وَ يَصُومُ أُخْرَى - يَحْتَذِرُ الْأَخْرَةَ أَيُّ عَدَائِمًا - وَ يَرْجُوا رَحْمَةَ رَبِّهِ أَيُّ يَتَرَدَّدُ بَيْنَ الْخَوْفِ وَ الرَّجَاءِ.

From Abu Ja'far^{asws}: **'the hours of the night, - i.e. its times - performing Sajdah and standing, - i.e., he does Sajdah at times in the Salat and he stands at other (times) - being cautious of the Hereafter – i.e. its Punishment - and hoping for the Mercy of his Lord. [39:9] – i.e., he hesitates between the fear and the hope'**.

وَقَالَ أَبُو عَبْدِ اللَّهِ ع كَانُوا يَسْتَغْفِرُونَ اللَّهَ فِي الْوُتْرِ سَبْعِينَ مَرَّةً فِي السَّحْرِ.

And Abu Abdullah^{asws} said: **'They were seeking Forgiveness of Allah^{azwj} in Al-Witr (Salat) seventy times during the pre-dawn'**.

وَرَوَى فِي التَّهْذِيبِ بِسَنَدٍ مُوْتَقَّ كَالصَّحِيحِ عَنْ أَبِي بَصِيرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ قَالَ كَانَ الْقَوْمُ يَنَامُونَ وَ لَكِنْ كَلَّمَا انْقَلَبَ أَحَدُهُمْ قَالَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ.

And it is reported in 'Al Tahzeeb' – by a chain trusted like the correct, from Abu Baseer, from Abu Ja'far^{asws}, he (the narrator) said: **It was little from the night what they used to sleep [51:17].** He^{asws} said: **'The people were sleeping, but every time one of them turned, he said, 'The Praise is for Allah^{azwj}, and there is no god except Allah^{azwj}, and Allah^{azwj} is Greatest!'**

وَ إِلَى هَذَا أَشَارَ الصَّادِقُ ع عَلَى مَا نَقَلَ فِي مَجْمَعِ النَّبِيِّ قَالَ ع الْقَلِيلُ التَّصْنُفُ أَوْ انْقُصَ مِنَ الْقَلِيلِ أَوْ زِدْ عَلَى الْقَلِيلِ.

And to this is indicated by Al-Sadiq^{asws} upon what is transmitted in 'Majma Al-Bayan', he^{asws} said: **'The little is the half, or less than the little, or more upon the little'**.

وَ رَوَى الشَّيْخُ فِي التَّهْذِيبِ بِسَنَدٍ صَحِيحٍ عَلَى الظَّاهِرِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: سَأَلْتُهُ عَنْ قَوْلِ اللَّهِ تَعَالَى فَمِ اللَّيْلِ إِلَّا قَلِيلًا قَالَ أَمْرُهُ اللَّهُ أَنْ يُصَلِّيَ كُلَّ لَيْلَةٍ إِلَّا أَنْ يَأْتِيَ عَلَيْهِ لَيْلَةٌ مِنَ اللَّيَالِي لَا يُصَلِّي فِيهَا شَيْئًا.

And it is reported by the Sheykh in 'Al-Tahzeeb' by a chain correct upon the apparent, from Muhammad Bin Muslim, from Abu Ja'far^{asws}, he (the narrator) said, **'I asked him^{asws} about Words of Allah^{azwj} the Exalted: **Stand (to pray Salat) at night except a little [73:2].** He^{asws} said: **'Allah^{azwj} Commanded him to pray Salat every night except if a night from the nights comes upon him he^{saww} did not pray anything during it'**.**

وَ يُؤَيِّدُهُ مَا ذَكَرَهُ عَلِيُّ بْنُ إِبْرَاهِيمَ فِي تَفْسِيرِهِ سُنِّفِي عَلَيْكَ قَوْلًا قَلِيلًا قَالَ قِيَامَ اللَّيْلِ وَ هُوَ قَوْلُهُ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطَعًا وَ أَقْوَمُ قِيَامًا قَالَ أَصْدَقُ الْقَوْلِ.

And it is supported by what is mentioned by Ali Bin Ibrahim in his Tafseer (Al Qummi): **We will soon be casting upon you a weighty Word [73:5].** He said, **'Standing at night, and it is His^{azwj} Word: **Surely, arising at night, it is the firmest treading and the straightest speech [73:6].** He^{asws} said: **'The word'**.**

وَ يُؤَيِّدُهُ مَا صَحَّ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ قَالَ: هِيَ قِيَامَ الرَّجُلِ عَنْ فِرَاشِهِ لَا يُرِيدُ بِهِ إِلَّا اللَّهَ.

And it is supported by what is correct, from Abu Abdullah^{saww} having said: **'It is the man standing from his bed, not intending by it except Allah^{azwj}'**.

وَالْمَرْوِيُّ عَنْ أَبِي جَعْفَرٍ ع وَ أَبِي عَبْدِ اللَّهِ ع أَكْثَمًا فَلَا هِيَ الْقِيَامُ فِي آخِرِ اللَّيْلِ إِلَى صَلَاةِ اللَّيْلِ.

And the (report) reported from Abu Ja'far^{asws} and Abu Abdullah^{asws}, both said: 'It is the standing in the end of the night up to the night Salat'.

وَرُوِيَ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع أَنَّهُ كَانَ يُصَلِّي بَيْنَ الْمَغْرِبِ وَالْعِشَاءِ وَيَقُولُ أَمَا سَمِعْتُمْ قَوْلَ اللَّهِ تَعَالَى إِنَّ نَاشِئَةَ اللَّيْلِ هَذِهِ نَاشِئَةُ اللَّيْلِ.

And it is reported from Ali Bin Al Husayn^{asws}, he^{asws} used to pray salat between Al Maghrib and Al-Isha, and he^{asws} said: 'Have you not heard Words of Allah^{azwj} the Exalted: **Surely, arising at night, [73:6]**? This is arising at night'.

كَمَا رَوَاهُ الشَّيْخُ فِي التَّهْذِيبِ بِسَنَدٍ صَحِيحٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَأَقْوَمُ قِيلاً قَالَ يُعْنِي بِقَوْلِهِ أَقْوَمُ قِيلاً قِيَامَ الرَّجُلِ عَنْ فِرَاشِهِ يُرِيدُ بِهِ اللَّهُ عَزَّ وَ جَلَّ لَا يُرِيدُ بِهِ غَيْرَهُ.

Like what is reported by the Sheykh in 'Al-Tahzeeb' by a correct chain from Hisham Bin Salim, from Abu Abdullah^{asws} regarding Words of Allah^{azwj} Mighty and Majestic: **Surely, arising at night, it is the firmest treading and the straightest speech [73:6]**. He^{asws} said: 'He^{azwj} Meant by His^{azwj} Words: **straightest speech [73:6]**, the man arising from his bed intending Allah^{azwj} Mighty and Majestic by it, not intending anything else with it'.

فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع قَوْلُهُ إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا يَقُولُ فَرَاغًا طَوِيلًا لِنَوْمِكَ وَ حَاجَتِكَ.

In a report by Abu Al-Jaroud, from Abu Ja'far^{asws}: 'His^{azwj} Words: **Surely for you, during the day, is a lengthy occupation [73:7]**, He^{azwj} is Saying, a lengthy free times for Your^{azwj} sleep and your^{saww} needs'.

وَ قَالَ الطَّبْرِسِيُّ رَوَى مُحَمَّدُ بْنُ مُسْلِمٍ وَ زُرَّارَةُ وَ حُمْرَانُ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع أَنَّ التَّبَتُّلَ هُنَا رَفْعُ الْيَدَيْنِ فِي الصَّلَاةِ.

And Al-Tabarsy said, 'It is reported by Muhammad Bin Muslim, and Zurara, and Humran, from Abu Ja'far^{asws} and Abu Abdullah^{asws}: 'The **devotion [73:8]** over here is raising the hands in the Salat'.

وَ فِي رِوَايَةِ أَبِي بَصِيرٍ قَالَ: هُوَ رَفْعُ يَدِكَ إِلَى اللَّهِ وَ تَضَرُّعُكَ إِلَيْهِ.

And in a report by Abu Baseer having said: 'It is raising your hands towards Allah^{azwj} and your beseeching to Him^{azwj}'.

وَ رُوِيَ عَنِ الرِّضَا عَنْ أَبِيهِ عَنْ جَدِّهِ ع قَالَ: مَا تَبَسَّرَ مِنْهُ لَكُمْ فِيهِ حُشُوعُ الْقَلْبِ وَ صَفَاءُ الْبَيِّنِ.

And it is reported from Al-Reza^{asws}, from his^{asws} father^{asws}, from his^{asws} grandfather^{asws} having said: 'Whatever is easy from it for you all having fearfulness of the heart in it and purity of the secret (intention)'.

وَ رُوِيَ عَنِ الرِّضَا ع أَنَّهُ سَأَلَهُ أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ هَذِهِ الْآيَةِ وَ قَالَ مَا ذَلِكَ التَّنْبِيْهُ قَالَ صَلَاةُ اللَّيْلِ.

And it is reported from Al-Reza^{-asws}, Ahmad Bin Muhammad had asked him^{-asws} about this Verse and said, 'What is that glorification?' He^{-asws} said: 'The night Salat'.

1- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، أَوْ انْقُصَ مِنْهُ قَلِيلًا قَالَ انْقُصَ مِنَ الْقَلِيلِ أَوْ زِدْ عَلَيْهِ أَيْ عَلَى الْقَلِيلِ قَلِيلًا.

Tafseer Ali Bin Ibrahim - **Half of it, or a little less from it [73:3]**. He said, 'Less than the little, Or increase upon it, [73:4] – i.e. a little upon the little'.

وَ فِي رِوَايَةِ أَبِي الْجَارُودِ عَنْ أَبِي جَعْفَرٍ ع فِي قَوْلِهِ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَعْمُومُ أَذُنَ مِنْ ثُلُثِي اللَّيْلِ وَ نِصْفَهُ وَ ثُلُثَهُ فَفَعَلَ النَّبِيُّ ص ذَلِكَ وَ بَشَّرَ النَّاسَ

And in a report by Abu Al Jaroud,

'From Abu Ja'far^{-asws} regarding His^{-azwj} Words: **Surely, your Lord Knows that you stand (in Salat) nearly two-thirds of the night, and half of it, and a third of it [73:20]**. The Prophet^{-saww} did that and gave glad tidings to the people.

فَاشْتَدَّ ذَلِكَ عَلَيْهِمْ عَلِيمٌ أَنْ لَنْ تُحْصُوهُ وَ كَانَ الرَّجُلُ يَفُومُ وَ لَا يَدْرِي مَتَى يُنْتَصَفُ اللَّيْلُ وَ مَتَى يَكُونُ الثُّلُثَانِ وَ كَانَ الرَّجُلُ يَفُومُ حَتَّى يُصْبِحَ مَخَافَةَ أَنْ لَا يَحْفَظَهُ

That was grievous upon them. **He Knows that you will never compute it [73:20]**, and the man would stand and he would not know when it would be half the night, and when would be the third, and the man would stand until morning fearing that he may not preserve it.

فَأَنْزَلَ اللَّهُ إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَعْمُومُ إِلَى قَوْلِهِ عَلِيمٌ أَنْ لَنْ تُحْصُوهُ يَقُولُ مَتَى يَكُونُ النِّصْفُ وَ الثُّلُثُ نَسَخَتْ هَذِهِ الْآيَةَ فَأَقْرَبُوا مَا تيسَّرَ مِنَ الْقُرْآنِ

So, Allah^{-azwj} Revealed: **Surely, your Lord Knows that you stand (in Salat)** – up to His^{-azwj} Words: **He Knows that you will never compute it [73:20]**. He^{-azwj} is Saying when the half and the third would happen. This Verse is Abrogated: **therefore, recite from the Quran what is easy for you from the Quran [73:20]**.

وَ اعْلَمُوا أَنَّهُ لَمْ يَأْتِ نَبِيٌّ إِلَّا خَلَا بِصَلَاةِ اللَّيْلِ وَ لَا جَاءَ نَبِيٌّ قَطُّ بِصَلَاةِ اللَّيْلِ فِي أَوَّلِ اللَّيْلِ.

And know that no Prophet^{-as} had come except he secluded with night Salat, and no Prophet^{-as} has come at all with the night Salat in the beginning of the night".¹⁸⁷

2- كِتَابُ الْحُسَيْنِ بْنِ عُمَانَ، عَنْ زُرَّارَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: صَلَاةُ اللَّيْلِ كَفَّارَةٌ لِمَا اجْتَرَحَ بِالنَّهَارِ.

The book of Al Husayn Bin Usman – from Zurara,

'From Abu Abdullah^{-asws} having said: 'The night Salat is an atonement of what is committed at daytime".¹⁸⁸

¹⁸⁷ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 1

¹⁸⁸ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 2

3- مجالس الصدوق، عن محمد بن إبراهيم الطالقاني عن أحمد بن عفة الهمداني عن محمد بن أحمد التميمي عن أبيه عن أحمد بن هشام عن منصور بن مجاهد عن الربيع بن بدر عن سوار بن مبيب عن وهب عن ابن عباس قال قال رسول الله ص من رزق صلاة الليل من عبد أو أمة قام لله عز وجل مخلصاً فتوضأ وضوءاً سابعاً وصلى لله عز وجل بنية صادقة وقلب سليم وبدن خاشع وعين دامعة جعل الله تبارك وتعالى خلفه تسعة صفوف من الملائكة في كل صف ما لا يحصي عددهم إلا الله تعالى أحد طرفي كل صف في المشرق والأخر بالمغرب

(The book) 'Majaalis' of Al Sadouq – from Muhammad Bin Ibrahim Al Talaqany, from Ahmad Bin Uqdah Al Hamdany, from Muhammad Bin Ahmad Al Tameemi, from his father, from Ahmad Bin Hisham, from Mansour Bin Mujahid, from Al Rabie Bin Badr, from Sawwar Bin Muneeb, from Wahab, from Ibn Abbas who said,

'Rasool-Allah^{-saww} said: 'One who is Graced the night Salat, a servant (man) of a maid (woman) standing for Allah^{-azwj} Mighty and Majestic sincerely, so he performs a perfect Wud'u and prays to Allah^{-azwj} Mighty and Majestic with truthful intention and a sound heart, and a fearful body, and tearful eyes, Allah^{-azwj} Blessed and Exalted, nine rows of the Angels will be praying behind him, in each row being what their numbers cannot be counted except by Allah^{-azwj} the Exalted, in one of the two ends of the row being in the east and the other in the west'.

قال فإذا فرغ كتب له بعددهم درجات الجنة.

He^{-asws} said: 'When he is free, ranks are written for him of their number' – the Hadeeth"¹⁸⁹

و منه عن أحمد بن هارون القمي عن محمد بن عبد الله بن جعفر عن أبيه عن هارون بن مسلم عن مسعدة بن صدقة عن الصادق عن أبيه ع أن رسول الله ص قال: إن الله تبارك وتعالى إذا رأى أهل قرية قد أسرفوا في المعاصي وفيها ثلاثة نفر من المؤمنين ناداهم جل جلاله وتقدست أسماؤه

And from him, from Ahmad Bin Haroun Al Famy, from Muhammad Bin Abdullah Bin Ja'far, from his father, from Haroun Bin Muslim, from Mas'ada Bin Sadaqa,

'From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws}: 'Rasool-Allah^{-saww} said: 'When Allah^{-azwj} Blessed and Exalted Sees people of a town being extravagant in the disobedience and in it there are three persons from the Momineen, He^{-azwj}, Majestic is His^{-azwj} Majesty and Holy are His^{-azwj} Names, Calls out to them: -

يا أهل معصيتي لو لا من فيكم من المؤمنين المتحابين بجلالي العامرين بصلاتهم أرضي و مساجدي- و المستغفرين بالأسحار خوفاً مني لأزلت بكم عذابي ثم لا أبالي.

"O people disobeying Me^{-azwj}! Had there not been for the Momineen among you all, the one loving each other for My^{-azwj} Majesty, spending time with their Salat in My^{-azwj} land and My^{-azwj} Masjids, the ones seeking Forgiveness at pre-dawn fearing from Me^{-azwj}, I^{-azwj} would have Sent down My^{-azwj} Punishment to you all, then I^{-azwj} would not have Cared!"¹⁹⁰

4- مجالس الصدوق، عن محمد بن علي ماجيلويه عن عمه محمد بن أبي القاسم عن محمد بن علي الفرشي عن محمد بن سنان عن الفضل بن عمر عن الصادق جعفر بن محمد عن أبيه عن أبيه ع قال قال رسول الله ص إن الله جل جلاله أوحى إلى الدنيا أن اتعبي من خدمك و اخدميني من رخصك

¹⁸⁹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 3 a

¹⁹⁰ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 3 b

(The book) 'Majaalis' of Al Sadouq – from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Muhammad Bin Ali Al Qureyshi, from Muhammad Bin Sinan, from Al Mufazzal Bin Umar,

'From Al-Sadiq Ja'far Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj}, Majestic is His^{-azwj} Majesty, Revealed to the world: "Follow the one who serves you and serve the one who rejects You^{-azwj!}"

وَ إِنَّ الْعَبْدَ إِذَا تَخَلَّى بِسَيِّدِهِ فِي جَوْفِ اللَّيْلِ الْمُظْلِمِ وَ نَاجَاهُ أَتَبَتِ اللَّهُ النُّورَ فِي قَلْبِهِ فَإِذَا قَالَ يَا رَبِّ يَا رَبِّ نَادَاهُ الْجَلِيلُ جَلَّ جَلَالُهُ لَبَّيْكَ عَبْدِي سَلْبِي
أَعْطَكَ وَ تَوَكَّلْ عَلَيَّ أَكْفِكَ

And when the slave is alone with his Master^{-azwj} in the middle of the dark night and whispers to Him^{-azwj}, Allah^{-azwj} Affirms the Noor in his heart. When he says, 'O Lord^{-azwj}! O Lord^{-azwj}!', the Majestic, Majestic is His^{-azwj} Majesty, Calls out to him: 'Here I^{-azwj} am, My^{-azwj} servant! Ask me, I^{-azwj} shall Give you, and rely upon Me^{-azwj}, I^{-azwj} shall Suffice you!"

ثُمَّ يَتَوَلَّى جَلَّ جَلَالُهُ لِمَلَائِكَتِهِ مَلَائِكَتِي انظُرُوا إِلَى عَبْدِي فَقَدْ تَخَلَّى فِي جَوْفِ هَذَا اللَّيْلِ الْمُظْلِمِ وَ الْبَطَّالُونَ لَاهُونَ وَ الْعَافِلُونَ نِيَامَ اشْهَدُوا أَنِّي قَدْ عَفَرْتُ
لَهُ الْحَبْرَ.

Then He^{-azwj}, Majestic is His^{-azwj} Majesty, Says to His^{-azwj} Angels: "Look at My^{-azwj} servant! He has secluded in the middle of this dark night and the falsifiers are playing and the heedless ones are sleeping! I^{-azwj} Testify that I^{-azwj} have Forgiven (his sins) for him!" – the Hadeeth"¹⁹¹.

5- مَعَانِي الْأَخْبَارِ، وَ الْحِصَالُ، وَ الْمَحَاسِنُ، لِلصَّدُوقِ عَنْ مُحَمَّدِ بْنِ أَحْمَدِ الْأَسَدِيِّ عَنْ مُحَمَّدِ بْنِ جَرِيرٍ وَ الْحَسَنِ بْنِ عُزُورَةَ وَ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ الْوَهَّابِيِّ جَمِيعاً عَنْ مُحَمَّدِ بْنِ حُمَيْدٍ عَنْ زَافِرِ بْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عُيَيْنَةَ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: جَاءَ جَبْرِئِيلُ عَ إِلَى النَّبِيِّ ص فَقَالَ يَا مُحَمَّدُ عَشْ مَا شِئْتَ فَإِنَّكَ مَيِّتٌ وَ أَحَبُّبٌ مَنْ شِئْتَ فَإِنَّكَ مُفَارِقُهُ وَ اعْمَلْ مَا شِئْتَ فَإِنَّكَ مُجْرَبٌ بِهِ وَ اعْلَمْ أَنَّ شَرَفَ الرَّجُلِ قِيَامُهُ بِاللَّيْلِ وَ عِزُّهُ اسْتِعْنَاؤُهُ عَنِ النَّاسِ.

(The books) 'Ma'any Al Akhbar', and 'Al Khisaal', and 'Al Mahaasin' (Al Majaalis) of Al Sadouq, from Muhammad Bin Ahmad Al Asady, from Muhammad Bin Jareer, and Al Hassan Bin Urwah, and Abdullah Bin Muhammad Al Wahby, altogether from Muhammad Bin Humeyd, from Zafir Bin Suleyman, from Muhammad Bin Uyayna, from Abu Hazim, from Sahl Bin Sa'ad who said,

'Jibraeel^{-as} came to the Prophet^{-saww}. He^{-as} said: 'O Muhammad^{-saww}! Live for as long as you^{-saww} like for you^{-saww} will be dying, and love the one you like for you^{-saww} will separate from him, and do whatever you^{-saww} like for you^{-saww} will be Recompensed for it, and know that nobility of the man is his standing at night and his honour is in his being needless from the people"¹⁹².

6- الْمَعَانِي، وَ الْحِصَالُ، وَ الْمَجَالِسُ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ أَسَدِ الْأَسَدِيِّ عَنْ عُمَرَ بْنِ أَبِي عَبْدَانَ التَّقِيفِيِّ وَ عَيْسَى بْنِ سُلَيْمَانَ الْفَرَشِيِّ مَعاً عَنْ إِبْرَاهِيمَ الرَّهْمَانِيِّ عَنْ سَعْدِ بْنِ سَعِيدِ الْجُرْجَانِيِّ عَنْ هُشَلِ بْنِ سَعِيدٍ عَنِ الضَّحَّاكِ عَنِ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ ص أَشْرَافُ أُمَّتِي حَمَلَةُ الْقُرْآنِ وَ أَصْحَابُ
اللَّيْلِ.

¹⁹¹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 4

¹⁹² Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 5

(The book) 'Al Ma'any', and 'Al Khisaal', and 'Al Majaalis' – from Muhammad Bin Ahmad Bin Asad Al Asady, from Umar Bin Abu Gaylan Al Saqafy and Isa Bin Suleyman Al Qureyshi, both together from Ibrahim Al Tarjumany, from Sa'ad Bin Saeed Al Jurjany, from Nahshal Bin Saeed, from Al Zahhak, from Ibn Abbas who said,

'Rasool-Allah^{-saww} said: 'The nobles of my^{-saww} community are bearers (memorisers) of the Quran and companions of the night (praying Salat at night)'.¹⁹³

7- الْمَجَالِسُ، عَنْ عَلِيِّ بْنِ عِمْسَى عَنْ عَلِيِّ بْنِ مُحَمَّدٍ مَاجِلَوِيهِ عَنِ الرَّقِيِّ عَنِ أَبِيهِ عَنِ الْحُسَيْنِ بْنِ عَلْوَانَ عَنْ عَمْرِو بْنِ ثَابِتٍ عَنْ زَيْدِ بْنِ عَلِيٍّ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع إِنَّ فِي الْجَنَّةِ لَشَجَرَةً يُخْرَجُ مِنْ أَعْلَاهَا الْحُلَلُ وَ مِنْ أَسْفَلِهَا خَيْلٌ بُلُقٌ مُسْرَجَةٌ مُلَحَمَةٌ ذَوَاتُ أَجْبِحَةٍ لَا تَرْتَوُثُ وَ لَا تَبُولُ فَيَرْكَبُهَا أَوْلِيَاءُ اللَّهِ فَتَطِيرُ بِهِمْ فِي الْجَنَّةِ حَيْثُ شَاءُوا

(The book) 'Al Majaalis' – from Ali Bin Isa, from Ali Bin Muhammad Majaylawiya, from Al Barqy, from his father, from Al Husayn Bin Ulwan, from Amro Bin Sabit,

'From Zayd son of Ali^{-asws} (Bin Al-Husayn^{-asws}), from his grandfather^{-asws} having said: 'Amir Al-Momineen Ali^{-asws} Bin Abu Talib^{-asws} said: 'In the Paradise there is a tree, garments emerge from its top and from its bottom spotted horses, saddled, bridled, with wings, neither defecating nor urinating. The friends of Allah^{-azwj} will ride these. They will fly with these in the Paradise wherever they so desire to.

فَيَقُولُ الَّذِينَ أَسْفَلُ مِنْهُمْ يَا رَبَّنَا مَا بَلَغَ بِعِبَادِكَ هَذِهِ الْكِرَامَةَ

Those lower than them will say, 'O our Lord^{-azwj}! What made these servants reach this honour?'

فَيَقُولُ اللَّهُ جَلَّ جَلَالُهُ إِنَّكُمْ كَانُوا يَفُومُونَ اللَّيْلَ وَ لَا يَنَامُونَ وَ يَصُومُونَ النَّهَارَ وَ لَا يَأْكُلُونَ وَ يُجَاهِدُونَ الْعَدُوَّ وَ لَا يَجْتَبُونَ وَ يَتَصَدَّقُونَ وَ لَا يَبْخُلُونَ.

Allah^{-azwj}, Majestic is His^{-azwj} Majesty will Say: 'They were standing at night and not sleeping, and they were fasting at daytime and not eating, and they were fighting the enemy and were not be cowards, and they were giving charity and were not stingy'.¹⁹⁴

وَ مِنْهُ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ مُحَمَّدِ بْنِ سِنَانَ عَنِ الْمُفَضَّلِ قَالَ سَمِعْتُ مَوْلَايَ الصَّادِقَ ع يَقُولُ كَانَ فِيمَا نَاجَى اللَّهُ عَزَّ وَ جَلَّ بِهِ مُوسَى بْنُ عِمْرَانَ ع أَنَّ قَالَ لَهُ يَا ابْنَ عِمْرَانَ كَذَبَ مَنْ زَعَمَ أَنَّهُ يُحِبُّنِي فَإِذَا جَنَّهُ اللَّيْلُ نَامَ عَنِّي أَلَيْسَ كُلُّ مُحِبِّ حَلْوَةٍ خَلْوَةٍ

حَبِيبِهِ

And from him, from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Muhammad Bin Sinan, from Al Mufazzal who said,

'I heard my Master^{-asws} Al-Sadiq^{-asws} saying: 'It was among what Allah^{-azwj} Whispered to Musa^{-as} Bin Imran^{-as}, He^{-azwj} Said to him^{-as}: 'O son^{-as} of Imran^{-as}! He is lying, the one who claims that he loves me, but when the night shields he sleeps from Me^{-azwj}! Doesn't every loving one love to be alone with his beloved?'

¹⁹³ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 6

¹⁹⁴ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 7 a

هَذَا أَنَا يَا ابْنَ عِمْرَانَ مُطَّلِعٌ عَلَى أَجْبَائِي إِذَا جَنَّهُمُ اللَّيْلُ حَوَّلْتُ أَبْصَارَهُمْ فِي قُلُوبِهِمْ وَ مَتَلْتُ عُقُوبَتِي بَيْنَ أَعْيُنِهِمْ يُحَاطِبُونِي عَنِ الْمَشَاهِدَةِ وَ يُكَلِّمُونِي عَنِ الْخُضُورِ

Here I^{-azwj} am, O son^{-as} of Imran^{-as}! I^{-azwj} Notice upon My^{-azwj} loving ones, when the night shields, I^{-azwj} Transform their sights into their hearts and Establish My^{-azwj} Punishment in front of their eyes. They are addressing Me^{-azwj} from the witnessing and are speaking to Me^{-azwj} from the presence!

يَا ابْنَ عِمْرَانَ هَبْ لِي مِنْ قَلْبِكَ الْحُشُوعَ وَ مِنْ بَدَنِكَ الْخُضُوعَ وَ مِنْ عَيْنَيْكَ الدُّمُوعَ فِي ظُلْمِ اللَّيْلِ وَ ادْعُنِي فَإِنَّكَ تَجِدُنِي قَرِيبًا مُجِيبًا.

O son^{-as} of Imran^{-as}! Gift to Me^{-azwj} the fearfulness from your^{-as} heart, and the humbleness from your^{-as} body, and the tears from your^{-as} eyes in darkness of the night, and supplicate to Me^{-azwj} for you^{-as} will find Me^{-azwj} near, Responding!”¹⁹⁵

وَ مِنْهُ فِي مَنَاهِي النَّبِيِّ ص أَنَّهُ قَالَ مَا زَالَ جِبْرَائِيلُ يُوصِينِي بِقِيَامِ اللَّيْلِ حَتَّى ظَنَنْتُ أَنَّ خِيَارَ أُمَّتِي لَنْ يَنَامُوا.

And from him, ‘Among prohibitions by the Prophet^{-saww}, he^{-saww} said: ‘Jibraeel^{-as} has not ceased to advise me^{-saww} with standing at night until I^{-saww} though that best ones of my^{-azwj} community will not be sleeping”¹⁹⁶.

وَ مِنْهُ عَنْ مُحَمَّدِ بْنِ مُوسَى الْمُتَوَكَّلِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْهَمَيْرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عِيسَى عَنِ ابْنِ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ بْنِ سِنَانَ قَالَ سَمِعْتُ الصَّادِقَ ع يَقُولُ ثَلَاثَةٌ هُنَّ فَخْرُ الْمُؤْمِنِ وَ زِينَةٌ فِي الدُّنْيَا وَ الْأَخِرَةِ الصَّلَاةُ فِي آخِرِ اللَّيْلِ وَ يَأْسُهُ مِمَّا فِي أَيْدِي النَّاسِ وَ وِلَايَةُ الْإِمَامِ مِنْ آلِ مُحَمَّدٍ ص.

And from him, from Muhammad Bin Musa Al Mutawakkil, from Abdullah Bin Ja’far Al Himeyri, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Abdullah Bin Sinan who said,

‘I heard Al-Sadiq^{-asws} saying: ‘Three (matters), these are a pride of the Momin and an adornment of the world and the Hereafter – the Salat in the end of the night, and his despairing from what is in hands of the people, and Wilayah of the Imam^{-asws} from the Progeny^{-asws} of Muhammad^{-saww}”¹⁹⁷.

8- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، وَ أَقِمِ الصَّلَاةَ طَرَفِي النَّهَارِ الْغَدَاةَ وَ الْمَغْرِبَ وَ زُلْفَاءَ مِنَ اللَّيْلِ الْعِشَاءِ الْآخِرَةِ- إِنَّ الْحَسَنَاتِ يُذْهِبُنَ السَّيِّئَاتِ قَالَ صَلَاةُ الْمُؤْمِنِينَ بِاللَّيْلِ تَذْهَبُ بِمَا عَمِلُوا بِالنَّهَارِ مِنَ السَّيِّئَاتِ وَ الدُّنُوبِ.

Tafseer Ali Bin Ibrahim –

‘And establish the Salat in the two ends of the day – the morning and Al Maghrib - and near from the night – Al-Isha the last - Surely the good deeds erase the evil deeds, [11:114]. He said, ‘Salat of the Momineen at night does away with what they had done at daytime, from the evils deeds and the sins”¹⁹⁸.

¹⁹⁵ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 7 b

¹⁹⁶ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 7 c

¹⁹⁷ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 7 d

¹⁹⁸ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 8 a

وَمِنْهُ وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ قَالَ صَلَاةُ اللَّيْلِ وَ قَالَ سَبَبُ النُّورِ فِي الْقِيَامَةِ الصَّلَاةُ فِي جَوْفِ اللَّيْلِ.

And from him - **And from the night, so keep vigil by it, an optional (Salat) of yours, [17:79].** He said, 'The night Salat'. And said, Cause of the Noor during the Qiyamah is the Salat in middle of the night".¹⁹⁹

وَمِنْهُ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي نُجْرَانَ عَنْ عَاصِمِ بْنِ حُمَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مِنْ عَمَلٍ حَسَنٍ يَعْمَلُهُ الْعَبْدُ إِلَّا وَ لَهُ ثَوَابٌ فِي الْقُرْآنِ إِلَّا صَلَاةَ اللَّيْلِ فَإِنَّ اللَّهَ لَمْ يُبَيِّنْ ثَوَابَهَا لِعَظِيمِ حَطَرِهَا عِنْدَهُ

And from him, from his father, from Ibn Abu Najran, from Aasim Bin Humeyr,

'From Abu Abdullah^{-asws} having said: 'There is no good deed the servant does except and for him there is Reward (Mentioned) in the Quran except the night Salat, for Allah^{-azwj} did not State its Rewards due to the largeness of its size in His^{-azwj} Presence!

فَقَالَ تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَ طَمَعًا وَ بِمَا رَزَقْنَاهُمْ يُنْفِقُونَ فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ.

He^{-azwj} Said: **Their sides forsake their beds, supplicating to their Lord in fear and in hope, and they are spending from what We Graced them [32:16] So no soul knows what is hidden for them from delight of the eyes, being a Recompense of what they had been doing [32:17]'**.²⁰⁰

9- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، وَ سَمِعَ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ قَالَ لِصَلَاةِ اللَّيْلِ - فَسَمِعْتُهُ قَالَ صَلَاةُ اللَّيْلِ.

Tafseer Ali Bin Ibrahim –

'and Glorify with Praise of your Lord when you stand [52:48]. He said, 'For the night Salat'. **Glorify**, he said, 'The night Salat'.²⁰¹

10- الْخِصَالُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ مُوسَى الْكُومَنَدَانِيِّ وَ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحُسَيْنِ بْنِ سَعِيدٍ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: شَرَفُ الْمُؤْمِنِ صَلَاتُهُ بِاللَّيْلِ وَ عِزُّهُ كَفُّ الْأَذَى عَنِ النَّاسِ.

(The book) 'Al Khisaal' – from his father, from Ali Bin Musa Al Kumdany and Muhammad Bin Yahya Al Attar, from Ahmad Bin Muhammad Bin Isa, from Al Husayn Bin Saeed, from Ibn Abu Umeyr, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'Nobility of the Momin is his Salat at night, and his honour is refraining from harming the people'.²⁰²

(The book) 'Al Khisaal' – from his father, from Al Kumdany, from Ahmad Bin Muhammad, from his father, from Abdullah Bin Jabalah, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'Rasool-Allah^{-saww} said to Jibraeel^{-as}: 'Advise me^{-saww}!'

¹⁹⁹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 8 b

²⁰⁰ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 8 c

²⁰¹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 9

²⁰² Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 10

(The book) 'Al Khisaal' – from his father, from Ali Bin Ibrahim, from his father, from Ismail Bin Marrar, from Yunus,

'Raising it to Abu Abdullah^{-asws} having said: 'Among what Rasool-Allah^{-sawww} had advised with: 'O Ali^{-asws}! Three are a joy for the Momin in the world – meeting the brethren, and the breaking from the fast, and the vigil (praying Salat) from end of the night' – the Hadeeth"²⁰⁷

وَمِنْهُ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ حَمَّادِ بْنِ يَعْلَى عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَى عَنْ حَرِيْزِ بْنِ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: هُوَ الْمُؤْمِنُ فِي ثَلَاثَةِ أَشْيَاءَ التَّمَتُّعِ بِالنِّسَاءِ وَ مُفَاكَهَةِ الْإِخْوَانِ وَ الصَّلَاةِ بِاللَّيْلِ.

And from him, from his father, from Sa'ad Bin Abdullah, from Hammad Bin Ya'la, from his father, from Hammad Bin Isa, from Hareyz, from Zurara,

'From Abu Ja'far^{-asws} having said: 'Playfulness of the Momin is in three things – the enjoyment with the women, and the humour to the brethren, and the Salat at night"²⁰⁸

14- الْعَيْوُ، عَنْ مُحَمَّدِ بْنِ عَمْرِ الْجَعَابِيِّ عَنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ التَّمِيمِيِّ عَنِ أَبِيهِ عَنِ الرِّضَا عَنْ آبَائِهِ ع قَالَ قَالَ النَّبِيُّ ص خَيْرُكُمْ مَنْ أَطَابَ الْكَلَامَ وَ أَطْعَمَ الطَّعَامَ وَ صَلَّى بِاللَّيْلِ وَ النَّاسُ نِيَامٌ.

(The book) 'Al Uyoun' – from Muhammad Bin Umar Al Jiaby, from Al-Hassan Bin Abdullah Al Tameemy, from his father,

'From Al-Reza^{-asws}, from his^{-asws} forefather^{-asws} having said: 'The Prophet^{-sawww} said: 'Best of you is one of good speck, and feeding the food, and praying Salat at night while the people sleep"²⁰⁹

15- مَجَالِسُ ابْنِ الشَّيْخِ عَنْ أَبِيهِ عَنِ الْمُفِيدِ عَنْ أَحْمَدَ بْنِ الْوَلِيدِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ الصَّفَّارِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ ابْنِ مُحَمَّدِ بْنِ عَنَابَانَ بْنِ عُثْمَانَ عَنْ بَخْرِ السَّقَاءِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ مِنْ رُوحِ اللَّهِ تَعَالَى ثَلَاثَةَ التَّهَجُّدِ بِاللَّيْلِ وَ إِفْطَارِ الصَّائِمِ وَ لِقَاءِ الْإِخْوَانِ.

(The book) 'Majaalis' of Ibn Al Sheykh, from his father, from Al Mufeed, from Ahmad Bin Al Waleed, from his father, from Muhammad Bin Al-Hassan Al Saffar, from Ahmad Bin Muhammad Bin Isa, from Ibn Mahboub, from Aban Bin Usman, from Bahr Al Saqqa'a who said,

'From comfort of Allah^{-azwj} the Exalted are three – the vigil (praying Salat) at night, and breaking the fast, and meeting the brethren"²¹⁰

16- مَجَالِسُ ابْنِ الشَّيْخِ، عَنْ أَبِيهِ عَنِ أَبِي مُحَمَّدٍ الْفُحَّامِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْهَاشِمِيِّ الْمَنْصُورِيِّ عَنْ مُوسَى بْنِ عَيْسَى عَنِ أَبِي الْحَسَنِ الْعَسْكَرِيِّ عَنْ آبَائِهِ عَنِ الصَّادِقِ ع فِي قَوْلِهِ تَعَالَى إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ قَالَ صَلَاةُ اللَّيْلِ تَذْهَبُ بِذُنُوبِ النَّهَارِ.

(The book) 'Majaalis' of Ibn Al Sheykh – from his father, from Abu Muhammad Al Fahham, from Muhammad Bin Ahmad Al Hashimy Al Mansoury, from Musa Bin Isa,

²⁰⁷ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 13 a

²⁰⁸ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 13 b

²⁰⁹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 14

²¹⁰ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 15

‘From Abu Al-Hassan Al-Askari^{-asws}, from his^{-asws} forefathers^{-asws}, from Al-Sadiq^{-asws} regarding Words of the Exalted: **Surely the good deeds erase the evil deeds, [11:114]**. He^{-asws} said: ‘The night Salat erases sins of the daytime’^{.211}

17- الحِصَالُ، عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْقَطَّانِ عَنْ أَحْمَدَ بْنِ يَحْيَى بْنِ زَكْرِيَّا عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ بْنِ حَبِيبٍ عَنْ تَمِيمِ بْنِ مُهْلُولٍ عَنْ أَبِي مُعَاوِيَةَ عَنِ الْأَعْمَشِ عَنِ الصَّادِقِ ع فِي خَبَرٍ طَوِيلٍ ذَكَرَ فِيهِ الْأَيْمَةَ وَ عَلَامَةَ الْإِمَامَةِ فَقَالَ وَ دِينُهُمُ الْوَرَعُ وَ الْعِفَّةُ وَ الصِّدْقُ وَ الصَّلَاحُ وَ الْاجْتِهَادُ وَ آدَاءُ الْأَمَانَةِ إِلَى النَّبِيِّ وَ الْفَاجِرِ وَ طَوْلُ السُّجُودِ وَ قِيَامُ اللَّيْلِ وَ اجْتِنَابُ الْمَحَارِمِ وَ انْتِظَارُ الْفَرَجِ بِالصَّبْرِ وَ حُسْنُ الصُّحْبَةِ وَ حُسْنُ الْجَوَارِ.

(The book) ‘Al Khisaal’ – from Ahmad Bin Al-Hassan Al Qattan, from Ahmad Bin Yahya Bin Zakariya, from Bakr Bin Abdullah Bin Habeeb, from Tameem Bin Bahloul, from Abu Muawiya, from Al A’mash,

‘From Al-Sadiq^{-asws} in a lengthy Hadeeth mentioning in it the Imams^{-asws} and signs of the Imamate, he^{-asws} said: ‘And their religion is the devoutness, and the chastity, and the truthfulness, and the righteousness, and the struggling, and paying back the entrustments to the righteous and the immoral, and prolonging the Sajdah, and standing (for Salat) at night, and shunning the prohibitions, and awaiting the relief with the patience, and goodly accompaniment, and goodly neighbourliness’^{.212}

وَ مِنْهُ فِي وَصَايَا أَبِي دَرٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ سَأَلَ النَّبِيَّ ص أَيُّ اللَّيْلِ أَفْضَلُ

And from him, ‘In advice of Abu Zarr^{-ra}, may Allah^{-azwj} be Satisfied with him^{-ra}, he^{-ra} asked the Prophet^{-saww}, ‘Which (part of the) night is superior?’

قَالَ جَوْفُ اللَّيْلِ الْعَابِرِ.

He^{-saww} said: ‘Middle of the late night’^{.213}

وَ مِنْهُ، وَ نَوَابِ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْقَاسِمِ بْنِ يَحْيَى عَنِ جَدِّهِ الْحَسَنِ بْنِ رَاشِدٍ عَنْ أَبِي بَصِيرٍ وَ مُحَمَّدِ بْنِ مُسْلِمٍ عَنِ الصَّادِقِ ع عَنْ آبَائِهِ قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قِيَامُ اللَّيْلِ مَصْحَةٌ لِلْبَدَنِ وَ مَرْضَاةٌ لِلرَّبِّ عَزَّ وَ جَلَّ وَ تَعْرُضُ لِلرَّحْمَةِ وَ تَمَسُّكَ بِأَخْلَاقِ النَّبِيِّينَ.

And from him, and ‘Sawaab Al Amaal’ – from his father, from Saeed Bin Abdullah, from Muhammad Bin Isa, from Al Qasim Bin Yahya, from his grandfather Al-Hassan Bin Rashid, from Abu Baseer and Muhammad Bin Muslim,

‘From Al-Sadiq^{-asws}, from his^{-asws} forefathers^{-asws} having said: ‘Amir Al-Momineen^{-asws} said: ‘Standing at night (for Salat) is healthy for the body, and Satisfaction for the Lord^{-azwj} Mighty and Majestic, and exposes to the Mercy, and adherent with the manners of the Prophets^{-as}’^{.214}

18- الْعِلْكَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَلِيِّ الْبَصْرِيِّ عَنْ مُحَمَّدِ بْنِ إِبْرَاهِيمَ بْنِ خَارِجِ الْأَصَمِّ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ الْجُنَيْدِ عَنْ عَمْرٍو بْنِ سَعِيدٍ عَنْ عَلِيِّ بْنِ زَاهِرٍ عَنْ حَرِيْزٍ عَنِ الْأَعْمَشِ عَنْ عَطِيَّةِ الْعَوْفِيِّ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ مَا اتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيْلًا إِلَّا لِإِطْعَامِهِ الطَّعَامَ وَ صَلَاتِهِ بِاللَّيْلِ وَ النَّاسُ يَنَامُ.

²¹¹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 16

²¹² Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 17 a

²¹³ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 17 b

²¹⁴ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 17 c

(The book) 'Al Ilal' – from Muhammad Bin Amro Bin Ali Al Basry, from Muhammad Bin Ibrahim Bin Kharij Al Asammi, from Muhammad Bin Abdullah Bin Al Junejd, from Amro Bin Saeed, from Ali Bin Zahir, from Hareyz, from Al A'mash, from Atiya Al Awfy,

'From Jabir Bin Abdullah^{-ra}, who said, 'I^{-ra} heard Rasool-Allah^{-saww} saying: 'Allah^{-azwj} did not Take Ibrahim^{-as} as a friend except for his^{-as} feeding the food, and his^{-as} praying Salat at night while the people sleep".²¹⁵

وَمِنْهُ عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ عَيْسَى الْيَمُطِيِّ عَنْ مُحَمَّدِ بْنِ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنِ ابْنِ أُذَيْنَةَ عَنْ حُمْرَانَ عَنْ أَبِي جَعْفَرٍ ع قَالَ قَالَ رَسُولُ اللَّهِ ص لَا يَبِيْتَنَّ الرَّجُلُ وَ عَلَيْهِ وَتَرَّ .

And from him, from his father, from Sa'ad Bin Abdullah, from Muhammad Bin Isa Al Yaqteeny, from Muhammad Bin Ismail Bin Bazie, from Ibn Uzina, from Humran,

'From Abu Ja'far^{-asws} having said: 'Rasool-Allah^{-saww} said: 'The man should not spend a night and upon him is (responsibility) to pray Al-Witr (Salat)".²¹⁶

19- الْعَلَلُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ حَمَّادٍ عَنْ حَرِيْزٍ عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ع مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَ الْيَوْمِ الْآخِرِ فَلَا يَبِيْتَنَّ إِلَّا بِوَيْتِهِ .

(The book) 'Al Ilal' – from his father, from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Hammad, from Hareyz, from Zurara who said,

'Abu Ja'far^{-asws} said: 'One who were a believer in Allah^{-azwj} and the Last Day should not spend a night except with Witr (Salat)".²¹⁷

وَمِنْهُ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ عِمْرَانَ بْنِ مُوسَى عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ النُّعْمَانِ عَنْ أَبِيهِ عَنْ بَعْضِ رِجَالِهِ قَالَ: جَاءَ رَجُلٌ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي قَدْ حُرِمْتُ الصَّلَاةَ بِاللَّيْلِ

And from him, from his father, from Muhammad Bin Yahya Al Attar, from Imran Bin Musa, from Al-Hassan Bin Ali Bin Al Numan, from his father, from one of his men who said,

'A man came to Amir Al-Momineen^{-asws}. He said, 'O Amir Al-Momineen^{-asws}! I have been deprived of the night Salat'.

فَقَالَ أَمِيرُ الْمُؤْمِنِينَ أَنْتَ رَجُلٌ قَدْ قَيَّدَتْكَ ذُنُوبُكَ .

Amir Al-Momineen^{-asws} said: 'You are a man, your sins have restricted you".²¹⁸

وَمِنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنِ الصَّفَّارِ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ عَلِيٍّ بْنِ الْحَكَمِ عَنْ حُسَيْنِ بْنِ حَسَنِ الْكِنْدِيِّ عَنِ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الرَّجُلَ لَيَكْذِبُ الْكَذِبَةَ فَيُحْرَمُ بِهَا صَلَاةَ اللَّيْلِ فَإِذَا حُرِمَ بِهَا صَلَاةَ اللَّيْلِ حُرِمَ بِهَا الرِّزْقُ .

²¹⁵ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 18 a

²¹⁶ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 18 b

²¹⁷ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 19 a

²¹⁸ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 19 b

And from him, from Muhammad Bin Al-Hassan Bin Al Waleed, from Al Saffar, from Haroun Bin Muslim, from Ali Bin Al Hakam, from Husayn Bin Hassan Al Kindy,

‘From Abu Abdullah^{-asws} having said: ‘The man tells a lie so he gets deprived of the night Salat due to it. When he is deprived of the night Salat, he is deprived of the sustenance due to it’^{.219}

20- الْعَلَلُ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ إِسْحَاقَ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّبَلِيِّ عَنْ أَبِيهِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع يَا سُلَيْمَانُ لَا تَدَعُ قِيَامَ اللَّيْلِ فَإِنَّ الْمُعْتَبُونَ مِنْ حُرْمِ قِيَامِ اللَّيْلِ.

(The book) ‘Al Ilal’ – from Muhammad Bin Al-Hassan, from Muhammad Bin Yahya, from Muhammad Bin Ahmad Bin Is’haq, from Muhammad Bin Suleyman Al Daylami, from his father who said,

‘Abu Abdullah^{-asws} said: ‘O Suleyman! Do not leave standing at night (for Salat) for the embezzled is the one deprived of standing at night (for Salat)’^{.220}

21- الْعَلَلُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْحَطَّابِ عَنْ عَلِيِّ بْنِ أُسْبَاطٍ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ أَبِي الْحَسَنِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ رَهْبَانِيَّةً ابْتَدَعُوهَا مَا كَتَبْنَاهَا عَلَيْهِمْ إِلَّا ابْتِغَاءَ رِضْوَانِ اللَّهِ قَالَ صَلَاةُ اللَّيْلِ.

(The book) ‘Al Ilal’ – From his father, from Muhammad Bin Yahya, from Muhammad Bin Al Husayn Bin Abu Al Khattab, from Ali Bin Asbaat, from Muhammad Bin Abu Abdullah,

‘From Abu Al-Hassan^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **And (as for) monasticism (priesthood), they innovated it – We did not Prescribe it upon them except for seeking the Pleasure of Allah, [57:27].** He^{-asws} said: ‘The night Salat’^{.221}

توضيح في خبر مرفوع عن النبي ص فما رعاها الذين بعدهم حق رعايتها و ذلك لتكديبهم بمحمد ص.

Clarification – In a Hadeeth raised from the Prophet^{-saww}: ‘Those (who came) after them did not take care of it as was the right of taking care, and that is due to their belying Muhammad^{-saww}’.

22- الْعَلَلُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ حَسَنَانَ الرَّازِيِّ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ رَفَعَهُ قَالَ قَالَ رَسُولُ اللَّهِ ص مَنْ صَلَّى بِاللَّيْلِ حَسَنٌ وَجْهُهُ بِالنَّهَارِ.

(The book) ‘Al Ilal’ – from his father, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Hassan Al Razy, from Muhammad Bin Ali raising it, said,

‘Rasool-Allah^{-saww} said: ‘One who prays Salat at night his face will be excellent at daytime’^{.222}

وَ مِنْهُ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِهِ تَعَالَى إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْأً وَ أَقْوَمُ قِيلاً قَالَ يَعْنِي بِقَوْلِهِ وَ أَقْوَمُ قِيلاً قِيَامَ الرَّجُلِ عَنْ فِرَاشِهِ بَيْنَ يَدَيْ اللَّهِ عَزَّ وَ جَلَّ لَا يُرِيدُ بِهِ غَيْرُهُ.

²¹⁹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 19 c

²²⁰ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 20

²²¹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 21

²²² Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 22 a

And from him, from his father, from Ali Bin Ibrahim, from his father, from Ibn Abu Umeyr, from Hisham Bin Salim,

‘From Abu Abdullah^{-asws} regarding Words of the Exalted: **Surely, arising at night, it is the firmest treading and the straightest speech [73:6]**. He^{-asws} said: ‘It means by His^{-azwj} Words: **straightest speech [73:6]**, the man standing at night from his bed in front of Allah^{-azwj} Mighty and Majestic, not intending anything else by it’.²²³

وَمِنْهُ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِلَوِيٍّ عَنْ مُحَمَّدِ بْنِ يَحْيَىٰ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ مُوسَىٰ بْنِ جَعْفَرِ الْبَغْدَادِيِّ عَنْ مُحَمَّدِ بْنِ الْحَسَنِ بْنِ شُمُونَ عَنْ عَلِيٍّ بْنِ مُحَمَّدِ النَّوْفَلِيِّ قَالَ سَمِعْتُهُ يَقُولُ إِنَّ الْعَبْدَ لَيَقُومُ فِي اللَّيْلِ فَيَمِيلُ بِهِ النَّعَاسُ يَمِينًا وَشِمَالًا وَقَدْ وَقَعَ ذَقْنُهُ عَلَىٰ صَدْرِهِ فَيَأْمُرُ اللَّهُ تَبَارَكَ وَتَعَالَىٰ أَبْوَابَ السَّمَاءِ فَتُفْتَحُ

And from him, from Muhammad Bin Ali Majaylawiya, from Muhammad Bin Yahya, from Muhammad Bin Ahmad Al Ashary, from Musa Bin Ja’far Al Baghdady, from Muhammad Bin Al-Hassan Bin Shamoun, from Ali Bin Muhammad Al Nowfaly who said,

‘I heard him^{-asws} saying: ‘The servant arises during the night and the drowsiness inclines with him right and left and his cheeks fall upon his chest, so Allah^{-azwj} Blessed and Exalted Commands doors of the sky to be opened.

ثُمَّ يَقُولُ لِمَلَائِكَتِهِ انظُرُوا إِلَىٰ عِبْدِي مَا يُصِيبُهُ فِي التَّقَرُّبِ إِلَيَّ بِمَا لَمْ أَفْرِضْ عَلَيْهِ رَاجِعًا مِنِّي لِثَلَاثِ خِصَالٍ حِصَالٍ ذَنْبًا أَعْفَرُهُ أَوْ تَوْبَةً أُجَدِّدُهَا أَوْ رِزْقًا أَرِيْدُهُ فِيهِ أَشْهَدُكُمْ مَلَائِكَتِي أَنِّي قَدْ جَمَعْتُهُنَّ لَهُ.

Then He^{-azwj} Says to His^{-azwj} Angels: “Look at My^{-azwj} servant! What has afflicted him in his drawing closer to Me^{-azwj} with what I^{-azwj} have not Obligated upon him, being hopeful from me for three traits – a sin I^{-azwj} Forgive him, or repentance I^{-azwj} renew Turning to him, or sustenance I increase regarding him! I^{-azwj} Keep you as witnesses, My^{-azwj} Angels! I^{-azwj} have gathered (all) these for him!”²²⁴

23- الْعَلَلُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ بْنِ حُرَيْمَةَ عَنْ حَرِيْشِ بْنِ مُحَمَّدِ بْنِ حَرِيْشٍ عَنْ جَدِّهِ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ الرَّجُلَانِ فِي حَوْفِ اللَّيْلِ أَحَبُّ إِلَيَّ مِنَ الدُّنْيَا وَمَا فِيهَا.

(The book) ‘Al Ilal’ – from his father, from Muhammad Bin Is’haq Bin Khuzeyman, from Hareysh Bin Muhammad Bin Hareysh, from his grandfather, from Anas Bin Malik (well-known fabricator) who said,

‘Rasool-Allah^{-saww} said: ‘The two Cycles (prayed) in middle of the night is more beloved to me^{-saww} than the world and whatever is in it’.²²⁵

وَمِنْهُ عَنْ أَبِيهِ عَنْ عَلِيٍّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادِ بْنِ عَيْسَىٰ عَنْ إِبْرَاهِيمَ بْنِ عَمْرٍو عَنْ عَمْرِو بْنِ حَدَّادَةَ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ قَالَ صَلَاةُ الْمُؤْمِنِ بِاللَّيْلِ تَذْهَبُ بِمَا عَمَلَ مِنْ ذَنْبِ النَّهَارِ.

And from him, from his father, from Ali Bin Ibrahim, from his father, from Hammad Bin Isa, from Ibrahim Bin Umar, from the one who narrated it,

²²³ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 22 b

²²⁴ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 22 c

²²⁵ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 23 a

‘From Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **Surely the good deeds erase the evil deeds, [11:114]**. He^{-asws} said: ‘Salat of the Momin at night erases what had been done from sins at daytime’^{.226}

الْهِدَايَةُ، عَنْهُ عَ مُرْسَلًا مِثْلَهُ قَالَ وَ قَالَ عَ مَنْ صَلَّى بِاللَّيْلِ حَسَنًا وَجْهَهُ بِالنَّهَارِ.

(The book) ‘Al Hidayah’ –

‘From him^{-asws} by an unbroken chain, similar to it. He (the narrator) said, ‘And he^{-asws} said: ‘One who prays Salat at night his face will be excellent at daytime’^{.227}

24- الْعَلَلُ، عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيْرٍ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ عَ قَالَ: قُلْتُ أَنَاءَ اللَّيْلِ سَاجِدًا وَ قَائِمًا يَحْتَدِرُ الْآخِرَةَ وَ يَرْجُوا رَحْمَةَ رَبِّهِ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ وَ الَّذِينَ لَا يَعْلَمُونَ

(The book) ‘Al Ilal’ – from his father, from Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Zurara,

‘From Abu Ja’far^{-asws}, he (the narrator) said, ‘I said, ‘**during the hours of the night, performing Sajdah and standing, being cautious of the Hereafter and hoping for the Mercy of his Lord. Say: ‘Are they equal, those who do not know and those do know?’ [39:9]**’.

قَالَ يَعْنِي صَلَاةَ اللَّيْلِ.

He^{-asws} said: ‘It means the night Salat’^{.228}

25- نَوَابِ الْأَعْمَالِ، وَ الْعَلَلُ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ مُحَمَّدِ بْنِ أَحْمَدَ عَنْ أَبِي زُهَيْرٍ النَّهْدِيِّ عَنْ آدَمَ بْنِ إِسْحَاقَ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: عَلَيْكُمْ بِصَلَاةِ اللَّيْلِ فَإِنَّهَا سُنَّةُ نَبِيِّكُمْ وَ دَأْبُ الصَّالِحِينَ قَبْلَكُمْ وَ مَطْرَدَةُ الدَّاءِ عَنْ أَجْسَادِكُمْ.

(The books) ‘Sawaab Al Amaal’, and ‘Al Ilal’ – from his father, from Muhammad Bin Muhammad Bin Yahya, from Muhammad Bin Ahmad, from Abu Zuheyr Al Nahdy, from Adam Bin Is’haq, from Muawiya Bin Ammar, from one of our companions,

‘From Abdullah^{-asws} having said: ‘Upon you all is with (praying) the night Salat for it is a Sunnah of your Prophet^{-saww} and discipline of the righteous ones before you all, and a repeller of the illnesses from your bodies’^{.229}

وَ قَالَ أَبُو عَبْدِ اللَّهِ عَ صَلَاةُ اللَّيْلِ تُبَيِّضُ الْوَجْهَ وَ صَلَاةُ اللَّيْلِ تُطَيِّبُ الرَّيْحَ وَ صَلَاةُ اللَّيْلِ تَجْلِبُ الرِّزْقَ.

And Abu Abdullah^{-asws} said: ‘The night Salat brightens the face, and the night Salat betters the wind (odour), and the night Salat attracts the sustenance’^{.230}

²²⁶ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 23 b

²²⁷ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 23 c

²²⁸ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 24

²²⁹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 25 a

²³⁰ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 25 b

وَمِنْهُ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ الْعَمْرِيِّ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى عَنْ أَبِيهِ عَنْ عَلِيٍّ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ إِذَا أَرَادَ أَنْ يُصِيبَ أَهْلَ الْأَرْضِ بِعَذَابٍ قَالَ لَوْ لَا الَّذِينَ يَتَحَابُّونَ بِجَلَالِي وَ يَعْمُرُونَ مَسَاجِدِي وَ يَسْتَغْفِرُونَ بِالْأَشْحَارِ لَأَنْزَلْتُ بِكُمْ عَذَابِي.

And from him, from his father, from Muhammad Bin Yahya, from Al Amraky,

‘From Ali son of Ja’far^{-asws}, from his brother^{-asws} Musa^{-asws}, from his father^{-asws}, from Ali^{-asws} having said: ‘When Allah^{-azwj} Mighty and Majestic Wants to Afflict people with the earth with Punishment He^{-azwj} Says: “Had it not been for the ones loving each other for My^{-azwj} Majesty, and spending times in My^{-azwj} Masjids, and seeking Forgiveness at pre-dawn, I^{-azwj} would have Sent down My^{-azwj} Punishment upon them!”²³¹

26- مَعَانِي الْأَخْبَارِ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ الْمُؤَدَّبِ عَنْ أَحْمَدَ بْنِ عَلِيٍّ الْأَصْفَهَانِيِّ عَنْ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ النَّقْفِيِّ عَنْ مَكِّيِّ بْنِ مُحَمَّدٍ شَيْخٍ مِنْ أَهْلِ الرَّيِّ عَنْ مَنْصُورِ بْنِ الْعَبَّاسِ وَ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ النَّصْرِ عَنْ سَعِيدِ بْنِ النَّصْرِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ: الْمَالُ وَ الْبُنُونُ زِينَةُ الْحَيَاةِ الدُّنْيَا وَ تَمَانٌ رَكَعَاتٍ مِنْ آخِرِ اللَّيْلِ وَ الْوَتْرُ زِينَةُ الْآخِرَةِ وَ قَدْ يَجْمَعُهُمَا اللَّهُ لِأَقْوَامٍ.

(The book) ‘Ma’any Al Akhbaar’ – From his father, from Abdullah Bin Al-Hassan Al Muwaddib, from Ahmad Bin Ali Al Asfahany, from Ibrahim Bin Muhammad Al Saqafy, from Makky Bin Muhammad Sheykh, from people of Al Rayy, from Mansour Bin Al Abbas, and Al-Hassan Bin Ali Bin Al Nasr, from Saeed Bin Al Nasr,

‘From Ja’far^{-asws} Bin Muhammad^{-asws} having said: ***The wealth and the children are an adornment of the life of the world [18:46]***, and eight Cycles Salat from end of the night, and Al-Witr (Salat) are adornments of the Hereafter, and Allah^{-azwj} has Gathered these two for people”²³².

الْعَلَلُ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحَمَيْرِيِّ عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع قَالَ قَالَ أَبِي قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ اللَّهَ جَلَّ جَلَالُهُ إِذَا رَأَى أَهْلَ قَرْيَةٍ قَدْ أَسْرَفُوا فِي الْمَعَاصِي وَ فِيهَا ثَلَاثَةٌ نَفَرٍ مِنَ الْمُؤْمِنِينَ نَادَاهُمْ جَلَّ جَلَالُهُ وَ تَقَدَّسَتْ أَسْمَاؤُهُ يَا أَهْلَ مَعْصِيَتِي لَوْ لَا مَا فَيْكُمْ مِنَ الْمُؤْمِنِينَ الْمُتَحَابِّينَ بِجَلَالِي الْعَامِرِينَ بِصَلَاتِهِمْ أَرْضِي وَ مَسَاجِدِي الْمُسْتَغْفِرِينَ بِالْأَشْحَارِ خَوْفًا مِنِّي لَأَنْزَلْتُ بِكُمْ عَذَابِي ثُمَّ لَا أَبَالِي.

(The book) ‘Al Ilal’ – from his father, from Abdullah Bin Ja’far Al Himeyri, from Haroun Bin Muslim, from Mas’ada Bin Sadaqa,

‘From Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘My^{-asws} father^{-asws} said: ‘Amir Al-Momineen^{-asws} said: ‘When Allah^{-azwj}, Majestic is His^{-azwj} Majesty Sees people of a town to have been extravagant in disobedience and in it there are three persons from the Momineen, He^{-azwj}, Majestic is His^{-azwj} Majesty and Holy are His^{-azwj} Name, Calls out to them: “O people disobeying Me^{-azwj}! Had it not been among you all Momineen loving each other for My^{-azwj} Majesty, the ones spending time in My^{-azwj} earth and My^{-azwj} Masjid(s) with their Salat(s), seeking Forgiveness at pre-dawn fearing from Me^{-azwj}, I^{-azwj} would have Sent down My^{-azwj} Punishment with you all, then I^{-azwj} would not have Cared!”²³³

وَمِنْهُ عَنْ جَعْفَرِ بْنِ عَلِيٍّ بْنِ الْحُسَيْنِ عَنْ جَدِّهِ الْحُسَيْنِ بْنِ عَلِيٍّ عَنِ الْعَبَّاسِ بْنِ عَامِرٍ عَنْ جَابِرٍ عَنْ أَبِي عُبَيْدَةَ الْحَدَّاءِ عَنْ أَبِي جَعْفَرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: تَتَجَانَفُ جُنُودُهُمْ عَنِ الْمَضَاجِعِ لَعَلَّكَ تَرَى أَنَّ الْقَوْمَ لَمْ يَكُونُوا يَنَامُونَ

²³¹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 25 c

²³² Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 26 a

²³³ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 26 b

And from him, from Ja'far Bin Ali Bin Al-Hassan, from his grandfather Al-Hassan Bin Ali, from Al Abbas Bin Aamir, from Jabir, from Abu Ubeyda Al Haza'a,

'From Abu Ja'far^{-asws}, from Abu Abdullah^{-asws} having said: ***Their sides forsake their beds, [32:16]***. Perhaps you see (think) that the people were not sleeping (at all)?'

قَالَ قُلْتُ اللَّهُ وَرَسُولُهُ وَابْنُ رَسُولِهِ أَعْلَمُ

He (the narrator) said, 'I said, 'Allah^{-azwj} and His^{-azwj} Rasool^{-saww}, and son^{-asws} of His^{-azwj} Rasool^{-saww} are more knowing!''

قَالَ فَقَالَ لَا بُدَّ لِهَذَا الْبَدَنِ أَنْ تُرِيحَهُ حَتَّى يُخْرَجَ نَفْسُهُ فَإِذَا خَرَجَ النَّفْسُ اسْتَرَاحَ الْبَدَنُ وَرَجَعَ الرُّوحُ وَفِيهِ قُوَّةٌ عَلَى الْعَمَلِ

He (the narrator) said, 'He^{-asws} said: 'There is no escape for this body from resting it until its soul comes out. When the soul comes out, the body rests and the soul returns to it, and in it is strength upon the actions.

فَإِنَّمَا ذَكَرَهُمْ تَتَجَاوَى جُنُودَهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا أَنْزَلْتُ فِي أَمِيرِ الْمُؤْمِنِينَ ع وَاتَّبَاعِهِ مِنْ شِبَعَيْنَا يَنَامُونَ فِي أَوَّلِ اللَّيْلِ فَإِذَا ذَهَبَ ثُلُثَا اللَّيْلِ أَوْ مَا شَاءَ اللَّهُ فَرَعُوا إِلَى رَبِّهِمْ رَاغِبِينَ مُرْهَبِينَ طَامِعِينَ فِيمَا عِنْدَهُ فَذَكَرَهُمُ اللَّهُ فِي كِتَابِهِ

Rather He^{-azwj} Mentioned them, ***Their sides forsake their beds, supplicating to their Lord in fear and in hope, [32:16]***. It was Revealed regarding Amir Al-Momineen^{-asws} and his^{-asws} followers from our^{-asws} Shias. They are sleeping in the beginning of the night. When a third of the night is gone, or whatever Allah^{-azwj} so Desires, they panic to their Lord^{-azwj} desirously, fearing, hoping regarding what is with Him^{-azwj}. So, Allah^{-azwj} Mentioned them in His^{-azwj} Book.

فَأَخْبَرَكَ اللَّهُ بِمَا أَعْطَاهُمْ أَنَّهُ اسْكَنَهُمْ فِي جِوَارِهِ وَادْخَلَهُمْ جَنَّتَهُ وَآمَنَ خَوْفَهُمْ وَأَذْهَبَ رُغْبَهُمْ

Allah^{-azwj} Informs you with what He^{-azwj} has Given them that He^{-azwj} will Settle them in His^{-azwj} vicinity, and Admit them into His^{-azwj} Paradise, and Secure their fears, and Remove their dread'.

قَالَ قُلْتُ جَعَلْتُ فِدَاكَ إِنْ أَنَا قُفْتُ فِي آخِرِ اللَّيْلِ أَيُّ شَيْءٍ أَقُولُ إِذَا قُفْتُ

He (the narrator) said, 'I said, 'May I be sacrificed for you^{-asws}! If I were to stand in the end of the night, which thing should I be saying when I stand?'

قَالَ قُلِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ إِلِهِ الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ الَّذِي يُحْيِي الْمَوْتَى وَ يَبْعَثُ مَنْ فِي الْقُبُورِ فَإِنَّكَ إِذَا قُلْتَهَا ذَهَبَ عَنْكَ رَجْزُ الشَّيْطَانِ وَ وَسْوَاسُهُ.

He^{-asws} said: 'Say, 'The Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds, and God^{-azwj} of the Rasools^{-as}, and the Praise is for Allah^{-azwj} Who Revives the dead and Resurrects ones in the graves!'

When you say it, the uncleanness of the Satan^{-la} and his^{-la} insinuations will go away from you”.²³⁴

27- تَوْحِيدُ الصُّدُوقِ، عَنْ عَلِيِّ بْنِ أَحْمَدَ النَّسَائِيَّ عَنْ أَحْمَدَ بْنِ سَلْمَانَ بْنِ الْحَسَنِ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ الصَّائِعِ عَنْ خَالِدِ الْعُرَيْبِيِّ عَنْ هَيْثَمِ عَنْ أَبِي سَفْيَانَ مَوْلَى مُزَيْنَةَ عَمَّنْ حَدَّثَ عَنْ سَلْمَانَ الْفَارِسِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ أَتَاهُ رَجُلٌ فَقَالَ يَا أَبَا عَبْدِ اللَّهِ إِنِّي لَا أَقْوَى عَلَى الصَّلَاةِ بِاللَّيْلِ

(The book) ‘Tawheed’ of Al Sadouq – from Ali Bin Ahmad Al Nasabah, from Ahmad Bin Salman Bin Al-Hassan, from Ja’far Bin Muhammad Al Saig, from Khalid Al Urny, from Haysam, from Abu Sufyan a slave of Muzeyna, from the one who narrated,

‘From Salman Al-Farsy^{-ra}, may Allah^{-azwj} be Satisfied with him^{-ra}, a man came to him^{-ra}. He said, ‘O servant of Allah^{-azwj}! I am not strong enough upon (praying) the Salat at night!’

فَقَالَ لَا تَعْصِ اللَّهَ بِالنَّهَارِ وَ جَاءَ رَجُلًا إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ إِنِّي قَدْ حُرِمْتُ الصَّلَاةَ بِاللَّيْلِ

He^{-ra} said, ‘Do not disobey Allah^{-azwj} at daytime; and a man had come to Amir Al-Momineen^{-asws}. He said, ‘O Amir Al-Momineen^{-asws}! I have been deprived of the Salat at night!’

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ ع أَنْتَ رَجُلٌ قَدْ قَيَّدَتْكَ ذُنُوبُكَ.

Amir Al-Momineen^{-asws} said to him: ‘You are a man, your sins have restricted you’”.²³⁵

28- مَجَالِسُ الصُّدُوقِ، عَنْ مُحَمَّدِ بْنِ الْحَسَنِ عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ مُحَمَّدِ بْنِ سُلَيْمَانَ الدَّيْلَمِيِّ عَنْ أَبِيهِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ الشِّتَاءُ رِبْعُ الْمُؤْمِنِ يَطُولُ فِيهِ لَيْلُهُ فَيَسْتَعِينُ بِهِ عَلَى قِيَامِهِ وَ يَقْصُرُ فِيهِ نَهَارُهُ فَيَسْتَعِينُ بِهِ عَلَى صِيَامِهِ.

(The book) ‘Majaalis’ of Al Sadouq – from Muhammad Bin Al-Hassan, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Al Ash’ary, from Muhammad Bin Suleyman Al Daylami, from his father who said,

‘I heard Abu Abdullah^{-asws} saying: ‘The winter is spring of the Momin. His night is longer during it so he is assisted by it upon his standing, and his day is short during it so he is assisted by it upon his fasting’”.²³⁶

29- الْحِصَالُ، وَ مَجَالِسُ الصُّدُوقِ، عَنْ مُحَمَّدِ بْنِ أَحْمَدَ بْنِ عَلِيِّ الْأَسَدِيِّ عَنْ مُحَمَّدِ بْنِ أَبِي أَيُّوبَ عَنْ جَعْفَرِ بْنِ سَدِيرِ بْنِ دَاوُدَ عَنْ أَبِيهِ عَنْ يُونُسَ بْنِ الْمُنْكَدِرِ عَنْ أَبِيهِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ قَالَ رَسُولُ اللَّهِ ص قَالَتْ أُمُّ سُلَيْمَانَ بْنِ دَاوُدَ لِسُلَيْمَانَ يَا بُنَيَّ وَ إِيَّاكَ وَ كَثْرَةَ النَّوْمِ بِاللَّيْلِ فَإِنَّ كَثْرَةَ النَّوْمِ بِاللَّيْلِ تَدْعُ الرَّجُلَ فَقِيرًا يَوْمَ الْقِيَامَةِ.

(The book) ‘Al Khisaal’, and ‘Majaalis’ Al Sadouq – from Muhammad Bin Ahmad Bin Ali Al Asady, from Muhamad Bin Abu Ayoub, from Ja’far Bin Sadeyr Bin Dawood, from his father, from Yusuf Bin Al Munkadir, from his father,

‘From Jabir Bin Abdullah^{-ra} having said: ‘Rasool-Allah^{-saww} said: ‘Mother^{-ra} of Suleyman Bin Dawood^{-as} said to Suleyman^{-as}: ‘O my^{-ra} son^{-asws}, and beware of frequently sleeping at night, for a lot of sleep at night will leave the man poor on the Day of Qiyamah’”.²³⁷

²³⁴ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 26 c

²³⁵ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 27

²³⁶ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 28

²³⁷ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 29

30- ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الصَّفَّارِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ سَعْدَانَ عَنْ عَبْدِ اللَّهِ بْنِ سِنَانَ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: شَرَفُ الْمُؤْمِنِ صَلَاةُ اللَّيْلِ وَ عَزْرُ الْمُؤْمِنِ كُفْمُهُ عَنِ النَّاسِ.

(The book) 'Sawaab Al Amaal' – from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Al-Hassan Al Saffar, from Al Abbas Bin Marouf, from Sa'dan, from Abdullah Bin Sinan,

'From Abu Abdullah^{-asws} having said: 'Nobility of the Momin is his praying Salat at night, and honour of the Momin is his refraining from (harming) the people''.²³⁸

وَ مِنْهُ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ عُمَرَ بْنِ عَلِيٍّ بْنِ عُمَرَ عَنْ عَمِّهِ مُحَمَّدِ بْنِ عُمَرَ عَمَّنْ حَدَّثَهُ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ: إِنَّ كَانَ اللَّهُ عَزَّ وَ جَلَّ قَدْ قَالَ- الْمَالُ وَ الْبُنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا إِنَّ التَّمَانَ رَكَعَاتٍ يُصَلِّيهَا الْعَبْدُ آخِرَ اللَّيْلِ زِينَةُ الْآخِرَةِ.

And from him, from Ahmad Bin Muhammad Bin Yahya Al Attar, from his father, from Muhammad Bin Ahmad Al Ash'ary, from Umar Bin Ali Bin Umar, from his uncle Muhammad Bin Umar, from the one who narrated it,

'From Abu Abdullah^{-asws} 'The wealth and the children are an adornment of the life of the world [18:46]. The eight Cycles the servant prays end of the night is an adornment of the Hereafter''.²³⁹

وَ رَوَاهُ الْعَيْشِيُّ عَنْ مُحَمَّدِ بْنِ عُمَرَ مِثْلَهُ إِلَّا أَنَّ فِيهِ قَالَ قَالَ اللَّهُ عَزَّ وَ جَلَّ الْمَالُ وَ الْبُنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا كَمَا أَنَّ تَمَانِي رَكَعَاتٍ.

And it is reported by Al Ayyashi, from Muhammad Bin Umar,

'Similar to it except in it he^{-asws} said: 'Allah^{-azwj} Mighty and Majestic Said: **The wealth and the children are an adornment of the life of the world [18:46]**, like what are eight Cycles (Salat as adornment of the Hereafter)'.²⁴⁰

31- ثَوَابُ الْأَعْمَالِ، بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ جَاءَهُ رَجُلٌ فَسَكَا إِلَيْهِ الْحَاجَةَ فَأَفْرَطَ فِي الشِّكَايَةِ حَتَّى كَادَ أَنْ يَشْكُو الْجُوعَ فَقَالَ لَهُ أَبُو عَبْدِ اللَّهِ ع يَا هَذَا أَ تُصَلِّي بِاللَّيْلِ

(The book) 'Sawaab Al Amaal' – By the previous chain,

'From Abu Abdullah^{-asws}, a man came to him^{-asws} and complained to him^{-asws} of the need. He was excessive in the complaint to the extent he almost complained of the hunger. Abu Abdullah^{-asws} said to him: 'O you! Do you pray Salat at night?'

قَالَ فَقَالَ الرَّجُلُ نَعَمْ

He (the narrator) said, 'The man said, 'Yes'.

قَالَ فَالْتَمَمْتُ أَبُو عَبْدِ اللَّهِ ع إِلَى أَصْحَابِهِ فَقَالَ كَذَبَ مَنْ زَعَمَ أَنَّهُ يُصَلِّي بِاللَّيْلِ وَ يَجُوعُ بِالنَّهَارِ إِنَّ اللَّهَ عَزَّ وَ جَلَّ ضَمِنَ بِصَلَاةِ اللَّيْلِ قُوتَ النَّهَارِ.

²³⁸ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 30 a

²³⁹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 30 b

²⁴⁰ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 30 c

He (the narrator) said, ‘Abu Abdullah^{-asws} turned towards his^{-asws} companions. He^{-asws} said: ‘He is lying, the one who claims that he prays Salat at night and he is hungry at daytime! Allah^{-azwj} Mighty and Majestic has Guaranteed subsistence of the day by the Salat at night’^{.241}

وَمِنْهُ عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ عَبْدِ اللَّهِ بْنِ أَحْمَدَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي عُثْمَانَ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ الثَّمَالِيِّ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: صَلَاةُ اللَّيْلِ تُحَسِّنُ الْوَجْهَ وَتُحَسِّنُ الْخُلُقَ وَ تُطَيِّبُ الرِّيحَ وَ تُدِيرُ الرِّزْقَ وَ تَقْضِي الدَّيْنَ وَ تَذْهَبُ بِالْهَمِّ وَ تَجْلُو الْبَصَرَ.

And from him, from Al Husayn Bin Ahmad Bin Idrees, from his father, from Muhammad Bin Ahmad Al Ash’ary, from Muhammad Bin Abdullah Bin Ahmad, from Al-Hassan Bin Ali Bin Abu Usman, from Muhammad Bin Abu Hamza Al Sumali, from Muawiya Bin Ammar,

‘From Abu Abdullah^{-asws} having said: ‘The night Salat improves the face and improves the manners, and betters the odour, and rotates (pulls) the sustenance, and pays off the debts, and does away with the worries, and polishes the sight’^{.242}

32- ثَوَابُ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرِ الْحِمَيْرِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْحَسَنِ بْنِ مُحَمَّدٍ عَنْ جَمِيلِ بْنِ دَرَّاجٍ عَنِ الْفَضْلِ بْنِ يَسَارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ النُّبُوتَ الَّتِي يُصَلِّي فِيهَا بِاللَّيْلِ بِنِزَالَةِ الْقُرْآنِ تُضِيءُ لِأَهْلِ السَّمَاءِ كَمَا يُضِيءُ جُجُومُ السَّمَاءِ لِأَهْلِ الْأَرْضِ.

(The book) ‘Sawaab Al Amaal’ – from his father, from Abdullah Bin Ja’far Al Himeyri, from Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Jameel Bin Darraj, from Al Fuzeyl Bin Yasaar,

‘From Abu Abdullah^{-asws} having said: ‘The houses which are prayed in at night with recitation of the Quran illuminate for people of the sky just as the stars of the sky illuminate for people of the earth’^{.243}

33- الْمَحَاسِنُ، فِي رِوَايَةِ يَعْقُوبَ بْنِ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَذَبَ مَنْ زَعَمَ أَنَّهُ يُصَلِّي صَلَاةَ اللَّيْلِ وَ هُوَ يَجُوعُ إِنَّ صَلَاةَ اللَّيْلِ تَضْمَنُ رِزْقَ النَّهَارِ.

(The book) ‘Al Mahaasin’ – In a report by Yaqoub Bin Yazeed,

‘From Abu Abdullah^{-asws} having said: ‘He is lying, the one who claims that he prays the night Salat and he is hungry! The night Salat guarantees sustenance at daytime’^{.244}

وَمِنْهُ عَنِ الْعَبَّاسِ بْنِ الْفَضْلِ عَنِ إِبْرَاهِيمَ بْنِ مُحَمَّدٍ عَنْ مُوسَى بْنِ سَابِقٍ عَنْ جَعْفَرٍ عَنْ أَبِيهِ قَالَ: إِنَّ اللَّهَ إِذَا أَرَادَ أَنْ يُعَذِّبَ أَهْلَ الْأَرْضِ بِعَذَابٍ قَالَ لَوْ لَا الَّذِينَ يَتَحَابُّونَ فِي جَلَالِي وَ يَعْزُمُونَ مَسَاجِدِي وَ يَسْتَغْفِرُونَ بِالْأَسْحَارِ لَأَنْزَلْتُ عَذَابِي.

And from him, from Al Abbas Bin Al Fazl, from Ibrahim Bin Muhammad, from Musa Bin Sabiq,

‘From Ja’far^{-asws}, from his^{-asws} father^{-asws} having said: ‘When Allah^{-azwj} Wants to Punish people of the earth with a Punishment, He^{-azwj} Says: “Had it not been for those who are loving each

²⁴¹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 31 a

²⁴² Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 31 b

²⁴³ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 32

²⁴⁴ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 33 a

other for My^{-azwj} Majesty, and are spending time in My^{-azwj} Masjid and seeking Forgiveness at pre-dawn, I^{-azwj} would have Sent down My^{-azwj} Punishment".²⁴⁵

34- **فَمَنْ الرِّضَا، حَافِظُوا عَلَى صَلَاةِ اللَّيْلِ فَإِنَّهَا حُرْمَةٌ الرَّبِّ تُدِرُّ الرِّزْقَ وَ تُحَسِّنُ الْوَجْهَ وَ تَضْمَنُ رِزْقَ النَّهَارِ وَ طَوَّلُوا الْوُقُوفَ فِي الْوَتْرِ فَإِنَّهُ يُرْوَى أَنَّ مَنْ طَوَّلَ الْوُقُوفَ فِي الْوَتْرِ قَلَّ وَفُوفُهُ يَوْمَ الْقِيَامَةِ.**

(The book) 'Fiqh Al Reza^{-asws}' – Preserve upon the night Salat for it is a Sanctity of the Lord^{-azwj}. It attracts the sustenance, and improves the face, and guarantees sustenance of the day, and prolong pausing in Al-Witr (Salat), for it has been reported that the one who prolongs the pausing in Al-Witr his pausing during the Day of Qiyamah will be reduced".²⁴⁶

35- **الْمَحَاسِنُ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ سَيْفِ بْنِ عَمِيرَةَ عَنْ عَمْرِو بْنِ شَمْرٍ عَنْ جَابِرٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ كَانَ عَلِيٌّ ع يَقُولُ إِنَّا أَهْلَ الْبَيْتِ أَمْرًا أَنْ نُطْعِمَ الطَّعَامَ وَ نُؤَدِّيَ فِي النَّائِبَةِ وَ نُصَلِّيَ إِذَا نَامَ النَّاسُ.**

(The book) 'Al Mahasin' – from Muhammad Bin Ali, from Al-Hassan Bin Ali, from Sayf Bin Ameyra, from Amro Bin Shimr, from Jabir,

'From Abu Ja'far^{-asws} having said: 'Ali^{-asws} had said: 'We^{-asws} People^{-asws} of the Household are Commanded to feed the food, and pay back the entrustments, and pray Salat while the people sleep".²⁴⁷

36- **الْعَيَّاشِيُّ، عَنْ إِبْرَاهِيمَ الْكَرْجِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: قَالَ اللَّهُ فِي كِتَابِهِ إِنَّ الْحَسَنَاتِ يُدْهِبُنَ السَّيِّئَاتِ**

Al Ayyashi, from Ibrahim Al Karkhy,

'From Abu Abdullah^{-asws}, he (the narrator) said: 'Allah^{-azwj} Says in His^{-azwj} Book: **Surely the good deeds erase the evil deeds, [11:114]**'.

قَالَ قَالَ صَلَاةُ اللَّيْلِ تَذْهَبُ بِذُنُوبِ النَّهَارِ

He (the narrator) said, 'He^{-asws} said: 'The night Salat erases sins of the daytime'.

وَ قَالَ تَذْهَبُ بِمَا جَرَحْتُمْ.

And he^{-asws} said: 'It erases what (sins) you have committed".²⁴⁸

وَ مِنْهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الْحَسَنَاتِ يُدْهِبُنَ السَّيِّئَاتِ

And from him,

²⁴⁵ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 33 b

²⁴⁶ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 34

²⁴⁷ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 35

²⁴⁸ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 36 a

'From Abu Abdullah^{-asws}, he (the narrator) said, **'Surely the good deeds erase the evil deeds, [11:114]'**.

قَالَ صَلَاةُ اللَّيْلِ تُكَفِّرُ مَا كَانَ مِنْ ذُنُوبِ النَّهَارِ.

He^{-asws} said: 'The night salat is an atonement of whatever had happened from sins of the daytime'.²⁴⁹

37- مَجَالِسُ الْمُفِيدِ، بِإِسْنَادِهِ عَنْ جَابِرِ الْأَنْصَارِيِّ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: أَيُّهَا النَّاسُ مَا مِنْ عَبْدٍ إِلَّا وَهُوَ يُضْرَبُ عَلَيْهِ بِخَزَائِمٍ مَعْمُودَةٍ فَإِذَا ذَهَبَ ثُلُثَا اللَّيْلِ وَبَقِيَ ثُلُثُهُ أَتَاهُ مَلَكٌ فَقَالَ لَهُ فَمَ فَاذْكُرِ اللَّهَ فَقَدْ دَنَا الصُّبْحُ

(The book) 'Majaalis' of Al Mufeed – by his chain,

'Jabir Al-Ansari^{-ra}, from the Prophet^{-saww} having said: 'O you people! There is none from a servant except and binding shackles have been struck upon him. When two-thirds of the night is gone and a third of it remains, an Angel comes to him. He said to him, 'Arise and do Zikr of Allah^{-azwj}, the morning is approaching!'

قَالَ فَإِنْ هُوَ تَحَرَّكَ وَ ذَكَرَ اللَّهَ انْحَلَّتْ عَنْهُ عُقْدَةٌ وَ إِنْ قَامَ فَتَوَضَّأَ وَ دَخَلَ فِي الصَّلَاةِ انْحَلَّتْ عَنْهُ الْعُقْدُ كُلُّهَا فَيُصْبِحُ قَرِيرَ الْعَيْنِ.

He^{-saww} said: 'If he were to stir and do Zikr of Allah^{-azwj}, his shackles are released from him, and if he stands to perform Wud'u and enters into the Salat, all of the shackles are released from him, so he comes to the morning delighted of the eyes'.²⁵⁰

38- دَعَوَاتُ الرَّوَّانْدِيِّ، قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قِيَامُ اللَّيْلِ مَصْحَةٌ لِلْبَدَنِ.

(The book) 'Dawaat' of Al Rawandy –

'Amir Al-Momineen^{-asws} said: 'Standing at night (for Salat) is healthy for the body'.²⁵¹

وَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَقِيَامِ اللَّيْلِ فَإِنَّهُ دَأْبُ الصَّالِحِينَ قَبْلَكُمْ وَ إِنْ قِيَامَ اللَّيْلِ فُرْبَةٌ إِلَى اللَّهِ وَ تَكْفِيرُ السَّيِّئَاتِ وَ مَنْهَاجٌ عَنِ الْإِثْمِ وَ مَطْرَدَةٌ الدَّاءِ عَنِ الْجَسَدِ.

And from the Prophet^{-saww}: 'Upon you all is with standing at night (for Salat) for it is a discipline of the righteous ones before you, and standing at night (for Salat) is an offering to Allah^{-azwj} and atones the evil deeds, and prevents from the sins, and repels the illnesses from the body'.²⁵²

وَ قَالَ أَبُو عَبْدِ اللَّهِ ع عَلَيْكُمْ بِصَّلَاةِ اللَّيْلِ فَإِنَّهَا سُنَّةٌ نَبِيِّكُمْ وَ مَطْرَدَةٌ الدَّاءِ عَنِ الْجَسَادِ كُمْ.

²⁴⁹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 36 b

²⁵⁰ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 37

²⁵¹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 38 a

²⁵² Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 38 b

And Abu Abdullah^{-asws} said: 'Upon you all is with praying the night Salat for it is a Sunnah of your Prophet^{-saww} and a repellent of the illnesses from your bodies!'"²⁵³

وَيُرْوَى أَنَّ الرَّجُلَ إِذَا قَامَ يُصَلِّيَ أَصْبَحَ طَيِّبَ النَّفْسِ وَإِذَا نَامَ حَتَّى يُصْبِحَ أَصْبَحَ تَقِيلاً مُوصِماً وَأَوْحَى اللَّهُ إِلَى مُوسَى ع قُمْ فِي ظِلْمَةِ اللَّيْلِ أَجْعَلْ قَبْرَكَ رَوْضَةً مِنْ رِيَاضِ الْجَنَّةِ.

And it is reported that when the man stand to pray (at night) it aromatises the breath, and when he sleeps until morning, he becomes sluggish, stigmatised; and Allah^{-azwj} had Revealed to Musa^{-as}: "Stand in darkness of the night, I^{-azwj} shall Make your^{-as} grave a garden from Gardens of the Paradise!"²⁵⁴

39- أَعْلَامُ الدِّينِ، وَ عُدَّةُ الدَّاعِي، عَنِ الصَّادِقِ ع قَالَ: لَا تُعْطُوا الْعَيْنَ حَظَّهَا فَإِنَّهَا أَقْلُ شَيْءٍ شُكْرًا.

(The book) 'A'laam Al Deen', and 'Uddat Al Daie' –

'From Al-Sadiq^{-asws} having said: 'Do not give the eyes its (full) share (of sleep), for it is a thing of least gratefulness'"²⁵⁵

40- الْعُدَّةُ، عِدَّةُ الدَّاعِي وَ رَوْضَةُ الْوَاعِظِينَ، وَ أَعْلَامُ الدِّينِ، عَنِ النَّبِيِّ ص إِذَا قَامَ الْعَبْدُ مِنْ لَذِيذِ مَضْجَعِهِ وَ النَّعَاسِ فِي عَيْنَيْهِ لِيُرْضِيَ رَبَّهُ جَلَّ وَ عَزَّ بِصَلَاةٍ لِيُبْهِ بِأَهْلِ اللَّهِ بِهِ مَلَائِكَتُهُ فَقَالَ أَمَا تَرَوْنَ عَبْدِي هَذَا قَدْ قَامَ مِنْ لَذِيذِ مَضْجَعِهِ إِلَى صَلَاةٍ لَمْ أَفْرُضْهَا عَلَيْهِ إِشْهَادُوا أَنِّي قَدْ عَفَرْتُ لَهُ.

(The books) 'Al Uddat Al Daie', and 'Rowzat Al Waizeen', and 'A'laam Al Deen' –

'When the servant stands from pleasure of his bed and there is drowsiness in his eyes, in order to please his Lord^{-azwj} Mighty and Majestic with Salat in his night, Allah^{-azwj} Boasts with him to His^{-azwj} Angels: "Are you not seeing this servant of Mine^{-azwj} standing from pleasure of his bed to pray a Salat I^{-azwj} have not Obligated upon him? Be witnesses that I^{-azwj} have Forgiven (his sins) for him!"²⁵⁶

41- الْعِدَّةُ، عِدَّةُ الدَّاعِي قَالَ: دَخَلَ ضِرَارُ بْنُ ضَمْرَةَ اللَّيْثِيِّ عَلَى مُعَاوِيَةَ فَقَالَ لَهُ صِفْ لِي عَلِيًّا فَقَالَ أَوْ تُعْفِينِي مِنْ ذَلِكَ فَقَالَ لَا أُعْفِيكَ

(The book) 'Uddat Al Daie' –

'He said, 'Zirar Bin Zamrah Al-Laysi entered to see Muawiya. He said to him, 'Describe Ali^{-asws} to me!' He said, 'And can you excuse me from that?' He said, 'I will not excuse you'.

فَقَالَ كَانَ وَ اللَّهُ بَعِيدَ الْمَدَى شَدِيدَ الْقُوَى يَقُولُ فَضْلاً وَ يَخُكُّمْ عَدْلاً يَتَفَجَّرُ الْعِلْمُ مِنْ جَوَانِبِهِ وَ تَنْطِقُ الْحِكْمَةُ مِنْ نَوَاحِيهِ يَسْتَوْحِشُ مِنَ الدُّنْيَا وَ زَهْرَتَهَا وَ يَسْتَأْنِسُ بِاللَّيْلِ وَ وَحْشَتِهِ كَانَ

He said, 'He^{-asws} was of long-term (thinking), intense of strength, speaking decisively, and judging justly, the knowledge burst forth from his^{-asws} sides, and the wisdom spoke from his

²⁵³ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 38 c

²⁵⁴ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 38 d

²⁵⁵ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 39

²⁵⁶ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 40

asws tendencies. He-asws was averse from the world and its blossoms and was comforted with the night and his-asws loneliness.

وَ اللَّهُ عَزِيزٌ الْعَبْرَةُ طَوِيلُ الْفِكْرَةِ يُقَلِّبُ كَفَّيْهِ وَ يُخَاطِبُ نَفْسَهُ وَ يُنَاجِي رَبَّهُ يُعْجِبُهُ مِنَ الْبِئْسِ مَا خَشِنَ وَ مِنَ الطَّعَامِ مَا جَشِبَ

By Allah-azwj! He-asws was of mighty lessons, long of thinking. He-asws used to turn his-asws hand and address himself-asws and whisper to his-asws Lord-azwj. It used to fascinate him-asws from the clothing, what was coarse, and from the food, what was dry.

كَانَ وَ اللَّهُ فِينَا كَأَحَدِنَا يُدْنِينَا إِذَا أَتَيْنَاهُ وَ يُجِيبُنَا إِذَا سَأَلْنَاهُ وَ كَانَ مَعَ ذُنُوبِهِ مِنَّا وَ فُرِينَا مِنْهُ لَا نُكَلِّمُهُ لِهَيْبَتِهِ وَ لَا نَرْفَعُ عَيْنَنَا لِعَظَمَتِهِ

By Allah-azwj! He-asws was among us like one of us, drawing us closer whenever we came to him-asws, and he-asws would answer us when we asked him-asws, and we, along with his-asws closeness from us, and our closeness from him-asws, we would not speak to him-asws due to his-asws awe, and we dared not to raise our eyes due to his-asws magnificence.

فَإِنْ تَبَسَّمَ فَمِنْ مِثْلِ اللُّؤْلُؤِ الْمَنْظُومِ يُعْظِمُ أَهْلَ الدِّينِ وَ يُجِبُ الْمَسَاكِينَ لَا يَطْمَعُ الْمُؤَيِّ فِي بَاطِلِهِ وَ لَا يَبْأَسُ الْفَقِيرَ مِنْ عَدْلِهِ فَأَشْهَدُ بِاللَّهِ لَقَدْ رَأَيْتُهُ فِي بَعْضِ مَوَاقِفِهِ وَ قَدْ أَرَحَى اللَّيْلُ سُدُولَهُ وَ غَارَتْ نُجُومُهُ وَ هُوَ قَائِمٌ فِي حُزْبِهِ قَابِضٌ عَلَى لِحْيَتِهِ يَتَمَلَّمُ تَمَلُّمَ السَّلِيمِ وَ يَبْكِي بُكَاءَ الْحَزِينِ

If he-asws smile, it would be from like from the systematic pearls (teeth). He-asws used to magnify the people of the religion and loved the poor, not coveting in his falsehood, nor despair the poor from his-asws justice. I testify with Allah-azwj I had seen him-asws in one of his-asws standings (for Salat), and the night had brought down its darkness and displayed its stars, and he-asws was standing in his-asws prayer niche holding on to his-asws beard, being restless like the restlessness of the one bitten by a snake and crying with grief-stricken crying.

فَكَأَنِّي الْآنَ أَسْمَعُهُ وَ هُوَ يَقُولُ يَا دُنْيَا دُنْيَا أَيْ تَعَرَّضْتَ أَمْ إِلَيَّ تَسْتَوْفَتُ هَيْهَاتَ هَيْهَاتَ عُرِّي عُرِّي لَا حَاجَةَ لِي فِيكَ قَدْ بَشَّكَ ثَلَاثًا لَا رَجْعَةَ لِي فِيهَا فَعُمْرُكَ قَصِيرٌ وَ حَظْرُكَ بَسِيرٌ وَ أَمْلُكَ حَقِيرٌ آه آه مِنْ قَلَّةِ الزَّادِ وَ بُعْدِ السَّفَرِ وَ وَحْشَةِ الطَّرِيقِ وَ عَظَمِ الْمَوْرِدِ

It is as if I can now hear him-asws and he-asws is saying: 'O world! O world! Is it me-asws you are displaying to, or to me-asws you are luring? Far be it! Far be it! Deceive others, there is no need for me-asws regarding you! I-asws have already divorced you thrice, there is no return to me regarding you. Your life is short, and your perils are little, and your ownership is basic. Alas! Alas! Scarcity of provision and the long journey, and loneliness of the road, and greatness of the (arrival to) the resources!'

فَوَكَفَّتْ دُمُوعُ مُعَاوِيَةَ عَلَى لِحْيَتِهِ فَتَشَفَّهَا بِكُمِّهِ وَ اخْتَنَقَ الْقَوْمُ بِالْبُكَاءِ ثُمَّ قَالَ كَانَ وَ اللَّهُ أَبُو الْحَسَنِ كَذَلِكَ فَكَيْفَ صَبْرُكَ عَنْهُ يَا زِرَارُ قَالَ صَبْرٌ مِنْ دُبْحٍ وَاحِدُهَا عَلَى صَدْرِهَا فَهِيَ لَا تَرْفَى عَنْهَا وَ لَا تَسْكُنُ حَسْرَتَهَا

The tears of Muawiya flowed upon his beard, and he wiped it with his sleeve, and the people choked with the crying. Then he said, 'By Allah-azwj! Abu Al-Hassan-asws was like that, so how was your patience from him-asws, O Zifar?' He said, 'Patience of the one (mother) whose young is slaughtered upon her chest, so she can neither cry any tears nor can her regret (grief) calm down'.

ثُمَّ قَامَ وَ خَرَجَ وَ هُوَ بَاكٍ فَقَالَ مُعَاوِيَةُ أَمَا إِنَّكُمْ لَوْ فَقَدْتُمُونِي لَمَا كَانَ فِيكُمْ مِنْ يَتِيٍّ عَلَيَّ هَذَا النَّاءُ فَقَالَ بَعْضُ مَنْ حَضَرَ الصَّاحِبِ عَلَى قَدْرِ صَاحِبِهِ.

Then he stood up and went out crying. Muawiya said, 'As for you all, if you were to lose me, there would not be anyone among you who can praise Ali^{-asws} with this praise'. One of ones who were present said, 'The companion is upon a worth of his companion'.²⁵⁷

42- أَعْلَامُ الدِّينِ، وَ رَوْضَةُ الوَاعِظِينَ، قَالَ رَسُولُ اللَّهِ ص فِي وَصِيَّتِهِ لِأَمِيرِ الْمُؤْمِنِينَ ع وَ عَلَيْنِكَ يَا عَلِيُّ بِصَلَاةِ اللَّيْلِ وَ كَرَّرَ ذَلِكَ ثَلَاثَ دَفْعَاتٍ.

(The book) 'A'alam Al Deen', and 'Rawzat Al Waizeen' –

'Rasool-Allah^{-saww} said in a bequest to Amir Al-Momineen^{-asws}: 'O Ali^{-asws}, and upon you^{-asws} is with praying the night Salat' – and he^{-saww} reiterated that three times".²⁵⁸

وَ قَالَ الصَّادِقُ ع كَذَبَ مَنْ زَعَمَ أَنَّهُ يُصَلِّي اللَّيْلَ وَ يَجُوعُ بِالنَّهَارِ.

And Al-Sadiq^{-asws} said: 'He is lying, one who claims that he prays the night Salat and he is hungry at daytime".²⁵⁹

43- دَعَائِمُ الْإِسْلَامِ، عَنْ عَلِيٍّ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: إِنَّ فِي الْجَنَّةِ شَجْرَةً تَخْرُجُ مِنْ أَصْلِهَا خَيْلٌ بُلْقُ لَا تَرُوثُ وَ لَا تَبُولُ مُسَرَّحَةٌ مُلْجَمَةٌ لُجْمُهَا الذَّهَبُ وَ سُرُوجُهَا الدُّرُّ وَ الْيَاقُوتُ فَيَسْتَوِي عَلَيْهَا أَهْلُ عَلِيِّينَ

(The book) 'Da'aim Al Islam' –

'From Ali^{-asws}: 'Rasool-Allah^{-saww} said: 'In the Paradise there is such a tree, spotted horses emerge from its roots. These neither defecate nor urinate. These are saddled, bridled. Their reins are of gold and their saddles are of gems and sapphire. The people of Illiyeen shall sit evenly upon these.

فَيَمُرُّونَ عَلَى مَنْ أَسْفَلَ مِنْهُمْ فَيَقُولُ أَهْلُ الْجَنَّةِ رَبَّنَا بِمَ بَلَغَتْ بِعِبَادِكَ هَذِهِ الْكِرَامَةَ

They will be passing by the ones lower than them. The people of Paradise will say, 'Our Lord^{-azwj}! Due to what has this honour reached with Your^{-azwj} servants?'

فَيَقَالُ لَهُمْ كَانُوا يَتَّقُونَ اللَّيْلَ وَ كُنْتُمْ تَنَامُونَ وَ كَانُوا يَصُومُونَ النَّهَارَ وَ كُنْتُمْ تَأْكُلُونَ وَ كَانُوا يَتَصَدَّقُونَ وَ كُنْتُمْ تَبْتَخُلُونَ وَ كَانُوا يُجَاهِدُونَ وَ كُنْتُمْ تَجُنُّونَ.

He^{-azwj} will Say to them: "They were standing at night (for Salat) while you were sleeping, and they were fasting at daytime while you were eating, and they were giving charity while you were miserly, and they were fighting while you were cowards".²⁶⁰

عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ آبَائِهِ عَنْ عَلِيٍّ ع أَنَّ رَسُولَ اللَّهِ ص أَمَرَ بِالْوَتْرِ وَ أَنَّ عَلِيًّا كَانَ يُشَدِّدُ فِيهِ وَ لَا يُرَخِّصُ فِي تَرْكِهِ.

²⁵⁷ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 41

²⁵⁸ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 42 a

²⁵⁹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 42 b

²⁶⁰ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 43 a

From Ja'far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws}, from Ali^{-asws}: 'Rasool-Allah^{-azwj} instructed with praying Al-Witr', and Ali^{-asws} was intense regarding in and he^{-asws} did not allow in neglecting it".²⁶¹

وَعَنْ أَبِي عَبْدِ اللَّهِ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ مِنَ اللَّيْلِ فَسَبِّحْهُ وَ إِذْبَارَ النُّجُومِ قَالَ هُوَ الْوَيْتْرُ مِنْ آخِرِ اللَّيْلِ.

And from Abu Abdullah^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **And from the night, so Glorify Him, and at the retreat of the stars [52:49].** He^{-asws} said: 'It is Al-Witr (Salat) from end of the night'.²⁶²

44- مَجْمَعُ النَّبِيَانِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ص قَالَ: إِذَا أَقْبَضَ الرَّجُلُ أَهْلَهُ مِنَ اللَّيْلِ وَ صَلَّى كُنْتِيَا مِنَ الدَّاكِرِينَ اللَّهُ كَثِيرًا وَ الدَّاكِرَاتِ.

(The book) 'Majma'a Al Bayan' – from Abu Saeed Al Khudri,

'From the Prophet^{-saww} having said: 'When the man wakes up his wife at night and they both pray Salat, the are both written as being from **the men who do Zikr of Allah a lot, and the women who do Zikr [33:35]**'.²⁶³

45- مَشْكَاهُ الْأَنْوَارِ، مِنْ كِتَابِ الْمَحَاسِنِ عَنِ الصَّادِقِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى أَوْحَى إِلَى نَبِيِّ مِنْ أَنْبِيَاءِ بَنِي إِسْرَائِيلَ إِنْ أَحْبَبْتَ أَنْ تَلْقَانِي فِي حَظِيرَةِ الْقُدْسِ فَكُنْ فِي الدُّنْيَا وَحِيداً غَرِيباً مَهْمُوماً مَحْزُوناً مُسْتَوْحِشاً مِنَ النَّاسِ بِمَنْزِلَةِ الطَّيْرِ الَّذِي يَطِيرُ فِي الْأَرْضِ الْفَقَارِ وَ يَأْكُلُ مِنْ رُءُوسِ الْأَشْجَارِ وَ يَشْرَبُ مِنْ مَاءِ الْغُيُوبِ فَإِذَا كَانَ اللَّيْلُ أَوْكَرَ وَحَدَهُ وَ اسْتَأْنَسَ بِرَبِّهِ وَ اسْتَوْحَشَ مِنَ الطُّيُورِ.

(The book) 'Mishkat Al Anwaar', from the book 'Al Mahasin',

'From Al-Sadiq^{-asws} having said: 'Allah^{-azwj} Blessed and Exalted Revealed to a Prophet^{-as} from Prophets^{-as} of the children of Israel: "If you^{-as} love to meet Me^{-azwj} in the Holy enclosure, then be in the world alone, estranged, worries, grieving, lonely from the people, at the status of the bird which flies in the wilderness of the earth and eats from tops of the trees, and drinks from water of the springs. When it were to be the night, it nests alone and is comforted by its Lord^{-azwj} and is lonely from the (other) birds".²⁶⁴

وَ عَنِ الْبَاقِرِ ع قَالَ: إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يُحِبُّ الْمُدَاعِبَ فِي الْجَمَاعَةِ بِلا رَفْتِ الْمُتَوَخَّذِ بِالْفِكْرِ الْمُتَخَلِّي بِالْعِبَرِ السَّاهِرِ بِالصَّلَاةِ.

And from Al-Baqir having said: 'Allah^{-azwj} Blessed and Exalted Loves the playfulness in the community without indecency, unity in the thinking, contemplative in (learning) the lessons, the vigilant with the Salat'.²⁶⁵

46- كِتَابُ الْعَايَاتِ، عَنِ ابْنِ أَبِي يَعْقُوبٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: فُلْتُ لَهُ أَحْبَبْتَنِي جُعِلَتْ فِدَاكَ أَيُّ سَاعَةٍ يَكُونُ الْعَبْدُ أَقْرَبَ إِلَى اللَّهِ وَ اللَّهُ مِنْهُ قَرِيبٌ

(The book) 'Kitab Al Gayaat' – from Ibn Abu Yafour,

²⁶¹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 43 b

²⁶² Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 43 c

²⁶³ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 44

²⁶⁴ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 45 a

²⁶⁵ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 45 b

‘From Abu Abdullah^{-asws}, he (the narrator) said, ‘I said to him^{-asws}, ‘May I be sacrificed for you^{-asws}! Which time does the servant happens to be closest to Allah^{-azwj} and Allah^{-azwj} is close to him?’

قَالَ إِذَا قَامَ فِي آخِرِ اللَّيْلِ وَالْعُيُودِ هَادِئَةً فَيَمْسِي إِلَى وَضُوئِهِ حَتَّى يَتَوَضَّأَ بِأَسْبَغٍ وَضُوئِهِ ثُمَّ يَجِيءُ حَتَّى يَقُومَ فِي مَسْجِدِهِ فَيُوجِّهُ وَجْهَهُ إِلَى اللَّهِ وَ يَصُفُّ قَدَمَيْهِ وَ يَرْفَعُ صَوْتَهُ وَ يُكَبِّرُ وَ افْتَتَحَ الصَّلَاةَ فَقَرَأَ أَجْزَاءَ وَ صَلَّى رَكَعَتَيْنِ وَ قَامَ لِيُعِيدَ صَلَاتَهُ

He^{-asws} said: ‘When he stands in end of the night while the eyes are calm (shut), so he walks to his Wud’u until he performs Wud’u with a perfect Wud’u, then he comes until he stands in his Masjid (praying place) and faces his face to Allah^{-azwj}, and rows his feet, and raises his voice and exclaims Takbeer and begins the Salat. He recites segments (of the Quran) and prays two Cycles and stand to repeat his Salat.

نَادَاهُ مُنَادٍ مِنْ عَنَانِ السَّمَاءِ عَنْ يَمِينِ الْعَرْشِ أَيُّهَا الْعَبْدُ الْمُنَادِي رَبِّهِ إِنَّ الْبِرَّ كُنُسْتُ عَلَى رَأْسِكَ مِنْ عَنَانِ السَّمَاءِ وَ الْمَلَائِكَةُ مُحِيطَةٌ بِكَ مِنْ لَدُنْ قَدَمَيْكَ إِلَى عَنَانِ السَّمَاءِ

A caller calls out to him from heights of the sky on right of the Throne: ‘O servant calling out to his Lord^{-azwj}! The righteousness is sprinkling upon your head from heights of the sky and the Angels are surrounding you from your feet to heights of the sky!’

وَ اللَّهُ يُنَادِي عَبْدِي لَوْ تَعْلَمُ مَنْ تُنَاجِي إِذَا مَا انْفَعَلْتُ

And Allah^{-azwj} Calls out: “My^{-azwj} servant! If only you knew Who you are whispering to, then you will not turn (finish)!”

قَالَ قُلْتُ جَعَلْتُ فِدَاكَ يَا ابْنَ رَسُولِ اللَّهِ مَا الْإِنْفَعَالُ

He (the narrator) said, ‘I said, ‘May I be sacrificed to you^{-asws}, O son^{-asws} of Rasool-Allah^{-saww}! What is the ‘turning?’

قَالَ تَقُولُ بِوَجْهِكَ وَ جَسَدِكَ هَكَذَا ثُمَّ وَ لَى وَجْهَهُ فَذَلِكَ الْإِنْفَعَالُ

He^{-asws} said: ‘Your saying with your face and your body like this!’ – then he^{-asws} turned around his face – ‘So that is the turning’.

وَ قَالَ أَبْعَضُ الْخَلْقِ إِلَى اللَّهِ حَيْفَةً بِاللَّيْلِ بَطَالٌ بِالنَّهَارِ.

And he^{-asws} said: ‘The most hateful of the creatures to Allah^{-azwj} is a corpse at night, and lazy during the day’.²⁶⁶

وَ قَالَ رَسُولُ اللَّهِ ص خَيْرُكُمْ أَوْلُو النَّهْيِ

And Rasool-Allah^{-saww} said: ‘Best of you are the ones of cleverness!’

²⁶⁶ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 46 a

قِيلَ يَا رَسُولَ اللَّهِ مَنْ أَوْلُو النَّهْيِ

It was said, 'O Rasool-Allah^{-saww}! Who are the ones of cleverness?'

فَقَالَ الْمُتَهَيِّجُونَ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ.

He^{-asws} said: 'The ones striving at night while the people sleep'.²⁶⁷

47- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: إِنِّي لَأَمْتُ الْعَبْدِ يَكُونُ قَدْ قَرَأَ الْقُرْآنَ ثُمَّ يَنْتَبِهُ مِنَ اللَّيْلِ فَلَا يَقُومُ حَتَّى إِذَا دَنَا الصُّبْحُ قَامَ فَبَادَرَ الصَّلَاةَ.

(The book) 'Da'aim Al Islam' –

'From Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'I^{-asws} hate the servant happen to have read the Quran, then he wakes up from the night but he does not stand (for Salat) until when the morning approaches, he stands and rushes the Salat'.²⁶⁸

وَعَنْهُ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ سَبَّحَ بِحَمْدِ رَبِّكَ حِينَ تَقُومُ وَ مِنَ اللَّيْلِ فَسَبِّحْهُ وَ إِذْبَارَ النُّجُومِ قَالَ أَمَرُهُ أَنْ يُصَلِّيَ بِاللَّيْلِ.

And from him^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **and Glorify with Praise of your Lord when you stand [52:48] And from the night, so Glorify Him, and at the retreat of the stars [52:49].** He^{-asws} said: 'He^{-azwj} Commanded him^{-saww} to pray Salat at night'.²⁶⁹

وَعَنْهُ ع أَنَّهُ قَالَ فِي قَوْلِهِ عَزَّ وَ جَلَّ- وَ مِنَ اللَّيْلِ فَاسْجُدْ لَهُ وَ سَبِّحْهُ لَيْلًا طَوِيلًا قَالَ أَمَرُهُ أَنْ يُصَلِّيَ فِي سَاعَاتٍ مِنَ اللَّيْلِ فَقَعَلَ ص.

And from him^{-asws} having said regarding Words of Mighty and Majestic: **And from the night. So do Sajdah to Him, and Glorify Him at night for long [76:26].** He^{-asws} said: 'He^{-azwj} Commanded him^{-saww} to pray Salat in the timings from the night, so he^{-saww} did'.²⁷⁰

وَعَنْ عَلِيِّ ع أَنَّهُ قَالَ: هَيَّ رَسُولُ اللَّهِ ص أَنْ يَكُونَ الرَّجُلُ طَوَّلَ اللَّيْلِ كَالْحَيْفَةِ الْمُلقَاةِ وَ أَمَرَ بِالْقِيَامِ مِنَ اللَّيْلِ وَ التَّهَجُّدِ بِالصَّلَاةِ.

And from Ali^{-asws} having said: 'Rasool-Allah^{-saww} prohibited from the man being like the thrown corpse the (whole) length of the night, and he^{-saww} instructed with the standing from the night and the vigil with the Salat'.²⁷¹

وَ قَالَ: أَفْشُوا السَّلَامَ وَ أَطْعَمُوا الطَّعَامَ وَ صَلُّوا بِاللَّيْلِ وَ النَّاسُ نِيَامٌ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ.

Initiate the greeting, and feed the food, and pray Salat at night while the people sleep, you will enter the Paradise in safety'.²⁷²

²⁶⁷ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 46 b

²⁶⁸ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 47 a

²⁶⁹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 47 b

²⁷⁰ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 47 c

²⁷¹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 47 d

²⁷² Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 47 e

48- الْعَلَلُ، وَ الْعُيُونُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ يَعْقُوبَ بْنِ يَزِيدَ عَنْ إِسْمَاعِيلَ بْنِ مُوسَى عَنْ أَخِيهِ الرِّضَا ع عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ: سُئِلَ عَلِيُّ بْنُ الْحُسَيْنِ ع مَا بَالُ الْمُتَهَجِّدِينَ بِاللَّيْلِ مِنْ أَحْسَنِ النَّاسِ وَجْهًا

(The books) ‘Al Ilal’, and ‘Al Uyoun’ – from his father, from Sa’ad Bin Abdullah, from Yaqoub Bin Yazeed,

‘From Ismail son of Musa^{-asws}, from his brother^{-asws} Al-Reza^{-asws}, from his^{-asws} father^{-asws}, from his^{-asws} grandfather^{-asws} having said: ‘Ali^{-asws} Bin Al Husayn^{-asws} was asked, ‘What is the matter the ones holding vigil at night are from the people of most excellent of faces?’

قَالَ لِأَنَّهُمْ حَلُّوا بِرَجْمِ فَكَسَاهُمُ اللَّهُ مِنْ نُورِهِ.

He^{-asws} said: ‘Because they are secluding with their Lord^{-azwj} so Allah^{-azwj} Clothes them with His^{-azwj} Noor’^{.273}

49- الْمَجَازَاتُ النَّبَوِيَّةُ، مِنْ ذَلِكَ قَوْلُهُ ع فِي دَمِّ أَقْوَامٍ مِنَ الْمَنَافِقِينَ حُشِبَ بِاللَّيْلِ جُدْرٌ بِالنَّهَارِ فِي كَلَامٍ طَوِيلٍ.

(The book) ‘Al Majazaat Al Nabawiya’ –

‘From that are his^{-asws} words in condemnation of a group of the hypocrites: ‘They are planks of wood at night, walls at daytime’ – in a lengthy speech’^{.274}

قال السيد و هذه استعارة و المراد أنهم ينامون الليل كله من غير قيام لصلاة و لا استيقاظ لمناجاة فهم كالخشب الملقاة و في التنزيل كَأَنَّهُمْ حُشِبَ مُسْتَنَدَةً يريد تعالى أنهم لا خير فيهم و لا نفع عندهم كالخشب الواهية التي تدعم لئلا تنهافت و تمسك لئلا تتساقط.

Explanation – *The Seyyid said, ‘And this is a metaphor, and the intended with it they were sleeping then night all of it from without standing for the Salat nor waking up for whispering, so they are like planks of wood thrown in the bed). And in Revelation: It is as if they are planks propped up. [63:4]. The Exalted Intends that there is no good in them nor any benefit with them, like a weak piece of wood which is supported lest it crumbles, and held up lest it falls’.*

50- الْمَحَاسِينُ، عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ بْنِ فَضَّالٍ عَنْ ثَعْلَبَةَ بْنِ مَيْمُونٍ عَنْ عَلِيِّ بْنِ عَبْدِ الْعَزِيزِ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع أَلَا أُخْبِرُكَ بِأَصْلِ الْإِسْلَامِ وَ فَرْعِهِ وَ ذُرْوَيْهِ وَ سَنَامِهِ

(The book) ‘Al Mahasin’ – from Al Husayn Bin Ali Bin Fazzal, from Sa’alba Bin Maymoun, from Ali Bin Abdul Aziz who said,

‘Abu Abdullah^{-asws} said: ‘Shall I inform you with the root of Al Islam and its branch, and its apex and its hump?’

قَالَ قُلْتُ بَلَى جُعِلْتُ فِدَاكَ

He (the narrator) said, ‘I said, ‘Yes, may I be sacrificed for you^{-asws}!’

²⁷³ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 48

²⁷⁴ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 49

قَالَ أَصْلُهُ الصَّلَاةُ وَفَرْعُهُ الزَّكَاةُ وَذِرْوُئُهُ وَسَنَامُهُ الْجِهَادُ فِي سَبِيلِ اللَّهِ أَلَا أُخْبِرُكَ بِأَبْوَابِ الْخَيْرِ الصَّوْمِ جُنَّةٌ وَ الصَّدَقَةُ تَحُطُّ الْخَطِيئَةَ وَ قِيَامُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ يُنَاجِي رَبَّهُ

He^{-asws} said: 'It's root is the Salat, and its branch is the Zakat, and its apex and its hump is the Jihad in the Way of Allah^{-azwj}. Shall I^{-asws} inform you with the doors of goodness? The fasting is a shield, and the charity drops off the sins, and the man standing in the middle of the night whispering to his Lord^{-azwj}'.

ثُمَّ تَلَا تَتَجَانَى جُنُودُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَ طَمَعًا وَ مِمَّا رَزَقْنَاهُمْ يُنفِقُونَ.

Then he^{-asws} recited: ***Their sides forsake their beds, supplicating to their Lord in fear and in hope, and they are spending from what We Graced them [32:16]***".²⁷⁵

51 دَعَائِمِ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ قَالَ: وَقَفَ أَبُو ذَرٍّ رَحِمَهُ اللَّهُ عَلَيْهِ عِنْدَ حَلْقَةِ بَابِ الْكَعْبَةِ فَوَعظَ النَّاسَ ثُمَّ قَالَ حُجَّ حِجَّةً لِعِظَائِمِ الْأُمُورِ وَ صُمْ يَوْمًا لِرِجْرَةِ النَّشُورِ وَ صَلِّ رَكَعَتَيْنِ فِي سَوَادِ اللَّيْلِ لِرُوحَشَةِ الْقُبُورِ إِلَى آخِرِ الْحَتْرِ.

(The book) 'Da'aim Al Islam' –

'From Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'Abu Zarr^{-ra}, may Allah^{-azwj} have Mercy upon him^{-ra}, paused by the door of the Kaaba and preached to the people, then said, 'Perform Hajj for the mighty matters, and fast a day for rebuking at the Resurrection, and pray two Cycles in darkness of the night for loneliness of the graves' – up to end of the report"²⁷⁶

52 تَنْبِيهُ الْخَاطِرِ، وَ إِشْرَادُ الْقُلُوبِ، عَنْ النَّبِيِّ ص قَالَ: صَلَاةُ اللَّيْلِ سِرَاجٌ لِصَاحِبِهَا فِي ظُلْمَةِ الْقَبْرِ.

(The book) 'Tanbeeh Al Khatir', and 'Irshad Al Quloub' –

'The night Salat will be a lamp for its performer in darkness of the grave"²⁷⁷

وَ رُوِيَ عَنِ الصَّادِقِ ع قَالَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع قَالَ رَسُولُ اللَّهِ ص صَلَاةُ اللَّيْلِ مَرْضَاةُ الرَّبِّ وَ حُبُّ الْمَلَائِكَةِ وَ سُنَّةُ الْأَنْبِيَاءِ وَ نُورُ الْمَعْرِفَةِ وَ أَصْلُ الْإِيمَانِ وَ رَاحَةُ الْأَبْدَانِ وَ كَرَاهِيَةُ الشَّيْطَانِ وَ سِلَاحٌ عَلَى الْأَعْدَاءِ وَ إِجَابَةٌ لِلدُّعَاءِ وَ قَبُولُ الْأَعْمَالِ وَ بَرَكَةٌ فِي الرِّزْقِ وَ شَفِيعٌ بَيْنَ صَاحِبِهَا وَ بَيْنَ مَلِكِ الْمَوْتِ وَ سِرَاجٌ فِي قَبْرِهِ وَ فِرَاشٌ تَحْتِ جَنْبِهِ وَ جَوَابٌ مَعَ مُنْكَرٍ وَ نَكِيرٍ وَ مُؤَسِّسٌ وَ زَائِرٌ فِي قَبْرِهِ إِلَى يَوْمِ الْقِيَامَةِ

And it is reported from Al-Sadiq^{-asws} having said: 'Amir Al-Momineen^{-asws} said: 'Rasool-Allah^{-saww} said: 'The night Salat is satisfies the Lord^{-azwj}, and love of the Angels, and Sunnah of the Prophets^{-as}, and Noor of the recognition, and root of the Eman, and comfort of the bodies, and abhorrence of Satan^{-la}, and a weapon against the enemies, and responder for the supplication, and acceptance of the deeds, and Blessings in the sustenance, and intercedes between its performer and the Angel of death, and a lamp in his grave, and a bed beneath his side, and an answer with Munkar and Nakeer, and a comforter, and a visitor in his grave up to the Day of Qiyamah.

²⁷⁵ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 50

²⁷⁶ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 51

²⁷⁷ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 52 a

فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ كَانَتِ الصَّلَاةُ ظِلًّا فَوْقَهُ وَ تَاجًا عَلَى رَأْسِهِ وَ لِبَاسًا عَلَى بَدَنِهِ وَ نُورًا يَسْعَى بَيْنَ يَدَيْهِ وَ سِتْرًا بَيْنَهُ وَ بَيْنَ النَّارِ وَ حُجَّةً لِلْمُؤْمِنِ بَيْنَ يَدَيِ اللَّهِ تَعَالَى وَ ثِقْلًا فِي الْمِيزَانِ وَ جَوَازًا عَلَى الصِّرَاطِ وَ مُفْتَاخًا لِلْجَنَّةِ

When it will be the Day of Qiyamah, the Salat would be a shade above him, and a crown upon his head, and an apparel upon his body, and a light sprinting in front of him, and a veil (barrier) between him and the Fire, and an argument for the Momin in front of Allah^{-azwj} the Exalted, and weight in the Scale, and a permit upon the Bridge, and a key for the Paradise.

لِأَنَّ الصَّلَاةَ تَكْبِيرٌ وَ تَحْمِيدٌ وَ تَسْبِيحٌ وَ تَمْجِيدٌ وَ تَقْدِيسٌ وَ تَعْظِيمٌ وَ قِرَاءَةٌ وَ دُعَاءٌ وَ إِنَّ أَفْضَلَ الْأَعْمَالِ كُلِّهَا الصَّلَاةُ لَوْفَتِهَا.

(This is) because the Salat is (exclamation of) Greatness, and praise, and glorification, and exaltation, and sanctification, and magnification, and recitation, and supplication; and the best of deeds, all of them, is praying the Salat at its timing”.²⁷⁸

الْبَلَدُ الْأَمِينِ، عَنِ النَّبِيِّ ص قَالَ: صَلَاةُ اللَّيْلِ مَرْضَاةُ الرَّبِّ إِلَى آخِرِ الْحَيْرِ.

(The book) ‘Al Balad Al Ameen’ –

‘From the Prophet^{-saww} having said: ‘The night Salat satisfies the Lord^{-azwj}’ – up to end of the Hadeeth”.²⁷⁹

53 رُوِضَةُ الْوَاعِظِينَ، قَالَ الرَّضَا ع عَلَيْكُمْ بِصَلَاةِ اللَّيْلِ فَمَا مِنْ عَبْدٍ يَتَقَرَّبُ إِلَى اللَّهِ فِي لَيْلٍ فَيُصَلِّي تَمَانَ رَكَعَاتٍ وَ رَكَعَتِي الشُّفْعِ وَ رَكَعَةَ الْوَتْرِ وَ اسْتَغْفَرَ اللَّهَ فِي قُنُوتِهِ سَبْعِينَ مَرَّةً إِلَّا أُجِرَ مِنْ عَذَابِ الْقَبْرِ وَ مِنْ عَذَابِ النَّارِ وَ مُدَّ لَهُ فِي عُمُرِهِ وَ وَسِعَ عَلَيْهِ فِي مَعِيشَتِهِ

(The book) ‘Rowzat Al Waizeen’ –

‘Al-Reza^{-asws} said: ‘Upon you all is with praying the night Salat. There is none from a servant standing at end of the night, so he prays eight Cycles, and two Cycles of Al-Shaf’a, and a Cycles of Al-Witr, and seeks Forgiveness of Allah^{-azwj} in his Qunout seventy times, except he will be sheltered from punishment of the grave, and from punishment of the Fire, and there will be an extension for him in his lifespan, and there will be expansion for him in his livelihood’.

ثُمَّ قَالَ ع إِنَّ الْبُيُوتَ الَّتِي يُصَلِّي فِيهَا بِاللَّيْلِ يَزْهَرُ نُورُهَا لِأَهْلِ السَّمَاءِ كَمَا يَزْهَرُ نُورُ الْكَوَاكِبِ لِأَهْلِ الْأَرْضِ

Then he^{-asws} said: ‘The houses which he prays in at night, it’s light will sparkle for people of the sky just as light of the stars sparkles for people of the earth’.

وَ سَأَلَ الصَّادِقَ ع عَبْدُ اللَّهِ بْنُ سِنَانَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ سِيمَاهُمْ فِي وُجُوهِهِمْ مِنْ أَثَرِ السُّجُودِ قَالَ هُوَ السَّهْرُ فِي الصَّلَاةِ

And Al-Sadiq^{-asws} was asked by Abdullah Bin Sinan about Words of Allah^{-azwj} Mighty and Majestic: ***Their marks are in their faces from the effects of the Sajdahs [48:29]***. He^{-asws} said: ‘It is staying up late in the Salat’.

²⁷⁸ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 52 b

²⁷⁹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 52 c

وَقَالَ الصَّادِقُ ع لَيْسَ مِنْ شِيعَتِنَا مَنْ لَمْ يُصَلِّ صَلَاةَ اللَّيْلِ.

And Al-Sadiq^{asws} said: ‘He isn’t from our Shias, one does not pray the night Salat’.²⁸⁰

54 فَمَنْ الرِّضَا، قَالَ ع عَلَيْكَ بِالصَّلَاةِ فِي اللَّيْلِ فَإِنَّ رَسُولَ اللَّهِ ص أَوْصَى بِهَا عَلَيْنَا فَقَالَ فِي وَصِيَّتِهِ عَلَيْكَ بِصَّلَاةِ اللَّيْلِ فَالْمَا ثَلَاثًا وَ صَلَاةُ اللَّيْلِ تَزِيدُ فِي الرِّزْقِ وَ بَهَاءِ الْوَجْهِ وَ تُحَسِّنُ الْخُلُقَ.

(The book) ‘Fiqh Al-Reza^{asws}’ – He^{asws} said: ‘Upon you is with praying Salat during the night, for Rasool-Allah^{saww} had bequeathed Ali^{asws} with it. He^{saww} said in his^{saww} bequest: ‘Upon you^{asws} is with praying the night Salat’, saying it thrice, and the night Salat increases in the sustenance, and glory of the face, and improves the manners’.²⁸¹

²⁸⁰ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 53

²⁸¹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 75 H 54

CHAPTER 76 – CALL OF THE CALLER DURING THE PRE-DAWN, AND ANSWERING OF THE SUPPLICATION DURING IT, AND SUPERIOR TIMINGS OF THE NIGHT

1- مجالس الصدوق، عن علي بن أحمد بن موسى عن عبد الله بن موسى الروياني عن عبد العظيم بن عبد الله الحسيني عن إبراهيم بن أبي محمود قال: قلت للإمام ع يا ابن رسول الله ما تقول في الحديث الذي يزويه الناس عن رسول الله ص أنه قال إن الله تبارك و تعالی ينزل كل ليلة إلى السماء الدنيا

(The book) 'Majaalis' – From Ali Bin Ahmad Bin Musa, from Abdullah Bin Musa Al Rowyani, from Abdul Azeem Bin Abdullah Al Hasany, from Ibrahim Bin Abu Mahmoud who said, '

'I said to Al-Reza^{-asws}, 'O son^{-asws} of Rasool-Allah^{-saww}! What are you^{-asws} saying regarding the Hadeeth which the people are reporting from Rasool-Allah^{-saww} having said that Allah^{-azwj} Blessed and Exalted descends to sky of the world every night?'

فقال ع لعن الله المخرفين الكلم عن مواضعه و الله ما قال رسول الله ص كذلك إنما قال إن الله تبارك و تعالی ينزل ملكاً إلى السماء الدنيا كل ليلة في الثلث الأخير و ليلة الجمعة في أول الليل

He^{-asws} said: 'May Allah^{-azwj} Curse the distorters of the speech from its place! By Allah^{-azwj}, Rasool-Allah^{-saww} has not said like that! But rather, he^{-saww} said: 'Allah^{-azwj} Blessed and Exalted Sends down an Angel to the sky of the world every night, in the last third, and the night of Friday in the beginning of the night.

فيا مؤثره فينادي هل من سائل فأعطيته هل من نائب فأثوب عليه هل من مستغفر فأغفر له يا طالب الخير أقبل يا طالب الشر أقصر

He^{-azwj} Commands him so he calls out (on behalf of Allah^{-azwj}), 'Is there any beggar so I^{-azwj} can Give him? Is there any repenting one so I^{-azwj} can Turn to him? Is there any seeker of Forgiveness so I^{-azwj} can Forgive him? O seeker of the good, come forward! O seeker of the evil, cut short!'

فلا يزال ينادي بهذا حتى يطلع الفجر فإذا طلع الفجر عاد إلى محله من ملكوت السماء حدثني بذلك أبي عن جدّي عن أبيه عن رسول الله ص.

He does not cease calling out with this until the dawn emerges. When the dawn emerges he returns to his place from kingdoms of the sky. My^{-asws} father^{-asws} narrated to me^{-asws} with that from my^{-asws} grandfather^{-asws}, from his^{-asws} forefathers^{-asws}, from Rasool-Allah^{-saww}'.²⁸²

2- المحاسين، عن الصادق ع في قوله سوف أستغفر لكم ربي قال أخرجهم إلى السحر.

(The book) 'Al Mahasin' –

‘From Al-Sadiq^{asws} regarding His^{azwj} Words: **He said: ‘Soon I will seek Forgiveness of my Lord for you all; [12:98].** He^{asws} said: ‘He^{as} delayed them to the pre-dawn’.²⁸³

3- الحِصَالُ، فِي خَيْرِ أَبِي دَرٍّ أَنَّهُ سَأَلَ النَّبِيَّ ص أَيُّ اللَّيْلِ أَفْضَلُ

(The book) ‘Al-Khisaal’ –

‘In a Hadeeth by Abu Zarr^{ra}, he^{ra} asked the Prophet^{saww}, ‘Which (part of the) night is best?’

قَالَ جَوْفُ اللَّيْلِ الْغَائِرِ.

He^{saww} said: ‘Middle of the late night’.²⁸⁴

4- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ عَنْ حَمَّادٍ عَنْ حَرِيزٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ الرَّبَّ تَبَارَكَ وَتَعَالَى يُنَزِّلُ فِي كُلِّ لَيْلَةٍ جُمُعَةً إِلَى السَّمَاءِ الدُّنْيَا مِنْ أَوَّلِ اللَّيْلِ وَ فِي كُلِّ لَيْلَةٍ فِي الثُّلُثِ الْآخِرِ مَلَكًا يُنَادِي هَلْ مِنْ تَائِبٍ يُتَابُ عَلَيْهِ هَلْ مِنْ مُسْتَغْفِرٍ يُغْفَرُ لَهُ هَلْ مِنْ سَائِلٍ يُعْطَى سُؤْلُهُ- اللَّهُمَّ أَعْطِ كُلَّ مُنْفِقٍ خَلْفًا وَ كُلَّ مُنْسِكٍ تَلْفًا فَإِذَا طَلَعَ الْفَجْرُ عَادَ الرَّبُّ إِلَى عَرْشِهِ فَحَسَمَ الْأَرْزَاقَ بَيْنَ الْعِبَادِ

Tafseer Ali Bin Ibrahim – from his father, from Hammad, from Hareyz,

‘From Abu Abdullah^{asws} having said: ‘The Lord^{azwj} Blessed and Exalted Sends down an Angel every night of Friday to sky of the world from beginning of the night, and during every night during the last third, who calls out, ‘Is there anyone to repent so He^{azwj} can Turn to him? Is there anyone to seek Forgiveness so He^{azwj} will Forgive for him? Is there anyone beggar so He^{azwj} can Grant his request? O Allah^{azwj}! Give every spender a replacement, and every withholder a ruination. When the dawn emerges, the Lord^{azwj} returns (His^{azwj} Angel) to His^{azwj} Throne and Distributes the sustenance’s between the servants’.

ثُمَّ قَالَ لِلْمُضْئِلِ بْنِ يَسَارٍ يَا فَضَيْلُ نَصِيْبِكَ مِنْ ذَلِكَ وَ هُوَ قَوْلُ اللَّهِ مَا أَنْفَقْتُمْ مِنْ شَيْءٍ فَهُوَ يُخْلِفُهُ وَ هُوَ خَيْرُ الرَّاغِبِينَ.

Then he^{asws} said to Al-Fuzeyl Bin Yasaar: ‘O Fuzeyl! Your share from that, and it is Word of Allah^{azwj}, **And whatever you spend from anything, He will Replace it, and He is the best of the Sustainers [34:39]’.**²⁸⁵

5- مجاليس ابن الشيخ، عن والده عن المفيد عن محمد بن عمر الجعابي عن ابن عثمة عن محمد بن يوسف عن محمد بن زياد عن أبي أيوب الخزاز عن محمد بن عبدة التيشابوري قال قلت لأبي عبد الله ع إن الناس يزوون عن النبي ص أن في الليل ساعة لا يدعو فيها عبد مؤمن بدعوة إلا استجيب له

(The book) ‘Majaalis of Ibn Al Sheykh – from his father, from Al Mufeed, from Muhammad Bin Umar Al Jiaby, from Ibn Uqdah, from Muhammad Bin Yusuf, from Muhammad Bin Ziyad, from Abu Ayoub Al Khazzaz, from Muhammad Bin Abadah Al Neshapuri who said,

²⁸³ Bihar Al-Anwaar V 84 – The Book Salat – Ch 76 H 2

²⁸⁴ Bihar Al-Anwaar V 84 – The Book Salat – Ch 76 H 3

²⁸⁵ Bihar Al-Anwaar V 84 – The Book Salat – Ch 76 H 4

'I said to Abu Abdullah^{-asws}, 'The people are reporting from the Prophets that during the night there is a time no Momin servant will supplicate in it with a supplication except it will be Answered for him'.

قَالَ نَعَمْ

He^{-asws} said: 'Yes'.

قُلْتُ مَتَى هِيَ جُعِلْتُ فِدَاكَ

I said, 'When is it? May I be sacrificed for you^{-asws}?'

قَالَ مَا بَيْنَ نِصْفِ اللَّيْلِ إِلَى الثُّلُثِ الْبَاقِي مِنْهُ

He^{-asws} said: 'What is between midnight up to the remaining third from it'.

قُلْتُ لَهُ أَ هِيَ لَيْلَةٌ مِنَ اللَّيَالِي مَعْلُومَةٌ أَوْ كُلُّ لَيْلَةٍ

I said to him^{-asws}, 'Is it a known night from the nights or every night?'

قَالَ بَلَى كُلُّ لَيْلَةٍ.

He^{-asws} said: 'But, every night!'²⁸⁶

6- ثَوَابُ الْأَعْمَالِ، عَنْ مُحَمَّدِ بْنِ مُوسَى بْنِ الْمُتَوَكِّلِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ السَّعْدِ أَبَا دِيٍّ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الْبَرْقِيِّ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْجَامُورَانِيِّ عَنْ الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي حَمْرَةَ الْبَطَّانِيِّ عَنْ مَنْدَلِ بْنِ عَلِيٍّ عَنْ أَبِي الصَّبَّاحِ الْكِنَانِيِّ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ مِنْ عِبَادِهِ الْمُؤْمِنِينَ كُلَّ دَعَاءٍ فَعَلَيْكُمْ بِالْدُّعَاءِ فِي السَّحْرِ إِلَى طُلُوعِ الشَّمْسِ فَإِنَّهَا سَاعَةٌ تُفْتَحُ فِيهَا أَبْوَابُ السَّمَاءِ وَ تُهْبُ الرِّيحُ وَ تُقَسَّمُ فِيهَا الْأَرْزَاقُ وَ تُفْضَى فِيهَا الْحَوَائِجُ الْعِظَامُ.

(The book) 'Sawaab Al Amaal' – from Muhammad Bin Musa Bin Al Mutawakkil, from Ali Bin Al-Husayn Al Sa'dabady, from Ahmad bin Abu Abdullah Al Barqy, from Muhammad Bin Ahmad Al Jamourany, from Al-Hassan Bin Ali Bin Abu Hamza Al Batainy, from Mandal Bin Ali, from Abu Al Sabbah Al Kinany,

'From Abu Ja'far^{-asws} having said: 'Allah^{-azwj} Mighty and Majestic Loves every supplication from His^{-azwj} Momineen servants, so upon you all is with the supplicating during the pre-dawn up to emergence of the sun, for it is a time that the doors of the sky are opened and the winds blow, and the sustenance's are distributed during it, and the mighty needs are fulfilled during it'²⁸⁷.

7- قِصَصُ الرَّؤُودِيِّ، بِأَسَانِيدِهِ الْكَثِيرَةِ عَنِ الصَّدُوقِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَا جِيلُوهُ عَنْ عَمِّهِ أَبِي الْقَاسِمِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ الصَّيْرِيِّ عَنْ شَرِيفِ بْنِ سَابِقِ عَنِ الْفَضْلِ بْنِ أَبِي فُرَّةِ السَّمْنَدِيِّ عَنِ الصَّادِقِ ع قَالَ: يَا فَضْلُ إِنَّ أَفْضَلَ مَا دَعَوْتُمْ اللَّهَ بِالْأَسْحَارِ قَالَ اللَّهُ تَعَالَى وَ بِالْأَسْحَارِ هُمْ يَسْتَعْفِرُونَ.

²⁸⁶ Bihar Al-Anwaar V 84 – The Book Salat – Ch 76 H 5

²⁸⁷ Bihar Al-Anwaar V 84 – The Book Salat – Ch 76 H 6

(The book) 'Qisas' of Al Rawandy – by his many chains from Al Sadouq, from Muhammad Bin Ali Majaylawiya, from his uncle Abu Al Qasim, from Muhammad Bin Ali Al Sayrafi, from Shareef Bin Sabiq, from Al Fazl Bin Abu Qurra Al Samandy,

'From Al-Sadiq^{-asws} having said: 'O Fazl! The best of what you can supplicate to Allah^{-azwj} is at pre-dawn. Allah^{-azwj} the Exalted Says: **And in the early mornings they used to seek Forgiveness [51:18]**'.²⁸⁸

8- تَخَّجَ الْبَلَاغَةَ، عَنْ نَوْفَلِ الْبِكَالِيِّ قَالَ: رَأَيْتُ أَمِيرَ الْمُؤْمِنِينَ عَ دَاتِ لَيْلَةٍ وَ قَدْ خَرَجَ مِنْ فِرَاشِهِ فَنَظَرَ إِلَى النُّجُومِ فَقَالَ يَا نَوْفَلُ إِنَّ دَاوُدَ ع قَامَ فِي مِثْلِ هَذِهِ السَّاعَةِ مِنَ اللَّيْلِ فَقَالَ إِنَّمَا سَاعَةٌ لَا يَدْعُو فِيهَا عَبْدٌ رَبَّهُ إِلَّا اسْتُجِيبَ لَهُ إِلَّا أَنْ يَكُونَ عَشَّارًا أَوْ عَرِيفًا أَوْ شُرْطِيًّا أَوْ صَاحِبَ عَرْطَبَةٍ وَ هِيَ الطُّبُبُورُ أَوْ صَاحِبَ كُوْبَةٍ وَ هِيَ الطُّبْلُ وَ قَدْ قِيلَ أَيْضًا الْعَرْطَبَةُ الطُّبْلُ وَ الْكُوْبَةُ الطُّبُبُورُ.

(The book) 'Nahj Al Balagh' – from Nowfal Al Bikaly who said,

'I saw Amir Al-Momineen^{-asws} on night and he^{-asws} had come out from his^{-asws} bed and he^{-asws} looked at the stars. He^{-asws} said: 'O Nowf! Dawood^{-as} had stood in a time similar to this from the night. He^{-as} said: 'It is a time no servant will supplicate to his Lord^{-azwj} except it would be Answered for him, except if he happens to be a tithe collector, or a corporal (intelligence officer), or a policeman, or companion of the wood (flute), and it is the mandolin, or companions of a 'Kowba', and it is the mandolin".²⁸⁹

9- عُدَّةُ الدَّاعِي، عَنِ الْبَاقِرِ ع إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى لَيُنَادِي كُلَّ لَيْلَةٍ جُمُعَةٍ مِنْ فَوْقِ عَرْشِهِ مِنْ أَوَّلِ اللَّيْلِ إِلَى آخِرِهِ أَلَا عَبْدٌ مُؤْمِنٌ يَدْعُونِي لِدِينِهِ أَوْ دُنْيَاهُ قَبْلَ طُلُوعِ الْفَجْرِ فَأُجِيبُهُ

(The book) 'Uddat Al Daie' –

'From Al-Baqir^{-asws}: 'Allah^{-azwj} Blessed and Exalted tends to Call our every Friday night from above His^{-azwj} Throne, from beginning of the night to its end: "Is there no Momin servant to supplicate to Me^{-azwj}, either for his religion or his world, before emergence of the day, so I^{-azwj} can Answer him?

أَلَا عَبْدٌ مُؤْمِنٌ يَتُوبُ إِلَيَّ مِنْ دُنُوبِهِ قَبْلَ طُلُوعِ الْفَجْرِ فَأَتُوبَ عَلَيْهِ أَلَا عَبْدٌ مُؤْمِنٌ قَدْ قَتَرَتْ عَلَيْهِ رِزْقُهُ فَأَرْيَدُهُ وَ أَوْسَعَ عَلَيْهِ أَلَا عَبْدٌ سَقِيمٌ يَسْأَلُنِي أَنْ أَشْفِيَهُ قَبْلَ طُلُوعِ الْفَجْرِ فَأَعَافِيَهُ

Is there no Momin servant to repent to Me^{-azwj} from his sins before emergence of the day so I^{-azwj} can Turn to him (with Forgiveness)? Is there no Momin servant sustenance has been restricted upon him so I^{-azwj} can Increase it and Expand it upon him? Is there no servant who is sick so he asks Me^{-azwj} before emergence of the dawn to Heal him, so I^{-azwj} can Cause him to recover?

أَلَا عَبْدٌ مُؤْمِنٌ مَحْتَبُوسٌ مَعْتَمُومٌ يَسْأَلُنِي أَنْ أُطْلِقَهُ مِنْ سِجْنِهِ فَأُخَلِّي سَرَبَهُ أَلَا عَبْدٌ مُؤْمِنٌ مَظْلُومٌ يَسْأَلُنِي أَنْ آخُذَ لَهُ بِظُلَامَتِهِ قَبْلَ طُلُوعِ الْفَجْرِ فَأَنْتَصِرَ لَهُ وَ آخُذَ لَهُ بِظُلَامَتِهِ

²⁸⁸ Bihar Al-Anwaar V 84 – The Book Salat – Ch 76 H 7

²⁸⁹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 76 H 8

Is there no Momin servant who is trapped, distressed, asking Me^{-azwj} to Free him from his prison, so I^{-azwj} can vacate his path? Is there no Momin servant who is oppressed, asking Me^{-azwj} to Take his grievance for him before emergence of the dawn, so I^{-azwj} can Grant victory to him and Take his grievance for him?'''

قَالَ عَ فَلَا يَزَالُ يُنَادِي بِهَذَا حَتَّى يَطْلُعَ الْفَجْرُ.

He^{-asws} said: 'He^{-azwj} does not cease calling out with this until the dawn emerges'.²⁹⁰

وَعَنِ النَّبِيِّ ص مَنْ كَانَ لَهُ حَاجَةٌ فَلْيَطْلُبْهَا فِي الْعِشَاءِ فَإِنَّهَا لَمْ يُعْطَهَا أَحَدٌ مِنَ الْأُمَّمِ قَبْلَكُمْ يَعْني الْعِشَاءَ الْآخِرَةَ.

And from the Prophet^{-saww}: 'One who has a need for him, let him seek in during Al-Isha, for no one from the communities have been Given it, meaning Al-Isha the last'.²⁹¹

وَعَنْ عُمَرَ بْنِ أَدْبَنَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ فِي اللَّيْلَةِ سَاعَةً مَا يُؤَافِقُ فِيهَا عَبْدٌ مُؤْمِنٌ يُصَلِّي وَ يَدْعُو اللَّهَ فِيهَا إِلَّا اسْتَجَابَ لَهُ

And from Umar Bin Uzina who said,

'I heard Abu Abdullah^{-asws} saying: 'In the night there is a timing what is appropriate for a Momin servant to pray Salat and supplicate to Allah^{-azwj} during it, except it will be Answered for him'.

فُلْتُ أَصْلَحَكَ اللَّهُ وَ أَيُّ سَاعَاتِ اللَّيْلِ

I said, 'May Allah^{-azwj} Keep you^{-asws} well, and which time of the night?'

قَالَ إِذَا مَضَى نِصْفُ اللَّيْلِ وَ بَقِيَ السُّدُسُ الْأَوَّلُ مِنْ أَوَّلِ النِّصْفِ الثَّانِي.

He^{-asws} said: 'When half the night has passed and the first sixth remains from the beginning of the second half'.²⁹²

وَ قَالَ رَسُولُ اللَّهِ ص إِذَا كَانَ آخِرُ اللَّيْلِ يُقُولُ اللَّهُ سُبْحَانَهُ هَلْ مِنْ دَاعٍ فَأَجِيبُهُ هَلْ مِنْ سَائِلٍ فَأُعْطِيَهُ سَأَلَهُ هَلْ مِنْ مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ هَلْ مِنْ تَائِبٍ فَأَتُوبَ عَلَيْهِ.

And Rasool-Allah^{-saww} said: 'When it is end of the night, Allah^{-azwj} the Glorious Says: "Is there any supplicant so I^{-azwj} can Answer him? Is there any beggar so I^{-azwj} can Give him his request? Is there any seeker of Forgiveness so I^{-azwj} can Forgive (his sins) for him? Is there any repentant so I^{-azwj} can Turn to him (with Forgiveness)?"²⁹³

10- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: يُنَادِي مُنَادٍ حِينَ مَضَى ثُلُثُ اللَّيْلِ يَا بَاغِيَ الْخَيْرِ أَقْبِلْ يَا طَالِبَ الشَّرِّ أَقْصِرْ هَلْ مِنْ تَائِبٍ يُتَابُ عَلَيْهِ هَلْ مِنْ مُسْتَغْفِرٍ يُغْفَرُ لَهُ هَلْ مِنْ سَائِلٍ فَيُعْطَى حَتَّى يَطْلُعَ الْفَجْرُ.

²⁹⁰ Bihar Al-Anwaar V 84 – The Book Salat – Ch 76 H 9 a

²⁹¹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 76 H 9 b

²⁹² Bihar Al-Anwaar V 84 – The Book Salat – Ch 76 H 9 c

²⁹³ Bihar Al-Anwaar V 84 – The Book Salat – Ch 76 H 9 d

(The book) 'Da'aim Al Islam' –

'From Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'A caller calls out when a third of the night passes: 'O seeker of the good, come forward! O pursuer of the evil, cut short! Is there any repentance so He^{-azwj} can Turn to him? Is there any seeker of Forgiveness He^{-azwj} can Forgive (his sins) for him? Is there any beggar so He^{-azwj} can be Given?' – until emergence of the dawn".²⁹⁴

11- الْمَكَارِمُ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عِنْدَ صَلَاةِ اللَّيْلِ وَ لَوْ قَدَّرَ حَلْبُ شَاةٍ وَ بِالْأَسْحَارِ فَادْعُ فَإِنَّ عِنْدَ ذَلِكَ لَا تُرَدُّ دَعْوَةٌ قَالَ اللَّهُ تَبَارَكَ وَ تَعَالَى وَ الْمُسْتَغْفِرِينَ بِالْأَسْحَارِ.

(The book) 'Al Makarim' –

'The Prophet^{-saww} said to Ali^{-asws} in his^{-saww} bequest: 'O Ali^{-asws}! Pray Salat from the night and even if it is (like the time it takes to) milk a sheep, and supplicate at pre-dawn for a supplication is not rejected during that. Allah^{-azwj} Blessed and Exalted Says: **And in the early mornings they used to seek Forgiveness [51:18]**'.²⁹⁵

12- كِتَابُ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ شُرَيْحٍ، عَنْ جَابِرِ الْجُعْفِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِنَّ اللَّهَ تَبَارَكَ وَ تَعَالَى يَنْزِلُ فِي الثَّلَاثِ الْبَاقِي مِنَ اللَّيْلِ إِلَى السَّمَاءِ الدُّنْيَا فَيُنَادِي هَلْ مِنْ تَائِبٍ يَتُوبُ فَأَتُوبُ عَلَيْهِ وَ هَلْ مِنْ مُسْتَغْفِرٍ يَسْتَغْفِرُ فَأَعْفِرُ لَهُ وَ هَلْ مِنْ دَاعٍ يَدْعُونِي فَأُفَكُّ عَنْهُ وَ هَلْ مِنْ مُسْتَوِرٍ يَدْعُونِي فَأَبْسُطُ لَهُ وَ هَلْ مِنْ مَظْلُومٍ يَنْصُرُنِي فَأَنْصُرُهُ.

The book of Ja'far Bin Muhammad Bin Shureyh, from Jabir Al Jufi who said,

'I heard Abu Abdullah^{-asws} saying: 'Allah^{-azwj} Blessed and Exalted descends (Sends down an Angel) in the remaining third of the night, to sky of the world. He^{-azwj} Calls out: "Is there any repentant to repent so I^{-azwj} can Turn to him (with Mercy)?" And: "Is there any seeker of Forgiveness seeking Forgiveness so I^{-azwj} can Forgive (his sins) for him?" And: "Is there any supplicant to supplicate to Me^{-azwj} so I^{-azwj} can Resolve it for him?" And: "Is there any restricted to supplicate to Me^{-azwj} so I^{-azwj} can Extend for him?" And: 'Is there any oppressed seeking My^{-azwj} Help so I^{-azwj} can Help him?²⁹⁶

²⁹⁴ Bihar Al-Anwaar V 84 – The Book Salat – Ch 76 H 10

²⁹⁵ Bihar Al-Anwaar V 84 – The Book Salat – Ch 76 H 11

²⁹⁶ Bihar Al-Anwaar V 84 – The Book Salat – Ch 76 H 12

CHAPTER 77 – TYPES OF PEOPLE REGARDING THE STANDING FROM THEIR BEDS, AND REWARDS OF REVIVING THE NIGHT, ALL OF IT OR PART OF IT, AND ALERTING BY THE ANGEL FOR THE SALAT

1- مجالس الصَّدُوقِ، عَنِ الْحُسَيْنِ بْنِ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَلِيٍّ بْنِ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ أَبِي الْخَطَّابِ عَنْ أَبِي دَاوُدَ الْمُسْتَرِقِّ قَالَ قَالَ الصَّادِقُ ع يَقُومُ النَّاسُ عَنْ فُرُشِهِمْ عَلَى ثَلَاثَةِ أَصْنَافٍ فَصِنْفٌ لَهُ وَ لَا عَلَيْهِ وَ صِنْفٌ عَلَيْهِ وَ لَا لَهُ وَ صِنْفٌ لَا عَلَيْهِ وَ لَا لَهُ

(The book) ‘Majaalis’ of Al Sadouq – from Al-Husayn Bin Ahmad Bin Idrees, from his father, from Muhammad Bin Ali Bin Mahboub, from Muhammad Bin Al-Husayn Bin Abu Al Khattab, from Abu Dawood Al Mustariq who said,

‘Al-Sadiq^{-asws} said: ‘The people arise from their beds upon three categories. A category for him and not against him, and a category against him and not for him, and a category neither against him nor for him.

فَأَمَّا الصَّنْفُ الَّذِي لَهُ وَ لَا عَلَيْهِ فَهُوَ الَّذِي يَقُومُ مِنْ مَقَامِهِ وَ يَتَوَضَّأُ وَ يُصَلِّي وَ يَذْكُرُ اللَّهَ عَزَّ وَ جَلَّ وَ الصَّنْفُ الَّذِي عَلَيْهِ وَ لَا لَهُ فَهُوَ الَّذِي لَمْ يَزَلْ فِي مَعْصِيَةِ اللَّهِ حَتَّى نَامَ فُذَاكَ الَّذِي عَلَيْهِ لَا لَهُ

As for the category which is for him and not against him, he is the one who stands from his place and performs Wud’u, and he prays Salat and does Zikr of Allah^{-azwj} Mighty and Majestic; and the category which is against him and not for him, he is the one who does not cease to be in disobedience of Allah^{-azwj} until he sleeps, so that is the one, it is against him and not for him (to get up).

وَ الصَّنْفُ الَّذِي لَا لَهُ وَ لَا عَلَيْهِ فَهُوَ الَّذِي لَا يَزَالُ نَائِمًا حَتَّى يُصْبِحَ فَذَلِكَ لَا لَهُ وَ لَا عَلَيْهِ.

And the category which is neither for him nor against him, he is the one who does not cease to sleep until morning, so that is neither for him nor against him”^{.297}

2- الْمَحَاسِنُ، عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ الْوَشَاءِ عَنِ الْعَلَاءِ عَنِ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ وَ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَا مِنْ عَبْدٍ إِلَّا وَ هُوَ يَتِيمَطُ مَرَّةً أَوْ مَرَّتَيْنِ فِي اللَّيْلِ أَوْ مَرَارًا فَإِنْ قَامَ وَ إِلَّا فَحَجَّ الشَّيْطَانُ قَبَالَ فِي أُذُنِهِ أ لَا يَرَى أَحَدَكُمْ إِذَا كَانَ مِنْهُ ذَلِكَ قَامَ تَقِيلاً أَوْ كَسَلَانًا.

(The book) ‘Al Mahaasin’ – from Al-Hassan Bin Ali Al Washa, from Al A’la, from Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws} and Abu Ja’far^{-asws} having said: ‘There is none from a servant except and he wakes up once or twice during the night, or repeatedly. He either stands or except the Satan^{-la} straddles and urinates in his ears. Has it not been seen from one of you when that were to happen from him, he would stand up sluggish or lazily?’²⁹⁸

²⁹⁷ Bihar Al-Anwaar V 84 – The Book Salat – Ch 77 H 1

²⁹⁸ Bihar Al-Anwaar V 84 – The Book Salat – Ch 77 H 2

بيان: وَ فِي حَدِيثٍ آخَرَ عَنِ الْحَسَنِ مُرْسَلًا أَنَّ النَّبِيَّ صَلَّى عَلَيْهِ وَسَلَّمَ قَالَ: فَإِذَا نَامَ شَعَرَ الشَّيْطَانُ بِرِجْلِهِ فَبَالَ فِي أُذُنِهِ.

Explanation (Ahadeeth only) – And in another Hadeeth from Al-Hassan, with an unbroken chain, ‘The Prophet^{-sawww} said: ‘When he sleeps, the Satan^{-la} lifts up his^{-la} leg and urinates in his ear’.

و حديث ابن مسعود كفى بالرجل شرا أن يبول الشيطان في أذنه.

And in a Hadeeth by Ibn Masoud: ‘It suffices as evil with the man if the Satan^{-la} were to urinate in his ear’.

3- الْمَحَاسِنُ، عَنْ أَبِيهِ عَنْ صَفْوَانَ عَنْ حَضِرِ أَبِي هَاشِمٍ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ لِلَّيْلِ شَيْطَانًا يُقَالُ لَهُ الرَّهَاءُ فَإِذَا اسْتَيْقَظَ الْعَبْدُ وَ أَرَادَ الْقِيَامَ إِلَى الصَّلَاةِ قَالَ لَهُ لَيْسَتْ سَاعَتُكَ ثُمَّ يَسْتَيْقَظُ مَرَّةً أُخْرَى فَيَقُولُ لَمْ يَأْنِ لَكَ فَمَا يَزَالُ كَذَلِكَ يُرِيدُهُ وَ يَحْسِبُهُ حَتَّى يَطْلُعَ الْفَجْرُ فَإِذَا طَلَعَ الْفَجْرُ بَالَ فِي أُذُنِهِ ثُمَّ انْصَاعَ بِذَنْبِهِ فَحَرًّا وَ يَصْبِحُ.

(The book) ‘Al Mahasin’ – from his father, from Safwan, from Khazar Abu Hashim, from Muhammad Bin Muslim,

‘From Abu Ja’far^{-asws} having said: ‘For the night there is a Satan^{-la} called Al-Zuha. When the servant awakens and intends to stand to the Salat, he^{-la} says to him, ‘It isn’t your time (yet)’. Then he awakens another time, so he^{-la} says to him, ‘It is not time for you (yet)’. He^{-la} does not cease like that, declining him and withholding him until the dawn emerges. When the dawn emerges he^{-la} urinates in his ear, then he^{-la} strikes him with his^{-la} tail, priding and shouting’.²⁹⁹

4- ثَوَابُ الْأَعْمَالِ، وَ الْمَجَالِسُ لِلصَّدُوقِ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ سَلَمَةَ بْنِ الْحَطَّابِ عَنْ مُحَمَّدِ بْنِ اللَّيْثِ عَنْ جَابِرِ بْنِ إِسْمَاعِيلَ عَنِ الصَّادِقِ ع أَنَّ رَجُلًا سَأَلَ عَلِيَّ بْنَ أَبِي طَالِبٍ ع عَنْ قِيَامِ اللَّيْلِ لِلْقُرْآنِ فَقَالَ لَهُ أَتَيْتُ مَنْ صَلَّى مِنَ اللَّيْلِ عَشْرَ لَيْلَةٍ لِلَّهِ مُخْلِصًا ابْتِغَاءَ مَرْضَاةِ اللَّهِ قَالَ اللَّهُ عَزَّ وَ جَلَّ لِمَا لَيْكِيهِ أَكْتَبُوا لِعَبْدِي هَذَا مِنَ الْحَسَنَاتِ عَدَدَ مَا أَتَيْتَ فِي اللَّيْلِ مِنْ حَبَّةٍ وَ وَرْقَةٍ وَ شَجَرَةٍ وَ عَدَدَ كُلِّ قَصَبَةٍ وَ حُوْطٍ وَ مَرَعَى

(The books) ‘Sawaab Al Amaal’ and ‘Al Majaalis’ of Al Sadouq – from his father, from Sa’ad Bin Abdullah, from Salama Bin Al Khattab, from Muhammad Bin Al Lays, from Jabir Bin Ismail,

‘From Al-Sadiq^{-asws} having said: ‘A man asked Ali^{-asws} Bin Abu Talib^{-asws} about standing at night for the Quran (recitation). He^{-asws} said to him: ‘Receive glad tidings! One who prays Salat at night for a tenth of the night for the Sake of Allah^{-azwj} sincerely seeking Satisfaction of Allah^{-azwj}, Allah^{-azwj} Mighty and Majestic Says to His^{-azwj} Angels: “Write for this servant of Mine^{-azwj}, Rewards of the number of what has grown during the night, from a seed, and leaf, and tree, and number of every reed, and stick, and pasture.

وَ مَنْ صَلَّى تُمْنٌ لَيْلَةٍ أَعْطَاهُ اللَّهُ عَشْرَ دَعَوَاتٍ مُسْتَجَابَاتٍ وَ أَعْطَاهُ كِتَابَهُ يَوْمَ الْقِيَامَةِ

And one who prays for a ninth of the night, Allah^{-azwj} will Give him ten Answered supplication and Give him his book (register of deeds) in his right hand on the Day of Qiyamah.

وَ مَنْ صَلَّى تُمْنٌ لَيْلَةٍ حَرَجَ مِنْ قَبْرِهِ يَوْمَ يُبْعَثُ وَ وَجْهُهُ كَالْقَمَرِ لَيْلَةَ الْبَدْرِ حَتَّى يَمُرَّ عَلَى الصِّرَاطِ مَعَ الْأَمِينِ

And one who prays for an eighth of the night will emerge from his grace on the Day he is Resurrected and his face will be like the moon on the night of the full moon, until he passes upon the bridge with the secured ones.

وَمَنْ صَلَّى سُدُسَ لَيْلَةٍ كُتِبَ مِنَ الْأَوَابِينَ وَ عُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ

And one who prays for a sixth of the nights will be written as being from the penitent ones, and will be Forgiven for whatever he had sent ahead from his sins.

وَمَنْ صَلَّى خُمُسَ لَيْلَةٍ رَاحِمَ إِبْرَاهِيمَ خَلِيلِ الرَّحْمَنِ فِي قُبَّتِهِ

And who prays for a fifth of the night will be with Ibrahim^{as}, friend of the Beneficent, in his^{as} dome.

وَمَنْ صَلَّى رُبُعَ لَيْلَةٍ كَانَ فِي أَوَّلِ الْفَائِزِينَ حَتَّى يَمُرَّ عَلَى الصِّرَاطِ كَالرِّيحِ الْعَاصِفِ وَ يَدْخُلُ الْجَنَّةَ بِغَيْرِ حِسَابٍ

And the one who prays for a quarter of the night would be among the first successful ones until he passes upon the Bridge like the stormy wind and enter the Paradise without any Reckoning.

وَمَنْ صَلَّى ثُلُثَ لَيْلَةٍ لَمْ يَبْقَ مَلَكٌ إِلَّا عَبَّطَهُ بِمَنْزِلَتِهِ مِنَ اللَّهِ عَزَّ وَ جَلَّ وَ قَبِلَ ادْخُلَ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ الثَّمَانِيَةِ شِئْت

And who prays Salat a third of a night, there is no remain any Angel except he will envy his status from Allah^{azwj} Mighty and Majestic, and it is be said: 'Enter from whichever door of the eight doors of the paradise you desire to!'

وَمَنْ صَلَّى نِصْفَ لَيْلَةٍ فَلَوْ أُعْطِيَ مِلْءَ الْأَرْضِ ذَهَباً سَبْعِينَ أَلْفَ مَرَّةٍ لَمْ يَعْدِلْ جَزَاءَهُ وَ كَانَ لَهُ ذَلِكَ أَفْضَلَ مِنْ سَبْعِينَ رَقَبَةً يُعْتِقُهَا مِنْ وُلْدِ إِسْمَاعِيلَ

And one who prays half a night, even if the earth were filled with gold seventy thousand times, it will not equate to his Recompense, and that would be better for him than him liberating seventy necks from sons of Ismail^{as}.

وَمَنْ صَلَّى ثُلُثِي لَيْلَةٍ كَانَ لَهُ مِنَ الْحَسَنَاتِ قَدْرُ رَفْلِ عَالِجٍ أَذْنَاهَا حَسَنَةٌ أَثْقَلُ مِنْ جَبَلِ أَحَدِ عَشْرَ مَرَّاتٍ

And one who prays a third of a night, there will be good deeds for him a measure of grains of sand of a desert. The least of good deeds will be heavier than mount Ohad ten times.

وَمَنْ صَلَّى لَيْلَةً تَامَةً تَالِيًا لِكِتَابِ اللَّهِ عَزَّ وَ جَلَّ رَاكِعاً وَ سَاجِداً وَ ذَاكِراً أُعْطِيَ مِنَ الثَّوَابِ مَا أَذْنَاهُ يُخْرِجُ مِنَ الذُّنُوبِ كَمَا وَلَدَتْهُ أُمُّهُ وَ يُكْتَبُ لَهُ عَدَدَ مَا خَلَقَ اللَّهُ مِنَ الْحَسَنَاتِ وَ مِثْلَهَا دَرَجَاتٍ وَ يَثْبُثُ النُّورَ فِي قَلْبِهِ وَ يُنْزَعُ الْإِنِّمُ وَ الْحَسَدُ مِنْ قَلْبِهِ وَ يُجَارُ مِنْ عَذَابِ الْقَبْرِ وَ يُعْطَى بَرَاءَةً مِنَ النَّارِ وَ يُبْعَثُ مِنَ الْأَمِينِينَ

And one who prays a complete night reciting the Book of Allah^{azwj} Mighty and Majestic, performing Ruk'u and Sajdah, and doing Zikr, will be Given Rewards, the least of which is he will exit from the sins to be like when his mother had given him birth, and there will be written good deeds for him number of what Allah^{azwj} Created, and it's like in ranks, and the Noor will be affirmed in his grace, and the sinning and the envy will be removed from his heart, and he

will be sheltered from punishment of the grace, and will be given a freedom pass from the Fire, and he will be Resurrected as being from the secured ones.

و يَقُولُ الرَّبُّ تَبَارَكَ وَ تَعَالَى لِمَلَائِكَتِهِ مَلَائِكَتِي انظُرُوا إِلَى عَبْدِي أَحْيَا لَيْلَةً ابْتِغَاءَ مَرْضَاتِي أَشْكِنُوهُ الْفِرْدَوْسَ وَ لَهُ مِائَةٌ أَلْفٍ مَدِينَةٍ فِي كُلِّ مَدِينَةٍ جَمِيعٌ مَا تَشْتَهِي الْأَنْفُسُ وَ تَلذُّ الْأَعْيُنُ وَ مَا لَا يَحْطُرُ عَلَى بَالٍ سِوَى مَا أَعَدَدْتُ لَهُ مِنَ الْكِرَامَةِ وَ الْمَزِيدِ وَ الْقُرْبَةِ.

And the Lord^{-azwj} Blessed and Exalted will Say to His^{-azwj} Angels: “My^{-azwj} Angels! Look at My^{-azwj} servant reviving a night seeking My^{-azwj} Satisfaction! I^{-azwj} shall Settle him in Al-Firdows and there shall be a thousand cities for him. In each city there will be entirety of what the soul desires, and delights the eye, and what has not even occurred upon a mind, besides what I^{-azwj} have Prepared for him, from the prestige and the increase and the nearness!”³⁰⁰

5- أَعْلَامُ الدِّينِ لِلدَّيْلَمِيِّ، عَنِ الصَّادِقِ ع عَنْ أَبِيهِ ع قَالَ: كَانَ فِيمَا أُوْحِيَ اللَّهُ إِلَى مُوسَى بْنِ عِمْرَانَ ع يَا مُوسَى كَذَبَ مَنْ زَعَمَ أَنَّهُ يُجِنِّي فَإِذَا جَنَّهُ اللَّيْلُ نَامَ عَنِّي

(The book) ‘A’lam Al Deen’ of Al Daylami –

‘From Al-Sadiq^{-asws}, from his^{-asws} father^{-asws} having said: ‘It was among what Allah^{-azwj} Revealed to Musa^{-as} Bin Imran^{-as}: “O Musa^{-as}! He is lying, one who claims that he loves Me^{-azwj}, but when the night shields him, he sleeps from Me^{-azwj}!’

يَا ابْنَ عِمْرَانَ لَوْ رَأَيْتَ الَّذِينَ يُصَلُّونَ لِي فِي الدِّيَاغِي وَ قَدْ مَثَلَتْ نَفْسِي بَيْنَ أَعْيُنِهِمْ يُحَاطِبُونِي وَ قَدْ جَلَيْتُ عَنِ الْمَشَاهِدَةِ وَ يُكَلِّمُونِي وَ قَدْ عَزَزْتُ عَنِ الْخُضُورِ

O son^{-as} of Imran^{-as}! If only you^{-as} could have seen those who are praying Salat to Me^{-azwj} in the dark nights and they have resembled My^{-azwj} Self in front of their eyes, addressing Me^{-azwj} and although I^{-azwj} am too Majestic to be witnessed, and they are speaking to Me^{-azwj}, and I^{-azwj} am too Mighty from the attendance!

يَا ابْنَ عِمْرَانَ هَبْ لِي مِنْ عَيْنَيْكَ الدُّمُوعَ وَ مِنْ قَلْبِكَ الْخُشُوعَ وَ مِنْ بَدَنِكَ الْخُضُوعَ ثُمَّ ادْعُنِي فِي ظُلْمِ اللَّيْلِ تَجِدُنِي قَرِيباً مُجِيباً.

O son^{-as} of Imran^{-as}! Gift to me^{-azwj} the tears from your^{-as} eyes, and the fearfulness from your^{-as} heart, and the humbleness from your^{-as} body, then supplicate to me^{-azwj} in darkness of the night. You^{-as} will find Me^{-azwj} nearby, Responding!”³⁰¹

وَ قَالَ أَبُو الْحَسَنِ الثَّالِثُ ع فِي بَعْضِ مَوَاعِظِهِ السَّهَرُ أَلَدُّ لِلْمَنَامِ وَ الْجُوعُ يَرِيدُ فِي طَيْبِ الطَّعَامِ يُرِيدُ بِهِ الْحَتَّ عَلَى قِيَامِ اللَّيْلِ وَ صِيَامِ النَّهَارِ.

And Abu Al-Hassan^{-asws} the 3rd said in one of his^{-asws} sermons: ‘The vigil is pleasurable for the sleep, and the hunger increases in goodness of the food’, intending by it the urging upon standing at night (for worship) and fasting the day”³⁰².

³⁰⁰ Bihar Al-Anwaar V 84 – The Book Salat – Ch 77 H 4

³⁰¹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 77 H 5 a

³⁰² Bihar Al-Anwaar V 84 – The Book Salat – Ch 77 H 5 b

CHAPTER 78 – ETIQUETTES OF THE SLEEP AND AWAKENING, ADDITIONAL UPON WHAT HAS PRECEDED

1- الدَّعَائِمُ، عَنْ عَلِيٍّ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: مَنْ أَرَادَ شَيْئاً مِنْ قِيَامِ اللَّيْلِ فَأَخَذَ مَضْجَعَهُ فَلْيُفْلِنِ اللَّهُمَّ لَا تُؤْمِتِي مَكْرَكَ وَلَا تُنْسِنِي ذِكْرَكَ وَلَا تُجْعَلِنِي مِنَ الْعَائِلِينَ أَقَوْمٍ إِنْ شَاءَ اللَّهُ سَاعَةً كَذَا وَ كَذَا فَإِنَّ اللَّهَ عَزَّ وَ جَلَّ يُؤَكِّلُ بِهِ مَلَكَاً يُعِيْمُهُ تِلْكَ السَّاعَةَ

(The book) 'Al-Da'aim' –

'From Ali^{-asws}: 'Rasool-Allah^{-saww} said: 'One who intends something from standing at night so he takes to lying down, let him say, 'O Allah^{-azwj}! Do not let me feel safe from Your^{-azwj} Plan, nor forget Your^{-azwj} Zikr, nor Make me from the heedless ones! I shall arise, of Allah^{-azwj} Desires, in such a such time!' Allah^{-azwj} Mighty and Majestic will Allocate an Angel with him to make him arise at that time.

وَ مَنْ أَرَادَ شَيْئاً مِنْ قِيَامِ اللَّيْلِ فَعَلَبْتُهُ عَيْنَاهُ حَتَّى يُصْبِحَ كَانَ نُؤْمُهُ صَدَقَةً مِنَ اللَّهِ عَلَيْهِ وَ يُتِمُّهُ اللَّهُ قِيَامَ لَيْلَتِهِ.

And one who intends something from standing at night but his eyes get overcome (with sleep) until morning, his sleep would be charity from Allah^{-azwj} upon him, and Allah^{-azwj} will Complete standing of his night".³⁰³

2- إِرْشَادُ الْقُلُوبِ، يَقُولُ مَنْ أَرَادَ الْإِنْتِبَاءَ- اللَّهُمَّ ابْعَثْنِي مِنْ مَضْجَعِي لِلذِّكْرِ وَ شُكْرِكَ وَ صَلَوَاتِكَ وَ اسْتِغْفَارِكَ وَ تِلَاوَةِ كِتَابِكَ وَ حُسْنِ عِبَادَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

(The book) 'Irshad Al Quloub' –

'The one who wants to awaken, he should say (at sleep time), 'O Allah^{-azwj}! Send (Awaken) me from my bed for Your^{-azwj} Zikr, and thanking You^{-azwj}, and praying Salat to You^{-azwj}, and seek Your^{-azwj} Forgiveness, and recite Your^{-azwj} Book, and worship You^{-azwj} goodly, O most Merciful of the merciful ones!"³⁰⁴

3- الْكَافِي، وَ التَّهْذِيبِ، فِي الْحُسْنِ كَالصَّحِيحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا قُمْتَ فِي اللَّيْلِ مِنْ مَنَامِكَ فَقُلْ- الْحَمْدُ لِلَّهِ الَّذِي رَدَّ عَلَيَّ رُوحِي لِأَحْمَدِهِ وَ أَعْبَدَهُ.

(The books) 'Al Kafi' and 'Al Tahzeeb' – in the good (Hadeeth) like the correct,

'From Abu Abdullah^{-asws} having said: 'When you stand during the night from your sleep, then say, 'The Praise is for Allah^{-azwj} Who Returned my soul to me so I can praise Him^{-azwj} and worship Him^{-azwj}".³⁰⁵

³⁰³ Bihar Al-Anwaar V 84 – The Book Salat – Ch 78 H 1

³⁰⁴ Bihar Al-Anwaar V 84 – The Book Salat – Ch 78 H 2

³⁰⁵ Bihar Al-Anwaar V 84 – The Book Salat – Ch 78 H 3

4- **الْفَقِيه**، كَانَ رَسُولُ اللَّهِ ص إِذَا أَوَى إِلَى فِرَاشِهِ قَالَ - بِاسْمِكَ اللَّهُمَّ أَحْيَا وَ بِاسْمِكَ أَمُوتُ فَإِذَا اسْتَيْقَظَ قَالَ الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانِي بَعْدَ مَا أَمَاتَنِي وَ إِلَيْهِ النُّشُورُ.

(The book) 'Al Faqeeh' –

'It was so, whenever Rasool-Allah^{-saww} sheltered to his^{-saww} bed, said: 'By Your^{-azwj} Name, O Allah^{-azwj}, I^{-saww} live, and by Your^{-azwj} Name I^{-saww} will die'. When he^{-saww} awoke, said: 'The Praise is for Allah^{-azwj} Who Made me^{-saww} live after my^{-saww} death, and to Him^{-azwj} is the Resurrection"³⁰⁶.

5- **الْكَافِي**، فِي الْحُسَيْنِ كَالصَّحِيحِ عَنْ أَبِي عَبْدِ اللَّهِ ع مِثْلُهُ.

(The book) 'Al Kafi' – In the good (Hadeeth) like the correct,

'From Abu Abdullah^{-asws}, similar to it"³⁰⁷.

بيان: وَ رَوَى الطَّبْرَسِيُّ رَحِمَهُ اللَّهُ فِي مَجْمَعِ الْبَيَانِ قَالَ: مَنْ بَاتَ عَلَى تَسْبِيحِ فَاطِمَةَ كَانَ مِنَ الذَّاكِرِينَ اللَّهَ كَثِيرًا وَ الذَّاكِرَاتِ.

Explanation (Ahadeeth only) – And it is reported by Al-Tabarsee, may Allah^{-azwj} Mercy him, in (the book) 'Majma Al-Bayan' who said, 'One who spends a night upon glorification (Tasbeeh) of Fatima^{-asws} would be from, **the men who do Zikr of Allah a lot, and the women who do Zikr [33:35]**'.

وَ مِنْهَا مَا رُوِيَ فِي الصَّحِيحِ عَنْ أَبِي جَعْفَرٍ ع إِذَا تَوَسَّدَ الرَّجُلُ يَمِينَهُ فَلْيَقُلْ بِسْمِ اللَّهِ اللَّهُمَّ إِنِّي أَسْلَمْتُ نَفْسِي إِلَيْكَ وَ وَجَّهْتُ وَجْهِي إِلَيْكَ وَ فَوَّضْتُ أَمْرِي إِلَيْكَ وَ أَلْجَأْتُ ظَهْرِي إِلَيْكَ وَ تَوَكَّلْتُ عَلَيْكَ رَهْبَةً مِنْكَ وَ رَغْبَةً إِلَيْكَ

And from it is what is reported in the correct (Hadeeth) from Abu Ja'far^{-asws}: 'If the man leans on his right, let him say, 'In the Name of Allah^{-azwj}! O Allah^{-azwj}! I have submitted my soul to You^{-azwj} and diverted my face to You^{-azwj}, and have delegated my affairs to You^{-azwj}, and have sheltered my back to You^{-azwj}, and have relied upon You^{-azwj}, dreading from You^{-azwj} and desiring to You^{-azwj}.

لَا مَلْجَأَ وَ لَا مُنْجَى مِنْكَ إِلَّا إِلَيْكَ أَمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَ بِرَسُولِكَ الَّذِي أَرْسَلْتَ

There is neither any shelter nor rescue from You^{-azwj} except to You^{-azwj}! I have believed in Your^{-azwj} Book which You^{-azwj} Revealed, and in Your^{-azwj} Rasool^{-saww} whom You^{-azwj} Sent!

ثُمَّ يُسَبِّحُ فَاطِمَةَ الرَّهْرَاءِ وَ مَنْ أَصَابَهُ فَرْعٌ عِنْدَ مَنَامِهِ فَلْيَقْرَأْ إِذَا أَوَى إِلَى فِرَاشِهِ الْمُعَوِّذَتَيْنِ وَ آيَةَ الْكُرْسِيِّ.

Then he should glorify with glorification (Tasbeeh) of Al Zahra^{-asws}; and the one panic afflicts during his sleep, let him recite when he shelters to his bed, Al-Mawazateyn and Ayat Al-Kursi'.

³⁰⁶ Bihar Al-Anwaar V 84 – The Book Salat – Ch 78 H 4

³⁰⁷ Bihar Al-Anwaar V 84 – The Book Salat – Ch 78 H 5

وَمِنْهَا مَا رُوِيَ فِي الصَّحِيحِ عَنْ أَحَدِهِمَا ع قَالَ: لَا يَدَعُ الرَّجُلُ أَنْ يَقُولَ عِنْدَ مَنَامِهِ - أَعِيذُ نَفْسِي وَ ذُرِّيَّتِي وَ أَهْلَ بَيْتِي وَ مَالِي بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ كُلِّ شَيْطَانٍ وَ هَامَّةٍ وَ مِنْ كُلِّ عَيْنٍ لَأَمَّةٍ فَبِذَلِكَ عَوَّدَ بِهِ جِبْرَائِيلُ الْحَسَنَ وَ الْحُسَيْنَ ع.

And from it is what is reported in the correct (Hadeeth) from one of the two (5th or 6th Imam^{-asws}) having said: 'The man should not leave saying at his sleep time, 'I seek Refuge for myself, and my offspring, and people of my household, and my wealth, with the complete Phrases of Allah^{-azwj} from every Satan^{-la}, and harmful creature, and from every evil eye', for Jibraeel^{-as} had sought Refuge by that for Al-Hassan^{-asws} and Al-Husayn^{-asws}'.

وَمِنْهَا مَا رُوِيَ فِي الصَّحِيحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اقْرَأْ قُلْ هُوَ اللَّهُ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ عِنْدَ مَنَامِكَ فَإِنَّهُمَا بَرَاءَةٌ مِنَ الشِّرْكِ وَ قُلْ هُوَ اللَّهُ نِسْبَةُ الرَّبِّ عَزَّ وَ جَلَّ.

And from it is what is reported in the correct (Hadeeth), from Abu Abdullah^{-asws} having said: 'Recite Surahs Al-Tawheed and Al-Kafiroun at your sleep time, for these two are a disavowing from the Shirk (association with Allah^{-azwj}), and Surah Al Tawheed is an attribution of the Lord^{-azwj} Mighty and Majestic'.

وَ فِي الصَّحِيحِ أَيْضاً عَنْهُ قَالَ: مَنْ قَرَأَ قُلْ هُوَ اللَّهُ أَحَدٌ مِائَةَ مَرَّةٍ حِينَ يَأْخُذُ مَضْجَعَهُ غُفِرَ لَهُ مَا قَبْلَ ذَلِكَ خَمْسِينَ عَاماً.

And in the correct (Hadeeth) as well from him^{-asws} having said: 'One who recites (Surah) Al-Tawheed one hundred times when he takes to his bed will be Forgiven for (his sins) what had been before that by fifty years'.

وَ فِي الْمُؤْتَقِيِّ عَنْهُ ع قَالَ: مَنْ قَرَأَ قُلْ هُوَ اللَّهُ إِحْدَى عَشْرَةَ مَرَّةً حِينَ مَا يَأْوِي إِلَى فِرَاشِهِ غُفِرَ لَهُ وَ شَفَعَ فِي جِيرَانِهِ فَإِنْ قَرَأَهَا مِائَةَ مَرَّةٍ غُفِرَ ذَنْبُهُ فِيمَا يَسْتَقْبِلُ خَمْسِينَ سَنَةً.

And in the trusted (Hadeeth), from him^{-asws} having said: 'One who recites (Surah) Al-Tawheed eleven times when he shelters to his bed, (his sins) will be Forgiven for him, and he will intercede regarding his neighbours. If he recites it one hundred times, his sins will be Forgiven in the next fifty years'.

وَ فِي الْحَسَنِ كَالصَّحِيحِ عَنْهُمْ ع إِذَا أَرَدْتَ النَّوْمَ تَقُولُ اللَّهُمَّ إِنْ أَمْسَكْتَ بِنَفْسِي فَارْحَمْهَا وَ إِنْ أَرْسَلْتَهَا فَاحْفَظْهَا.

And in the good (Hadeeth) like the correct, from them^{-asws}: 'When you want to sleep, you should say, 'O Allah^{-azwj}! If You^{-azwj} Withhold my soul, then Mercy it, and if You^{-azwj} Send it back, then Protect it'.

وَ فِي الصَّحِيحِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ حِينَ يَأْوِي إِلَى فِرَاشِهِ لَا إِلَهَ إِلَّا اللَّهُ مِائَةَ مَرَّةٍ بَنَى اللَّهُ لَهُ بَيْتاً فِي الْجَنَّةِ وَ مَنْ اسْتَعْفَرَ اللَّهَ مِائَةَ مَرَّةٍ حِينَ يَنَامُ بَاتَ وَ قَدْ نَحَّاتِ الدُّنُوبُ كُلُّهَا عَنْهُ كَمَا يَتَحَاتُّ الْوَرَقُ مِنَ الشَّجَرِ وَ يُصْبِحُ وَ لَيْسَ عَلَيْهِ ذَنْبٌ.

And in the correct (Hadeeth) from Abu Abdullah^{-asws} having said: 'One who says when he shelters to his bed, 'There is no god except Allah^{-azwj}', one hundred times, Allah^{-azwj} will Build a house for him in the Paradise, and one who seeks Forgiveness of Allah^{-azwj} one hundred times when he sleeps, he will spend the night and all of the sins will have dropped off from him just

as the leaves tend to drop off from the tree, and he will come to the morning and there wouldn't be any sin upon him”.

و فِي الصُّبْحِ أَيْضاً عَنْهُ ع قَالَ: مَنْ قَالَ حِينَ يَأْخُذُ مَضْجَعَهُ ثَلَاثَ مَرَّاتٍ - الْحَمْدُ لِلَّهِ الَّذِي عَلَا فَقَهَرَ وَ الْحَمْدُ لِلَّهِ الَّذِي بَطَّنَ فَخَبَّرَ وَ الْحَمْدُ لِلَّهِ الَّذِي مَلَكَ فَقَدَّرَ وَ الْحَمْدُ لِلَّهِ الَّذِي يُحْيِي الْمَوْتَى وَ يُمِيتُ الْأَحْيَاءَ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ خَرَجَ مِنَ الذُّنُوبِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ

And in the correct (Hadeeth) as well from him^{-asws} having said: ‘One who says three times when he takes to his bed, ‘The Praise is for Allah^{-azwj} Who is Exalted so He^{-azwj} Subdues; and the Praise is for Allah^{-azwj} Who is hidden so He^{-azwj} Informed; and the Praise is for Allah^{-azwj} Who controls so is Able; and the Praise is for Allah^{-azwj} Who Revives the dead and Causes the living to die and He^{-azwj} is Able upon all things’ – will come out from the sins to be like the day his mother had given him birth’.

و فِي الْأَخْبَارِ الْمُعْتَبَرَةِ مَنْ بَاتَ عَلَى طَهْرٍ فَكَأَنَّمَا أَحْيَا لَيْلَةً.

And in the reliable Ahadeeth: ‘One who spends a night upon purity, it is as if he has revived a night (in worship)’.

6- الْمُتَهَجِّدُ، وَ عَزِيمُهَا إِذَا أَوَى إِلَى فِرَاشِهِ فَلْيُقِلُّ أَعُوذُ بِعِزَّةِ اللَّهِ وَ أَعُوذُ بِقُدْرَةِ اللَّهِ وَ أَعُوذُ بِجَمَالِ اللَّهِ وَ أَعُوذُ بِسُلْطَانِ اللَّهِ وَ أَعُوذُ بِجَبْرُوتِ اللَّهِ وَ أَعُوذُ بِمَلَكُوتِ اللَّهِ وَ أَعُوذُ بِدَفْعِ اللَّهِ وَ أَعُوذُ بِجَمْعِ اللَّهِ وَ أَعُوذُ بِرَحْمَةِ اللَّهِ

(The book) ‘Al Mutahajjid’ and others –

‘When he shelters to his bed, let him say, ‘I seek Refuge with the Might of Allah^{-azwj}, and I seek Refuge with the Power of Allah^{-azwj}, and I seek Refuge with the Beauty of Allah^{-azwj}, and I seek Refuge with the Authority of Allah^{-azwj}, and I seek Refuge with the Force of Allah^{-azwj}, and I seek Refuge with the Kingdoms of Allah^{-azwj}, and I seek Refuge with the Defence of Allah^{-azwj}, and I seek Refuge with entirety of Allah^{-azwj}, and I seek Refuge with the Mercy of Allah^{-azwj}!

وَ أَعُوذُ بِرَسُولِ اللَّهِ ص وَ أَعُوذُ بِأَهْلِ بَيْتِ رَسُولِ اللَّهِ ص مِنْ شَرِّ مَا خَلَقَ وَ ذَرَأَ وَ بَرَأَ وَ مِنْ شَرِّ الْعَامَّةِ وَ السَّامَةِ وَ مِنْ شَرِّ فَسْتَقَةِ الْعَرَبِ وَ الْعَجَمِ وَ مِنْ شَرِّ كُلِّ دَابَّةٍ فِي اللَّيْلِ وَ النَّهَارِ أَنْتَ آخِذٌ بِنَاصِيَتَيْهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ

And I seek refuge with Rasool-Allah^{-saww}, and I seek refuge with People^{-asws} of Household of Rasool-Allah^{-saww}, and from evil of what He^{-azwj} Created, and Scattered, and Formed, and from evil of the generality, and the toxins, and from evil of mischief of the Arabs and non-Arabs, and from evil of every animal during the night and the day, You^{-azwj} **Seize it by its forelock. Surely, my Lord is upon the Straight Path [11:56]**’.

فَإِذَا أَرَادَ النَّوْمَ فَلْيَتَوَسَّدْ بِمِينَةٍ وَ لْيُقِلُّ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ ص اللَّهُمَّ إِنِّي أَسْلَمْتُ نَفْسِي إِلَيْكَ إِلَى قَوْلِهِ آمَنْتُ بِكُلِّ كِتَابٍ أَنْزَلْتَهُ وَ بِكُلِّ رَسُولٍ أَرْسَلْتَهُ

When he wants to sleep, let him recline on his right and let him say, ‘In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and in the Way of Allah^{-azwj}, and upon the religion of Rasool-Allah^{-saww}! O Allah^{-azwj}! I have submitted my soul to You^{-azwj} – up to his^{-asws} words: ‘I have believed in every Book You^{-azwj} have Revealed, and in every Rasool^{-saww} You^{-azwj} had Sent’.

ثُمَّ يُسَبِّحُ تَسْبِيحَ الزُّهْرَاءِ ثُمَّ يَقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ وَالْمُعَوِّذَتَيْنِ ثَلَاثًا ثَلَاثًا وَ آيَةَ السُّحْرَةِ وَ شَهِدَ اللَّهَ وَ إِنَّا أَنْزَلْنَاهُ إِحْدَى عَشْرَةَ مَرَّةً

Then he should glorify the glorification (Tasbeeh) of Al Zahra, then recite (Surah) Al-Tawheed and Al-Mawazateyn, thrice, thrice, and Ayat Al-Sakhra (7:54 to 56), and **Allah Testifies [3:18]**, and Surah Al-Qadr eleven times.

ثُمَّ لِيُقَالُ لَا إِلَهَ إِلَّا اللَّهُ وَخَدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ مُجِيبٍ وَ يُحْيِي وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْحَيْرُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Then let him say, 'There is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}. For Him^{-azwj} is the Kingdom and for Him^{-azwj} is the Praise. He^{-azwj} Causes to live and dies, and He^{-azwj} is alive and will not be dying. The good is in His^{-azwj} Hand and He^{-azwj} is Able upon all things!'

ثُمَّ لِيُقَالُ أَعُوذُ بِاللَّهِ الَّذِي يُبْسِكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ مِنْ شَرِّ مَا خَلَقَ وَ ذَرَأَ وَ بَرَأَ وَ أَنْشَأَ وَ صَوَّرَ وَ مِنْ شَرِّ الشَّيْطَانِ وَ شِرْكِهِ وَ نَزَعِهِ وَ مِنْ شَرِّ شَيْطَانِ الْإِنْسِ وَ الْجِنِّ

Then let him say, 'I seek Refuge with Allah^{-azwj} Who Withholds the sky from falling upon the earth except by His^{-azwj} Permission, from evil of what He^{-azwj} Created, and Scattered, and Formed, and Grew, and Imaged, and from evil of the Satan^{-la}, and his^{-la} participation, and his^{-la} incitement, and from evil off Satans^{-la} of the humans and the Jinn!

وَ أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ شَرِّ السَّامَةِ وَ الْمَأْمَةِ وَ اللَّامَةِ وَ الْحَاصَةِ وَ الْعَاعَةِ وَ مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَ مَا يَخْرُجُ فِيهَا وَ مِنْ شَرِّ مَا يَلْبِغُ فِي الْأَرْضِ وَ مَا يَخْرُجُ مِنْهَا وَ مِنْ شَرِّ طَوَارِقِ اللَّيْلِ وَ النَّهَارِ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ بِاللَّهِ الرَّحْمَنِ اسْتَعْنْتُ وَ عَلَى اللَّهِ تَوَكَّلْتُ وَ هُوَ حَسْبِي وَ نِعْمَ الْوَكِيلُ.

And I seek Refuge with the complete Phrases of Allah^{-azwj} from evil of the toxins, and the dangerous animals, and the evil eye, and the specific and the general, and from evil of befalls from the sky and what ascends into it, and from evil of what permeates into the earth and what emerges from it, and from evil of knockers at night and the day except a knocker knocking with good. I seek Assistance with Allah^{-azwj} and have relied upon Allah^{-azwj} and He^{-azwj} Suffices me and is the best Protector!"³⁰⁸

وَ رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ: مَنْ قَرَأَ أَهْبِكُمْ التَّكَاثُرُ عِنْدَ النَّوْمِ وَهِيَ فِتْنَةُ الْقَبْرِ.

And it is reported from the Prophet^{-saww} having said: 'One who recites Surah Al-Takasur at sleep time would be safe from Fitna of the grave"³⁰⁹.

وَ عَنْ أَبِي الْحَسَنِ مُوسَى ع أَنَّهُ قَالَ: يُسْتَحَبُّ أَنْ يَقْرَأَ الْإِنْسَانُ عِنْدَ النَّوْمِ إِحْدَى عَشْرَةَ مَرَّةً إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ وَ مَنْ يَتَفَرَّغُ بِاللَّيْلِ يُسْتَحَبُّ أَنْ يَقْرَأَ إِذَا أَوَى إِلَى فِرَاشِهِ- الْمُعَوِّذَتَيْنِ وَ آيَةَ الْكُرْسِيِّ

And from Abu Al-Hassan Musa^{-asws} having said: 'It is recommended for the person to recites Surah Al-Qadr eleven times, and the one who is free at night, it is recommended that he recites when he shelters to his bed, Al-Mawazateyn, and Ayat Al-Kursy.

³⁰⁸ Bihar Al-Anwaar V 84 – The Book Salat – Ch 78 H 6 a

³⁰⁹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 78 H 6 b

وَمَنْ خَافَ اللَّصُوصَ فَلْيَقْرَأْ عِنْدَ مَنَامِهِ - قُلْ ادْعُوا اللَّهَ أَوْ ادْعُوا الرَّحْمَنَ أَيًّا مَا تَدْعُوا فَلَهُ الْأَسْمَاءُ الْحُسْنَىٰ إِلَىٰ آخِرِهَا

And the one who fears the thieves, let him recite at his sleep time: **Say: 'Supplicate to Allah or supplicate to the Beneficent. Whichever (Name) you supplicate with, so for Him are the most excellent Names. [17:110] – up to its end.**

وَمَنْ خَافَ الْأَرَقَّ فَلْيَقْرَأْ عِنْدَ مَنَامِهِ سُبْحَانَ اللَّهِ ذِي الشَّانِ دَائِمِ السُّلْطَانِ عَظِيمِ الْبُرْهَانِ - كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ

And the one who fears the insomnia, let him say at his sleep time, 'Glory be to Allah^{-azwj} with the Splendour, constant Authority, mighty Proof, **Every day He is in Splendour [55:29].**

ثُمَّ يَقُولُ يَا مُشْبِعَ الْبُطُونِ الْجَائِعَةِ وَ يَا كَاسِيَ الْجُنُوبِ الْعَارِيَةِ وَ يَا مُسَكِّنَ الْعُرُوقِ الضَّارِبَةِ وَ يَا مُنَوِّمَ الْعُيُونِ السَّاهِرَةِ سَكِّنْ عُرُوقِي الضَّارِبَةَ وَ أذنْ لِعَيْنِي نَوْمًا عَاجِلًا

Then he should say, 'O Satiater of the hungry bellies, and O Clothier of the bare sides, and O Calmer of the agitated veins, and O Grantor of sleep to the vigilant eyes! Settle my agitated veins and Permit for my eyes to sleep quickly!'

وَمَنْ خَافَ الْإِحْتِلَامَ فَلْيَقْرَأْ عِنْدَ مَنَامِهِ - اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْإِحْتِلَامِ وَ أَنْ يَلْعَبَ بِي الشَّيْطَانُ فِي الْبَيْتَةِ وَ الْمَنَامِ

And the one who fears the bedwetting, let him say at his sleep time, 'O Allah^{-azwj}! I seek Refuge with You^{-azwj} from the bedwetting, and from the Satan^{-la} playing with me during the wakefulness and the sleep!'

وَ يَقُولُ لِطَلَبِ الرِّزْقِ عِنْدَ الْمَنَامِ - اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَا شَيْءَ قَبْلَكَ وَ أَنْتَ الْآخِرُ فَلَا شَيْءَ بَعْدَكَ وَ أَنْتَ الظَّاهِرُ فَلَا شَيْءَ فَوْقَكَ وَ أَنْتَ الْبَاطِنُ فَلَا شَيْءَ دُونَكَ وَ أَنْتَ الْآخِرُ فَلَا شَيْءَ بَعْدَكَ

And he should say at sleep time to seek the sustenance, 'O Allah^{-azwj}! You are the First so there is nothing before You^{-azwj}, and You^{-azwj} are the Last so there is nothing after You^{-azwj}, and You^{-azwj} are the apparent so there is nothing above You^{-azwj}, and You^{-azwj} are the hidden so there is nothing below You^{-azwj}, and Your^{-azwj} are the Last so there is nothing after You^{-azwj}!

اللَّهُمَّ رَبَّ السَّمَاوَاتِ السَّبْعِ وَ رَبَّ الْأَرْضِينَ السَّبْعِ وَ رَبَّ التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ وَ الْقُرْآنِ الْحَكِيمِ أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيئِهَا إِنَّكَ عَلَيَّ صِرَاطٌ مُسْتَقِيمٌ

O Allah^{-azwj}, Lord^{-azwj} of the seven skies, and Lord^{-azwj} of the seven earths, and Lord^{-azwj} of the Torah and the Evangel and the Psalms and the Wise Quran! I seek Refuge with You^{-azwj} from evil of every animal You^{-azwj} Seize by its forelock, You^{-azwj} are upon the Straight Path!'

وَ مَنْ أَرَادَ رُؤْيَا مَيِّتٍ فِي مَنَامِهِ فَلْيَقْرَأْ - اللَّهُمَّ أَنْتَ الْحَيُّ الَّذِي لَا يُوصَفُ وَ الْإِيمَانُ يُعْرَفُ مِنْهُ مِنْكَ بَدَتِ الْأَشْيَاءُ وَ إِلَيْكَ تَعُودُ فَمَا أَقْبَلَ مِنْهَا كُنْتُ مَلْجَأَهُ وَ مَنجَاهَهُ وَ مَا أَدْبَرَ مِنْهَا لَمْ يَكُنْ لَهُ مَلْجَأٌ وَ لَا مَنجَىٰ مِنْكَ إِلَّا إِلَيْكَ

And one who wants to see a deceased in his sleep, let him say, 'You^{-azwj} are the Living Who cannot be described, and the Eman is recognised from it. The things began from You^{-azwj} and will return to You^{-azwj}. Whatever came forward from it I was sheltered and Rescued, and

whatever turned back from it I want neither sheltered nor rescued, and there is no rescue from You^{-azwj} except to You^{-azwj}!

أَسْأَلُكَ بِلَا إِلَهَ إِلَّا أَنْتَ وَ أَسْأَلُكَ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَ بِحَقِّ نَبِيِّكَ مُحَمَّدٍ ص سَيِّدِ النَّبِيِّينَ وَ بِحَقِّ عَلِيِّ خَيْرِ الْوَصِيِّينَ وَ بِحَقِّ فَاطِمَةَ سَيِّدَةِ نِسَاءِ الْعَالَمِينَ وَ بِحَقِّ الْحَسَنِ وَ الْحُسَيْنِ اللَّذَيْنِ جَعَلْتَهُمَا سَيِّدِي شَبَابِ أَهْلِ الْجَنَّةِ عَلَيْهِمُ أَجْمَعِينَ السَّلَامُ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُرَبِّيَ مَيَّتِي فِي الْحَالِ الَّتِي هُوَ فِيهَا.

I ask You^{-azwj} by 'There is no god except You^{-azwj}', and I ask You^{-azwj} by the Name of Allah^{-azwj} the Beneficent, the Merciful, and by the right of Your^{-azwj} Prophet^{-saww} Muhammad^{-saww}, Chief of the Prophets^{-as}, and by the right of Ali^{-asws} best of the successors^{-asws}, and by the right of (Syeda) Fatima^{-asws} Chieftess of women of the worlds, and by the right of Al-Hassan^{-asws} and Al-Husayn^{-asws}, those whom You^{-azwj} have Made as two Chief of youths of the people of Paradise, may the greeting be upon them^{-asws} all, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Show me my deceased in the state which he is in!"

وَ مَنْ أَرَادَ الْإِثْبَاءَ لِصَلَاةِ اللَّيْلِ وَ خَافَ النَّوْمَ فَلْيَقُلْ عِنْدَ مَنَامِهِ قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَى إِلَيَّ إِلَى آخِرِ السُّورَةِ

And the one who wants to wake up for the night Salat and fears the sleep, let him say at his sleep time: **Say: 'But rather, I am a human being like you. He Reveals unto me. [18:110]** – up to end of the Surah.

ثُمَّ يَقُولُ اللَّهُمَّ لَا تُنْسِي دِكْرَكَ وَ لَا تُؤْمِي مَكْرَكَ وَ لَا تَجْعَلْنِي مِنَ الْغَافِلِينَ وَ أَنْهِنِي لِأَحَبِّ السَّاعَاتِ إِلَيْكَ أَدْعُوكَ فِيهَا فَتَسْتَجِيبَ لِي وَ أَسْأَلُكَ فَتُعْطِيَنِي وَ أَسْتَغْفِرُكَ فَتَغْفِرَ لِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ يَا أَرْحَمَ الرَّاحِمِينَ.

Then he should say, 'O Allah^{-azwj}! Do not let me forget Your^{-azwj} Zikr nor let me feel safe from Your^{-azwj} Plan, nor Make me to be from the heedless ones, and Awaken me at the time most Beloved to You^{-azwj}. I supplicate to You^{-azwj} regarding it, so Respond to me, and I ask You^{-azwj}, so Give me, and I seek Your^{-azwj} Forgiveness, so Forgive (my sins) for me, surely no one Forgives the sins except You^{-azwj}, O most Merciful of the merciful ones!'³¹⁰

وَ فِي رِوَايَةِ صَفْوَانَ بْنِ يَحْيَى عَنْ أَبِي الْحَسَنِ مُوسَى بْنِ جَعْفَرٍ ع اللَّهُمَّ لَا تُؤْمِي مَكْرَكَ وَ لَا تُنْسِي دِكْرَكَ وَ لَا تُؤَلِّ عَنِّي وَجْهَكَ وَ لَا تَهْتِكْ عَنِّي سِتْرَكَ وَ لَا تَأْخُذْنِي عَلَى تَمَدُّدِي وَ لَا تَجْعَلْنِي مِنَ الْغَافِلِينَ وَ أَبْقِطْنِي مِنْ رَقَدَتِي وَ سَهِّلْ لِي الْقِيَامَ فِي هَذِهِ اللَّيْلَةِ فِي أَحَبِّ الْأَوْقَاتِ

And in a report by Safwan Bin Yahya,

'From Abu Al-Hassan Musa^{-asws} Bin Ja'far^{-asws}: 'O Allah^{-azwj}! Do not let me feel safe from Your^{-azwj} Plan, nor let me forget Your^{-azwj} Zikr, nor Turn Your^{-azwj} Face away from me, nor Tear Your^{-azwj} curtain from me, nor Seize me upon my excesses, nor Make me from the heedless ones, and Awaken me from my bed, and Ease for me the arising during this night in the most beloved of the timings.

وَ ارْزُقْنِي فِيهَا الصَّلَاةَ وَ الدُّكْرَ وَ الشُّكْرَ وَ الدُّعَاءَ حَتَّى أَسْأَلُكَ فَتُعْطِيَنِي وَ أَدْعُوكَ فَتَسْتَجِيبَ لِي وَ أَسْتَغْفِرُكَ فَتَغْفِرَ لِي إِنَّكَ أَنْتَ الْعُفُورُ الرَّحِيمُ

³¹⁰ Bihar Al-Anwaar V 84 – The Book Salat – Ch 78 H 6 c

And Grace me the Salat in it and the Zikr, and the thanking, and the supplication, until I ask You^{-azwj} so You^{-azwj} Give me, and I supplicate to You^{-azwj} so You^{-azwj} Respond to me, and I seek Your^{-azwj} Forgiveness so Forgive (my sins) for me, surely, You^{-azwj} are the Forgiving, the Merciful!

فَإِذَا انْقَلَبَ عَلَى فِرَاشِهِ وَ انْتَبَهَ فَلْيَقُلْ لَا إِلَهَ إِلَّا اللَّهُ الْحَيُّ الْقَيُّومُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَ مَا فِيهِنَّ وَ رَبِّ الْأَرْضِينَ السَّبْعِ وَ مَا فِيهِنَّ وَ رَبِّ الْعَرْشِ الْعَظِيمِ - وَ سَلَامٌ عَلَى الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

When he turns upon his bed and awakens, let him say, ‘There is no god except Allah^{-azwj} the Living, the Eternal, and He^{-azwj} is Able upon all things. Glory be to Allah^{-azwj}, Lord of the Prophets^{-as}, and God^{-azwj} of the Messengers^{-as}! Glory be to Allah^{-azwj} Lord^{-azwj} of the seven skies and whatever is in these, and Lord^{-azwj} of the seven earth and whatever is in these, and Lord^{-azwj} of the Mighty Throne! **And greetings be upon the Rasool’s [37:181] And the Praise is for Allah, Lord of the Worlds [37:182]’.**

وَ إِذَا رَأَى رُؤْيَا مَكْرُوهَةً فَلْيَتَحَوَّلْ عَنْ شِقِّهِ الَّذِي كَانَ عَلَيْهِ وَ لْيَقُلْ إِنَّمَا التَّجْوَى مِنَ الشَّيْطَانِ لِيَحْزُنَ الَّذِينَ آمَنُوا وَ لَيْسَ بِضَارِّهِمْ شَيْئاً إِلَّا بِإِذْنِ اللَّهِ

And when he sees an abhorrent dream, let him turn around from his side which he was upon and let him say, ‘**But rather, the secret counsels are from the Satan, for him to grieve those who believe, and he cannot harm them of anything except by Permission of Allah, [58:10]!**

أَعُوذُ بِاللَّهِ وَ بِمَا عَادَتْ بِهِ مَلَائِكَةُ اللَّهِ الْمُقَرَّبُونَ وَ أَنْبِيَائُهُ الْمُرْسَلُونَ وَ الْأَئِمَّةَ الْمَهْدِيِّينَ وَ عِبَادَهُ الصَّالِحِينَ مِنْ شَرِّ مَا رَأَيْتَ وَ مِنْ شَرِّ رُؤْيَايَ أَنْ تَضُرَّ بِي فِي دِينِي أَوْ دُنْيَايَ وَ مِنَ الشَّيْطَانِ الرَّجِيمِ.

I seek Refuge with Allah^{-azwj} and with what the Angels of Proximity of Allah^{-azwj}, and His^{-azwj} Messenger Prophets^{-as}, and the Guided Imams^{-asws}, and His^{-azwj} righteous servants had sought Refuge with, from evil of what I have seen and from evil of my dream from harming me in my religion or my world, and from the Pelted Satan^{-la}.³¹¹

7- الجنة، جنة الأمان رُويَ أَنَّ النَّبِيَّ ص قَالَ لِعَلِيِّ مَا فَعَلْتَ الْبَارِحَةَ يَا أَبَا الْحَسَنِ

(The book) ‘Junnat Al Amaan’ –

‘It is reported that the Prophet^{-saww} said to Ali^{-asws}: ‘What did you^{-asws} do yesterday, O Abu Al-Hassan^{-asws}?’

فَقَالَ صَلَّى ثَلَاثَ رَجْعَةٍ قَبْلَ أَنْ أَنَامَ

He^{-asws} said: ‘I^{-asws} prayed a thousand Cycles (of Salat) before I^{-asws} slept’.

فَقَالَ النَّبِيُّ ص كَيْفَ ذَلِكَ

The Prophet^{-saww} said: ‘How is that so?’

³¹¹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 78 H 6 d

فَقَالَ عَ سَمِعْتُكَ يَا رَسُولَ اللَّهِ تَقُولُ مَنْ قَالَ عِنْدَ نَوْمِهِ ثَلَاثًا يَفْعَلُ اللَّهُ مَا يَشَاءُ بِقُدْرَتِهِ وَ يَحْكُمُ مَا يُرِيدُ بِعِزَّتِهِ فَقَدْ صَلَّى أَلْفَ رَكْعَةٍ

He^{-asws} said: 'I^{-asws} had heard you^{-saww}, O Rasool-Allah^{-saww}, saying, 'One who says three (things) at his sleep time, 'Allah^{-azwj} whatever He^{-azwj} so Desires to by His^{-azwj} Power', and 'He^{-azwj} Judges whatever He^{-azwj} Wants by His^{-azwj} Might', so he has prayed a thousand Cycles (of Salat)''.

قَالَ صَدَقْتَ

He^{-saww} said: 'You^{-asws} speak the truth!''

قَالَ وَ لَيْفَ عِنْدَ النَّوْمِ يَا مَنْ مُمْسِكُ السَّمَاوَاتِ وَ الْأَرْضِ أَنْ تَزُولَا وَ لَيْنَ زَالَتَا إِنَّ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَمْسِكَ عَنَّا السُّوءَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

He^{-asws} said: 'And let him say at his sleep times, 'O One^{-azwj} Who **Withholds the skies and the earth lest they cease. And if they were to cease, no one can withhold these from after Him. He was always Lenient, Forgiving**' [35:41]. Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Withhold the evil from us, You^{-azwj} are Able upon all things!''³¹²

8- أَبَلَدُ الْأَمِينِ، عَنْ عَلِيٍّ عَ مَنْ قَرَأَ آيَةَ السُّحْرَةِ عِنْدَ نَوْمِهِ حَرَسَتْهُ الْمَلَائِكَةُ وَ تَبَاعَدَتْ عَنْهُ الشَّيَاطِينُ.

(The book) 'Al Balad Al Ameen' –

'From Ali^{-asws}: 'One who recites Ayat Al-Sakhra (7:54 to 56), at his sleep time the Angels will guard him and the Satan^{-la} will distance from him''.³¹³

وَ عَنِ الْبَاقِرِ عَ مَنْ قَرَأَ سُورَةَ الْقَدْرِ إِحْدَى عَشْرَةَ مَرَّةً حِينَ يَنَامُ خَلَقَ اللَّهُ لَهُ نُورًا سَعَتْهُ سَعَةُ الْهَوَاءِ عَرْضًا وَ طُولًا مُتَدًّا مِنْ قَرَارِ الْهَوَاءِ إِلَى حُجْبِ النَّوْرِ فَوْقَ الْعَرْشِ فِي كُلِّ دَرَجَةٍ مِنْهُ أَلْفُ مَلَكٍ وَ لِكُلِّ مَلَكٍ أَلْفُ لِسَانٍ لِكُلِّ لِسَانٍ أَلْفُ لُغَةٍ يَسْتَغْفِرُونَ لِقَارِئِهَا إِلَى زَوَالِ اللَّيْلِ

And Al-Baqir^{-asws}: 'One who recites Surah Al-Qadr eleven times when he sleeps, Allah^{-azwj} will Create a Noor for him, shining the air. Its width and its length will be more extensive than settlement of the air to the veils of Noor above the Throne. In each step from will be a thousand Angels, and for every Angel will be a thousand tongues, for every tongue being a thousand languages, seeking Forgiveness for its reader until decline of the night.

ثُمَّ يَضَعُ اللَّهُ تَعَالَى ذَلِكَ النَّوْرَ فِي جَسَدِ قَارِئِهَا إِلَى يَوْمِ الْقِيَامَةِ.

Then Allah^{-azwj} the Exalted Places that Noor in the body of its reader up to the Day of Qiyamah''.³¹⁴

وَ عَنْهُ عَ مَنْ قَرَأَهَا حِينَ يَنَامُ وَ يَسْتَقِظُ مَلَأَ اللَّوْحَ الْمُحْفُوظَ ثَوَابًا.

³¹² Bihar Al-Anwaar V 84 – The Book Salat – Ch 78 H 7

³¹³ Bihar Al-Anwaar V 84 – The Book Salat – Ch 78 H 8 a

³¹⁴ Bihar Al-Anwaar V 84 – The Book Salat – Ch 78 H 8 b

And from him^{-asws}: ‘One who recites it when he sleeps and awakens, the Guarded Tablet will be filled with its Rewards’^{.315}

وَعَنْهُ ع مَنْ قَرَأَهَا مِائَةً مَرَّةٍ فِي لَيْلَةٍ رَأَى الْجَنَّةَ قَبْلَ أَنْ يُصْبِحَ.

And from him^{-asws}: ‘One who recites it one hundred times during a night will see the Paradise before morning’^{.316}

وَعَنِ النَّبِيِّ ص مَنْ قَرَأَ التَّوْحِيدَ وَالْمُعَوِّذَتَيْنِ كُلَّ لَيْلَةٍ عَشْرًا كَانَ كَمَنْ قَرَأَ الْقُرْآنَ كُلَّهُ وَ خَرَجَ مِنْ ذُنُوبِهِ كَيَوْمٍ وَلَدَتْهُ أُمُّهُ وَ إِنْ مَاتَ فِي يَوْمِهِ أَوْ لَيْلَتِهِ مَاتَ شَهِيدًا.

And from the Prophet^{-saww} having said: ‘One who recites (Surahs) ‘Al Tawheed’ and ‘Al-Mawazateyn’ ten times every night would be like the one who read all of the Quran, and he will exit from his sins to be like the day his mother had given him birth, and if he dies during his day or his night, would die as a martyr’^{.317}

وَعَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: مَنْ قَرَأَ التَّوْحِيدَ حِينَ يَأْخُذُ مَضْجَعَهُ وَكَلَّ اللَّهُ بِهِ أَلْفَ مَلَكٍ يَحْرُسُونَهُ لَيْلَتَهُ وَ هِيَ كَفَارَةٌ خَمْسِينَ سَنَةً.

And from Amir Al-Momineen^{-asws} having said: ‘One who recites (Surah) ‘Al-Tawheed’ when he takes to his bed, Allah^{-azwj} will Allocate a thousand Angels with him, guarding him during his night, and it is an atonement of fifty years (of sins)’^{.318}

وَعَنِ النَّبِيِّ ص مَنْ قَالَ حِينَ يَأْوِي إِلَى فِرَاشِهِ ثَلَاثَ مَرَّاتٍ - أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ أَتُوبُ إِلَيْهِ عَفَرَ اللَّهُ تَعَالَى ذُنُوبَهُ وَ إِنْ كَانَ مِثْلَ زَيْدِ الْبَحْرِ وَ رَمْلِ عَالِجٍ أَوْ مِثْلَ أَيَّامِ الدُّنْيَا.

And from the Prophet^{-saww}: ‘One who says three times when he shelters to his bed, ‘I seek Forgiveness of Allah^{-azwj} Who, there is no god except He^{-azwj}, the Living, the Eternal, and I repent to Him^{-azwj}’, Allah^{-azwj} the Exalted will Forgive his sins for him and even though they may be like (as numerous as) foam of the sea, and grains of sand of a desert, or like days of the world’^{.319}

وَ رُويَ مِنْ قَرَأَ آيَةَ شَهِدَ اللَّهُ عِنْدَ مَمَامِهِ حَلَقَ اللَّهُ تَعَالَى لَهُ سَبْعِينَ أَلْفَ مَلَكٍ يَسْتَغْفِرُونَ لَهُ إِلَى يَوْمِ الْقِيَامَةِ.

And it is reported: ‘One who recites the Verse: **Allah Testifies [3:18]** at his sleep times, Allah^{-azwj} the Exalted will Created for him a thousand Angels seeking Forgiveness for him up to the Day of Qiyamah’^{.320}

9- العدة، عدة الداعي عن عليٍّ ع إذا أَرَادَ أَحَدُكُمْ النَّوْمَ فَلْيَضَعْ يَدَهُ الْبَيْمَنَى تَحْتَ خَدِّهِ الْأَيْمَنِ وَ لِيُقَلِّعْ بِسْمِ اللَّهِ وَ وَضَعَتْ جَنِّي اللَّهِ عَلَى مِلَّةِ إِبْرَاهِيمَ وَ دِينَ مُحَمَّدٍ ص وَ وِلَايَةِ مَنْ افْتَرَضَ اللَّهُ طَاعَتَهُ مَا شَاءَ اللَّهُ كَانَ وَ مَا لَمْ يَشَأْ لَمْ يَكُنْ

³¹⁵ Bihar Al-Anwaar V 84 – The Book Salat – Ch 78 H 8 c

³¹⁶ Bihar Al-Anwaar V 84 – The Book Salat – Ch 78 H 8 d

³¹⁷ Bihar Al-Anwaar V 84 – The Book Salat – Ch 78 H 8 e

³¹⁸ Bihar Al-Anwaar V 84 – The Book Salat – Ch 78 H 8 f

³¹⁹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 78 H 8 g

³²⁰ Bihar Al-Anwaar V 84 – The Book Salat – Ch 78 H 8 h

(The book) 'Uddat Al Daie' –

'From Ali^{-asws}: 'Whenever one of you wants to sleep, let him place his right hand beneath his right cheek and let him say, 'In the Name of Allah^{-azwj}! I have placed down my side for Allah^{-azwj} being upon the Nation of Ibrahim^{-as} and religion of Muhammad^{-saww}, and Wilayah of the one Allah^{-azwj} has Imposed obedience to! Whatever Allah^{-azwj} Desires, happens, and whatever He^{-azwj} does not Desire, does not happen!'

فَمَنْ قَالَ ذَلِكَ عِنْدَ مَنَامِهِ حَفِظَهُ اللَّهُ تَعَالَى مِنَ اللَّصِّ الْمَغِيرِ وَ الْهُدْمِ وَ تَسْتَعْفِرُ لَهُ الْمَلَائِكَةُ.

The one who says that at his sleep time, Allah^{-azwj} the Exalted will Protect him from the marauding thief, and the demolishing (being crushed), and the Angels will seek Forgiveness for him".³²¹

10- الْكَافِي، فِي الْقَوِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ عِنْدَ مَنَامِهِ آيَةَ الْكُرْسِيِّ ثَلَاثَ مَرَّاتٍ وَ آيَةَ النَّبِيِّ فِي آلِ عِمْرَانَ شَهِدَ اللَّهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ وَ آيَةَ السُّحْرَةِ وَ آيَةَ السَّجْدَةِ وَ كُلَّ بِهِ شَيْطَانَانِ يَحْفَظَانِهِ مِنْ مَرَدَةِ الشَّيَاطِينِ شَاءُوا أَوْ أَبَوْا وَ مَعَهُمَا مِنَ اللَّهِ ثَلَاثُونَ مَلَكًا يَحْمَدُونَ اللَّهَ عَزَّ وَ جَلَّ وَ يُسَبِّحُونَهُ وَ يُهَلِّلُونَهُ وَ يُكَبِّرُونَهُ وَ يَسْتَغْفِرُونَهُ إِلَى أَنْ يَتَنَبَّهَ ذَلِكَ الْعَبْدُ مِنْ نَوْمِهِ وَ ثَوَابُ ذَلِكَ كُلُّهُ لَهُ.

(The book) 'Al Kafi' –

'In the strong (Hadeeth) from Abu Abdullah^{-asws} having said: 'One who recites at his sleep times Ayat Al-Kursi three times, and the Verse which is in (Surah) Aal-e-Imran^{-as}: **Allah Testifies that there is no god except Him, [3:18]**, and Ayat Al-Sakhra(7:54 to 56), two Satans^{-la} (Angels) will be allocated with him protecting him from the renegade Satans^{-la}, whether they desire or refused and there will be thirty Angels from Allah^{-azwj} with them both praising Allah^{-azwj} Mighty and Majestic, and glorifying Him^{-azwj}, and extolling His^{-azwj} Oneness, and extolling His^{-azwj} Greatness, and seeking His^{-azwj} Forgiveness, up to the time that servant awakens from his sleep, and the Rewards of all that would be for him".³²²

11- التَّهْذِيبُ، بِإِسْنَادِهِ عَنْ زَيْدِ الشَّحَامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ الْوَاقِعَةَ كُلَّ لَيْلَةٍ قَبْلَ أَنْ يَنَامَ لَقِيَ اللَّهَ وَ وَجْهُهُ كَالْقَمَرِ فِي لَيْلَةِ الْبَدْرِ.

(The book) 'Al Tahzeeb' – by his chain from Zayd Al Shahaam,

'From Abu Abdullah^{-asws} having said: 'One who recites (Surah) Al-Waqia every night before he sleeps will meet Allah^{-azwj} and his face will be like the moon during the night of the full moon".³²³

³²¹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 78 H 9

³²² Bihar Al-Anwaar V 84 – The Book Salat – Ch 78 H 10

³²³ Bihar Al-Anwaar V 84 – The Book Salat – Ch 78 H 11

CHAPTER 79 – REASON FOR CROWING BY THE ROOSTER AND THE SUPPLICATION DURING IT

1- العيون، عن محمد بن أحمد الزرق عن علي بن محمد بن جعفر عن دارم بن قبيصة عن الرضا ع عن آتائه قال قال رسول الله ص إن لله ديكاً عُرْفُهُ تَحْتَ الْعَرْشِ وَ رِجْلَاهُ فِي نُحُومِ الْأَرْضِينَ السَّابِعَةِ السُّفْلَى إِذَا كَانَ فِي الثُّلُثِ الْأَخِيرِ مِنَ اللَّيْلِ سَبَّحَ اللَّهُ تَعَالَى دِكْرُهُ بِصَوْتٍ يَسْمَعُهُ كُلُّ شَيْءٍ مَا خَلَا الثَّقَلَيْنِ الْجِنَّ وَ الْإِنْسَ فَتَصْبِحُ عِنْدَ ذَلِكَ دِيكَةُ الدُّنْيَا.

(The book) 'Al Uyoun' – from Muhammad Bin Ahmad al Warraq, from Ali Bin Muhammad Bin Ja'far Bin Darim Bin Qabeysa,

'From Al-Reza^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'For Allah^{-azwj} there is a rooster. Its comb (crown) is beneath the Throne and its legs are in depths of the lowest seven earths. Whenever it is during the last third of the night, it glorifies Allah^{-azwj}, Exalted is His^{-azwj} Mention, with a voice all things hear it apart from the two heavyweights – the Jinn and the humans. During that, roosters of the world crow''³²⁴

2- التَّوْحِيدُ، لِلصَّدُوقِ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ الْأَسْوَارِيِّ عَنْ مَكِّيِّ بْنِ أَحْمَدَ عَنْ عَبْدِ بْنِ أَحْمَدَ بْنِ عَبْدِ الْبَاقِيِّ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ الْبَرَاءِ عَنْ عَبْدِ الْمُنْعِمِ بْنِ إِدْرِيسَ عَنْ أَبِيهِ عَنْ وَهْبٍ عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ص أَنَّ لِلَّهِ تَبَارَكَ وَ تَعَالَى دِيكاً رِجْلَاهُ فِي نُحُومِ الْأَرْضِ السَّابِعَةِ وَ رَأْسُهُ عِنْدَ الْعَرْشِ ثَانِي عُنُقِهِ تَحْتَ الْعَرْشِ وَ هُوَ مَلَكٌ مِنْ مَلَائِكَةِ اللَّهِ تَعَالَى

(The book) 'Al Tawheed' of Al Sadouq – From Ali Bin Abdullah Al Aswary, from Makky Bin Ahmad, from Aday Bin Ahmad Bin Abdul Baqi, from Ahmad Bin Muhammad Al Bara'a, from Abdul Mun'im Bin Idrees, from his father, from Wahb, from Ibn Abbas,

'From the Prophet^{-saww}: 'For Allah^{-azwj} Blessed and Exalted there is a rooster, its legs are in the bottom of the seventh earth (firmament), and its head is by the Throne. It folds its neck beneath the Throne, and it is an Angel from Angels of Allah^{-azwj} the Exalted.

حَلَقَهُ اللَّهُ تَعَالَى وَ رِجْلَاهُ فِي نُحُومِ الْأَرْضِ السَّابِعَةِ السُّفْلَى مَضَى مُصْعِداً فِيهَا مَدُّ الْأَرْضِينَ حَتَّى حَرَجَ مِنْهَا إِلَى أَفْقِ السَّمَاءِ ثُمَّ مَضَى فِيهَا مُصْعِداً حَتَّى أَنْتَهَى قَرْنُهُ إِلَى الْعَرْشِ وَ هُوَ يَقُولُ سُبْحَانَكَ رَبِّي وَ لَذَلِكَ الذِّبَاكُ جَنَاحَانِ إِذَا نَشَرَهُمَا جَاوَزَ الْمَشْرِقَ وَ الْمَغْرِبَ

Allah^{-azwj} the Exalted Created it and its legs were in bottom of the seventh lowest earth. It ascended through layers of the earth until it emerged from it to the horizons of the sky, then went on ascending in it until it's crown ended to the Throne, and it says, 'Glory be to You^{-azwj}, my Lord^{-azwj}!' And there are two wings for that rooster. When it spreads them, they exceed the east and the west.

فَإِذَا كَانَ فِي آخِرِ اللَّيْلِ نَشَرَ جَنَاحَيْهِ وَ حَفَقَ بِهِمَا وَ صَرَخَ بِالتَّسْبِيحِ وَ هُوَ يَقُولُ سُبْحَانَ اللَّهِ الْمَلِكِ الْقُدُّوسِ الْكَبِيرِ الْمُتَعَالِ الْقُدُّوسِ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

Whenever it is in end of the night, it spreads its wings and flaps with them and crows with the glorification and says, 'Glory be to Allah^{-azwj}, the King, the Koly, the Great, the Exalted, the Holy! There is no god except He^{-azwj}, the Living, the Eternal!'

فَإِذَا فَعَلَ ذَلِكَ سَبَّحَتْ دَيْكُهُ الْأَرْضِ كُلَّهَا وَ حَفَقَتْ بِأَجْنِحَتَيْهَا وَ أَحَدَتْ فِي الصَّرَاحِ فَإِذَا سَكَنَ ذَلِكَ الدَّيْكَ فِي السَّمَاءِ سَكَنَتِ الدَّيْكَهُ فِي الْأَرْضِ فَإِذَا كَانَ فِي بَعْضِ السَّحَرِ نَشَرَ جَنَاحَيْهِ فَجَاوَزَ الْمَشْرِقَ وَ الْمَغْرِبَ وَ حَفَقَ بِهِنَّ وَ صَرَخَ بِالتَّسْبِيحِ سُبْحَانَ اللَّهِ الْعَظِيمِ سُبْحَانَ اللَّهِ الْعَزِيزِ الْقَهَّارِ سُبْحَانَ ذِي الْعَرْشِ الْمَجِيدِ سُبْحَانَ اللَّهِ ذِي الْعَرْشِ الرَّفِيعِ

When it does that, all roosters of the earth crow and flap with their wings and take to the crowing. When that rooster calms down in the sky, the roosters in the earth calm down. When it is during part of the pre-dawn, it spreads its wings. These exceed the east and the west, and it flaps with them and crows with the glorification, 'Glory be to Allah^{-azwj} the Magnificent! Glory be to Allah^{-azwj} the Mighty, the Subduer! Glory be to the One^{-azwj} with the Glorious Throne! Glory be to Allah^{-azwj} with the Lofty Throne!'

فَإِذَا فَعَلَ ذَلِكَ سَبَّحَتْ دَيْكُهُ الْأَرْضِ فَإِذَا هَاجَ هَاجَتِ الدَّيْكَهُ فِي الْأَرْضِ وَ تُجَاوِزُهُ بِالتَّسْبِيحِ وَ التَّمْدِيسِ لِلَّهِ تَعَالَى وَ لِذَلِكَ الدَّيْكَ رِيشٌ أَبْيَضٌ كَأَشَدِّ بَيَاضٍ رَأَيْتُهُ قَطُّ وَ لَهُ زَعَبٌ أَحْضَرُ تَحْتِ رِيشِهِ الْأَبْيَضِ كَأَشَدِّ أَحْضَرَةٍ رَأَيْتُهَا قَطُّ فَمَا زِلْتُ مُشْتَاقًا إِلَى أَنْ أَنْظُرَ إِلَى رِيشِ ذَلِكَ الدَّيْكَ.

When it does that, roosters of the earth crow. When it is agitated, roosters of the earth are agitated and respond to it with the glorification and extollations of the Holiness of Allah^{-azwj} the Exalted; and for that rooster, its feathers are white like the intense whiteness you have seen at all, and for it there is a green fluff beneath its white feathers like most intensely green you have seen at all. I^{-asws} have not ceased to year to be looking at feathers of that rooster!"³²⁵

3- التَّوْحِيدُ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنْ الْحُسَيْنِ بْنِ الْحَسَنِ بْنِ أَبِي أَنَانَ عَنْ مُحَمَّدِ بْنِ أَوْرَمَةَ عَنْ أَحْمَدَ بْنِ الْحَسَنِ الْمَيْمُونِيِّ عَنْ أَبِي الْحَسَنِ الشَّعْبَرِيِّ عَنْ سَعْدِ بْنِ طَرِيفٍ عَنِ الْأَصْبَغِيِّ بْنِ ثُبَّانَةَ قَالَ: جَاءَ ابْنُ الْكَوَّاءِ إِلَى أَمِيرِ الْمُؤْمِنِينَ ع فَقَالَ يَا أَمِيرَ الْمُؤْمِنِينَ وَ اللَّهُ إِنَّ فِي كِتَابِ اللَّهِ تَعَالَى لَأَيَّةً قَدْ أَفْسَدَتْ عَلَيَّ قَلْبِي وَ شَكَّكْتَنِي فِي دِينِي

(The book) 'Al Tawheed' – from Muhammad Bin Al-Hassan, from Muhammad Bin Yahya, from Al-Husayn Bin Al-Hassan Bin Aban, from Muhammad Bin Awrama, from Ahmad Bin Al-Hassan Al Maysami, from Abu Al-Hassan Al Shaery, from Sa'ad Bin Tareyf, from Asbagh Bin Nubata who said,

'Ibn Al Kawa came to Amir Al-Momineen^{-asws}. He said, 'O Amir Al-Momineen^{-asws}! By Allah^{-azwj}, there is a Verse in the Book of Allah^{-azwj} the Exalted which has spoilt my heart upon me and cause me to doubt in my religion!'

فَقَالَ لَهُ عَلِيُّ ع نَكَلْتِكَ أُمُّكَ وَ عَدِمْتِكَ وَ مَا تِلْكَ الْآيَةُ

Al^{-asws} said to him: 'May your mother be bereft of you and nullify you! And what is that Verse?'

قَالَ قَوْلُ اللَّهِ تَعَالَى وَ الطَّيْرُ صَافَّاتٍ كُلُّ قَدْ عَلِمَ صَلَاتَهُ وَ تَسْبِيحَهُ

He said, 'Words of Allah^{-azwj} the Exalted: **and the birds in rows? Each has known its Salat and its Glorification, [24:41]**'.

فَقَالَ لَهُ أَمِيرُ الْمُؤْمِنِينَ يَا ابْنَ الْكَوَاةِ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى خَلَقَ الْمَلَائِكَةَ فِي صُورِ شَيْءٍ إِنَّ لِلَّهِ تَعَالَى مَلَكًا فِي صُورَةِ دَيْكٍ أَبْجٍ أَشْهَبَ بَرَاتِنَهُ فِي الْأَرْضِينَ السَّابِعَةِ السُّفْلَى وَغُرْفُهُ مَثْنِيٌّ تَحْتَ الْعَرْشِ لَهُ جَنَاحَانِ جَنَاحٌ فِي الْمَشْرِقِ وَجَنَاحٌ فِي الْمَغْرِبِ وَاحِدٌ مِنْ نَارٍ وَ الْآخَرُ مِنْ تَلْجٍ

Amir Al-Momineen^{-asws} said to him: 'O Ibn Al-Kawa! Allah^{-azwj} Blessed and Exalted Created the Angels in various images. For Allah^{-azwj} the Exalted there is an Angel in image of a rooster, wide eyes. Its toes are in the seventh lowest earth and its head is folded beneath the Throne. There are wings for it, a wing in the east and a wing in the west, one being of fire and the other of ice.

فَإِذَا حَضَرَ وَقْتُ الصَّلَاةِ قَامَ عَلَى بَرَاتِنِهِ ثُمَّ رَفَعَ عُنُقَهُ مِنْ تَحْتِ الْعَرْشِ ثُمَّ صَفَّقَ بِجَنَاحَيْهِ كَمَا تَصَفِّقُ الدُّبُوكُ فِي مَنَازِلِكُمْ فَلَا الَّذِي مِنَ النَّارِ يُذِيبُ التَّلْجَ وَ لَا الَّذِي مِنَ التَّلْجِ يُطْفِئُ النَّارَ

When the time of Salat presents, it stands upon its toes, then raises its neck from beneath the Throne, then flaps with its wings like what roosters flap in your houses. Neither does that (wing) which is from the first melts the ice, nor that which is from the ice extinguishes the fire.

فَيُنَادِي أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَ أَشْهَدُ أَنَّ مُحَمَّدًا سَيِّدُ النَّبِيِّينَ وَ أَنَّ وَصِيَّهُ سَيِّدُ الْوَصِيِّينَ وَ أَنَّ اللَّهَ سُبُوْحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ

It calls out, 'I testify that there is no god except Allah^{-azwj} Alone, there is no associate for it, and I testify that Muhammad^{-saww} is Chief of the Prophets, and his^{-saww} successor^{-asws} is Chief of the successors^{-as}, and Allah^{-azwj} is Glorious, Holy, Lord^{-azwj} of the Angels and the Spirit!'

قَالَ فَتَخْفِئُ الدَّبَّكَةُ بِأَجْبَحَتِهَا فِي مَنَازِلِكُمْ فَتُجِيبُهُ عَنْ قَوْلِهِ وَ هُوَ قَوْلُهُ عَزَّ وَ جَلَّ وَ الطَّيْرُ صَافَاتٍ كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَ تَسْبِيحَهُ مِنَ الدَّبَّكَةِ فِي الْأَرْضِ.

He^{-asws} said: 'So the roosters in your houses flap with their wings and respond to it from its words, and it is Word of the Mighty and Majestic: **and the birds in rows? Each has known its Salat and its Glorification, [24:41]**, from the roosters in the earth"³²⁶

تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَبِيهِ رَفَعَهُ إِلَى ابْنِ نُبَاتَةَ قَالَ قَالَ أَمِيرُ الْمُؤْمِنِينَ ع إِنَّ لِلَّهِ تَعَالَى مَلَكًا فِي صُورَةِ الدَّبَّكِ الْأَفْلَحِ الْأَشْهَبِ وَ ذَكَرَ نَحْوَهُ.

Tafseer of Ali Bin Ibrahim – from his father raising it to Ibn Nubata who said,

'Amir Al-Momineen^{-asws} said: 'For Allah^{-azwj} there is an Angel in image of the rooster, white with a black head, the grey' – and mentioned similar to it"³²⁷

4- مَشْكَاهُ الْأَنْوَارِ، مِنْ كِتَابِ الْمُحَاسِنِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ لِلَّهِ تَعَالَى دَيْكًا رَجُلَاهُ فِي الْأَرْضِ وَ رَأْسُهُ فِي السَّمَاءِ تَحْتَ الْعَرْشِ وَ جَنَاحُ لَهُ فِي الْمَشْرِقِ وَ جَنَاحُ لَهُ فِي الْمَغْرِبِ يَقُولُ سُبْحَانَ رَبِّيَ اللَّهُ الْفُدُّوسِ

³²⁶ Bihar Al-Anwaar V 84 – The Book Salat – Ch 79 H 3 a

³²⁷ Bihar Al-Anwaar V 84 – The Book Salat – Ch 79 H 3 b

(The book) 'Mishkat Al Anwaar', from the book 'Al Mahasin' –

'From Abu Abdullah^{-asws} having said: 'For Allah^{-azwj} there is a rooster, its legs are in the earth and its head is in the sky beneath the Throne, and a wing of it is in the east and a wing of it is in the west. It says, 'Glorious is my Lord^{-azwj} Allah^{-azwj}, the Holy!'

فَإِذَا صَاحَ أَجَابَتُهُ الدُّيُوكُ فَإِذَا سَمِعْتُمْ أَصْوَاتَهَا فَلْيُقِلُّ أَحَدُكُمْ سُبْحَانَ رَبِّيَ الْقُدُّوسِ.

When it crows, the roosters (of the earth) respond to it. When you hear their voices, let every one of you say, 'Glorious is my Lord^{-azwj}, the Holy!'³²⁸

5- دَعَائِمُ الْإِسْلَامِ، عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِنَّ لِلَّهِ مَلَكًا فِي خَلْقِ الدِّيَكِ بَرَائِئُهُ فِي تَحْوِمِ الْأَرْضِ وَ جَنَاحَاهُ فِي الْهَوَاءِ وَ عُنُقُهُ مُشَبَّهَةٌ تَحْتَ الْعَرْشِ فَإِذَا مَضَى مِنَ اللَّيْلِ نَصْفُهُ قَالَ سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ رَبُّنَا الرَّحْمَنُ لَا إِلَهَ غَيْرُهُ لِيُثْمِرَ الْمُتَهَجِّدُونَ

(The book) 'Da'aim Al Islam' –

'From Abu Ja'far^{-asws} having said: 'For Allah^{-azwj} there is an Angel in physique of the rooster. Its toes are in bottom of the earth and its wings are in the air, and its neck is folded beneath the Throne. When half of the night passes, it says, 'Glorious, Holy is Lord^{-azwj} of the Angels and the Spirit! Our Lord^{-azwj} is the Beneficent, there is no god apart from Him^{-azwj}! Let the ones holding vigil to rise up (from their beds)!

فَعِنْدَهَا تَصْرُحُ الدُّيُوكُ ثُمَّ يَسْكُتُ كَمَا شَاءَ اللَّهُ مِنَ اللَّيْلِ ثُمَّ يَقُولُ سُبُّوحٌ قُدُّوسٌ رَبُّنَا الرَّحْمَنُ لَا إِلَهَ غَيْرُهُ لِيُثْمِرَ الدَّاكِرُونَ

During it, the roosters (in the earth) crow. Then it is silent for as long as Allah^{-azwj} so Desires from the night, then it says, 'Glorious, Holy is our Lord^{-azwj} the Beneficent! There is no god apart from Him^{-azwj}! Let the ones doing Zikr rise up!'

ثُمَّ يَقُولُ بَعْدَ طُلُوعِ الْفَجْرِ رَبُّنَا الرَّحْمَنُ لَا إِلَهَ غَيْرُهُ لِيُثْمِرَ الْغَافِلُونَ.

Then he says after the emergence of dawn, 'Our Lord^{-azwj} is the Beneficent! There is no god apart from Him^{-azwj}! Let the heedless ones rise up!'³²⁹

6- قَالَ الصَّادِقُ ع إِذَا سَمِعْتَ صَرَخَ الدِّيَكِ فَعَلَّامٌ سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ سَبَقَتْ رَحْمَتُكَ غَضَبُكَ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ وَ بِحَنَدِكَ عَمِلْتُ سُوءًا وَ ظَلَمْتُ نَفْسِي فَاعْفِرْ لِي إِنَّهُ لَا يَعْفِرُ الذُّنُوبَ إِلَّا أَنْتَ.

Al-Sadiq^{-asws} said: 'When you hear crowing of the rooster, then say, 'Glorious, Holy is Lord^{-azwj} of the Angels and the Spirit! Your^{-azwj} Mercy precedes Your^{-azwj} Wrath! There is no god except You^{-azwj}! Glory be to You^{-azwj} and with Your^{-azwj} praise, I have done evil and have been unjust to myself, therefore Forgive (my sins) for me! Surely, no one forgives the sins except You^{-azwj}!³³⁰

³²⁸ Bihar Al-Anwaar V 84 – The Book Salat – Ch 79 H 4

³²⁹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 79 H 5

³³⁰ Bihar Al-Anwaar V 84 – The Book Salat – Ch 79 H 6 a

فَقُهُ الرِّضَا، وَإِذَا سَمِعْتَ صُرَاخَ الدَّيَكِ إِلَى قَوْلِهِ لَا إِلَهَ إِلَّا أَنْتَ.

(The book) 'Fiqh Al-Reza^{-asws}' – 'And when you heard crowing of the rooster' – up to his^{-asws} words: 'There is no god except You^{-azwj}!'³³¹

الكَافِي، فِي الْحَسَنِ كَالصَّحِيحِ عَنْهُ عٍ مِثْلَهُ إِلَّا أَنَّ فِيهِ لَا إِلَهَ إِلَّا أَنْتَ وَحَدَّكَ لَا شَرِيكَ لَكَ عَمِلْتُ.

(The book) 'Al Kafi' in the good (Hadeeth) like the correct,

'From him^{-asws}, similar to it except that in it is: 'There is no god except You^{-azwj} Alone, there is no associate for You^{-azwj}! I had done . . .'³³²

7- الْمُتَهَجِّدُ، إِذَا سَمِعَ أَصْوَاتَ الدُّيُوكِ فَلْيُثْمَلْ سُبُوحُ قُدُّوسُ رَبِّ الْمَلَائِكَةِ وَ الرُّوحِ سَبَّحْتَ رَحْمَتَكَ غَضَبَكَ لَا إِلَهَ إِلَّا أَنْتَ عَمِلْتُ سُوءاً وَ ظَلَمْتُ نَفْسِي فَاعْفُرْ لِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ يَا كَرِيمُ وَ ثُبَّ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

(The book) 'Misbah Al Mutahajjid' –

'When he hears voices of the roosters, let him say, 'Glorious, Holy is Lord^{-azwj} of the Angels and the Spirit! Your^{-azwj} Mercy precedes Your^{-azwj} Wrath! There is no god except You^{-azwj}! I have done evil and have been unjust to myself, therefore Forgive (my sins) for me. Surely no one forgives the sins except You^{-azwj}, O Benevolent, and Turn to me, Surely You^{-azwj} are the Oft-turning, the Merciful!

الْحَمْدُ لِلَّهِ الَّذِي أَنَامَنِي فِي عُرُوقِي سَاقِنَةً وَ رَدَّ إِلَيَّ مَوْلَايَ نَفْسِي بَعْدَ مَوْتِهَا وَ لَمْ يُمَيِّتْهَا فِي مَنَامِهَا

The Praise is for Allah^{-azwj} Causes me to sleep in tranquil veins, and my Master^{-azwj} Returned my self to me after its death, and did not Cause it to die during its sleep.

الْحَمْدُ لِلَّهِ الَّذِي يُمَسِّكُ السَّمَاءَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ وَ الْحَمْدُ لِلَّهِ الَّذِي يُمَسِّكُ السَّمَاوَاتِ وَ الْأَرْضَ أَنْ تَزُولَا وَ لَئِنْ زَالَتَا إِنْ أَمْسَكَهُمَا مِنْ أَحَدٍ مِنْ بَعْدِهِ إِنَّهُ كَانَ حَلِيمًا غَفُورًا

The Praise is for Allah^{-azwj} Who Withholds the sky from falling upon the earth except by His^{-azwj} Permission, and the Praise is for Allah^{-azwj} Who Withholds the skies and the earth from declining, and if they do decline, no one can Withhold these from after Him^{-azwj}. He^{-azwj} was always Lenient, Forgiving!

الْحَمْدُ لِلَّهِ الَّذِي لَمْ يُرِنِّي فِي مَنَامِي وَ قِيَامِي سُوءاً وَ الْحَمْدُ لِلَّهِ الَّذِي يُمَيِّتُ الْأَحْيَاءَ وَ يُحْيِي الْمَوْتَى وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

The Praise is for Allah^{-azwj} Who did not Show me any evil during my sleep and my arising, and the Praise is for Allah^{-azwj} Who Causes the living to die and Revives the dead, and He^{-azwj} is Able upon all things!

³³¹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 79 H 6 b

³³² Bihar Al-Anwaar V 84 – The Book Salat – Ch 79 H 6 c

الْحَمْدُ لِلَّهِ الَّذِي يَتَوَقَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّعُقُومٍ يَتَفَكَّرُونَ

The Praise is for Allah^{-azwj} Who **Takes away the souls when they die, and those who do not die in their sleep. So He Withholds those whom the death is Decreed upon, and He Sends back the others to a specified term. Surely, in that, there are Signs for a thinking people [39:42].**

الْحَمْدُ لِلَّهِ الَّذِي أَبَاتَنِي فِي عَافِيَةٍ وَصَبَحَنِي عَلَيْهَا سَاكِنَةً عُرُوقِي هَادِيَةً قَلْبِي سَالِمًا بَدَنِي سَوِيًّا خَلْقِي حَسَنَةً صُورَتِي وَ لَمْ تُصِْبْنِي قَارِعَةٌ وَ لَمْ يَنْزِلْ بِي نَبِيَّةٌ وَ لَمْ يَهْتِكْ لِي سِتْرًا وَ لَمْ يَقْطَعْ عَنِّي رِزْقًا وَ لَمْ يُسَلِّطْ عَلَيَّ عَدُوًّا وَ قَدْ أَحْسَنَ بِي وَ أَحْسَنَ إِلَيَّ وَ دَفَعَ عَنِّي أَبْوَابَ الْبَلَاءِ كُلَّهَا وَ عَافَانِي مِنْ جُمْلَتِهَا

The Praise is for Allah^{-azwj} Who Caused me to spend the night in well-being, and Made me come to the morning upon it, my veins are calm, my heart is Guided, my body is safe, my physique is sound, my face is excellent, and no disaster has struck me and no affliction has befallen with me, and no veil has been torn for me, and sustenance has not been cut off from me, and no enemy has prevailed upon me, and He^{-azwj} has been good with me, and good to me, and Repelled away from me the doors of affliction, all of them and Granted me well-being in its totality.

لَا إِلَهَ إِلَّا اللَّهُ الْحَيُّ الْقَيُّومُ وَ هُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ وَ سُبْحَانَ اللَّهِ رَبِّ النَّبِيِّينَ وَ إِلَهِ الْمُرْسَلِينَ وَ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَ مَا فِيهِنَّ وَ رَبِّ الْأَرْضِينَ السَّبْعِ وَ مَا فِيهِنَّ وَ رَبِّ الْعَرْشِ الْعَظِيمِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ.

There is no god except Allah^{-azwj} the Living, the Eternal, and He^{-azwj} is Able upon all things! And Glory be to Allah^{-azwj} Lord^{-azwj} of the Prophets^{-as}, and God^{-azwj} of the Messengers^{-as}! And Glory be to Allah^{-azwj} Lord^{-azwj} of the seven skies and whatever is in these, and Lord^{-azwj} of the seven skies and whatever is in these, and Lord^{-azwj} of the Mighty Throne! And The Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds, and Send Salawaat upon Muhammad^{-saww} and his^{-saww} Pure Progeny^{-asws} 333

8- كِتَابُ جَعْفَرِ بْنِ شُرَيْحٍ، عَنْ أَحْمَدَ بْنِ شُعَيْبٍ عَنْ جَابِرِ الْمُجَفَّفِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ لِلَّهِ دِيكًا رَجُلَاهُ فِي الْأَرْضِ وَ رَأْسُهُ تَحْتَ الْعَرْشِ جَنَاحَ لَهُ فِي الْمَشْرِقِ وَ جَنَاحَ لَهُ فِي الْمَغْرِبِ يَقُولُ سُبْحَانَ اللَّهِ الْمَلِكِ الْقُدُّوسِ

The book of Ja'far Bin Shureyh, from Ahmad Bin Shueyb, from Jabir Al Jufy,

'From Abu Abdullah^{-asws} having said: 'For Allah^{-azwj} there is a rooster, its legs are in the earth and its head is beneath the Throne. A wing of it is in the east and a wing of it is in the west. It says, 'Glory be to Allah^{-azwj} the King, the Holy!'

فَإِذَا قَالَ ذَلِكَ صَاحَتِ الدُّيُوكُ وَ أَجَابَتْهُ فَإِنْ سَمِعَ صَوْتَ الدِّيَكِ فَلْيُثَلِّحْ أَحَدُكُمْ سُبْحَانَ رَبِّي الْمَلِكِ الْقُدُّوسِ.

When he says that, the roosters (of the earth) crow and respond to it. Whenever voice of the rooster is heard, let every one of you say, 'Glorious is my Lord^{-azwj}, the King, the Holy!' 334

333 Bihar Al-Anwaar V 84 – The Book Salat – Ch 79 H 7

334 Bihar Al-Anwaar V 84 – The Book Salat – Ch 79 H 8

باب 80 آداب القيام إلى صلاة الليل و الدعاء عند ذلك

CHAPTER 80 – ETIQUETTES OF THE ARISING TO THE NIGHT SALAT, AND THE SUPPLICATION DURING THAT

1- كِتَابُ زَيْدِ النَّرْسِيِّ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِذَا نَظَرْتَ إِلَى السَّمَاءِ فَقُلْ سُبْحَانَ مَنْ جَعَلَ فِي السَّمَاءِ بُرُوجاً وَ جَعَلَ فِيهَا سِرَاجاً وَ قَمَراً مُنِيراً وَ جَعَلَ لَنَا نُجُوماً وَ قِبْلاً تَهْتَدِي بِهَا إِلَى التَّوَجُّهِ إِلَيْهِ فِي ظُلُمَاتِ اللَّيْلِ وَ الْبَحْرِ

The book of Zayd Al Narsi –

‘From Abu Abdullah^{-asws} having said: ‘Whenever you look at the sky, then say, ‘Glorious is the One Who Made constellations in the sky and Made lamps therein and a radiant moon, and Made stars for us and a direction we can be guided with to the direction to Him^{-azwj} in darkness of the land and the sea!

اللَّهُمَّ كَمَا هَدَيْتَنَا إِلَى التَّوَجُّهِ إِلَيْكَ وَ إِلَى قِبْلَتِكَ الْمُنْصُوبَةِ لِخَلْقِكَ فَاهْدِنَا إِلَى نُجُومِكَ الَّتِي جَعَلْتَهَا أَمَاناً لِأَهْلِ الْأَرْضِ وَ لِأَهْلِ السَّمَاءِ حَتَّى نَتَوَجَّهُ بِكُمْ إِلَيْكَ فَلَا يَتَوَجَّهُ الْمُتَوَجِّهُونَ إِلَيْكَ إِلَّا بِكُمْ وَ لَا يَسْلُكُ الطَّرِيقَ إِلَيْكَ مِنْ سَلَكٍ مِنْ غَيْرِهِمْ وَ لَا لَرِمَ الْمَحَجَّةِ مَنْ لَمْ يَلْزِمُهُمْ اسْتَمْسَكْتُ بِعُرْوَةِ اللَّهِ الْوُثْقَى وَ اعْتَصَمْتُ بِحَبْلِ اللَّهِ الْمَتِينِ

O Allah^{-azwj}! Just as You^{-azwj} Guided us to head to You^{-azwj} and to Your^{-azwj} Qiblah nominated for Your^{-azwj} creatures, Guide us to Your^{-azwj} stars which You^{-azwj} Made these as a security for people of the earth and for people of the sky, until we head to You^{-azwj} through them, so the ones heading cannot head to You^{-azwj} except through them, nor can the one travelling the road can travel to You^{-azwj} from others, nor can the manifesto be necessitated to the one who does not necessitate adhering with the firmest handhold, and holds on to the strong rope of Allah^{-azwj}!

وَ أَعُوذُ بِاللَّهِ مِنْ شَرِّ مَا يَنْزِلُ مِنَ السَّمَاءِ وَ مِنْ شَرِّ مَا يَخْرُجُ فِيهَا وَ مِنْ شَرِّ مَا ذَرَأَ فِي الْأَرْضِ وَ مِنْ شَرِّ مَا خَرَجَ مِنْهَا وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And I seek Refuge with Allah^{-azwj} from evil of what befalls from the sky, and from evil of what ascends into it, and from evil of what is scattered in the earth, and from evil of what emerges from it, and there is neither might nor strength except with Allah^{-azwj}!

اللَّهُمَّ رَبَّ السَّقْفِ الْمَرْفُوعِ وَ الْبَحْرِ الْمَكْفُوفِ وَ الْفُلْكِ الْمَسْجُورِ وَ النُّجُومِ الْمُسَخَّرَاتِ وَ رَبِّ هُودِ بَرَّاسِنَهُ [هُودِ بْنِ أَسِيَةَ] صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَافِنِي مِنْ كُلِّ حَيَّةٍ وَ عَقْرَبٍ وَ مِنْ جَمِيعِ هَوَاجِمِ الْأَرْضِ وَ الْهَوَاءِ وَ السَّبَاعِ مِمَّا فِي الْبَرِّ وَ الْبَحْرِ وَ مِنْ أَهْلِ الْأَرْضِ وَ سُكَّانِ الْأَرْضِ وَ الْهَوَاءِ

O Allah^{-azwj}, Lord^{-azwj} of the raised ceiling, and the contained sea, and the flow of ships, and the subdued stars, and Lord^{-azwj} of Hud Bin Asiya! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Grant me well being from every snake and scorpion, and from entirety of vermin of the earth, and the atmosphere, and the predators from what are in the land, and the sea, and from people of the earth, and dwellers of the earth and the air!”

قَالَ قُلْتُ وَ مَا هُودِ بَرَّاسِنَهُ [هُودُ بْنُ أَسِيَةَ]

He (the narrator) said, 'I said, 'And what (who is) Hud Bin Asiya?'

قَالَ كُذِّبَتْ فِي السَّمَاءِ حَفِيَّةٌ تَحْتَ الْوَسْطَى مِنَ الثَّلَاثِ الْكَوَاكِبِ الَّتِي فِي بَنَاتِ النَّعْشِ الْمُتَفَرِّقَاتِ ذَلِكَ أَمَانٌ بِمَا قُلْتُ.

He^{-asws} said: 'A star in the sky hidden beneath the middle of the three stars which are in 'Banaat Al-Na'ash' (The big dipper), the separate. That is a security from what I^{-asws} have said".³³⁵

2- الْمَحَاسِنُ، عَنْ يُحْيَى بْنِ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ عَنْ أَبِيهِ عَنْ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ عَ إِنِّي لَأُحِبُّ إِذَا قَامَ بِاللَّيْلِ أَنْ يَسْتَاكَ وَ أَنْ يَنْشَمَّ الطِّيبَ فَإِنَّ الْمَلَكَ يَأْتِي الرَّجُلَ إِذَا قَامَ بِاللَّيْلِ حَتَّى يَضَعَ فَاةً عَلَى فِيهِ فَمَا خَرَجَ مِنَ الْقُرْآنِ مِنْ شَيْءٍ دَخَلَ جَوْفَ ذَلِكَ الْمَلَكِ.

(The book) 'Al Mahasin' – from Yahya Bin Ibrahim Bin Abu Al Bilad, from his father, from Is'haq Bin Ammar who said,

'From Abu Abdullah^{-asws}: 'I^{-asws} would love it if when he stands at night, he brushes his teeth and smells the perfume, for the Angels comes to the man when he stands at night, until it places its mouth upon his mouth. Thus, whatever thing from the Quran comes out from him will enter the interior of that Angel".³³⁶

3- الْكَافِي، وَ الْفَقِيه، فِي الْقَوِي عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلْيَقُلْ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ وَ إِلَهَ الْمُرْسَلِينَ وَ رَبِّ الْمُسْتَضْعَفِينَ وَ الْحَمْدُ لِلَّهِ الَّذِي يُحْيِي الْمَوْتَى وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

(The books) 'Al Kafi', and 'Al Faqeeh', in the strong (Hadeeth),

'From Abu Abdullah^{-asws} having said: 'Whenever one of you stands from the night, let him say, 'Glorious is Allah^{-azwj} Lord^{-azwj} of the Prophets^{-as}, and God^{-azwj} of the Messengers^{-as}, and Lord^{-azwj} of the weak (Imams^{-asws})! And the Praise is for Allah^{-azwj} Who Revives the dead and He^{-azwj} is Able up all things!'

فَإِنَّهُ إِذَا قَالَ ذَلِكَ يَقُولُ اللَّهُ تَبَارَكَ وَ تَعَالَى صَدَقَ عَبْدِي وَ شَكَرَ.

When he says that, Allah^{-azwj} Blessed and Exalted Says: "My^{-azwj} servant speaks the truth and is thankful!"³³⁷

4- التَّهْدِيبُ، فِي الْمَوْثِقِ عَنْ أَبِي عَبْدِ اللَّهِ عَ قَالَ: ابْدَأْ فِي صَلَاةِ اللَّيْلِ بِالآيَاتِ تُقْرَأُ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ إِلَى قَوْلِهِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ.

(The book) 'Al Tahzeeb' – In the trusted (Hadeeth),

'From Abu Abdullah^{-asws} having said: 'Start the night Salat with the Verses reciting: **regarding the Creation of the skies and the earth: [3:191]** – up to His^{-azwj} Words: **surely You do not break the Promise' [3:194]**'.³³⁸

³³⁵ Bihar Al-Anwaar V 84 – The Book Salat – Ch 80 H 1

³³⁶ Bihar Al-Anwaar V 84 – The Book Salat – Ch 80 H 2

³³⁷ Bihar Al-Anwaar V 84 – The Book Salat – Ch 80 H 3

³³⁸ Bihar Al-Anwaar V 84 – The Book Salat – Ch 80 H 4

5- الْكَافِي، وَ التَّهْدِيبِ، فِي الْحَسَنِ كَالصَّحِيحِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِذَا قُمْتَ بِاللَّيْلِ مِنْ مَنَامِكَ فَانظُرْ فِي آفَاقِ السَّمَاءِ فَقُلِ اللَّهُمَّ إِنَّهُ لَا يُورِي مِنْكَ لَيْلًا دَاجٍ وَ لَا سَمَاءً دَاثَ أَتْرَاجٍ وَ لَا أَرْضَ دَاثَ مَهَادٍ وَ لَا ظُلُمَاتٍ بَعْضُهَا فَوْقَ بَعْضٍ وَ لَا بَحْرٍ لُحِيٍّ تُدَلِّجُ بَيْنَ يَدَيْ الْمُدَلِّجِ

(The books) 'Al Kafi', and 'Al Tahzeeb' – In the good (Hadeeth) like the correct,

'From Abu Ja'far^{asws} having said: 'When you stand at night from your sleep, then look into horizons of the sky and say, 'O Allah^{azwj}! Neither is a dark night concealed from You^{azwj} nor a sky with constellations, nor a land with flatness, nor darkness(es) on top of each other, nor an unfathomable sea with waves in front of the waves.

مِنْ خَلْقِكَ تَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ غَارَتِ النُّجُومُ وَ نَامَتِ الْعُيُونُ وَ أَنْتَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُكَ سِنَّةٌ وَ لَا نَوْمٌ سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ وَ إِلَهَ الْمُرْسَلِينَ - وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

From Your^{azwj} creatures You^{azwj} Know treachery of the eyes and what the chests conceal. The stars are sparkling and the eyes are sleeping, and You^{azwj} are the Living, the Eternal. Neither does slumber seize You^{azwj} not sleep. Glorious is Allah^{azwj} Lord^{azwj} of the worlds, and God^{azwj} of the Messengers^{as}, and the Praise is for Allah^{azwj} Lord^{azwj} of the worlds!'

ثُمَّ اقْرَأِ الْخُمُسَ الْآيَاتِ مِنْ آخِرِ آلِ عِمْرَانَ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ وَ الْخِلَافِ اللَّيْلِ وَ النَّهَارِ آيَاتٍ لِأُولِي الْأَلْبَابِ

Then recite five Verses from end of (Surah) Aal-e-Imran^{as}: ***In the Creation of the skies and the earth and the alternation of the night and the day there are Signs for the ones of understanding [3:190]***

الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَ قُعُودًا وَ عَلَى جُنُوبِهِمْ وَ يَتَفَكَّرُونَ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَاطِلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

Those who are recalling Allah standing and sitting and (lying) on their sides and are thinking regarding the Creation of the skies and the earth: 'Our Lord! You have not Created this in vain! Glory be to You; Save us then from Punishment of the Fire [3:191]

رَبَّنَا إِنَّكَ مَنْ تَدْخِلِ النَّارَ فَقَدْ أَخْزَيْتَهُ وَ مَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ

Our Lord! The one whom you enter into the Fire so You have Disgraced him, and for the unjust there will not be anyone from the helpers [3:192]

رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُبَادِي لِلْإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَ كَفِّرْ عَنَّا سَيِّئَاتِنَا وَ تَوَفَّنَا مَعَ الْأَبْرَارِ

Our Lord! We heard a caller calling to the Eman: 'Believe in your Lord!' So we believed. Our Lord! Forgive our sins for us and Cover our evil deeds from us and Cause us to die with the righteous ones [3:193]

رَبَّنَا وَ آتِنَا مَا وَعَدْتَنَا عَلَى رُسُلِكَ وَ لَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

Our Lord! And Grant us what You Promised us by Your Rasools and do not Disgrace on the Day of Resurrection; surely You do not break the Promise' [3:194]'

تُمْ اسْتَنْكَ وَ تَوَضَّأَ فَإِذَا وَضَعْتَ يَدَكَ فِي الْمَاءِ فَقُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَ اجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

Then brush your teeth and perform Wud'u, and place your hand in the water, then say, 'In the Name of Allah^{-azwj} and with Allah^{-azwj}! O Allah^{-azwj}! Make me from the penitent ones and Make me from the cleansing ones!'

فَإِذَا فَرَعْتَ فَقُلِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ فَإِذَا قُمْتَ إِلَى صَلَاتِكَ فَقُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ إِلَى اللَّهِ وَ مِنَ اللَّهِ مَا شَاءَ اللَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

When you are free, then say, 'The Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds!' When you stand to your Salat, then say, 'In the Name of Allah^{-azwj}, and with Allah^{-azwj}, and to Allah^{-azwj}, and from Allah^{-azwj}! Whatever Allah^{-azwj} Desires! There is neither any might nor strength except with Allah^{-azwj}!'

اللَّهُمَّ اجْعَلْنِي مِنْ زُورِكَ وَ عَمَّارِ مَسَاجِدِكَ وَ افْتَحْ لِي بَابَ تَوْبَتِكَ وَ اغْلِقْ عَلَيَّ بَابَ مَعْصِيَتِكَ وَ كُلِّ مَعْصِيَةٍ وَ الْحَمْدُ لِلَّهِ الَّذِي جَعَلَنِي مِمَّنْ يُتَاجَاهِهِ

O Allah^{-azwj}! Make me from Your^{-azwj} visitors (Hajj pilgrims), and ones spending time in Your^{-azwj} Masjids, and Open for me the door of repenting to You^{-azwj} and Close from me the door of disobeying You^{-azwj} and every disobedience, and the Praise is for Allah^{-azwj} Who Made from the ones whispering to Him^{-azwj}!

اللَّهُمَّ أَقْبِلْ عَلَيَّ بِوَجْهِكَ حَلَّ تَنَاوُكَ تُمْ افْتَحِ الصَّلَاةَ بِالتَّكْبِيرِ.

O Allah^{-azwj}! Turn to me with Your^{-azwj} Face, Majestic is Your^{-azwj} Praise!' Then begin the Salat with exclamation of the Takbeer".³³⁹

6- الفقيه، و الكافي، في الحسن كالصحيح عن أبي عبد الله ع قال: كان إذا قام آخر الليل رفع صوته حتى يسمع أهل الدار يقول اللهم أعني على هول المطلاع و وسع علي المضع و ارزقني خير ما قبل الموت و ارزقني خير ما بعد الموت.

(The books) 'Al Faqeeh' and 'Al Kafi' – In the good (Hadeeth) like the correct,

'From Abu Abdullah^{-asws}, he (the narrator) said, 'Whenever he^{-asws} stood at end of the night, raised his^{-asws} voice until people of the house could hear him^{-asws} saying: 'O Allah^{-azwj}! Assist me^{-asws} upon the emerging horror, and Expand the lying place (grave) upon me and Grace me goodness of what is before the death and Grace me goodness of what is after the death!''³⁴⁰

7- فقه الرضا، قال ع إذا قُمْتَ مِنْ فِرَاشِكَ فَانظُرْ فِي أَفْقِ السَّمَاءِ وَ قُلِ الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَمَاتِنَا وَ إِلَيْهِ النُّشُورُ لِأَعْبَدَهُ وَ أَحْمَدَهُ وَ أَشْكُرُهُ

(The book) 'Fiqh Al-Reza^{-asws}' – He^{-asws} said: 'When you arise from your bed, then look into horizon of the sky and say, 'The Praise is for Allah^{-azwj} Who Caused us to live after our deaths, and to Him^{-azwj} is the Resurrection! I worship Him^{-azwj}, and praise Him^{-azwj}, and thank Him^{-azwj}!'

وَ تَقْرَأْ آخِرَ آلِ عِمْرَانَ مِنْ قَوْلِهِ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ إِلَيَّ قَوْلِهِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ

³³⁹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 80 H 5

³⁴⁰ Bihar Al-Anwaar V 84 – The Book Salat – Ch 80 H 6

And recite the end of (Surah) Aal-e-Imran, from His^{-azwj} Words: ***In the Creation of the skies and the earth [3:190]*** – up to His^{-azwj} Words: ***surely You do not break the Promise' [3:194]***.

وَقُلِ اللَّهْمَّ أَنْتَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُكَ سِنَّةٌ وَلَا نَوْمٌ سُبْحَانَكَ سُبْحَانَكَ.

And say, 'O Allah^{-azwj}! You^{-azwj} are the Living, the Eternal! Neither does the slumber seize You^{-azwj} nor sleep. Glory be to You^{-azwj}! Glory be to You^{-azwj}!''³⁴¹

8- الْفَقِيه، عَنْ أَبِي عُيَيْنَةَ الْحَدَّاءِ عَنْ أَبِي جَعْفَرٍ ع قَالَ: قُلْتُ لَهُ جُعِلْتُ فِدَاكَ إِنْ أَنَا قُتُّتُ مِنْ آخِرِ اللَّيْلِ أَيِّ شَيْءٍ أَقُولُ

(The book) 'Al Faqeeh' – from Abu Ubeyda Al Haza'a,

'From Abu Ja'far^{-asws}, he (the narrator) said, 'I said to him^{-asws}, 'May I be sacrificed for you^{-asws}! If I were to stand from end of the night, which thing should I say?'

فَقَالَ قُلِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَ إِلَهَ الْمُرْسَلِينَ وَ الْحَمْدُ لِلَّهِ الَّذِي يُحْيِي الْمَوْتَى وَ يَبْعَثُ مَنْ فِي الْقُبُورِ

He^{-asws} said: 'Say, 'The Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds, and God^{-azwj} of the Messengers^{-as}, and the Praise is for Allah^{-azwj} Who Revives the dead and Resurrects ones in the graves!'

فَإِنَّكَ إِذَا قُلْتَهَا ذَهَبَ عَنْكَ رِجْزُ الشَّيْطَانِ وَ وَسْوَاسُهُ إِنْ شَاءَ اللَّهُ تَعَالَى.

When you were to say it, uncleanness of the Satan^{-la} and his^{-la} insinuations will go away from you, of Allah^{-azwj} the Exalted so Desires''^{.342}

³⁴¹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 80 H 7

³⁴² Bihar Al-Anwaar V 84 – The Book Salat – Ch 80 H 8

CHAPTER 81 – METHOD OF THE NIGHT SALAT, AND AL-SHAF'A AND AL-WITR AND THEIR CONDUCTS, AND THEIR ETIQUETTES, AND THEIR RULINGS

1- مجالس الصدوق، و ثواب الأعمال، عن أبيه عن أحمد بن إدريس عن محمد بن أحمد الأشعري عن محمد بن حسان عن إسماعيل بن مهزيان عن الحسن بن علي البطائني عن الحسين بن أبي العلاء عن أبي عبيدة الحداد عن أبي جعفر الباقر ع قال: من أوتر بالمعوذتين و قل هو الله أحد قيل له يا عبد الله أبشّر فقد قبل الله وترك.

(The books) 'Majaalis' of Al Sadouq, and 'Sawaab Al Amaal' – from his father, from Ahmad Bin Idrees, from Muhammad Bin Ahmad Al Ashari, from Muhammad Bin Hassan, from Ismail Bin Mihran, from Al-Hassan Bin Ali Al Batainy, from Al Husayn Bin Abu Al A'ala, from Abu Ubeyda Al Haza'a,

'From Abu Ja'far Al-Baqir^{asws} having said: 'One who prays Al-Witr with (reciting Surahs) Al-Mawazateyn and Al-Tawheed, it is said to him, 'O servant of Allah^{azwj}, receive glad tidings, for Allah^{azwj} has Accepted your Witr (Salat)'.³⁴³

2- مجالس الصدوق، عن جعفر بن محمد المكي عن عبد الله بن إسحاق المدائني عن محمد بن زياد عن المغيرة عن سفيان عن هشام بن عروة عن أبيه عروة بن الزبير قال: كنا جلوساً في مجلس في مسجد رسول الله ص فتدأكرنا أعمال أهل بدر و بيعة الرضوان فقال أبو الدرداء يا قوم أ لا أخيركم بأقل القوم مالا و أكثرهم ورعاً و أشدهم اجتهاداً في العبادة

(The book) 'Majaalis' of Al Sadouq – from Ja'far Bin Muhammad Al Makky, from Abdullah Bin Is'haq Al Madainy, from Muhammad Bin Ziyad, from Al Mugheira, from Sufyan, from Hisham Bin Urwah, from his father Urwah Bin Al Zubeyr who said,

'We were seated in a gather in Masjid of Rasool-Allah^{saww}. We discussed deeds of the people of (battle of) Badr and 'Bay'at Al Rizwan' (allegiance pledged under the tree). Abu Al-Darda'a said, 'O people! Shall I inform you all with the one of least wealth from the people, and most devout of them, and most intense in struggling in the worship?'

قَالُوا مَنْ

They said, 'Who?'

قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ ع

He said, 'Ali^{asws} Bin Abu Talib^{asws}!'

قَالَ فَوَ اللَّهُ إِنْ كَانَ فِي جَمَاعَةِ أَهْلِ الْمَجْلِسِ إِلَّا مُعْرِضٌ عَنْهُ بِوَجْهِهِ ثُمَّ انْتَدَبَ لَهُ رَجُلٌ مِنَ الْأَنْصَارِ فَقَالَ لَهُ يَا عُوَيْبُ لَقَدْ نَكَلَمْتَ بِكَلِمَةٍ مَا وَاَقَمَكَ عَلَيْهَا أَحَدٌ مُنْذُ أَتَيْتَ بِهَا

He (the narrator) said, 'If there was anyone in the group of the people of the gathering, except he turned his face away from him. Then a man from the Helpers backed him. He said to him, 'O Uweymir! You have spoken with words which no one concurs with you since you have uttered these!'

فَقَالَ أَبُو الدَّرْدَاءِ يَا قَوْمِ إِنِّي قَائِلٌ مَا رَأَيْتُمْ وَ لَيْسَ كُلُّ قَوْمٍ مِنْكُمْ مَا رَأَوْا شَهِدْتُ عَلَيَّ بِنُ أَبِي طَالِبٍ بِشُؤْمِجِطَاتِ النَّجَارِ وَ قَدْ اعْتَزَلَ مِنْ مَوَالِيهِ وَ اخْتَفَى
مَنْ يَلِيهِ وَ اسْتَتَرَ بِمُعِيَلَاتِ النَّخْلِ فَانْتَفَدْتُهُ وَ بَعَدَ عَلَيَّ مَكَانُهُ فَقُلْتُ لِحَقِّ بِمَنْزِلِهِ

Abu Al-Darda'a said to him, 'O people! I am saying what I have seen, and let every group from you say what they have seen. I witnessed Ali^{-asws} Bin Abu Talib^{-asws} at woodworking of the carpenters, and he^{-asws} had isolated from his^{-asws} friends and hiding from the ones following him^{-asws}, and concealed by the leaves of the palm trees. I missed him^{-asws} and his^{-asws} place was distant unto me. I said, 'I shall meet him^{-asws} at his^{-asws} house.

فَإِذَا أَنَا بِصَوْتِ حَزِينٍ وَ نَعْمَةٍ شَجِيحٍ وَ هُوَ يَقُولُ إِلَهِي كَمْ مِنْ مُوبِقَةٍ حَمَلْتُ عَنِّي مُقَابَلَتَهَا بِبِعْمَتِكَ وَ كَمْ مِنْ جَرِيْرَةٍ تَكْرَمْتُ عَنْ كَشْفِهَا بِكَرَمِكَ

There I was with a grief-stricken sound and a melodious tones, and he^{-asws} was saying: 'My^{-asws} God^{-azwj}! How many sins You^{-azwj} have Carried away from me facing (replacing) these with Your^{-azwj} Blessings, and how many offences You^{-azwj} have removed these by Your^{-azwj} Benevolence!

إِلَهِي إِنْ طَالَ فِي عَصِيَانِكَ عُمرِي وَ عَظُمَ فِي الصُّحُفِ ذَنْبِي فَمَا أَنَا أَوْلَىٰ غَيْرِ عُفْرَانِكَ وَ لَا أَنَا بِرَاجٍ غَيْرِ رِضْوَانِكَ

My^{-asws} God^{-azwj}! If my^{-asws} were to be prolonged in disobeying You^{-azwj}, and my^{-asws} sins are mighty in the Book, so I^{-asws} am not hoping except for Your^{-azwj} Forgiveness, nor am I^{-asws} being desirous except for Your^{-azwj} Satisfaction!'

فَسَمِعَلَنِي الصَّوْتُ وَ افْتَتَيْتُ الْأَثَرَ فَإِذَا هُوَ عَلَيَّ بِنُ أَبِي طَالِبٍ عَ بَعِيْبِهِ فَاسْتَتَرْتُ لَهُ وَ أَحْمَلْتُ الْحُرْكََةَ فَكَرَعَتْ رَكَعَاتٍ فِي جَوْفِ اللَّيْلِ الْغَائِبِ ثُمَّ فَرَعَ إِلَى الدُّعَاءِ
وَ الْبُكَاءِ وَ الْبَيْتِ وَ الشُّكْوَى

The voice distracted me and I followed the trail, and there, it was Ali^{-asws} Bin Abu Talib^{-asws}. I concealed from him^{-asws} and stopped moving. He^{-asws} prayed Cycles (of Salat) in middle of the late night. Then he^{-asws} freed himself^{-asws} to the supplication and the crying, and the anguish, and the complaining.

فَكَانَ مِمَّا بِهِ اللهُ نَاجِي أَنْ قَالَ إِلَهِي أَفَكَّرْتُ فِي عَفْوِكَ فَتَهُونُ عَلَيَّ حَاطِبَتِي ثُمَّ أَذْكَرُ الْعَظِيمَ مِنْ أَحْذِيكَ فَتَعْظُمُ عَلَيَّ بِلَيْتِي

It was from what he^{-asws} whispered to Allah^{-azwj} with, he^{-asws} said: 'My^{-asws} God^{-azwj}! I reflect regarding Your^{-azwj} Pardon, so my sin becomes easy upon me^{-asws}, then I remember the might of Your^{-azwj} Seizure, so my^{-asws} afflictions seem severe upon me^{-asws}!'

ثُمَّ قَالَ آهَ إِنْ أَنَا قَرَأْتُ فِي الصُّحُفِ سَيِّئَةً أَنَا نَاسِبَهَا وَ أَنْتَ حُصْبِيهَا فَتَسْؤُلُ حُدُوهَ فَبِأَلَهُ مِنْ مَأْخُودٍ لَا تُنْجِيهِ عَشِيرَتُهُ وَ لَا تَنْفَعُهُ قَبِيلَتُهُ يَرْحَمُهُ الْمَلَأُ إِذَا
أُذِنَ فِيهِ بِاللَّدَاءِ

Then he^{-asws} said: 'Aah! If I^{-asws} were to read evil deeds in the Book, I^{-asws} will forget it while You^{-azwj} are Counting it. Then You^{-azwj} will Say: "Seize him!" Alas for the one seized! Neither

can his clan rescue him nor can his tribe benefit him. May the Assembly Mercy him when the call is proclaimed regarding him!'

ثُمَّ قَالَ آه مِنْ نَارٍ تُنْضِجُ الْأَكْبَادَ وَ الْكُلَى آه مِنْ نَارٍ نَزَاعَةٍ لِلشَّوَى آه مِنْ عَمْرَةٍ مِنْ مُلْهَبَاتٍ لَطَى

Then he^{-asws} said: 'Aah from Fire boiling the livers and the kidneys! Aah from Fire stripping away the flesh! Aah from the tormenting blazing flames!'

قَالَ ثُمَّ أَنْعَمَ فِي الْبُكَاءِ فَلَمْ أَسْمَعْ لَهُ حِسًا وَ لَا حَرَكَةً فَعُلْتُ غَلَبَ عَلَيْهِ النَّوْمُ لَطُولِ السَّهْرِ أَوْ قَطْعَهُ لِصَلَاةِ الْفَجْرِ

He (the narrator) said, 'Then he^{-asws} was silent in the crying, so I did neither heard any hiss nor movement for him. I said, 'The sleep has overcome him^{-asws} due to the lengthy vigil. I shall awaken him for Al-Fajr Salat'.

قَالَ أَبُو الدَّرْدَاءِ فَأَتَيْتُهُ فَإِذَا هُوَ كَالْحَشْبَةِ الْمُلْقَاةِ فَحَرَّجْتُهُ فَلَمْ يَتَحَرَّكْ وَ رَوَيْتُهُ فَلَمْ يَنْزُو فَعُلْتُ إِنَّا لِلَّهِ وَ إِنَّا إِلَيْهِ رَاجِعُونَ مَاتَ وَ اللَّهُ عَلَيَّ مِنْ أَبِي طَالِبٍ

Abu Al-Darda'a said, 'There he^{-asws} was like the thrown plank of wood. I moved (shook) him^{-asws} and turned him^{-asws}, but he^{-asws} did not move. I said, 'We are for Allah^{-azwj} and are returning to Him^{-azwj}! By Allah^{-azwj} Ali^{-asws} Bin Abu Talib^{-asws} has died!'

قَالَ فَأَتَيْتُ مَنْزِلَهُ مُبَادِرًا أَنْعَاهُ إِلَيْهِمْ فَقَالَتْ فَاطِمَةُ ع يَا أَبَا الدَّرْدَاءِ مَا كَانَ مِنْ شَأْنِهِ وَ مِنْ قَضِيَّتِهِ

He (the narrator) said, 'I went rushing to his^{-asws} house to give his^{-asws} obituary to them. (Syeda) Fatima^{-asws} said, 'O Abu Al-Darda'a! What happened from his^{-asws} affair and his^{-asws} story?'

فَأَخْبَرْتُهَا الْحَبْرَ فَقَالَتْ هِيَ وَ اللَّهُ يَا أَبَا الدَّرْدَاءِ الْعَشِيَّةَ الَّتِي تَأْخُذُهُ مِنْ حَشِيَّةِ اللَّهِ

I informed her^{-asws} the news. She^{-asws} said: 'By Allah^{-azwj}, O Abu Al-Darda'a! It is the swooning which seizes him^{-asws} from fear of Allah^{-azwj}!'

ثُمَّ أَتَوْهُ بِمَاءٍ فَنَضَحُوهُ عَلَى وَجْهِهِ فَأَفَاقَ وَ نَظَرَ إِلَيَّ وَ أَنَا أَبْكِي فَقَالَ بَمَا بُكَأُكَ يَا أَبَا الدَّرْدَاءِ

Then I went to him^{-asws} with water and sprinkled it upon his face. He^{-asws} awakened and looked at me, and I was weeping. He^{-asws} said: 'What are you crying from, O Abu Al-Darda'a?'

فَعُلْتُ بِمَا أَرَاهُ تُنْزِلُهُ بِنَفْسِكَ

I said, 'From what I have seen befalling with yourself^{-asws}!'

فَقَالَ يَا أَبَا الدَّرْدَاءِ فَكَيْفَ وَ لَوْ رَأَيْتَنِي وَ دُعِيَ بِي إِلَى الْحِسَابِ وَ أَيْقَنَ أَهْلُ الْجَزَائِمِ بِالْعَذَابِ وَ اخْتَوَشْتَنِي مَلَائِكَةُ غِلَاطٍ وَ زَبَانِيَّةُ فِطَاطٍ

He^{-asws} said: 'O Abu Al-Darda'a! How would it be if you were to see me^{-asws} and I^{-asws} will be called to the Reckoning and the people of crimes will be certain of the Punishment, and harsh Angels will be terrifying me^{-asws} and the Zabaniyya (Angels of Hell) will be surrounding.

فَوَقَفْتُ بَيْنَ يَدَيْ الْمَلِكِ الْجَبَّارِ قَدْ أَسْلَمَنِي الْأَجْبَاءُ وَ رَحِمِي أَهْلُ الدُّنْيَا لَكُنْتُ أَشَدَّ رَحْمَةً لِي بَيْنَ يَدَيْ مَنْ لَا تَخْفَى عَلَيْهِ خَافِيَةٌ

I^{-asws} will pause in front of the King, the Subduer, and the loved ones will have yielded me^{-asws}, and the people of the world will mercy me^{-asws}, but the most intense Mercy for me would be in front of the One^{-azwj} no hiding one is hidden from Him^{-azwj}!

فَقَالَ أَبُو الدَّرْدَاءِ فَوَ اللَّهُ مَا رَأَيْتُ ذَلِكَ لِأَحَدٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ص.

Abu Al-Darda'a said, 'By Allah^{-azwj}! I have not seen that being for anyone from the companions of Rasool-Allah^{-saww}!'³⁴⁴

3- الْمَجَالِسُ، عَنْ أَبِيهِ عَنِ الْحَسَنِ بْنِ أَحْمَدَ الْمَالِكِيِّ عَنِ الْمُتَّصِرِ بْنِ الْعَبَّاسِ عَنِ ابْنِ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ زَيْدِ الشَّحَّامِ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنْ صَلَاةِ اللَّيْلِ سِتِّينَ مَرَّةً قُلَّ هُوَ اللَّهُ أَحَدٌ فِي كُلِّ رَكْعَةٍ ثَلَاثِينَ مَرَّةً انْقَطَلَ وَ لَيْسَ بَيْنَهُ وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ ذَنْبٌ.

(The book) 'Al Majaalis' – from his father, from Al-Hassan Bin Ahmad Al Maliky, from Mansour Bin Al Abbas, from Ibn Abu Umeyr, from Hisham Bin Salim, from Zayd Al Shahham,

'From Abu Abdullah^{-asws} having said: 'One who recites sixty times in the first two Cycles of the night Salat (Surah) Al-Tawheed, thirty times in each Cycles, will finish and there wouldn't be any sin between him and Allah^{-azwj} Mighty and Majestic''³⁴⁵

4- قُرْبُ الْإِسْنَادِ، عَنْ هَارُونَ بْنِ مُسْلِمٍ عَنْ مَسْعَدَةَ بْنِ صَدَقَةَ عَنِ الصَّادِقِ ع قَالَ: كَانَ أَبِي يُصَلِّي فِي جَوْفِ اللَّيْلِ فَيَسْجُدُ السَّجْدَةَ فَيُطِيلُ حَتَّى نَقُولُ إِنَّهُ زَاقِدٌ

(The book) 'Qurb Al Isnaad' – from Haroun Bin Muslim, from Mas'adah Bin Sadaqa,

'From Al-Sadiq^{-asws} having said: 'My^{-asws} father^{-asws} was praying in middle of the night. He^{-asws} would perform a Sajdah and prolong until we would say, 'He^{-asws} had gone to sleep!'

فَمَا نَفَجْنَا مِنْهُ إِلَّا وَ هُوَ يَقُولُ لَا إِلَهَ إِلَّا اللَّهُ حَقًّا حَقًّا سَجَدْتُ لَكَ يَا رَبَّ تَعْبُدًا وَ رِقًا وَ إِيمَانًا وَ تَصَدِيقًا وَ إِخْلَاصًا يَا عَظِيمُ يَا عَظِيمُ إِنَّ عَمَلِي ضَعِيفٌ فَصَاعِقُهُ فَإِنَّكَ جَوَادٌ كَرِيمٌ يَا حَنَّانُ اغْفِرْ لِي ذُنُوبِي وَ جُرْمِي وَ تَقَبَّلْ عَمَلِي يَا حَنَّانُ يَا كَرِيمُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَجِيبَ أَوْ أَعْمَلَ ظُلْمًا.

We were not surprised from him^{-asws} except and he^{-asws} said: 'There is no god except Allah^{-azwj} truly, truly! I^{-asws} have done Sajdah to You^{-azwj} O Lord^{-azwj} in worship and servitude, and Eman, and ratifying, and sincerely! O Mighty! O Mighty! My^{-asws} deeds are weak so Multiply it for You^{-azwj} are Generous, Benevolent! O Affectionate! Forgive my^{-asws} sins and my^{-asws} crimes, and Accept my^{-asws} deeds, O Affectionate, O Benevolent! O Allah^{-azwj}! I^{-asws} seek Refuge from being disappointed or doing injustice''³⁴⁶

5- قُرْبُ الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ عَنِ إِبْرَاهِيمَ بْنِ أَبِي الْبِلَادِ قَالَ: صَلَّى أَبُو الْحَسَنِ الْأَوَّلُ صَلَاةَ اللَّيْلِ فِي الْمَسْجِدِ الْحَرَامِ وَ أَنَا خَلْفُهُ فَصَلَّى الثَّمَانِ وَ أَوْتَرَ وَ صَلَّى الرَّكْعَتَيْنِ ثُمَّ جَعَلَ مَكَانَ الصَّجْعَةِ سَجْدَةً.

(The book) 'Qurb Al Isnaad' – from Muhammad Bin Al Husayn, from Ibrahim Bin Abu Al Bilaad who said,

³⁴⁴ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 2

³⁴⁵ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 3

³⁴⁶ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 4

'Abu Al-Hassan^{-asws} the 1st prayed the night Salat in the Sacred Masjid and I was behind him^{-asws}. He^{-asws} prayed the eight (Cycles), and Witr, and he^{-asws} prayed the two Cycles, then went on to make the place of lying down, a Sajdah".³⁴⁷

6- مجالس الصدوق، عن أبيه عن علي بن إبراهيم عن أبيه عن حماد عن حريز عن زرارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ع الْفُتُوتُ فِي الْوُتْرِ كُفُوتِكَ يَوْمَ الْجُمُعَةِ تَقُولُ فِي دُعَاءِ الْفُتُوتِ اللَّهُمَّ تَمَّ نُورُكَ فَهَدَيْتَ فَلَكَ الْحَمْدُ رَبَّنَا وَ بَسَطْتَ يَدَكَ فَأَعْطَيْتَ

(The book) 'Majaalis' of Al Sadouq – from his father, from Ali Bin Ibrahim, from his father, from Hammad, from Hareyz, from Zurara who said,

'Abu Ja'far^{-asws} said: 'The (performance of) Qunout in Al-Witr (Salat) is like your Qunout on the day of Friday. You should say in a supplication of the Qunout, 'O Allah^{-azwj}! Your^{-azwj} Noor is complete so You^{-azwj} Guided. For You^{-azwj} is the Praise, our Lord^{-azwj}, and Your^{-azwj} Extended Your^{-azwj} Hand so You^{-azwj} Gave!

فَلَكَ الْحَمْدُ رَبَّنَا وَ عَظُمَ جَلْمُكَ فَعَفَوْتَ فَلَكَ الْحَمْدُ رَبَّنَا وَجْهُكَ أَكْرَمُ الْوُجُوهِ وَ جِهَتُكَ خَيْرُ الْجِهَاتِ وَ عَطِيَّتُكَ أَفْضَلُ الْعَطِيَّاتِ وَ أَهْنَأُهَا

For You^{-azwj} is the Praise, our Lord^{-azwj}, and Mighty is Your^{-azwj} Forbearance, so You^{-azwj} Pardoned! For You^{-azwj} is the Praise, our Lord^{-azwj}! Your^{-azwj} Face is the most Honourable of the faces, and Your^{-azwj} Direction is best of the directions, and Your^{-azwj} Awards are best of the awards and their most pleasurable!

تَطَاعَ رَبَّنَا فَتَشْكُرُ وَ تُعْصَى رَبَّنَا فَتَعْفُو لِمَنْ شِئْتَ تُجِيبُ الْمُضْطَرَّ وَ تَكْتَفِي الضَّرَّ وَ تُشْفِي السَّقِيمَ وَ تُنْجِي مِنَ الْكَرْبِ الْعَظِيمِ لَا يَجْزِي بِأَلْيَتِكَ أَحَدٌ وَ لَا يُحْصِي نِعْمَاءَكَ قَوْلٌ قَائِلٍ

Our^{-azwj} Lord^{-azwj}! You^{-azwj} are obeyed so You^{-azwj} Thank, and You^{-azwj} are disobeyed, our Lord^{-azwj}, so You^{-azwj} Forgive the one You^{-azwj} so Desire! You^{-azwj} Answer the desperate and Remove the harm, and Heal the sick, and Rescue from the mighty distress! No one rewards with Your^{-azwj} Favours, nor can words of a speak count Your^{-azwj} bounties!

اللَّهُمَّ إِلَيْكَ رُفِعَتِ الْأَبْصَارُ وَ نُقِلَتِ الْأَقْدَامُ وَ مَدَّتِ الْأَعْنَاقُ وَ رُفِعَتِ الْأَيْدِي وَ دُعِيَتْ بِالْأَلْسِنِ وَ تُحَوِّمُ إِلَيْكَ فِي الْأَعْمَالِ رَبَّنَا اغْفِرْ لَنَا وَ ارْحَمْنَا وَ افْتَحْ بَيْنَنَا وَ بَيْنَ خَلْقِكَ بِالْحَقِّ وَ أَنْتَ خَيْرُ الْفَاتِحِينَ

O Allah^{-azwj}! To You^{-azwj} the sights are raised, and the feet are transferred, and the necks are extended, and the hands are raised, and, and are supplicated by the tongues, and You^{-azwj} shall Judge regarding the deeds. Our Lord^{-azwj}! Forgive for us and Mercy us and Decide between us and Your^{-azwj} creatures with the truth, and You^{-azwj} are best of the Deciders!

اللَّهُمَّ إِلَيْكَ تَشْكُو غَيْبَةَ نَبِيِّنَا وَ شِدَّةَ الزَّمَانِ عَلَيْنَا وَ وُفُوعَ الْفِتَنِ بِنَا وَ تَظَاهَرَ الْأَعْدَاءِ وَ كَثْرَةَ عَدُوِّنَا وَ قَلَّةَ عَدَدِنَا فَفَرِّجْ ذَلِكَ يَا رَبِّ بِفَتْحٍ مِنْكَ تُعَجِّلُهُ وَ نَصْرِ مِنْكَ تُعِزُّهُ وَ إِمَامٍ عَدِلٍ تُظَهِّرُهُ إِلَهَ الْحَقِّ رَبِّ الْعَالَمِينَ

O Allah^{-azwj}! To You^{-azwj} we complain of the absence of our Prophet^{-saww} and adversity of the times upon us, and occurrence of the Fitna with us, and prevalence of the enemies, and large number of our enemies, and scarcity of our numbers. Relieve that, O Lord^{-azwj} by a Decision

³⁴⁷ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 5

from You^{-azwj} Hastening it, and Help from You^{-azwj} Strengthening it, and a just Imam^{-asws}. Manifest it, God^{-azwj} of the truth, Lord^{-azwj} of the worlds!

ثُمَّ تَقُولُ فِي قُنُوتِ الْوُتْرِ بَعْدَ هَذَا الدُّعَاءِ - اَسْتَغْفِرُ اللَّهَ وَ اَتُوبُ اِلَيْهِ سَبْعِينَ مَرَّةً وَ تَعُوذُ بِاللَّهِ مِنَ النَّارِ كَثِيْرًا وَ تَقُولُ فِي ذُبْرِ الْوُتْرِ بَعْدَ التَّسْلِيْمِ سُبْحَانَ رَبِّي الْمَلِكِ الْقُدُّوسِ الْعَزِيْزِ الْحَكِيْمِ ثَلَاثَ مَرَّاتٍ الْحَمْدُ لِرَبِّ الصَّبَاحِ الْحَمْدُ لِفَالِقِ الْاِصْبَاحِ ثَلَاثَ مَرَّاتٍ.

Then you should say in Qunout of Al-Witr after this supplication, 'I seek Forgiveness of Allah^{-azwj} and repent to Him^{-azwj}', seventy times, and seek Refuge with Allah^{-azwj} from the Fire a lot, and you should say after Al-Witr after the Salaam, 'Glorious is my Lord^{-azwj}, the King, the Holy, the Mighty, the Wise', three times, (and), 'The Praise is for Lord^{-azwj} of the morning! The Praise is for Splitter of the morning!', three times".³⁴⁸

7- الْعَلِيُّ، عَنْ عَلِيٍّ بْنِ عَبْدِ اللَّهِ الْوَرَّاقِ وَ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ الْحُسَيْنِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ مُحَمَّدِ بْنِ الْحَكَمِ عَنْ بَشْرِ بْنِ غِيَاثٍ عَنْ أَبِي يُوسُفَ عَنْ ابْنِ أَبِي لَيْلَى عَنْ نَافِعِ بْنِ عَبْدِ عُمَرَ عَنِ النَّبِيِّ ص قَالَ: صَلَاةُ اللَّيْلِ مَثْنِي مَثْنِي فَإِذَا خَفَتِ الصُّبْحُ فَأَوْتِرْ بِوَاحِدَةٍ إِنَّ اللَّهَ يُحِبُّ الْوُتْرَ لِأَنَّهُ وَاحِدٌ.

(The book) 'Al Ilal' – from Ali Bin Abdullah Al Warraq, and Ali Bin Muhammad Bin Al-Hassan, from Sa'ad Bin Abdullah, from Muhammad Bin Al Hakam, from Bishr Bin Giyas, from Abu Yusuf, from Ibn Abu Layli, from Nafa, from Ibn Umar,

'From the Prophet^{-saww} having said: 'The night Salat is double, doubt (Cycles). When you fear the morning, then (pray) Al-Witr with one (Cycle). Allah^{-azwj} Loves Al-Witr because He^{-azwj} is One".³⁴⁹

8- الْمَنَاقِبُ، لِابْنِ شَهْرَآشُوبَ عَنْ طَاوُسٍ قَالَ: رَأَيْتُ عَلِيَّ بْنَ الْحُسَيْنِ ع يَطُوفُ مِنَ الْعِشَاءِ إِلَى السَّحْرِ وَ يَتَعَبَّدُ فَلَمَّا لَمْ يَرَ أَحَدًا رَمَى السَّمَاءَ بِطَرْفِهِ وَ قَالَ اِلَهِي غَارَتْ نُجُومُ سَمَاوَاتِكَ وَ هَجَعَتْ عُيُونُ أَنْامِكَ وَ أَبْوَابُكَ مُفْتَتِحَاتٌ لِلسَّائِلِيْنَ

(The book) 'Al Manaqib' of Ibn Shehr Ashub, from Tawoos who said,

'I saw Ali^{-asws} Bin Al Husayn^{-asws} going around worshipping from Al Isha to the pre-dawn. When he^{-asws} did not see anyone, he^{-asws} shot his^{-asws} glance at the sky. He^{-asws} said: 'My God^{-azwj}! Stars of Your^{-azwj} skies have dimmed and eyes of Your^{-azwj} creatures have slept, and Your^{-azwj} doors have opened for the beggars.

جِئْتُكَ لِتَغْفِرَ لِي وَ تَرْحَمَنِي وَ تُرَبِّحَنِي وَجْهَ جَدِّي مُحَمَّدٍ ص فِي عَرَصَاتِ الْقِيَامَةِ

I have come to You^{-azwj} to Forgive (my sins) for me and Mercy me, and Show me the face of my grandfather^{-saww} Muhammad^{-saww} in the planes of Qiyamah!

ثُمَّ بَكَى وَ قَالَ وَ عَرَّتِكَ وَ جَلَالِكَ مَا أَرَدْتُ بِمَعْصِيَتِي مُخَالَفَتَكَ وَ مَا عَصَيْتُكَ إِذْ عَصَيْتُكَ وَ أَنَا بِكَ شَاكٌ وَ لَا بِنِكَالِكَ جَاهِلٌ وَ لَا لِغُفُوبَتِكَ مُتَعَرِّضٌ وَ لَكِنْ سَأَلْتُ لِي نَفْسِي وَ أَعَانِي عَلَى ذَلِكَ سِتْرَكَ الْمُرْحَى بِهِ عَلَيَّ

Then he wept and said: 'By Your^{-azwj} Mighty and Your^{-azwj} Majesty! By disobeying You^{-azwj} I have not intended to oppose You^{-azwj}, and I did not disobey You^{-azwj} when I disobeyed You^{-azwj} and I was doubtful with You^{-azwj}, nor ignorant with Your^{-azwj} Punishment, nor exposed to Your^{-azwj}

³⁴⁸ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 6

³⁴⁹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 7

Punishment, but my soul justified it to me and I was assisted upon that by Your^{-azwj} Curtain having been drawn upon me!

فَأَنَا الْآنَ مِنْ عَذَابِكَ مَنْ يَسْتَنْقِذُنِي وَ يَجْبُلُ مَنْ أَعْتَصِمُ إِنْ قَطَعْتَ حَبْلَكَ عَنِّي فَمَا سَوَاتِنَا عَدَاً مِنَ الْوُفُوفِ بَيْنَ يَدَيْكَ إِذَا قِيلَ لِلْمُخِيفِينَ جُورُوا وَ لِلْمُثْقَلِينَ خُطُوا أَمْ مَعَ الْمُخِيفِينَ أَجُورُ أَمْ مَعَ الْمُثْقَلِينَ أَحْطُ وَ لِي كَلَّمَا طَالَ عُمْرِي كَثُرَتْ خَطَايَايَ وَ لَمْ أَتُبْ أَمْ مَا أَنْ لِي أَنْ أَسْتَخِيَبَ مِنْ رَبِّي

I am no seeking You^{-azwj} to Save me from Your^{-azwj} Punishment, and the one holding to You^{-azwj} rope, from Your^{-azwj} rope being cut off from me. Oh its difficulty tomorrow from the standing in front of You^{-azwj} when it will be said to the light ones: ‘Cross!’, and to the burdened ones: ‘Stay away!’ Is it with the light ones shall I cross or with the burdened ones I should stay away? Woe be unto me! Every time my lifespan prolonged, my sins were more, and I did not repent. Is it not incumbent for me to be ashamed from my Lord^{-azwj}.

مُ بَكَى وَ أَنْشَأَ يُقُولُ

فَأَيْنَ رَجَائِي مُمَّ أَيْنَ مَحَبَّتِي
وَ مَا فِي الْوَرَى خُلُقٌ جَنَى كَجِنَاتِي

أَمْ تُحْرِقُنِي بِالنَّارِ يَا عَابَةَ الْمُنَى
أَتَيْتُ بِأَعْمَالٍ قَبَاحٍ زَرِيَّةَ

Then he^{-asws} wept and prosed (couplets) saying: ‘Will You^{-azwj} Burn me with the Fire, O Peak of the wishes? Where is my hope, then where is my love? I have come with ugly deeds, lowly, and there is no manner in the back like my crimes?’

مُ بَكَى وَ قَالَ سُبْحَانَكَ تُعَصَى كَأَنَّكَ لَا تُرَى وَ تَحْلُمُ كَأَنَّكَ لَمْ تُعَصْ تَتَوَدَّدُ إِلَى خَلْقِكَ بِحُسْنِ الصُّنْعِ كَأَنَّ بَكَ الْحَاجَةَ إِلَيْهِمْ وَ أَنْتَ يَا سَيِّدِي الْعَنِي عَنْهُمْ مُمَّ خَرَّ إِلَى الْأَرْضِ سَاجِداً.

Then he^{-asws} cried and said: ‘Glory be to You^{-azwj}! You^{-azwj} are disobeyed as if You^{-azwj} cannot see, and You^{-azwj} are Forbearing as if You^{-azwj} were not disobeyed! You^{-azwj} are being beloved to Your^{-azwj} creatures with goodly dealings, as if there is a need for You^{-azwj} to them, while You^{-azwj}, O my Lord^{-azwj} are needless from them!’ Then he^{-asws} fell to the ground in Sajdah”.³⁵⁰

9- فَلَاخِ السَّائِلِ، رَوَى صَاحِبُ كِتَابِ زُهْدِ مَوْلَانَا عَلِيِّ بْنِ أَبِي طَالِبٍ صَلَوَاتُ اللَّهِ عَلَيْهِ قَالَ حَدَّثَنَا سَعْدُ بْنُ عَبْدِ اللَّهِ عَنْ إِبْرَاهِيمَ بْنِ مَهْرِيَّارَ عَنْ أَخِيهِ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ سِنَانَ عَنْ صَالِحِ بْنِ عُقْبَةَ عَنْ عَمْرٍو بْنِ أَبِي الْمِقْدَامِ عَنْ أَبِيهِ عَنْ حَبَّةِ الْعُرَيْبِيِّ قَالَ: بَيْنَا أَنَا وَ نَوْفٌ نَائِمِينَ فِي رَحْبَةِ الْقَصْرِ إِذْ نَحْنُ بِأَمِيرِ الْمُؤْمِنِينَ ع فِي تَقِيَّةٍ مِنَ اللَّيْلِ وَاضِعاً يَدَهُ عَلَى الْحَائِطِ شَبِيهَ الْوَالِيهِ وَ هُوَ يَقُولُ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ إِلَى آخِرِ الْآيَةِ

(The book) ‘Falah Al Saail’ – It is reported by author of ‘Kitab Zohd Mawlana Ali Bin Abu Talib^{-asws}, may the Salawaat of Allah^{-azwj} be upon him^{-asws}. He said, ‘It is narrated to us by Sa’ad Bin Abdullah, from Ibrahim Bin Mahziyar, from his brother Ali, from Muhammad Bin Sinan, from Salih Bin Uqbah, from Maro Bin Abu Al Miqdam, from his father, from Habbat Al Urany who said,

‘While Nowf and I were sleeping in courtyard of the palace (government building), when we were with Amir Al-Momineen^{-asws} in remainder of the night. He^{-asws} place his^{-asws} hand upon the wall, resembling like the concerned (person), and he^{-asws} said: **‘regarding the Creation of the skies and the earth: [3:191]** – up to end of the Verse.

³⁵⁰ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 8

قَالَ ثُمَّ جَعَلَ يَقْرَأُ هَذِهِ الْآيَاتِ وَ يَمُرُّ شَبَهَ الطَّائِرِ عَقْلُهُ فَقَالَ لِي أَرَأَيْدُ أَنْتَ يَا حَبَّةُ أَمْ رَامِقٌ

He (the narrator) said, 'Then he went on to recite these Verses and passed resembling one of confused mind. He^{-asws} said to me: 'Are you sleeping, O Habbat, or awake?'

قَالَ قُلْتُ رَامِقٌ هَذَا أَنْتَ تَعْمَلُ هَذَا الْعَمَلِ فَكَيْفَ نَحْنُ

I said, 'Awake! This is you^{-asws} doing this deed, so how about us?'

قَالَ فَأَرْحَى عَيْنَيْهِ فَبَكَى ثُمَّ قَالَ لِي يَا حَبَّةُ إِنَّ لِلَّهِ مَوْقِفًا وَ لَنَا بَيْنَ يَدَيْهِ مَوْقِفٌ لَا يَخْفَى عَلَيْهِ شَيْءٌ مِنْ أَعْمَالِنَا إِنَّ اللَّهَ أَقْرَبُ إِلَيَّ وَ إِلَيْكَ مِنْ حَبْلِ الْوَرِيدِ

He (the narrator) said, 'His^{-asws} eyes overflowed and he^{-asws} cried, then said to me: 'O Habbat! For Allah^{-azwj} there is a Pausing, and for use there is pausing in front of Him^{-azwj}. Nothing from our deeds will be hidden from Him^{-azwj}. Allah^{-azwj} is closer to me^{-asws} and you than the jugular vein.'

يَا حَبَّةُ إِنَّهُ لَنْ يَحْجُبَنِي وَ لَا إِثَاكَ عَنِ اللَّهِ شَيْءٌ

O Habbat! Nothing can veil me^{-asws} not you from Allah^{-azwj}!

قَالَ ثُمَّ قَالَ أَرَأَيْدُ أَنْتَ يَا نَوْفٌ

He (the narrator) said, 'Then he^{-asws} said: 'Are you sleeping, O Nowf?'

قَالَ قَالَ لَا يَا أَمِيرَ الْمُؤْمِنِينَ مَا أَنَا بِرَأَيْدٍ وَ لَقَدْ أَطَلْتُ بُكَائِي هَذِهِ اللَّيْلَةَ

He (the narrator) said, 'He said, 'No, O Amir Al-Momineen^{-asws}! I am not with sleep, and my weeping is prolonged tonight!'

فَقَالَ يَا نَوْفُ إِنْ طَالَ بُكَائُكَ فِي هَذِهِ اللَّيْلَةِ خَافَهُ مِنَ اللَّهِ عَزَّ وَ جَلَّ فَحَرَّتْ عَيْنَاكَ عَدَاً بَيْنَ يَدَيْ اللَّهِ عَزَّ وَ جَلَّ

He^{-asws} said: 'O Nowf! If your crying is prolonged during this tonight in fear from Allah^{-azwj} Mighty and Majestic, your eyes will be delighted tomorrow in front of Allah^{-azwj} Mighty and Majestic!

يَا نَوْفُ إِنَّهُ لَيْسَ مِنْ فَطْرَةٍ قَطَرَتْ مِنْ عَيْنِ رَجُلٍ مِنْ خَشْيَةِ اللَّهِ إِلَّا أَطْفَأَتْ بِحَارًا مِنَ النَّيِّرَانِ

O Nowf! Surely there isn't any drop dropping from an eye of a man out of fear of Allah^{-azwj}, except it would extinguish an oceans of fires!

يَا نَوْفُ إِنَّهُ لَيْسَ مِنْ رَجُلٍ أَعْظَمَ مَنْزِلَةً عِنْدَ اللَّهِ مِنْ رَجُلٍ بَكَى مِنْ خَشْيَةِ اللَّهِ وَ أَحَبَّ فِي اللَّهِ وَ أَبْغَضَ فِي اللَّهِ

O Nowf! Surely there isn't any man of mightier status in the Presence of Allah^{-azwj} than a man crying from fear of Allah^{-azwj}, and loves for the Sake of Allah^{-azwj} and hates for the Sake of Allah^{-azwj}!

يَا نَوْفُ إِنَّهُ مَنْ أَحَبَّ فِي اللَّهِ لَمْ يَسْتَأْذِرْ عَلَى مَحَبَّتِهِ وَ مَنْ أَبْغَضَ فِي اللَّهِ لَمْ يُنَلِّ مُبْغِضِيهِ خَيْرًا عِنْدَ ذَلِكَ اسْتَكْمَلْتُمْ حَقَائِقَ الْإِيمَانِ

O Nowf! The one who loves for the Sake of Allah^{-azwj} does not prefer (anything else) over His^{-azwj} love, and the one who hates for the Sake of Allah^{-azwj} does not treat ones hating Him^{-azwj} favourably. During that, you will perfect realities of the Eman!'

ثُمَّ وَعَظَهُمَا وَ دَكَرَهُمَا وَ قَالَ فِي أَوَاخِرِهِ فَكُونُوا مِنَ اللَّهِ عَلَى خَدَرٍ فَقَدْ أَنْذَرْتُمَا

Then he^{-asws} preached these and mentioned these and said in its end: 'Be upon caution from Allah^{-azwj} for I^{-asws} have warned you both'.

ثُمَّ جَعَلَ يَمْزُ وَ هُوَ يَقُولُ لَيْتَ شِعْرِي فِي عَقْلَانِي أَمْغُرِضُ أَنْتَ عَيِّي أَمْ نَاطِرٌ إِلَيَّ وَ لَيْتَ شِعْرِي فِي طُولِ مَنَامِي وَ قَلَّةِ شُكْرِي فِي نِعْمَتِكَ عَلَيَّ مَا حَالِي

Then he^{-asws} went passing by and he^{-asws} was saying: 'I^{-asws} am not aware regarding my^{-asws} heedlessness. Are You^{-azwj} Turned away from me^{-asws} or looking at me^{-asws}? And I^{-asws} am not aware regarding the length of my^{-asws} sleep and lack of my^{-asws} gratefulness regarding Your^{-azwj} bounties upon me^{-asws}! What is my^{-asws} state?'

قَالَ فَوَ اللَّهُ مَا زَالَ فِي هَذِهِ الْحَالِ حَتَّى طَلَعَ الْفَجْرُ وَ مِنْ صِفَاتِ مَوْلَانَا عَلِيِّ ع فِي لَيْلِهِ مَا ذَكَرَهُ نَوْفٌ لِمُعَاوِيَةَ بْنِ أَبِي سُفْيَانَ وَ أَنَّهُ مَا فُرِشَ لَهُ فُرَاشٌ فِي لَيْلٍ قَطُّ وَ لَا أَكَلَ طَعَامًا فِي هَجِيرٍ قَطُّ

He^{-asws} said: 'By Allah^{-azwj}! He^{-asws} did not cease to be in this state until the dawn emerged! And from attributes of our Master^{-asws} during his^{-asws} night is what Nowf had mentioned to Muawiya Bin Abu Sufyan, and that no bed had been spread for him^{-asws} during any night at all, nor did he^{-asws} eat food in midday at all!'

وَ قَالَ نَوْفٌ أَشْهَدُ لَقَدْ رَأَيْتُهُ فِي بَعْضِ مَوَاقِفِهِ وَ قَدْ أَرَى اللَّيْلَ سُذُولَهُ وَ غَارَتْ نُجُومُهُ وَ هُوَ قَابِضٌ بِيَدِهِ عَلَى لِحْيَتِهِ يَتَمَلَّمُ تَمَلَّمُ السَّلِيمِ وَ يَبْكِي بُكَاءَ الْحَزِينِ وَ الْحَدِيثُ مَشْهُورٌ.

And Nowf said, 'I testify, I have seen him^{-asws} in one of his^{-asws} pausing(s) and the night had dropped its curtain, and its stars were shining, and he^{-asws} was holding his^{-asws} hand upon his^{-asws} beard and fidgeting the fidgeting of the stung, and crying the crying of a grief-stricken' – and the Hadeeth is well-known".³⁵¹

10- الذِّكْرَى، رَوَى ابْنُ أَبِي قُرَّةٍ بِإِسْنَادِهِ إِلَى إِسْحَاقَ بْنِ حَمَّادٍ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ قَالَ: لَقِيتُ أَبَا عَبْدِ اللَّهِ ع بِالْقَادِسِيَّةِ عِنْدَ قُدُومِهِ عَلَى أَبِي الْعَبَّاسِ فَأَقْبَلَ حَتَّى انْتَهَيْتَنَا إِلَى طَرَابَادٍ فَإِذَا نَحْنُ بِرَجُلٍ عَلَى سَاقِيَةٍ يُصَلِّي وَ ذَلِكَ عِنْدَ اِرْتِفَاعِ النَّهَارِ

(The book) Al Zikra' – It is reported by Ibn Abu Qurrah, by his chain to Is'haq Bin Hammad, from Is'haq Bin Ammar who said,

'I met Abu Abdullah^{-asws} at Qadisiyyah at his^{-asws} arrival to Abu Al-Abbas. He^{-asws} came until we ended to Tirbad, there we were with a man by a watering place praying Salat, and that was at the rising of the day.

³⁵¹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 9

فَوَقَفَ عَلَيْهِ أَبُو عَبْدِ اللَّهِ ع فَقَالَ يَا عَبْدَ اللَّهِ أَيُّ شَيْءٍ تُصَلِّي

Abu Abdullah^{-asws} paused by him. He^{-asws} said: 'O servant of Allah^{-azwj}! Which thing are you praying?'

فَقَالَ صَلَاةُ اللَّيْلِ فَاتَّيْنِي أَقْضِيهَا بِالنَّهَارِ

He^{-asws} said: 'The night Salat missed out by me. I am fulfilling it at daytime'.

فَقَالَ يَا مُعْتَبُ حُطَّ رَحْلُكَ حَتَّى نَعْتَدِيَ مَعَ الَّذِي يَقْضِي صَلَاةَ اللَّيْلِ

He^{-asws} said: 'O Muattab! Drop your luggage until we have lunch with the one who is fulfilling the night Salat'.

فَقُلْتُ جُعِلْتُ فِدَاكَ تَرَوِي فِيهِ شَيْئًا

I said, 'May I be sacrificed for you^{-asws}! Can you^{-asws} report something regarding it?'

فَقَالَ حَدَّثَنِي أَبِي عَنْ أَبِيهِ قَالَ قَالَ رَسُولُ اللَّهِ ص إِنَّ اللَّهَ يُبَاهِي بِالْعَبْدِ يَقْضِي صَلَاةَ اللَّيْلِ بِالنَّهَارِ يَقُولُ مَلَائِكَتِي عَبْدِي يَقْضِي مَا لَمْ أَفْتَرِضْهُ عَلَيْهِ اشْهَدُوا أَنِّي قَدْ غَفَرْتُ لَهُ.

He^{-asws} said: 'It is narrated to me^{-asws} by my^{-asws} father^{-asws}, from his^{-asws} forefathers^{-asws} having said: 'Rasool-Allah^{-saww} said: 'Allah^{-azwj} Boasts with the servant fulfilling the night Salat at daytime. He^{-azwj} Says: "My^{-azwj} Angels! My^{-azwj} servant is fulfilling what I^{-azwj} have not Imposed upon him. Be witnesses that I^{-azwj} hereby Forgive (his sins) for him!"³⁵²

11- الْمَكَارِمُ، وَ الْقَفِيهِ، فِي الصَّحِيحِ عَنْ مَعْرُوفِ بْنِ حَرْبُودٍ عَنْ أَحَدِهِمَا يَعْنِي أَبَا جَعْفَرٍ وَ أَبَا عَبْدِ اللَّهِ ع قَالَ: قُلْنَا فِي قُنُوتِ الْوَيْلِ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَ رَبِّ الْأَرْضِينَ السَّبْعِ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ رَبِّ الْعَرْشِ الْعَظِيمِ

(The books) 'Al Mukarim', and 'Al Faqeeh' – In the correct (Hadeeth), from Marouf Bin Kharbouz,

'From one of the two, meaning Abu Ja'far^{-asws} and Abu Abdullah^{-asws} having said: 'Say in Qunout of Al-Witr, 'There is no god except Allah^{-azwj} the Forbearing, the Benevolent! There is no god except Allah^{-azwj} the Exalted, the Mighty! Glorious of Allah^{-azwj} Lord^{-azwj} of the seven skies, and Lord^{-azwj} of the seven earths, and whatever is within these and whatever is between these, and Lord^{-azwj} of the Magnificent Throne!

اللَّهُمَّ أَنْتَ اللَّهُ نُورُ السَّمَاوَاتِ وَ الْأَرْضِ وَ أَنْتَ اللَّهُ زَيْنُ السَّمَاوَاتِ وَ الْأَرْضِ وَ أَنْتَ اللَّهُ جَمَالُ السَّمَاوَاتِ وَ الْأَرْضِ وَ أَنْتَ اللَّهُ عِمَادُ السَّمَاوَاتِ وَ الْأَرْضِ وَ أَنْتَ اللَّهُ صَرِيحُ الْمُسْتَضْرِحِينَ وَ أَنْتَ اللَّهُ غِيَاثُ الْمُسْتَعِيثِينَ

O Allah^{-azwj}! You^{-azwj} Allah^{-azwj} are Noor of the skies and the earth, and You^{-asws} Allah^{-azwj} are adornment of the skies and the earth, and You^{-azwj} Allah^{-azwj} are Beauty of the skies and the

earth, and You^{-azwj} Allah^{-azwj} are Pillar of the skies and the earth, and You^{-azwj} Allah^{-azwj} are Responder to the ones crying for help, and You^{-azwj} Allah^{-azwj} Helpers of the seekers of help!

وَ أَنْتَ اللَّهُ الْمُفْرَجُ عَنِ الْمَكْرُوبِينَ وَ أَنْتَ اللَّهُ الْمُرَوِّجُ عَنِ الْمُعْمُومِينَ وَ أَنْتَ اللَّهُ مُجِيبُ دَعْوَةِ الْمُضْطَرِّينَ وَ أَنْتَ اللَّهُ إِلَهُ الْعَالَمِينَ وَ أَنْتَ اللَّهُ الرَّحْمَنُ الرَّحِيمُ
وَ أَنْتَ اللَّهُ كَاشِفُ السُّوءِ وَ أَنْتَ اللَّهُ بِكَ تُنْزَلُ كُلُّ حَاجَةٍ

And You^{-azwj} Allah^{-azwj} are the Reliever of the distress, and You^{-azwj} Allah^{-azwj} are the Comforter of the sad, and You^{-azwj} Allah^{-azwj} are Responder of supplication of the desperate, and You^{-azwj} Allah^{-azwj} are God^{-azwj} of the world, and You^{-azwj} Allah^{-azwj} are the Beneficent, the Merciful, and You^{-azwj} Allah^{-azwj} are Remover of the evil, and You^{-azwj} Allah^{-azwj}, every need descends to You^{-azwj}!

يَا اللَّهُ لَيْسَ يَرُدُّ غَضَبَكَ إِلَّا حِلْمُكَ وَ لَا يُنْجِي مِنْ عِقَابِكَ إِلَّا رَحْمَتُكَ وَ لَا يُنْجِي مِنْكَ إِلَّا التَّضَرُّعُ إِلَيْكَ

O Allah^{-azwj}! Nothing repels Your^{-azwj} Wrath except Your^{-azwj} Forbearance, nor any rescuer from You^{-azwj} Punishment except Your^{-azwj} Mercy, nor any rescuer from You^{-azwj} except the beseeching to You^{-azwj}!

فَهَبْ لِي مِنْ لَدُنْكَ رَحْمَةً تُغْنِيَنِي بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ بِالْمُدْرَةِ الَّتِي بِهَا أَحْيَيْتَ جَمِيعَ مَا فِي الْبِلَادِ وَ بِهَا تَنْشُرُ مَيِّتَ الْعِبَادِ وَ لَا تُهْلِكُنِي عَمَّا حَتَّى تَغْفِرَ لِي
وَ تَرْحَنِي وَ تُعَرِّفَنِي الْإِجَابَةَ فِي دُعَائِي وَ ارْزُقْنِي الْعَاقِبَةَ إِلَى مُنْتَهَى أَحْلِي وَ أَقْلِي عَثْرَتِي وَ لَا تُشْمِتْ بِي عَدُوِّي وَ لَا تُمَكِّنْهُ مِنْ رَقَبَتِي

Grant Mercy to me from Yourself^{-azwj} making me needless by it from mercy of the ones besides You^{-azwj}, with the Power by which You Cause everything in the country to live, and by it You^{-azwj} will Resurrect dead servant, and do not Cause me to die in sadness until You^{-azwj} Forgive (sins) for me, and Mercy me, and Introduce me to the Answer regarding my supplication, and Grace me the well-being to the end of my life-span, and Reduce my stumbles, and do not let my enemies to gloat with me nor Enable him upon my neck!

اللَّهُمَّ إِنْ رَفَعْتَنِي فَمَنْ ذَا الَّذِي يَضَعُنِي وَ إِنْ وَضَعْتَنِي فَمَنْ ذَا الَّذِي يَرْفَعُنِي وَ إِنْ أَهْلَكْتَنِي فَمَنْ ذَا الَّذِي يَحُولُ بَيْنَكَ وَ بَيْنِي وَ يَتَعَرَّضُ لَكَ فِي شَيْءٍ مِنْ
أَمْرِي

O Allah^{-azwj}! If You^{-azwj} were to Raise me, who is there who can drop me? And if You^{-azwj} were to Drop me, who is that who can raise me? Who is that who can be a barrier between You^{-azwj} and me and raise an objection to You^{-azwj} regarding anything of my matters?

وَ قَدْ عَلِمْتُ أَنْ لَيْسَ فِي حُكْمِكَ ظُلْمٌ وَ لَا فِي تَقْدِيرِكَ عَجَلَةٌ إِذَا يَعْجَلُ مَنْ يَخَافُ الْفُوتَ وَ إِذَا يَحْتَاجُ إِلَى الظُّلْمِ الضَّعِيفُ وَ قَدْ تَعَالَيْتَ عَنْ ذَلِكَ

And You^{-azwj} Know there isn't any injustice in Your^{-azwj} Judgment nor any hastiness in Your^{-azwj} Punishment, but rather he is hasty, the one who fears the missing out, and rather the weak one is needy to be unjust while You^{-azwj} are Exalted from that!

يَا إِلَهِي فَلَا تُجْعَلْنِي لِلْبَلَاءِ غَرَضًا وَ لَا لِنَقِمَتِكَ نَصَبًا وَ مَهْلَنِي وَ نَفْسِي وَ أَقْلِي عَثْرَتِي وَ لَا تُتْبِعْنِي بِبَلَاءٍ عَلَى أَمْرٍ بَلَاءٍ فَقَدْ تَرَى ضَعْفِي وَ قَلَّةَ حِيلَتِي

O my God^{-azwj}! Do not Make be a target for the affliction, nor be installed for Your^{-azwj} Punishment, and Respite me, and Relieve me, and Reduce my stumbles, and do not let me be

pursued by affliction in the tracks of an affliction. You^{-azwj} have Seen my weakness and lack of my means!

أَسْتَعِيذُ بِكَ اللَّيْلَةَ فَأَعِدِّي وَ أَسْتَجِيرُ بِكَ عَنِ النَّارِ فَأَجِرْنِي وَ أَسْأَلُكَ الْجَنَّةَ فَلَا تُحْرِمْنِي

I seek Refuge with you tonight, so Grant me Refuge, and I seek Shelter with You^{-azwj} from the Fire, so Shelter me, and I ask You^{-azwj} for the Paradise so do not Deprive me!’

ثُمَّ ادْعُ بِمَا أَحْبَبْتَ وَ اسْتَغْفِرِ اللَّهَ سَبْعِينَ مَرَّةً.

Then supplicate with whatever you love to and seek Forgiveness of Allah^{-azwj} seventy times”³⁵³.

12- الْمَكَارِمُ، وَ أَكْثِرْ مِنَ الْإِسْتِغْفَارِ مَا اسْتَطَعْتَ وَ لِيَكُنْ فِيهَا تَقْوَلُ هَذَا الْإِسْتِغْفَارَ -

(The book) ‘Al Makaarim’ –

‘And frequent from seeking the Forgiveness for as much as you can, and let it be among what you that, this seeking of Forgiveness: -

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ مِنْ مَظَالِمٍ كَثِيرَةٍ لِعِبَادِكَ عِنْدِي فَأَيُّمَا عَبْدٍ مِنْ عِبِيدِكَ كَانَتْ لَهُ قِبَلِي مَظْلَمَةٌ ظَلَمْتُهَا إِيَّاهُ فِي بَدَنِهِ أَوْ عِرْضِهِ أَوْ مَالِهِ لَا أَسْتَطِيعُ آدَاءَ ذَلِكَ إِلَيْهِ وَ لَا تَحْلُلُهَا مِنْهُ فَأَرْضِهِ عَنِّي بِمَا شِئْتَ وَ كَيْفَ شِئْتَ وَ أَلَى شِئْتَ وَ هَبْهَا لِي

‘O Allah^{-azwj}! I seek Your^{-azwj} Forgiveness and repent to You^{-azwj} from many grievances of Your^{-azwj} servant with me. So, whichever of Your^{-azwj} servants has a grievance with me, any injustice I have been unjust with to him, regarding his body, or his honour, or his wealth (which) I am not capable of fulfilling that to him nor legalising it from him, Turn it away from me with whatever You^{-azwj} Desire, and however You^{-azwj} Desire to, and whenever You^{-azwj} Desire to, and Gift it to me!

وَ مَا تَصْنَعُ بِعَذَابِي يَا رَبِّ وَ قَدْ وَسَّعَتْ رَحْمَتُكَ كُلَّ شَيْءٍ وَ مَا عَلَيْكَ يَا رَبِّ أَنْ تُكْرِمَنِي بِرَحْمَتِكَ وَ لَا تُهَيِّنَنِي بِعَذَابِكَ وَ لَا تَنْقُصُكَ يَا رَبِّ أَنْ تَفْعَلَ بِي مَا سَأَلْتُكَ وَ أَنْتَ وَاجِدٌ لِكُلِّ حَاجِرٍ

O Lord^{-azwj}! And what will You^{-azwj} Do with Punishing me and Your^{-azwj} Mercy Includes all things? O Lord^{-azwj}! And what is upon You^{-azwj} if You^{-azwj} were to Honour me with Your^{-azwj} Mercy and not Debase me with Your^{-azwj} Punishment, nor will it reduce You^{-azwj}, O Lord^{-azwj}, if You^{-azwj} were to Do with me what I am asking You^{-azwj} to, and You^{-azwj} are the Provider of all goodness!

اللَّهُمَّ إِنَّ اسْتِغْفَارِي إِلَيْكَ مَعَ إِصْرَارِي لِلْوَمِّ وَ إِنَّ تَرْكِي الْإِسْتِغْفَارَ لَكَ مَعَ سَعَةِ رَحْمَتِكَ لَعَجْزٌ

O Allah-^{azwj}! Indeed my persistent seeking of Forgiveness from You-^{azwj} is a source of praise, and if I were to abandon seeking Forgiveness from You-^{azwj}, with abundance of Your-^{azwj} Mercy, I would be helpless!

اللَّهُمَّ كَمْ تَتَحَبَّبُ إِلَيَّ وَ أَنْتَ غَنِيٌّ عَنِّي وَ كَمْ أَتَبَعَضُ إِلَيْكَ وَ أَنَا إِلَيْكَ فَفَقِيرٌ فَسُبْحَانَ مَنْ إِذَا وَعَدَ وَفَى وَ إِذَا تَوَعَّدَ عَفَا.

O Allah-^{azwj}! How much You-^{azwj} have Made Yourself-^{azwj} to me while You-^{azwj} are needless of me, and how much I have made myself hateful to You-^{azwj} and I am poor to You-^{azwj}! Glory be to the One-^{azwj} when He-^{azwj} Promises, Fulfils it, and when He-^{azwj} Threatens, Pardons!"³⁵⁴

13- غَوَالِي اللَّالِي، زُوِّي عَنْ أَبِي الْجَوْزَاءِ قَالَ عَلَّمَنِي الْحَسَنُ بْنُ عَلِيٍّ عَ كَلِمَاتٍ عَلَّمَهُ إِيَّاهُ رَسُولُ اللَّهِ ص -

(The book) 'Gawaly Al La'aly' –

'He said, 'Al-Hassan-^{asws} Bin Ali-^{asws} taught me phrases which Rasool-Allah-^{saww} had taught him-^{asws}. -

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَ عَافِنِي فِيمَنْ عَافَيْتَ وَ تَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَ بَارِكْ لِي فِيمَا أَعْطَيْتَ وَ فِي سِرِّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَ لَا يُفْضَى عَلَيْكَ إِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ تَبَارَكْتَ وَ تَعَالَيْتَ

'O Allah-^{azwj}! Guide me among the ones You-^{azwj} have Guided, and Grant me wellbeing among the ones You-^{azwj} have Granted wellbeing, and Take charge of me among the ones You-^{azwj} have Taken charge of, and Bless for me in what You-^{azwj} have Given me and Save me from what You-^{azwj} have Decreed. Surely, You-^{azwj} Decree and cannot be decreed against. Surely, there is not disgracing the one You-^{azwj} Befriend. You-^{azwj} are Blessed and Exalted!'

وَ قَالَ إِنَّهُ كَانَ يَقُولُهَا فِي قُنُوتِ الْوَيْتْرِ.

And he (the narrator) said, 'He-^{asws} was saying it in Qunout of Al-Witr (Salat)''³⁵⁵

الْفَقِيه، كَانَ النَّبِيُّ ص يَقُولُ فِي قُنُوتِ الْوَيْتْرِ - اللَّهُمَّ اهْدِنِي إِلَى قَوْلِهِ فَإِنَّكَ تَقْضِي وَ لَا يُفْضَى عَلَيْكَ سُبْحَانَكَ رَبِّ الْبَيْتِ أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ وَ أُوْمِنُ بِكَ وَ أَتَوَكَّلُ عَلَيْكَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِكَ يَا رَحِيم.

(The book) 'Al Faqeeh' –

'The Prophet-^{saww} was saying in Qunout of Al-Witr (Salat) – 'O Allah-^{azwj}! Guide me' – up to his-^{saww} words: 'Surely You-^{azwj} Decree and cannot be decreed against! Glory be to You-^{azwj} Lord-^{azwj} of the House! I seek Your-^{azwj} Forgiveness and repent to You-^{azwj}, and I-^{saww} believe in You-^{azwj} and rely upon You-^{azwj}, and there is neither might nor strength except with You-^{azwj}, O Merciful!"³⁵⁶

³⁵⁴ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 12

³⁵⁵ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 13 a

³⁵⁶ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 13 b

14- ثَوَابُ الْأَعْمَالِ، وَ الْحِصَالُ، عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ أَبِيهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ عَمْرٍو بْنِ يَزِيدَ وَ لَا أَعْلَمُهُ إِلَّا عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ فِي وَتْرِهِ إِذَا أَوْتَرَ اسْتَعْفَرَ اللَّهَ وَ اتَّوَبَ إِلَيْهِ سَبْعِينَ مَرَّةً وَ هُوَ قَائِمٌ فَوَاطَبَ عَلَى ذَلِكَ حَتَّى يَمْضِيَ لَهُ سَنَةٌ كَتَبَهُ اللَّهُ عِنْدَهُ مِنَ الْمُسْتَعْفِرِينَ بِالْأَسْحَارِ وَ وَجَبَتْ لَهُ الْمَغْفِرَةُ مِنَ اللَّهِ عَزَّ وَ جَلَّ.

(The books) ‘Sawaab Al Amaal’, and ‘Al Khisaal’ – from Ahmad Bin Muhammad Bin Yahya Al Attar, from his father, from Ahmad Bin Muhammad Bin Isa, from Al-Hassan Bin Mahboub, from Amro Bin Yazeed, and I don’t know except it is,

‘From Abu Abdullah^{-asws} having said: ‘One who says in his Witr (Salat) when he prays it, ‘I seek Forgiveness of Allah^{-azwj} and repent to Him^{-azwj}’, seventy times while he is standing and is persistent upon that until a year goes by for him, Allah^{-azwj} will Write him in His^{-azwj} Presence as being from ‘The seekers of Forgiveness at pre-dawn’, and the Forgiveness from Allah^{-azwj} Mighty and Majestic will be Obligated for him’’.³⁵⁷

15- مَعَانِي الْأَخْبَارِ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ مَاجِلَوِيهِ عَنْ عَمِّهِ مُحَمَّدِ بْنِ أَبِي الْفَاسِمِ عَنْ مُحَمَّدِ بْنِ عَيْسَى عَنِ الْحَسَنِ بْنِ عَلِيٍّ عَنِ إِسْحَاقَ بْنِ عَمَّارٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَرَأَ مِائَةَ آيَةٍ يُصَلِّي بِهَا فِي لَيْلَةٍ كَتَبَ اللَّهُ لَهُ بِهَا قُنُوتَ لَيْلَةٍ وَ مَنْ قَرَأَ مِائَتِي آيَةٍ فِي لَيْلَةٍ فِي عَدْرِ صَلَاةِ اللَّيْلِ كَتَبَ اللَّهُ لَهُ فِي اللَّوْحِ قِنْطَارًا مِنْ حَسَنَاتٍ وَ الْقِنْطَارُ أَلْفٌ وَ مِائَتَا أُوقِيَةٍ وَ الْأُوقِيَةُ أَكْثَرُ مِنْ جَبَلٍ أُحُدٍ.

(The book) ‘Ma’any Al Akhbar’ – from Muhammad Bin Ali Majaylawiya, from his uncle Muhammad Bin Abu Al Qasim, from Muhammad Bin Isa, from Al-Hassan Bin Ali, from Is’haq Bin Ammar,

‘From Abu Abdullah^{-asws} having said: ‘One who recites one hundred Verses, praying with these during a night, Allah^{-azwj} will Write for him Qunout of night do to it; and the one who recites two hundred Verses during a night in other than the night Salat, Allah^{-azwj} will Write for him in the (Guarded) Tablet, a ‘Qintar’ of good deeds, and the ‘Qintar’ is of one hundred thousand ‘Owqiya’, and the ‘Owqiya’ is larger than mount Ohad’’.³⁵⁸

16- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ جَدِّهِ عَلِيٍّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَتَخَوَّفُ أَنْ لَا يَشُومَ مِنَ اللَّيْلِ يُصَلِّي صَلَاةَ اللَّيْلِ إِذَا انْصَرَفَ مِنَ الْعِشَاءِ الْآخِرَةِ وَ هَلْ يُجْزِيهِ ذَلِكَ أَمْ عَلَيْهِ قَصَاءٌ

(The book) ‘Qurb Al Asnaad’ – from Abdullah Bin Al-Hassan,

‘From his grandfather Ali son of Ja’far^{-asws}, from his brother^{-asws}, he said, ‘I asked him^{-asws} about the man who fears that he might not wake up from the night to pray the night Salat, when he finishes from Al Isha the last (Salat), and does that suffice him or is there payback (fulfilment) upon him?’

قَالَ لَا صَلَاةَ حَتَّى يَذْهَبَ الثُّلُثُ الْأَوَّلُ مِنَ اللَّيْلِ وَ الْقَصَاءُ بِالنَّهَارِ أَفْضَلُ مِنْ تِلْكَ السَّاعَةِ.

He^{-asws} said: ‘There is no Salat until the first third of the night is gone, and the fulfilment at daytime is better than (praying at) that time’’.³⁵⁹

³⁵⁷ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 14

³⁵⁸ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 15

³⁵⁹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 16

17- مجالسُ ابْنِ الشَّيْخِ، عَنْ أَبِيهِ عَنِ الْمُفِيدِ عَنِ الْحُسَيْنِ بْنِ عَلِيٍّ التَّمَّارِ عَنْ مُحَمَّدِ بْنِ يَحْيَى بْنِ سَلِيمَانَ عَنْ دَاوُدَ عَنْ جَعْفَرِ بْنِ إِسْمَاعِيلَ عَنْ عَمْرِو بْنِ أَبِي عَمْرِو عَنِ الْمُقْرِي [الْمُقْرِي] عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ص رُبَّ صَائِمٍ حَطُّهُ مِنْ صِيَامِهِ الْجُوعُ وَالْعَطَشُ وَ رُبَّ قَائِمٍ حَطُّهُ مِنْ قِيَامِهِ السَّهَرُ.

(The book) 'Majaalis' of Ibn Al Sheykh – from his father, from Al Mufeed, from Al Husayn Bin Ali Al Tammar, from Muhammad Bin Yahya Bin Suleyman, from Dawood, from Ja'far Bin Ismail, from Amro Bin Abu Amro, from Al Muqeyri, from Abu Hureyra who said,

'Rasool-Allah^{-saww} said: 'Sometimes a fasting one, his share from the fasting is the hunger and the thirst, and sometimes one standing (for Salat), his share from his standing is the vigil'.³⁶⁰

18- فُرْتُبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحُسَيْنِ عَنِ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ يَسْتَأْذِنُ بِيَدِهِ إِذَا قَامَ فِي الصَّلَاةِ صَلَاةَ اللَّيْلِ وَ هُوَ يَقْدِرُ عَلَى السُّوَاكِ قَالَ إِذَا خَافَ الصُّبْحَ فَلَا بَأْسَ.

(The book) 'Qurb Al Isnaad' – from Abdullah Bin Al-Hassan,

'From his grandfather Ali son of Ja'far^{-asws}, from his brother^{-asws}, he said, 'I asked him^{-asws} about the man brushing his teeth with his hand (finger) when he stands in the Salat, the night Salat and (although) he is able upon the toothbrush'. He^{-asws} said: 'When he fears the morning, there is no problem'.³⁶¹

19- الْعَلَلُ، عَنْ أَبِيهِ عَنِ عَلِيِّ بْنِ إِبْرَاهِيمَ عَنْ أَبِيهِ عَمَّنْ ذَكَرَهُ عَنْ عَبْدِ اللَّهِ بْنِ حَمَّادٍ عَنْ أَبِي بَكْرٍ بْنِ أَبِي سَمَّالٍ قَالَ قَالَ أَبُو عَبْدِ اللَّهِ ع إِذَا قُمْتَ بِاللَّيْلِ فَاسْتَكْ فَإِنَّ الْمَلَكَ بِأَتِيكَ فَبَضْعُ فَاةٍ عَلَى فَيْكَ فَلَيْسَ مِنْ حَرْفٍ تَتْلُوهُ وَ تَنْطِقُ بِهِ إِلَّا صَعِدَ بِهِ إِلَى السَّمَاءِ فَلْيَكُنْ فَوْكَ طَيِّبَ الرَّيْحِ.

(The book) 'Al Ilal' – from his father, from Ali Bin Ibrahim, from his father, from the one who mentioned it, from Abdullah Bin Hammad, from Abu Bakr Bin Abu Sammal who said,

'Abu Abdullah^{-asws} said: 'When you stand at night (for the Salat), then brush your teeth, for the Angel comes to you and places his mouth upon your mouth. There isn't any letter you recite and speak with except he ascends with it to the sky. So let your mouth be of good aroma'.³⁶²

وَ مِنْهُ عَنِ أَبِيهِ عَنِ عَلِيِّ بْنِ أَبِيهِ عَنِ ابْنِ مُحَمَّدٍ عَنْ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ بِالْأَسْحَارِ لَهُمْ يَسْتَغْفِرُونَ قَالَ كَانُوا يَسْتَغْفِرُونَ اللَّهَ فِي آخِرِ الْوُتْرِ فِي آخِرِ اللَّيْلِ سَبْعِينَ مَرَّةً.

And from him, from his father, from Ali, from his father, from Ibn Mahboub, from Muawiya Bin Ammar who said,

'I heard Abu Abdullah^{-asws} saying regarding Words of Allah^{-azwj} Mighty and Majestic: **And in the early mornings they used to seek Forgiveness [51:18]**. He^{-asws} said: 'They were seeking Forgiveness of Allah^{-azwj} seventy times at the end of Witr (Salat) in the end of the night'.³⁶³

³⁶⁰ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 17

³⁶¹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 18

³⁶² Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 19 a

³⁶³ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 19 b

20- العَلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنْ إِسْمَاعِيلَ بْنِ بَرِيْعٍ عَنْ أَبِي إِسْمَاعِيلَ السَّرَّاجِ عَنِ ابْنِ مُسْكَانَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: اسْتَغْفِرِ اللَّهَ فِي الْوُتْرِ سَبْعِينَ مَرَّةً تَنْصِبُ يَدَكَ الْيُسْرَى وَ تَعُدُّ بِالْيَمَنِ.

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Muhammad, from Muhammad Bin Ismail Bin Bazie, from Abu Ismail Al Sarraj, from Ibn Muskan, from Abdullah Bin Abu Yafour,

'From Abu Abdullah^{asws} having said: 'Seek Forgiveness of Allah^{azwj} in Al-Witr (Salat) seventy times, raising your right hand and counting with the left'.³⁶⁴

وَ مِنْهُ عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ بْنِ الْوَلِيدِ عَنْ مُحَمَّدِ بْنِ يَحْيَى الْعَطَّارِ عَنْ مُحَمَّدِ بْنِ أَحْمَدَ الْأَشْعَرِيِّ عَنْ سَهْلِ بْنِ زِيَادٍ عَنْ أَحْمَدَ بْنِ عَبْدِ الْعَزِيزِ الرَّازِيِّ عَنْ بَعْضِ أَصْحَابِنَا عَنْ أَبِي الْحُسَيْنِ الْأَوَّلِ ع قَالَ: كَانَ إِذَا اسْتَوَى مِنَ الرُّكُوعِ فِي آخِرِ رُكْعَتِهِ مِنَ الْوُتْرِ قَالَ اللَّهُمَّ إِنَّكَ قُلْتَ فِي كِتَابِكَ الْمُنْزَلِ - كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ وَ بِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ طَالَ وَ اللَّهُ هُجُوعِي وَ قَلَّ قِيَامِي وَ هَذَا السَّحَرُ وَ أَنَا اسْتَغْفِرُكَ لِذُنُوبِي اسْتِعْفَارَ مَنْ لَا يَمْلِكُ لِنَفْسِهِ ضَرًّا وَ لَا نَفْعًا وَ لَا مَوْتًا وَ لَا حَيَاةً وَ لَا نُشُورًا ثُمَّ يَجُزُّ سَاجِدًا.

And from him, from Muhammad Bin Al-Hassan Bin Al Waleed, from Muhammad Bin Yahya Al Attar, from Muhammad Bin Ahmad Al Ashary, from Sahl Bin Ziyad, from Ahmad Bin Abdul Aziz Al Razy, one of our companions,

'From Abu Al-Hassan^{asws} the 1st having said: 'When he straightens from the Ruk'u in the last Cycles from Al-Witr, say, 'O Allah^{azwj}! You^{azwj} have Said in Your^{azwj} Revealed Book: **And in the early mornings they used to seek Forgiveness [51:18].** By Allah^{azwj}! My hunger has prolonged, and my standing is little, and this is pre-dawn and I am seeking your Forgiveness for my sins, seeking Forgiveness of the one who can neither control any harm for himself nor benefit, nor death nor life, nor Resurrection!' Then he should fall into Sajdah'.³⁶⁵

بيان: لِرَوَايَةِ عَمَّارٍ عَنِ الصَّادِقِ ع فِي نَاسِيِ الْقُنُوتِ فِي الْوُتْرِ أَوْ فِي غَيْرِ الْوُتْرِ قَالَ لَيْسَ عَلَيْهِ شَيْءٌ.

Explanation (Ahadeeth only) – A report by Amman (in Al-Tahzeeb), from Al-Sadiq^{asws} regarding one who forgets the Qunout in Al-Witr or in other than Al-Witr (Salat), he^{asws} said: 'There is nothing upon him'.

رُوي عَنْ أَبِي الْحُسَيْنِ الْكَاطِمِ ع أَنَّهُ كَانَ إِذَا رَفَعَ رَأْسَهُ مِنْ آخِرِ رُكْعَةِ الْوُتْرِ قَالَ - هَذَا مَقَامٌ مِنْ حَسَنَاتِهِ نِعْمَةٌ مِنْكَ إِلَى آخِرِ الدَّعَاءِ.

It is reported from Abu Al-Hassan Al-Kazim^{asws}, it was so that whenever he^{asws} raised his^{asws} head from last Cycle of Al-Witr (Salat), said, 'This is a position of the one who good deeds are a bounty from You^{azwj}!' – up to end of the supplication".

رَوَايَةُ مُعَاوِيَةَ بْنِ عَمَّارٍ قَالَ: سَأَلْتُهُ عَنْ نَاسِيِ الْقُنُوتِ حَتَّى يَرْكَعَ أَيْقُنْتُ قَالَ لَا.

A report by Muawiya Bin Ammar who said, 'I asked him^{asws} about one forgetting the Qunout until he performs Ruk'u, 'Should he perform Qunout?' He^{asws} said: 'No'.

وَ كَذَا مَا رَوَاهُ مُعَاوِيَةُ بْنُ عَمَّارٍ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ لَهُ فِي قُنُوتِ الْوُتْرِ إِذَا نَسِيَ يَفْتُنُ بَعْدَ الرُّكُوعِ قَالَ لَا.

³⁶⁴ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 20 a

³⁶⁵ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 20 b

And like that is what is reported by Muawiya Bin Ammar, from Al-Sadiq^{-asws}, it was said to him^{-asws} regarding Qunout in Al-Witr when one forgets, should he perform Qunout after the Ruk'u?' He^{-asws} said: 'No'.

21- الْعَلَلُ، عَنْ أَبِيهِ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ عَنْ أَحْمَدَ بْنِ أَبِي عَبْدِ اللَّهِ الرَّحْمِيِّ عَنْ عَلِيِّ بْنِ أُسْبَاطٍ أَنَّهُ سَأَلَ أَبَا عَبْدِ اللَّهِ عَ عَنِ الرَّجُلِ يَتَقَوَّمُ فِي آخِرِ اللَّيْلِ يَرْفَعُ صَوْتَهُ بِالْقِرَاءَةِ قَالَ يُنْبَغِي لِلرَّجُلِ إِذَا صَلَّى بِاللَّيْلِ أَنْ يُسْمِعَ أَهْلَهُ لِكَيْ يَتَقَوَّمُوا النَّائِمَ وَ يَتَحَرَّكَ الْمُنْحَرِكُ.

(The book) 'Al Ilal' – from his father, from Sa'ad Bin Abdullah, from Ahmad Bin Abu Abdullah Al Barqy, from Ali Bin Asbaat,

'He asked Abu Abdullah^{-asws}, 'The man standing in end of the night, should he raise his voice with the recitation?' He^{-asws} said: 'It is befitting for the man when he prays at night that he makes his family hear so that he would arise the sleeping one and the moving one will move'.³⁶⁶

22- قُرْبُ الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ خَالِدِ الطَّبَالِيِّ عَنْ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: كَانَ عَلِيٌّ قَدِ اتَّخَذَ بَيْتًا فِي دَارِهِ لَيْسَ بِالْكَبِيرِ وَ لَا بِالصَّغِيرِ وَ كَانَ إِذَا أَرَادَ أَنْ يُصَلِّيَ فِي آخِرِ اللَّيْلِ أَخَذَ مَعَهُ صَبِيًّا لَا يَحْتَشِمُ مِنْهُ حَتَّى يَذْهَبَ مَعَهُ إِلَى ذَلِكَ الْبَيْتِ فَيُصَلِّيَ.

(The book) 'Qurb Al Isnaad' – from Muhammad Bin Khalid Al Tayalisy, from Abdullah Bin Bukeyr,

'From Abu Abdullah^{-asws} having said: 'Ali^{-asws} had taken a room in his^{-asws} house, neither being large nor small, and whenever he^{-asws} wanted to pray Salat in end of the night, he^{-asws} would take his^{-asws} young son, not being reserved with it until he^{-asws} would go with him^{-asws} to that room and he^{-asws} would pray Salat'.³⁶⁷

23- الْغُيُوثُ، وَ الْعَلَلُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ دُوسٍ عَنْ عَلِيِّ بْنِ مُحَمَّدٍ بْنِ قُتَيْبَةَ عَنِ الْفَضْلِ بْنِ شاذَانَ فِيمَا رَوَاهُ عَنِ الْعَلَلِ عَنِ الرِّضَا ع قَالَ: فَإِنْ قَالَ قَلِمَ جَارَ لِلْمُسَافِرِ وَ الْمَرِيضِ أَنْ يُصَلِّيَا صَلَاةَ اللَّيْلِ فِي أَوَّلِ اللَّيْلِ قَبْلَ لِاشْتِغَالِهِ وَ ضَعْفِهِ لِيُخَرِّزَ صَلَاتَهُ فَيَسْتَرِيحَ الْمَرِيضُ فِي وَقْتِ رَاحَتِهِ وَ يَشْتَعِلَ الْمُسَافِرُ بِأَشْغَالِهِ وَ ارْتِحَالِهِ وَ سَفَرِهِ.

(The books) 'Al Uyouyoun', and 'Al Ilal' – from Abdul Rahman Bin Ubdous, from Ali Bin Muhammad Bin Quteyba, from Al Fazl Bin Shazan among what is reported from 'Al Ilal',

'From Al-Reza^{-asws} having said (in argumentation): 'If he says, 'By is it allowed for the traveller and the sick to pray the night Salat in beginning of the night?' It will be said, 'Due to his pre-occupation and his weakness in safeguarding his Salat. Thus, the sick will rest in time of rest and the traveller will be pre-occupied with his pre-occupation and his departure and his journey'.³⁶⁸

(The book) 'Al Mahasin' – from Ibn Mahboub, from Hammad, from Umar Bin Yazeed,

'From Abu Abdullah^{-asws} having said: 'One who says in end of Al-Witr, 'I seek Forgiveness of Allah^{-azwj} and repent to Him^{-azwj}', seventy times and is constant upon that for a year, will be

³⁶⁶ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 21

³⁶⁷ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 22

³⁶⁸ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 23

written as being from the ones, **And in the early mornings they used to seek Forgiveness [51:18]**".³⁶⁹

وَمِنْهُ عَنْ أَبِيهِ عَنِ الْعَبَّاسِ بْنِ مَعْرُوفٍ عَنْ عَلِيِّ بْنِ مَهْرَبَانَ عَنِ النَّضْرِ عَنْ مُحَمَّدِ بْنِ أَبِي حَمْرَةَ وَفَضَالَةَ عَنِ الْحُسَيْنِ بْنِ عُثْمَانَ جَمِيعاً عَنْ أَبِي وَهَّابٍ حَفْصِ بْنِ سَالِمٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ عَ عَنِ التَّسْلِيمِ فِي رَكَعَتَيِ الْوُتْرِ قَالَ نَعَمْ فَإِنْ كَانَتْ لَكَ حَاجَةٌ فَاخْرُجْ وَاقْضِهَا ثُمَّ عُدْ إِلَى مَكَانِكَ وَارْكَعْ رَكَعَةً.

And from him, from his father, from Al Abbas Bin Marouf, from Ali Bin Mahziyar, from Al Nazr, from Muhammad Bin Abu Hamza and Fazalah, from Al Husayn Bin Usman altogether, from Abu Wallad Hafs Bin Saalim who said,

'I ask Abu Abdullah^{-asws} about the Salaam in two Cycles of Al-Witr (Salat). He^{-asws} said: 'Yes. If there were to be a need for you, then go out and fulfil it, then return to your place and perform one Cycles".³⁷⁰

25- الدِّيَرِيُّ، نَقَلَ مِنْ كِتَابِ أَبِي مُحَمَّدٍ بْنِ أَبِي قُرَّةٍ بِإِسْنَادِهِ عَنْ إِبْرَاهِيمَ بْنِ سَبَابَةَ قَالَ: كَتَبَ بَعْضُ أَهْلِ بَيْتِي إِلَى أَبِي مُحَمَّدٍ عَ فِي صَلَاةِ الْمُسَافِرِ أَوَّلَ اللَّيْلِ صَلَاةَ اللَّيْلِ فَكَتَبَ عَ فَضَّلَ صَلَاةَ الْمُسَافِرِ أَوَّلَ اللَّيْلِ كَفَضَلَ صَلَاةَ الْمُقِيمِ فِي الْحَضَرِ مِنْ آخِرِ اللَّيْلِ.

(The book) 'Al Zikra' – Copying from the book of Abu Muhammad Bin Abu Qurrah, by his chain from Ibrahim Bin Sayabah who said,

'One of my family members wrote to Abu Muhammad^{-asws} regarding Salat by the traveller in the beginning of the night, the night Salat. He^{-asws} wrote: 'Merit of Salat of the traveller in the beginning of the night is like merit Salat by the one staying in the residence at end of the night".³⁷¹

26- قُرْبُ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ رَجُلٍ نَسِيَ صَلَاةَ اللَّيْلِ وَ الْوُتْرَ فَيَذْكُرُ إِذَا قَامَ فِي صَلَاةِ الرَّوَالِ فَقَالَ بَيِّنًا بِالْتَوَافِلِ إِذَا صَلَّى الظُّهْرَ صَلَّى صَلَاةَ اللَّيْلِ وَ أَوْتَرَ مَا بَيْنَهُ وَ بَيْنَ الْعَصْرِ أَوْ مَتَى مَا أَحَبَّ.

(The book) 'Qurb Al Isnaad' – from Abdullah Bin Al-Hassan, from his grandfather,

Ali son of Ja'far^{-asws} about a man for forgets the night Salat and Al-Witr. He remembers when he stands in the midday. He^{-asws} said: 'He should begin with the optional (Salat). When he has prayed Al-Zohr, he should pray the night Salat and Witr in what is between it and Al-Asr, or whoever he likes to".³⁷²

27- فَمَةُ الرِّضَا، دُعَاءُ الْوُتْرِ وَ مَا يُقَالُ فِيهِ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَ رَبِّ الْأَرْضِينَ السَّبْعِ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ رَبِّ الْعَرْشِ الْعَظِيمِ

(The book) 'Fiqh Al-Reza^{-asws}' – Supplication of Al-Witr and what is said in it: 'There is no god except Allah^{-azwj} the Forbearing, the Benevolent! There is no god except Allah^{-azwj} the Exalted the Magnificent! Glorious is Allah^{-azwj} Lord^{-azwj} of the seven skies, and Lord^{-azwj} of the seven

³⁶⁹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 24 a

³⁷⁰ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 24 b

³⁷¹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 25

³⁷² Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 26

earth and whatever is in these and what is between these, and Lord^{-azwj} of the Magnificent Throne!

يَا اللَّهُ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ اللَّهُمَّ أَنْتَ الْمَلِكُ الْحَقُّ الْمُبِينُ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ وَ بِحَمْدِكَ عَمِلْتُ سُوءاً وَ ظَلَمْتُ نَفْسِي فَاعْفِرْ لِي ذُنُوبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

O Allah^{-azwj} Who, there isn't anything like Him^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}. O Allah^{-azwj}! You^{-azwj} are the King, the Manifest Truth! There is no god except You^{-azwj}. Glory be to You^{-azwj} and with Your^{-azwj} Praise! I have done evil and have been unjust to myself, therefore Forgive my sins for me, surely no one Forgive the sins except You^{-azwj}!

اللَّهُمَّ إِنَّاكَ أَعْبُدُ وَ لَكَ أَصَلِّي وَ بِكَ آمَنْتُ وَ لَكَ أَسَلَمْتُ وَ بِكَ اعْتَصَمْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ بِكَ اسْتَعْنَيْتُ وَ لَكَ سَجَدْتُ وَ أَرْكَعُ وَ أَحْضَعُ وَ أَحْشَعُ وَ مِنْكَ أَخَافُ وَ أَرْجُو وَ إِلَيْكَ أَرْعَبُ وَ مِنْكَ أَخَافُ وَ أَخْذَرُ وَ مِنْكَ أَلْتَمِسُ وَ أَطْلُبُ وَ بِكَ اهْتَدَيْتُ أَنْتَ الرَّجَاءُ وَ أَنْتَ الْمُرْتَجَى

O Allah^{-azwj}! I worship You^{-azwj}, and I pray Salat to You^{-azwj}, and have believed in You^{-azwj}, and submitted to You^{-azwj}, and adhere with You^{-azwj}, and have relied upon You^{-azwj}, and seeking assistance with You^{-azwj}, and have done Sajdah to You^{-azwj}, and I perform Ruk'u and am being humble and fearful, and I fear from You^{-azwj} and am hopeful and I am desirous to You^{-azwj}, and I fear from You^{-azwj} and am being cautious, and seek from You^{-azwj} and request, and am Guided by You^{-azwj}! You^{-azwj} are the hope and You^{-azwj} are the wish!

اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَ عَافِنِي فِيمَنْ عَافَيْتَ وَ تَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَ بَارِكْ لِي فِيمَا أَعْطَيْتَ وَ قِنِي شَرَّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَ لَا يُقْضَى عَلَيْكَ لَا مَنْجَى وَ لَا مَلْجَأَ وَ لَا مَفْرَ وَ لَا مَهْرَبَ إِلَّا إِلَيْكَ سُبْحَانَكَ وَ حَنَانِكَ تَبَارَكَتَ وَ تَعَالَيْتَ عَمَّا يَقُولُ الظَّالِمُونَ غُلُوباً كَبِيراً

O Allah^{-azwj}! Guide me among the ones You^{-azwj} have Guided, and Pardon me among the ones You^{-azwj} have Pardoned, and be in charge of me among the ones You^{-azwj} have Taken charge of, and Bless for me regarding what You^{-azwj} have Given, and Save me from evil of what You^{-azwj} have Decreed! You^{-azwj} Decree and cannot be decreed against. There is neither any rescue, nor shelter, nor escape, nor fleeing except to You^{-azwj}! Glory be to You^{-azwj}! You^{-azwj} are Blessed and Exalted from what the unjust ones are saying, Exalted, Great!

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ كُلِّ مَا سَأَلَكَ بِهِ مُحَمَّدٌ وَ آلُهُ وَ أَعُوذُ بِكَ مِنْ كُلِّ مَا اسْتَعَاذَ بِهِ مُحَمَّدٌ وَ آلُهُ

O Allah^{-azwj}! I ask You^{-azwj} of whatever Muhammad^{-saww} and his^{-saww} Progeny^{-asws} had asked You^{-azwj} with, and I seek Refuge with You^{-azwj} of all what Muhammad^{-saww} and his^{-saww} Progeny^{-asws} has sought Refuge with!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ نَذَلَ وَ نَعْرَى وَ أَعُوذُ بِكَ مِنْ شَرِّ فَسَقَةِ الْعَرَبِ وَ الْعَجَمِ وَ شَرِّ فَسَقَةِ الْجِنِّ وَ الْإِنْسِ وَ مِنْ شَرِّ كُلِّ ذِي شَرٍّ وَ شَرِّ كُلِّ دَابَّةٍ أَنْتَ آخِذٌ بِنَاصِيَتِهَا إِنَّ رَبِّي عَلَى صِرَاطٍ مُسْتَقِيمٍ وَ أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ وَ أَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from be humiliated and disgraced, and I seek Refuge with You^{-azwj} from evil of the mischievous Arabs and the non-Arabs, and evil of the mischievous Jinn and the humans, and from evil of every one with evil, and evil of every animal You^{-azwj}, **Seize it by its forelock. Surely, my Lord is upon the Straight Path [11:56]**, and

'Lord! I seek refuge with You from the suggestions of the Satans [23:97] And I seek refuge with You, Lord, from their presence [23:98].

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ السَّامَةِ وَالْمَأَمَةِ وَالْعَيْنِ اللَّامَةِ وَمِنْ شَرِّ طَوَارِقِ اللَّيْلِ وَالنَّهَارِ إِلَّا طَارِقًا يَطْرُقُ بِخَيْرٍ

O Allah-azwj! I seek Refuge with You-azwj from the toxins and the vermin, and the evil eyes, and from evil of knockers at night and the day except a knocker knocking with goodness!

يَا اللَّهُ اللَّهُمَّ اصْرِفْ عَنِّي الْبَلَاءَ وَالْأَقَاتِ وَالْعَاهَاتِ وَالْأَسْقَامَ وَالْأَوْجَاعَ وَالْأَلَامَ وَالْأَمْرَاضَ وَأَعُوذُ بِكَ مِنَ الْفَقْرِ وَالْفَقَاةِ وَالضَّنْكَ وَالضَّبِيقِ وَالْحُرْمَانَ وَسُوءِ الْفَضَاءِ وَشِمَاتَةِ الْأَعْدَاءِ وَالْحُسَادِ وَأَعُوذُ بِكَ مِنْ كُلِّ شَيْطَانٍ رَجِيمٍ وَجَبَّارٍ عَنِيدٍ وَسُلْطَانٍ جَائِرٍ

O Allah-azwj! Turn the affliction away from me, and the calamities and the disabilities, and the sicknesses, and the aches and the pains, and the diseases. And I seek Refuge with You-azwj from the poverty and the destitution, and the narrowness and the constriction, and the deprivation and the evil Decree, and gloating of the enemies and the envious, and I seek Refuge with You-azwj from every Pelted Satan^{la} and obstinate tyrant, and tyrannical ruler!

اللَّهُمَّ مَنْ كَانَ أَمْسَى وَاصْبَحَ وَ لَهُ ثِقَةٌ أَوْ رَجَاءٌ عَزَبَكَ فَأَنْتَ ثِقَتِي وَ رَجَائِي يَا خَيْرَ مَنْ سُئِلَ وَ يَا أَرْحَمَ مَنْ اسْتُرْجِمَ اِرْحَمْ ضَعْفِي وَ ذُلِّي بَيْنَ يَدَيْكَ وَ تَضَرَّعِي إِلَيْكَ وَ وَحْشَتِي مِنَ النَّاسِ وَ ذُلَّ مَقَامِي بِبَابِكَ

O Allah-azwj! One who in the evening and morning and for him there is a trust or hope apart from You-azwj, so You-azwj trust and my hope, O best of the ones being asked. And O most Merciful of the ones who mercy, Mercy my weakness and my humiliation in front of You-azwj and my beseeching to You-azwj, and my loneliness from the people, and disgrace of my position at Your-azwj door!

اللَّهُمَّ انظُرْ إِلَيَّ بِعَيْنِ الرَّحْمَةِ نَظْرَةً تَكُونُ خَيْرَةً أَسْتَأْهِلُهَا وَ إِلَّا تَفَضَّلْ عَلَيْنَا يَا أَكْرَمَ الْأَكْرَمِينَ وَ يَا أَجْوَدَ الْأَجْوَدِينَ وَ يَا خَيْرَ الْفَاتِحِينَ وَ يَا أَرْحَمَ الرَّاحِمِينَ وَ يَا أَحْكَمَ الْحَاكِمِينَ وَ يَا أَسْرَعَ الْحَاسِبِينَ وَ يَا أَهْلَ التَّقْوَى وَ الْمَغْفِرَةَ يَا مَغْدِنَ الْجُودِ وَ الْكَرَمِ

O Allah-azwj! Look at me with the eye of mercy, a look being good, deserving, or else Grace upon us, O most Benevolent of the benevolent ones, and O most Generous of the generous ones, and O best of the conquerors, of most Merciful of the merciful ones, and O most Judicial of the judges, and O Quickest reckoner, and O rightful of being feared and the Forgiveness, and O Mine of the generosity and the benevolence!

يَا اللَّهُ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ وَ نَبِيِّكَ وَ صَفِيِّكَ وَ سَفِيرِكَ وَ خَيْرَتِكَ مِنْ بَرِيَّتِكَ وَ صَفْوَتِكَ مِنْ خَلْقِكَ وَ زَكِيَّتِكَ وَ تَقِيَّتِكَ وَ نَجِيَّتِكَ وَ سَخِيَّتِكَ وَ وِلِّيَّ عَهْدِكَ وَ مَغْدِنِ سِرِّكَ وَ كَهْفِ غَيْبِكَ

O Allah-azwj! Send Salawaat upon Muhammad-saww Your-azwj servant, and Rasool-saww, and Your-azwj Prophet-saww, and Your-azwj Elite, and Your-azwj Ambassador, and Your-azwj Choice from Your-azwj Created beings, and Your-azwj Elite from Your-azwj creatures, and Your-azwj Pure one, and Your-azwj pious one, and Your-azwj Captain, and Your-azwj generous one, and in charge of Your-azwj Covenant, and Mine of Your-azwj secrets, and Cave of Your-azwj unseen matters.

الطَّاهِرِ الطَّيِّبِ الْمُبَارَكِ الرَّكِيِّ الصَّادِقِ الْوَعْدِيِّ الْعَادِلِ الْبَارِ الْمُطَهَّرِ الْمُقَدَّسِ الْبَدْرِ الْمُضِيءِ وَالسَّرَاجِ الْأَمِعِ وَالنُّورِ السَّاطِعِ وَالْحُجَّةِ الْبَالِغَةِ وَ نُورِكَ الْأَنْوَارِ وَ حَبْلِكَ الْأَطْوَلَ وَ غُرُوتِكَ الْوُثْقَى وَ بَابِكَ الْأَذْنَى وَ وَجْهِكَ الْأَكْرَمِ وَ حِجَابِكَ الْأَقْرَبِ

The clean, the good, the Blessed, the pure, the truthful, the loyal, the just, the righteous, the purifying, the Holy, the illuminating moon, and the shining lamp, and the shining light, and the conclusive argument, and the most radiant of Your^{-azwj} Noor, and the longest rope, and Your^{-azwj} firmest handhold, and Your^{-azwj} closest door, and Your^{-azwj} most benevolent face, and Your^{-azwj} closest veil!

اللَّهُمَّ صَلِّ عَلَيْهِ وَ عَلَى آلِ طه وَ يس وَ اِخْصُصْ وَلِيَّكَ وَ وَصِيَّ نَبِيِّكَ وَ أَخَا رَسُولِكَ وَ وَزِيرَهُ وَ وَلِيَّ عَهْدِكَ إِمَامَ الْمُتَّقِينَ وَ حَاتِمَ الْوَصِيِّينَ لِخَاتِمِ النَّبِيِّينَ مُحَمَّدٍ بِالصَّلَاةِ عَلَيْهِ وَ عَلَى ابْنَتِهِ الْبُتُولِ وَ عَلَى سَيِّدَيْ شَبَابِ أَهْلِ الْجَنَّةِ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ وَ عَلَى الْأَيْمَةِ الرَّاشِدِينَ الْمُهَدِّدِينَ وَ عَلَى الثَّقَبَاءِ الْأَتْقِيَاءِ الْبَرَّةِ الْفَاضِلِينَ الْمُهَدِّدِينَ - الْأُمَمَاءِ الْحُرَّةِ

O Allah^{-azwj}! Send Salawaat upon him^{-saww} and upon Progeny^{-asws} of Ta Ha, and Yaseen, and most special of Your^{-azwj} Guardians^{-asws}, and successor^{-asws} of Your^{-azwj} Prophet^{-saww}, and brother^{-asws} of Your^{-azwj} Rasool^{-saww}, and his^{-saww} Vizier, and in charge of Your^{-azwj} Covenant, Imam^{-asws} of the pious, and last of the successors^{-asws} of last of the Prophets^{-as} Muhammad^{-saww}, with the Salat upon him^{-as} and upon his^{-saww} daughter^{-asws}, the chaste, and upon two chiefs of youths of the people of Paradise, from the former ones and the latter ones, and upon the rightly guided Imams^{-asws}, the guided ones, and upon the captains, the pious, the righteous, the meritorious, the polite, the trustees, the treasurers!

وَ عَلَى خَوَاصِّ مَلَائِكَتِكَ جَبْرَائِيلَ وَ ميكائيلَ وَ إِسْرَافِيلَ وَ عِزْرَائِيلَ وَ الصَّافِيْنَ وَ الْحَافِيْنَ وَ الْكُرُوبِيِّينَ وَ الْمُسْتَجِيْنَ وَ جَمِيعِ مَلَائِكَتِكَ فِي سَمَاوَاتِكَ وَ أَرْضِكَ أَكْتَعِينَ وَ صَلِّ عَلَى آبِينَا آدَمَ وَ أَمْنَا حَوَاءَ وَ مَنْ بَيْنَهُمَا مِنَ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ اِخْصُصْ مُحَمَّدًا بِأَفْضَلِ الصَّلَاةِ وَ التَّسْلِيمِ

And upon the special ones of Your^{-azwj} Angels, Jibraeel^{-as}, and Mikaeel^{-as}, and Israfeel^{-as}, and Izraeel^{-as}, and the ones in rows, and the ones surrounding, and the cherubim, and the glorifiers, and entirety of Your^{-azwj} Angels in Your^{-azwj} skies and Your^{-azwj} earthly lands, and Send Salawaat upon our father^{-as} Adam^{-as} and our mother^{-as} Hawwa^{-as}, and ones between them^{-as} from the Prophets^{-as} and the Messengers^{-as}, and Specialised Muhammad^{-saww} with the most superior of the Salawaat and the greetings!

اللَّهُمَّ إِنِّي أَبْرَأُ إِلَيْكَ مِنْ أَعْدَائِهِمْ وَ مُعَانِدِيهِمْ وَ ظَالِمِيهِمْ

O Allah^{-azwj}! I disavow to You^{-azwj} from their^{-asws} enemies, and ones inimical to them^{-asws}.

اللَّهُمَّ وَالِ مَنْ وَالَاهُمْ وَ عَادِ مَنْ عَادَاهُمْ وَ انصُرْ مَنْ نصرَهُمْ وَ اخذْ مَنْ خَدَلَهُمْ عِبَادَكَ الْمُصْطَفَيْنِ الْأَخْيَارِ الْأَتْقِيَاءِ الْبَرَّةِ

O Allah^{-azwj}! Befriend the ones befriending them^{-asws} and be Inimical to the ones being inimical to them^{-asws}, and Help the ones helping them^{-asws} and Abandon the ones abandoning them^{-asws}, Your^{-azwj} Chosen servants, the good, the pious, the righteous!

اللَّهُمَّ احْشُرْنِي مَعَ مَنْ أَنْوَلَى وَ أَبْعِدْنِي مِمَّنْ أَنْتَبَرَأُ وَ أَنْتَ تَعْلَمُ مَا فِي صَمِيمِ قَلْبِي مِنْ حُبِّ أَوْلِيَائِكَ وَ بُغْضِ أَعْدَائِكَ وَ كَفَى بِكَ عَلِيمًا

O Allah-azwj! Resurrect me with the ones I befriend and Distance me from the ones I disavow, and You-azwj Know what is the conscience of my heart from love of Your-azwj friends and hatred of Your-azwj enemies, and I suffice with You-azwj as a Knower!

اللَّهُمَّ اغْفِرْ لِي وَ لِوَالِدَيَّ وَ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا

O Allah-azwj! Forgive (sins) for me and for my parents, and Mercy them just as they had nourished me when I was young!

اللَّهُمَّ اجْزِهِمَا عَنِّي بِأَفْضَلِ الْجَزَاءِ وَ كَافِيهِمَا عَنِّي بِأَفْضَلِ الْمَكَافَاةِ

O Allah-azwj! Recompense them both on my behalf with best of the Recompense and Suffice them both on my behalf with best of the sufficing!

اللَّهُمَّ بَدِّلْ سَيِّئَاتِهِمْ حَسَنَاتٍ وَ ارْفَعْ لَهُمْ بِالْحَسَنَاتِ الدَّرَجَاتِ

O Allah-azwj! Replace their evil deeds with good deeds and Raise ranks for them with the good deeds!

اللَّهُمَّ صَيِّرْنَا إِلَىٰ مَا صَارُوا إِلَيْهِ فَأَمْرُ مَلَكِ الْمَوْتِ أَنْ يَكُونَ بِنَا رَحِيمًا

O Allah-azwj! Make us come to what they have become. Command the Angel of death to be merciful with us!

اللَّهُمَّ اغْفِرْ لِي وَ لِجَمِيعِ إِخْوَانِنَا الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ الْمُسْلِمِينَ وَ الْمُسْلِمَاتِ الْأَحْيَاءِ مِنْهُمْ وَ الْأَمْوَاتِ تَابِعْ بَيْنَنَا وَ بَيْنَهُمْ بِالْخَيْرَاتِ إِنَّكَ لِحَيْثِ الدَّعَوَاتِ وَ وَايُ الْحَسَنَاتِ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah-azwj! Forgive (sins) for me and for entirety of our believing brothers and the believing women, and the Muslim men and the Muslim women, the living ones from them and the dead! Let the goodness follow between us and them, surely You-azwj are Responder of the supplications and in charge of the good deeds, O most Merciful of the merciful ones!

اللَّهُمَّ لَا تُخْرِجْنِي مِنْ هَذِهِ الدُّنْيَا إِلَّا بِدَنْبٍ مَغْفُورٍ وَ سَعْيٍ مَشْكُورٍ وَ عَمَلٍ مُتَقَبَّلٍ وَ تِجَارَةٍ لَنْ تَبُورَ

O Allah-azwj! Do not Exit me from this world except with Forgiven sins, and Appreciated striving, and Accepted deeds, and trade never to be ruined!

اللَّهُمَّ اغْتِنِنِي مِنَ النَّارِ وَ اجْعَلْنِي مِنْ طَلْقَائِكَ وَ عُنُقَائِكَ مِنَ النَّارِ

O Allah-azwj! Liberate me from the Fire and Make me from Your-azwj freed ones and Your-azwj one liberated from the Fire!

اللَّهُمَّ اغْفِرْ مَا مَضَىٰ مِنْ ذُنُوبِي وَ اعْصِمْنِي فِيمَا بَقِيَ مِنْ عُمْرِي

O Allah-azwj! Forgive for me what is past from my sins, and Protect me in whatever remains of my life!

اللَّهُمَّ كُنْ لِي وَلِيًّا وَ حَافِظًا وَ نَاصِرًا وَ مُعِينًا وَ اجْعَلْنِي فِي حِرْزِكَ وَ حِفْظِكَ وَ هِمَاتِكَ وَ كَنْفِكَ وَ دِرْعِكَ الْحَصِينِ وَ فِي كِلَاءَتِكَ عَزَّ جَارُكَ وَ جَلَّ تَنَاقُوكَ وَ لَا إِلَهَ غَيْرُكَ وَ لَا مَعْبُودَ سِوَاكَ

O Allah-azwj! Be a Guardian for me, and Protector, and Helper, and Assistant, and Make me in Your-azwj Guard and Your-azwj Protection, and Your-azwj Mercy and Your-azwj Canopy, and Your-azwj Fortified shield and in Your-azwj Pasture! Mighty is Your-azwj Shelter and Majestic is Your-azwj Praise, and there is no god apart from You-azwj nor any Deity besides You-azwj!

اللَّهُمَّ مَنْ أَرَادَنِي بِسُوءٍ فَأَرِدْهُ

O Allah-azwj! One who intends me with evil, so Intend him (with evil)!

اللَّهُمَّ وَ ارْزُدْ كَيْدَهُ فِي نَحْوِهِ

O Allah-azwj! And Return his plots in his throat!

اللَّهُمَّ بَيِّرْ عُمْرَهُ وَ بَدِّدْ شَمْلَهُ وَ فَرِّقْ جَمْعَهُ وَ اسْتَأْصِلْ شَاقَتَهُ وَ اقْطَعْ دَابِرَهُ وَ قَبِّرْ عَلَيْهِ رِزْقَهُ وَ أَبْلِكْ بِجَهْدِ الْبَلَاءِ وَ اشْعَلْهُ بِنَفْسِهِ وَ ابْتَلِهِ وَ عِيَالَهُ وَ وُلْدَهُ وَ اصْرِفْ عَنِّي شَرَّهُ وَ أَطْبِقْ عَنِّي قَمَهُ وَ حُدِّ مِنْهُ أَحَدًا مِنْ أَهْلِ الْقَرْيَةِ وَ هِيَ ظَالِمَةٌ وَ اجْعَلْنِي مِنْهُ عَلَى حَدَرٍ بِحِفْظِكَ وَ حِيَاظَتِكَ اذْفَعْ عَنِّي كَيْدَهُ وَ مَكْرَهُ وَ اكْفِنِيهِ وَ اكْفِ مَا أَهْمَنِي مِنْ أَمْرِ دُنْيَايَ وَ آخِرَتِي

O Allah-azwj! Cut short his lifespan and Scatter his family, and Separate his group, and Uproot his evil, and Cut off his tail, and Restrict his sustenance upon him, and Afflict him with the struggle of the affliction, and Pre-occupy him with himself, and Try him and his dependants and his children, and Turn his evil away from me, and Seal his mouth away from me, and Seize from him a seizure of people of the town while it is unjust, and Make me upon caution from him by Your-azwj Protection and Your-azwj wall, and Defend from his plot away from me and his plan and Suffice it, and Suffice what worries me from the matters of my world and my Hereafter!

اللَّهُمَّ لَا تُسَلِّطْ عَلَيَّ مَنْ لَا يَرْحَمُنِي

O Allah-azwj! Do not let him prevail upon me, one who does not mercy me!

اللَّهُمَّ أَصْلِحْ لِي صَدْرِي وَ أَصْلِحْ شَأْنِي وَ أَصْلِحْ فُسَادَ قَلْبِي

O Allah-azwj! Rectify me and Rectify my affairs, and Rectify corruption of my heart!

اللَّهُمَّ اشْرَحْ لِي صَدْرِي وَ بَيِّرْ لِي أَمْرِي وَ لَا تُشْمِتْ بِي الْأَعْدَاءَ وَ لَا الْحَاسِدِينَ

O Allah-azwj! Expand my chest for me and Ease my affairs for me, and do not let me be gloated upon by the enemies nor the envying ones!

اللَّهُمَّ بَعْدَكَ لَا تُحَوِّجُنِي إِلَى أَحَدٍ سِوَاكَ وَ أَغْنِنِي بِمُضْلِكَ عَلَيَّ فَضْلًا مِنْ سِوَاكَ

O Allah-azwj! By Your-azwj richness, do not Make me be needy to anyone besides You-azwj, and Enrich me with Your-azwj Grace upon me (so I don't need) grace of the ones besides You-azwj!

يَا قَرِيبُ يَا مُجِيبُ يَا اللَّهُ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ وَبِحَمْدِكَ عَمِلْتُ سُوءاً وَظَلَمْتُ نَفْسِي فَاعْفُرْ لِي ذُنُوبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

O the near, O Responder, O Allah-azwj! You-azwj are Allah-azwj! There is no god except You-azwj! Glory be to You-azwj and with Your-azwj Praise! I have done evil and have been unjust to myself, therefore Forgive my sins for me, surely no one forgives the sins except You-azwj!

اللَّهُمَّ أَظْهِرِ الْحَقَّ وَ أَهْلَهُ وَ اجْعَلْنِي مِمَّنْ أَقُولُ بِهِ وَ أَنْتَظِرُهُ

O Allah-azwj! Reveal the truth and its people, and Make me from the ones I am saying (believing) with and awaiting for!

اللَّهُمَّ قَوْمَ قَائِمِ آلِ مُحَمَّدٍ وَ أَظْهِرْ دَعْوَتَهُ بَرِضًا مِنْ آلِ مُحَمَّدٍ

O Allah-azwj! Arise the rising on of Progeny-asws of Muhammad-saww and Reveal his-ajfi call with satisfaction from Progeny-asws of Muhammad-saww!

اللَّهُمَّ أَظْهِرْ رَايَتَهُ وَ قَوِّ عَزْمَهُ وَ عَجِّلْ خُرُوجَهُ وَ انصُرْ جُيُوشَهُ وَ اعْضُدْ أَنْصَارَهُ وَ ابْلِغْ طَلِبَتَهُ وَ انجِخْ أَمَلَهُ وَ اصْلِحْ شَأْنَهُ وَ قَرِّبْ أَوَانَهُ فَإِنَّكَ تُبْدِيهِ وَ تُعِيدُهُ وَ أَنْتَ الْغَفُورُ الْوَدُودُ:

O Allah-azwj! Reveal his-ajfi flag, and Strengthen his-ajfi determination, and Hasten his-ajfi advent, and Help his-ajfi armies, and Support his-ajfi helpers, and Make him-ajfi reach his-ajfi seeking, and Make his-ajfi hopes successful, and Rectify his-ajfi affairs, and Draw his time closer, for You-azwj has Distance and Repeat, and You-azwj are the Forgiving, the Cordial!

اللَّهُمَّ اْمَلَأْ بِهِ الدُّنْيَا قِسْطاً وَ عَدْلًا كَمَا مُلِئَتْ ظُلْماً وَ جَوْرًا

O Allah-azwj! Fill the world with equity and justice by him-ajfi just as it would have been filled with injustice and tyranny!

اللَّهُمَّ انصُرْ جُيُوشَ الْمُؤْمِنِينَ وَ سَرَايَاهُمْ وَ مُرَابِطِيهِمْ حَيْثُ كَانُوا وَ أَيْنَ كَانُوا مِنْ مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا وَ انصُرْهُمْ نَصراً عَزِيزاً وَ افْتَحْ لَهُمْ فَتْحاً يَسِيراً وَ اجْعَلْ لَنَا وَ لَهُمْ مِنْ لَدُنْكَ سُلْطَاناً نَصِيراً

O Allah-azwj! Help armies of the Momineen and their battalions, and their guards, wherever they may be, and whichever place they may be, from easts of the earth and its wests, and Help them with Mighty help, and Conquer for them with easy conquests, and Make for us and for them a persistent helper from Yourself-azwj!

اللَّهُمَّ اجْعَلْنَا مِنْ أَتْبَاعِهِ وَ الْمُسْتَشْهِدِينَ بَيْنَ يَدَيْهِ

O Allah-azwj! Make us from his-ajfi followers and the ones martyred in front of him-ajfi!

اللَّهُمَّ الْعِنَ الظَّلْمَةَ وَ الظَّالِمِينَ الَّذِينَ بَدَّلُوا دِينَكَ وَ حَرَّفُوا كِتَابَكَ وَ عَيَّرُوا سُنَّةَ نَبِيِّكَ وَ دَرَسُوا الْأَثَارَ وَ ظَلَمُوا أَهْلَ بَيْتِ نَبِيِّكَ وَ قَاتَلُوهُمْ وَ تَعَدَّوْا عَلَيْهِمْ وَ عَصَبُوا حَقَّهُمْ وَ نَفَوْهُمْ عَنِ بُلْدَانِهِمْ وَ أَرْعَجُوهُمْ عَنْ أَوْطَانِهِمْ مِنَ الطَّاعِينَ وَ الْبَاغِينَ وَ الْقَاسِطِينَ وَ الْمَارِقِينَ وَ النَّاكِثِينَ وَ أَهْلَ الرُّورِ وَ الْكَذِبِ الْكَفْرَةَ الْفَجْرَةَ

O Allah-azwj! Curse the oppressors and the unjust ones, those who replaced Your-azwj religion, and altered Your-azwj Book, and changed Sunnah of Your-azwj Prophet-saww, and obliterated the Hadeeth, and they oppressed People-asws of Household of Your-azwj Prophet-saww, and killed them-asws, and transgressed upon them-asws, and usurped their-asws rights, and exiled them-asws from their cities, and disturbed them-asws from their-asws homeland, by the tyrants, and the rebels, and the transgressors, and the deviants, and the allegiance-breakers, and people of falsities and the lies, and Kufr, and the immoral!

اللَّهُمَّ الْعِنَ أَتْبَاعَهُمْ وَ جُيُوشَهُمْ وَ أَصْحَابَهُمْ وَ أَعْوَانَهُمْ وَ مُحِبِّيهِمْ وَ شِيعَتَهُمْ وَ أَحْشَرُهُمْ إِلَى جَهَنَّمَ زُرْقاً

O Allah-azwj! Curse their followers, and their armies, and their companions, and their supporters, and their loving ones, and their loyalists, and Gather them to Hell blue-eyed!

اللَّهُمَّ عَذِّبْ كَفْرَةَ أَهْلِ الْكِتَابِ وَ جَمِيعَ الْمُشْرِكِينَ وَ مَنْ ضَارَعَهُمْ مِنَ الْمُنَافِقِينَ فَإِنَّهُمْ يَتَقَلَّبُونَ فِي نَعْمِكَ وَ يَجْحَدُونَ آيَاتِكَ وَ يَكْذِبُونَ رُسُلَكَ وَ يَتَعَدَّوْنَ حُدُودَكَ وَ يَدْعُونَ مَعَكَ إِلْهاً آخَرَ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ وَ تَعَالَيْتَ عَمَّا يَقُولُونَ غُلُوباً كَبِيراً

O Allah-azwj! Punish the Kafirs of people of the Book, and entirety of the Polytheists, and the ones from the hypocrites harming them-asws, for they are turning in Your-azwj bounties and rejecting Your-azwj Signs, and they are belying Your-azwj Rasool-saww, and they are transgressing Your-azwj limits, and they are supplicating to another god with You-azwj! There is no god except You-azwj! Glory be to You-azwj and You-azwj are Exalted from what they are saying, Lofty, Great!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الشُّكِّ وَ الشَّرِّكَ وَ النِّفَاقِ وَ الرِّيَاءِ وَ دَرَكِ الشُّمَاءِ وَ سُوءِ الْقَضَاءِ وَ شِمَاتَةِ الْأَعْدَاءِ وَ سُوءِ الْمُنْقَلَبِ

O Allah-azwj! I seek Refuge with You-azwj from the doubt, and the Shirk (association), and the hypocrisy, and the showing off, and becoming wretched, and the evil Decree, and gloating by the enemies, and the evil turning!

اللَّهُمَّ تَقَبَّلْ مِنِّي كَمَا تَقَبَّلْتَ مِنَ الصَّالِحِينَ وَ الْحَفِيَّيْنِ بِهِنَّ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah-azwj! Accept from me just as You-azwj Accepted from the righteous, and Join me with them, O most Merciful of the merciful ones!

اللَّهُمَّ أَسْخِ لِي فِي أَجَلِي وَ أَوْسِعْ لِي فِي رِزْقِي وَ مَتَّعْنِي بِطُولِ الْبَقَاءِ وَ دَوَامِ الْعِزِّ وَ تَمَامِ التَّعَمَّةِ وَ رِزْقِي وَاسِعٍ وَ اغْنِنِي بِحَالِكَ عَنْ حَزَامِكَ وَ اصْرِفْ عَنِّي السُّوءَ وَ الْفَحْشَاءَ وَ الْمُنْكَرَ

O Allah-azwj! Extend for me in my lifespan, and Expand for me in my sustenance, and Cause me to enjoy with a long life, and constant honour, and the complete bounties, and vast sustenance, and Enrich me with Your-azwj Permissible from Your-azwj Prohibition, and Turn the evil and the immorality and the abomination!

اللَّهُمَّ افْعَلْ بِي مَا أَنْتَ أَهْلُهُ وَ لَا تَفْعَلْ بِي مَا أَنَا أَهْلُهُ لَا تَأْخُذْنِي بِعَدْلِكَ وَ خُذْ عَلَيَّ بِعَفْوِكَ وَ رَحْمَتِكَ وَ رَأْفَتِكَ وَ رِضْوَانِكَ

O Allah-azwj! Do with me what You-azwj are rightful of and do not Do with me what I am rightful of. Do not Seize me with Your-azwj Justice and Take upon me with Your-azwj Pardon, and Your-azwj Mercy, and Your-azwj Kindness, and Your-azwj Satisfaction!

اللَّهُمَّ لَا تَرُدَّنَا خَائِبِينَ وَ لَا تَقْطَعْ رِجَاءَنَا وَ لَا تَجْعَلْنَا مِنَ الْفَائِظِينَ وَ لَا تَخْرُومِينَ وَ لَا مُجْرِمِينَ وَ لَا آيِسِينَ وَ لَا ضَالِّينَ وَ لَا مُضِلِّينَ وَ لَا مَطْرُودِينَ وَ لَا مَغْضُوبِينَ آمِنًا الْعِقَابِ وَ اطمأنن بنا دارك دار السلام

O Allah-azwj! Do not Return us as disappointed nor Cut-off our hopes, and do not Make us from the despairing ones, not deprived, nor criminals, nor desponded, nor strayed, nor straying others, nor expelled, nor being Wrathful upon! Secure us from the Punishment and Assure us of Your-azwj House, the House of Peace!

اللَّهُمَّ إِنِّي أَتَوَسَّلُ إِلَيْكَ بِهِمْ وَ أَتَقَرَّبُ إِلَيْكَ وَ أَتَوَجَّهُ إِلَيْكَ

O Allah-azwj! I seek means to You-azwj through them-asws, and I draw closer to You-azwj and I head towards You-azwj!

اللَّهُمَّ اجْعَلْنِي بِهِمْ وَجِيهًا

O Allah-azwj! Make me a face (dignified) by them-asws!

اللَّهُمَّ اغْفِرْ لِي بِهِمْ وَ تَجَاوَزْ عَن سَيِّئَاتِي بِهِمْ وَ ارْحَمْنَا بِهِمْ وَ اشْفَعْنِي بِهِمْ

O Allah-azwj! Forgive (my sins) for me by them-asws, and Overlook from my evil deeds by them-asws, and Mercy us by them-asws, and Intercede for me by them-asws!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِهِمْ حُسْنَ الْعَاقِبَةِ وَ تَمَامَ التَّعْمَةِ فِي الدُّنْيَا وَ الْآخِرَةِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah-azwj! I ask You-azwj by them-asws for excellent health, and the complete bounties in the world and the Hereafter, surely You-azwj are Able upon all things!

اللَّهُمَّ اغْفِرْ لَنَا وَ ارْحَمْنَا وَ ثُبِّ عَلَيْنَا وَ عَافِنَا وَ اعْصِمْنَا وَ ارْزُقْنَا وَ سَدِّدْنَا وَ اهْدِنَا وَ ارْشِدْنَا وَ كُنْ لَنَا وَ لَا تَكُنْ عَلَيْنَا وَ اكْفِنَا مَا أَهَمَّنَا مِنْ أَمْرِ دُنْيَانَا وَ آخِرَتِنَا وَ لَا تُضِلَّنَا وَ لَا تُهْلِكُنَا وَ لَا تَضَعْنَا- وَ اهْدِنَا إِلَى سِوَاءِ الصِّرَاطِ وَ آتِنَا مَا سَأَلْنَاكَ وَ مَا لَمْ نَسْأَلْكَ وَ زِدْنَا مِنْ فَضْلِكَ إِنَّكَ أَنْتَ الْمَنَّانُ

O Allah-azwj! Forgive (our sins) for us, and Mercy us, and Turn to us, and Pardon us, and Protect us, and Sustain us, and Guide us, and Direct us, and Lead us, and Be for us and do not Be against us, and Suffice us of what worries us from matters of our world and our Hereafter and do not let us stray nor be destroyed, nor be wasted, and Guide us to the even path, and Give us what we ask You-azwj for and what we have not asked You-azwj, and Increase us from Your-azwj Grace, surely You-azwj are the Bestower!

يَا اللَّهُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ اسْتَغْفِرُ اللَّهُ وَ أَنُوبُ إِلَيْهِ- رَبِّ اغْفِرْ وَ ارْحَمْ وَ تَجَاوَزْ عَمَّا تَعَلَّمَ فَإِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ-

O Allah-azwj, our Lord-azwj! Give us good in the world and good in the Hereafter, and Save us from Punishment of the Fire! I seek Refuge with Allah-azwj and repent to Him-azwj! Lord-azwj! Forgive and Mercy, and Overlook from what You-azwj, surely You-azwj are the most Honourable, the most Benevolent!

وَقَالَ ع فِي مَوْضِعٍ آخَرَ ثُمَّ اسْتَنْكَ فُرُوي أَنَّ النَّبِيَّ ص قَالَ لَوْ لَا أَنْ يَشَقَّ عَلَى أُمَّتِي لِأَوْجِبْتَ السِّوَاكَ فِي كُلِّ صَلَاةٍ وَ هُوَ سُنَّةٌ حَسَنَةٌ ثُمَّ تَوَضَّأَ فَإِذَا أَرَدْتَ أَنْ تَقُومَ إِلَى الصَّلَاةِ فَقُلْ- بِسْمِ اللَّهِ وَ بِاللَّهِ وَ فِي سَبِيلِ اللَّهِ وَ عَلَى مِلَّةِ رَسُولِ اللَّهِ ص

And he-asws said in another place: 'The brush your teeth, for it is reported that the Prophet-saww said: 'Had it not been grievous upon my-saww community, I-saww would have obligated brushing of the teeth during every Salat', and it is a good Sunnah. Then perform Wud'u. When you want to stand to the Salat, say, 'In the Name of Allah-azwj, and by Allah-azwj, and in the Way of Allah-azwj, and upon the nation of Rasool-Allah-saww!'

ثُمَّ ارْفَعْ يَدَيْكَ فَقُلِ اللَّهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ بِنَبِيِّكَ نَبِيِّ الرَّحْمَةِ وَ بِالْأئِمَّةِ الرَّاشِدِينَ الْمَهْدِيِّينَ مِنْ آلِ طه وَ يس وَ أَقْدِمُهُمْ بَيْنَ يَدَيْ حَوَائِجِي كُلِّهَا

Then raise your hands and say, 'O Allah-azwj! I divert to You-azwj through Your-azwj Prophet-saww, the Prophet-saww of Mercy, and through the rightly guiding Imams-asws, and Guided ones from Progeny-asws of Ta Ha and Yaseen, and I forward them-asws in front of my needs, all of them!

فَاجْعَلْنِي بِهِمْ وَجِيهًا فِي الدُّنْيَا وَ الْآخِرَةِ وَ مِنَ الْمُقَرَّبِينَ وَ لَا تُعَذِّبْنِي بِهِمْ وَ لَا تُزِفْنِي بِهِمْ وَ لَا تُضِلَّنِي بِهِمْ وَ ارْفَعْنِي بِهِمْ وَ لَا تَضَعْنِي بِهِمْ وَ اقْضِ حَوَائِجِي بِهِمْ فِي الدُّنْيَا وَ الْآخِرَةِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ بِكُلِّ شَيْءٍ عَلِيمٌ

Make me a face (dignified) by them-asws in the world and the Hereafter, and from the ones of Proximity, and do not Punish me by them-asws, and Grace me by them-asws, and do not Stray me by them-asws, and Raise me by them-asws and do not Drop me by them-asws, and Fulfil my needs by them-asws in the world and the Hereafter, surely You-azwj are Able upon all things, and Knower of all things!'

ثُمَّ افْتَتِحْ بِالصَّلَاةِ وَ تَوَجَّهُ بَعْدَ التَّكْبِيرِ فَإِنَّهُ مِنَ السُّنَّةِ الْمَوْجِبَةِ فِي سِتِّ صَلَوَاتٍ وَ هِيَ أَوَّلُ رُكْعَةٍ مِنْ صَلَاةِ اللَّيْلِ وَ الْمُفْرَدَةُ مِنَ الْوُثْرِ وَ أَوَّلُ رُكْعَةٍ مِنْ رُكْعَتِي الرِّوَالِ وَ أَوَّلُ رُكْعَةٍ مِنْ نَوَافِلِ الْمَغْرِبِ وَ أَوَّلُ رُكْعَةٍ مِنْ رُكْعَتِي الْإِحْرَامِ وَ أَوَّلُ رُكْعَةٍ مِنْ رُكْعَاتِ الْفَرَائِضِ

Then begin with the Salat and concentrate after the Takbeer, for it is from the obligatory Sunnah in six Salats, and it is the first Cycle from the night Salat, and the individual from Al-Witr, and the first Cycles from two Cycles of the midday, and the first Cycle from optional of Al Maghrib, and the first Cycle from two Cycles of the consecration, and the first Cycles from the obligation Cycles.

وَ افْرَأْ فِي الرُّكْعَةِ الْأُولَى بِفَاتِحَةِ الْكِتَابِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ فِي الثَّانِيَةِ بِقُلْ يَا أَيُّهَا الْكَافِرُونَ وَ كَذَلِكَ فِي رُكْعَتِي الرِّوَالِ وَ فِي الْبَاقِي مَا أَحْبَبْتَ وَ تَقْرَأْ فِي رُكْعَتِي السُّفْعِ سَبَّحِ اسْمَ رَبِّكَ وَ فِي الثَّانِيَةِ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ فِي الْوُثْرِ قُلْ هُوَ اللَّهُ أَحَدٌ

And recite in the first Cycles with Surah Al-Fatiha and Surah Al-Tawheed, and in the second with Surah Al-Kafiroun, and like that in the two Cycles of the midday, and in the remainder with whatever you like, and recite in the two Cycles of Al-Shaf'a Surah Al-A'ala, and in the second Surah Al-Kafiroun, and in Al-Witr Surah Al-Tawheed'.

و رُوِيَ أَنَّ الْوُتْرَ ثَلَاثَ رَكَعَاتٍ بِتَسْلِيمَةٍ وَاحِدَةٍ مِثْلَ صَلَاةِ الْمَغْرِبِ

And it is reported, 'Al-Witr is of three Cycles with one Salaam like Al-Maghrib Salat'.

و رُوِيَ أَنَّهُ وَاحِدٌ وَ نُوتِرٌ بِرَكَعَةٍ وَ تَفْصِيلُ مَا بَيْنَ الشُّفْعِ وَ الْوُتْرِ بِسَلَامٍ

And it is reported, 'It is of one (Cycle), and you should perform Witr with one Cycle and space out what is between Al-Shaf'a and Al-Witr with a Salaam'.

فَإِنْ قُمْتَ مِنَ اللَّيْلِ وَ لَمْ يَكُنْ عَلَيْكَ وَقْتُ بِقَدْرِ مَا تُصَلِّي صَلَاةَ اللَّيْلِ عَلَى مَا تُرِيدُ فَصَلِّهَا وَ أَدْرِجْهَا إِدْرَاجًا وَ إِنْ حَشِيتَ أَنْ يَطْلُعَ الْفَجْرُ فَصَلِّ رَكَعَتَيْنِ وَ أُوتِرْ فِي ثَالِثَةٍ فَإِنْ طَلَعَ الْفَجْرُ فَصَلِّ رَكَعَتِي الْفَجْرِ وَ قَدْ مَضَى الْوُتْرُ بِمَا فِيهِ

If you were to stand from the night and there isn't any times for you of a measurement of what you can be praying the night Salat upon what you want, then pray it and be gradual in it; and if you fear the emergence of dawn, then pray two Cycles and Witr in the third. If the dawn emerges, then pray two Cycles of Al Fajr and Al-Witr has passed with whatever is in it.

وَ إِنْ كُنْتَ صَلَّيْتَ الْوُتْرَ وَ رَكَعَتِي الْفَجْرِ وَ لَمْ يَكُنْ طَلَعَ الْفَجْرُ فَأَضِفْ إِلَيْهَا سِتَ رَكَعَاتٍ وَ أَعِدْ رَكَعَتِي الْفَجْرِ وَ قَدْ مَضَى الْوُتْرُ بِمَا فِيهِ وَ إِنْ كُنْتَ صَلَّيْتَ مِنْ صَلَاةِ اللَّيْلِ أَرْبَعَ رَكَعَاتٍ قَبْلَ طُلُوعِ الْفَجْرِ فَأَتِمَّ الصَّلَاةَ طَلَعَ الْفَجْرُ أَمْ لَمْ يَطْلُعْ

And if you have prayed Al-Witr and two Cycles of Al Fajr, and the dawn has not emerged, then add six Cycles to it, and repeat two Cycles of Al Fajr, and Al-Witr has passed with whatever is in it; and if you have prayed four Cycles from the night Salat before the emergence of dawn, then complete the Salat, whether the dawn has emerged or not emerged.

وَ إِنْ كَانَ عَلَيْكَ فَضَاءُ صَلَاةِ اللَّيْلِ قُمْتَ وَ عَلَيْكَ الْوَقْتُ بِقَدْرِ مَا تُصَلِّي الْفَائِتَةَ مِنْ صَلَاةِ اللَّيْلِ فَأَبْدَأْ بِالْفَائِتَةِ ثُمَّ صَلِّ صَلَاةَ لَيْلَتِكَ

And if there were to be upon you fulfilment of the night Salat, then stand and there is time for you of a measurement of what you can pray the missed out of the night Salat, then begin with the missed out, then pray the Salat of your night.

وَ إِنْ كَانَ الْوَقْتُ بِقَدْرِ مَا تُصَلِّي وَاحِدَةً فَصَلِّ صَلَاةَ لَيْلَتِكَ لِمَلَأَ تَصْبِيرًا جَمِيعًا فَضَاءً ثُمَّ أَقْضِ الصَّلَاةَ الْفَائِتَةَ مِنَ الْعَدِ وَ أَقْضِ مَا فَاتَكَ مِنْ صَلَاةِ اللَّيْلِ أَيَّ وَقْتٍ شِئْتَ مِنْ لَيْلٍ أَوْ نَهَارٍ إِلَّا فِي وَقْتِ الْفَرِيضَةِ

And if there were to be time of a measurement of what you can pray one, then pray the Salat of your night lest they become together, then fulfil the missed Salat from the morning and fulfil whatever you had missed from the night Salat, whichever time you desire, from night or day, except during the time of an obligatory Salat.

وَ إِنْ فَاتَكَ فَرِيضَةٌ فَصَلِّهَا إِذَا ذَكَرْتَ فَإِنْ ذَكَرْتَهَا وَ أَنْتَ فِي وَقْتِ فَرِيضَةٍ أُخْرَى فَصَلِّ الَّتِي أَنْتَ فِي وَقْتِهَا ثُمَّ تُصَلِّي الْفَائِتَةَ.

And if an obligatory Salat is missed by you, then you remember it, so if you remember it while you are in time of another obligatory Salat, then pray that which you are in its timing, then pray the one missed out”.³⁷³

بيان: قَالَ فِي الذِّكْرِ لَوْ خَافَ ضَيْقَ الْوَقْتِ خَفَّفَ بِالْحَمْدِ وَخَدَّهَا كَمَا رُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ ع لَوْ ظَنَّ عَدَمَ اتِّسَاعِ الزَّمَانِ لِصَلَاةِ اللَّيْلِ افْتَصَرَ عَلَى الْوَتْرِ.

Explanation (Ahadeeth) only – He said in ‘Al-Zikra’, ‘If you fear the restriction of the time, lighten with (Surah) Al Hamd alone like what is reported from Abu Abdullah^{-asws}: ‘If one thinks there isn’t enough time for the night Salat, then shorten upon Al-Witr (Salat)’.

فَالْمَشْهُورُ فِي الْفَتْوَى تَقْدِيمُ الْفَرِيضَةِ لِرَوَايَةِ إِسْحَاقَ بْنِ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع فِي الْمَنْعِ مِنَ الْوَتْرِ بَعْدَ طُلُوعِ الْفَجْرِ.

The well-known in the Fatwa in bringing forward the obligatory Salat is due to the report by Is’haq Bin Jabir, from Abu Abdullah^{-asws} regarding the forbiddance from Al-Witr after the emergence of dawn”.

وَ رَوَى عُمَرُ بْنُ يَزِيدَ وَ إِسْحَاقُ بْنُ عَمَّارٍ فِي تَقْدِيمِ صَلَاةِ اللَّيْلِ وَ الْوَتْرِ عَلَى الْفَرِيضَةِ وَ إِنْ طَلَعَ الْفَجْرُ.

And it is reported by Umar Bin Yazeed and Is’haq Bin Ammar regarding bringing forward the night Salat and Al-Witr upon the obligatory, and even if the dawn has emerged.

وَ لَوْ تَلَبَّسَ بِأَرْبَعٍ قَدَّمَهَا مَخْفَمَةً لِرَوَايَةِ مُحَمَّدِ بْنِ النُّعْمَانِ عَنْ أَبِي عَبْدِ اللَّهِ ع إِذَا صَلَّيْتَ أَرْبَعَ رَكَعَاتٍ مِنْ صَلَاةِ اللَّيْلِ قَبْلَ طُلُوعِ الْفَجْرِ فَأَتَمَّ الصَّلَاةَ طَلَعَ أَوْ لَمْ يَطْلُعْ.

And if you are confused with four, bring it forward with lightness due to a report by Muhammad in Al-No’man, from Abu Abdullah^{-asws}: ‘When you have prayed four Cycles from the night Salat before the emergence of day, then complete the Salat whether the dawn has emerged or not emerged”.

مَعَ أَنَّهُ قَدْ رَوَى يَعْقُوبُ الْبَرْزُ قَالَ: فَلْتِ لَهُ أَقْوَمُ قَبْلَ الْفَجْرِ بِقَلِيلٍ فَأَصْلِي أَرْبَعَ رَكَعَاتٍ ثُمَّ أَخَوْفُ أَنْ يَنْفَجِرَ الْفَجْرُ أَبْدَأُ بِالْوَتْرِ أَوْ أُتِمُّ الرِّكَعَاتِ قَالَ بَلْ أُوزِرَ وَ أَحْرَجَ الرِّكَعَاتِ حَتَّى تَقْضِيَهَا فِي صَدْرِ النَّهَارِ.

Along with that it is reported by Yaqoub Al Bazzaz who said, ‘I said to him, ‘I stand before the dawn by a little and pray four Cycles, then I feared the break of dawn, should I begin with Al-Witr or complete the Cycles?’ He said: ‘But perform Witr and delay the Cycles until you have fulfilled it in middle of the day”.

وَ رَوَى عَلِيُّ بْنُ عَبْدِ اللَّهِ عَنِ الرِّضَا ع قَالَ: إِذَا كُنْتَ فِي صَلَاةِ الْفَجْرِ فَخَرَجْتَ وَ رَأَيْتَ الصُّبْحَ فَزِدْ رَكَعَةً إِلَى الرِّكَعَتَيْنِ اللَّتَيْنِ صَلَّيْتَهُمَا قَبْلَ وَ اجْعَلْهُ وَتْرًا.

And it is reported by Ali Bin Abdullah, from Al Reza^{-asws} having said: ‘When you were to be in Al Fajr Salat, so you go out and see the morning, then increase a Cycle to the two Cycles which you had prayed before and make it to be Witr”.

³⁷³ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 27

28- الدِّكْرِيُّ، عَنِ ابْنِ أَبِي فُرَّةَ عَنْ زُرَّارَةَ أَنَّ رَجُلًا سَأَلَ أَمِيرَ الْمُؤْمِنِينَ عَنِ الْوُتْرِ أَوَّلَ اللَّيْلِ فَلَمْ يُجِبْهُ فَلَمَّا كَانَ بَيْنَ الصُّبْحَيْنِ خَرَجَ أَمِيرُ الْمُؤْمِنِينَ عَ إِلَى الْمَسْجِدِ فَنَادَى أَتَيْنَ السَّائِلُ عَنِ الْوُتْرِ نَعَمْ سَاعَاتُ الْوُتْرِ هَذِهِ ثُمَّ قَامَ فَأَوْتَرَ.

(The book) 'Al Zikra' – from Ibn Abu Qurrah, from Zurara,

'A man asked Amir Al-Momineen^{-asws} about Al-Witr in beginning of the night, but he^{-asws} did not answer him. When it was between the two morning, Amir Al-Momineen^{-asws} went out to the Masjid and called out: 'Where is the questioner about Al-Witr? Best timing of Al-Witr is this!' Then he^{-asws} stood and prayed Witr (Salat)".³⁷⁴

بيان: ثُمَّ قَالَ وَ رَوَى إِسْمَاعِيلُ بْنُ جَابِرٍ عَنْ أَبِي عَبْدِ اللَّهِ عَ أَوْتَرَ بَعْدَ مَا يَطْلُعُ الْفَجْرُ قَالَ لَا.

Explanation (Ahadeeth only) – Then he said, 'And in a report by Ismail Bin Jabir, from Abu Abdullah^{-asws}, 'Can one pray Witr after the emergence of dawn? He^{-asws} said: 'No'.

وَ قَدْ رَوَى عُمَرُ بْنُ يَزِيدَ عَنْ أَبِي عَبْدِ اللَّهِ عَ فَعَلَ صَلَاةَ اللَّيْلِ وَ الْوُتْرَ بَعْدَ الْفَجْرِ.

And it is reported by Umar Bin Yazeed, from Abu Abdullah^{-asws} having done the night Salat and Al-Witr after the dawn".

29- دَعَاؤُ الرَّاوَدِيِّ، عَنْ عُثْمَانَ بْنِ عِيسَى قَالَ: شَكَا رَجُلٌ إِلَى أَبِي الْحَسَنِ الْأَوَّلِ عَ فَقَالَ إِنَّ لِي رَجِيْرًا لَا يَسْكُنُ

(The book) 'Dawaat Al Rawandy' – from Usman Bin Isa who said,

'A man complained to Abu Al-Hassan^{-asws} the 1st. He said, 'There is dysentery with me not subsiding!'

فَقَالَ إِذَا فَرَعْتَ مِنْ صَلَاةِ اللَّيْلِ فَعَلِ - اللَّهُمَّ مَا عَمِلْتُ مِنْ خَيْرٍ فَهُوَ مِنْكَ لَا حَمْدَ لِي فِيهِ وَ مَا عَمِلْتُ مِنْ سُوءٍ فَقَدْ حَذَرْتَنِيهِ لَا عُذْرَ لِي فِيهِ

He^{-asws} said: 'When you are free from the night, say, 'O Allah^{-azwj}! Whatever good I have done, it is from You^{-azwj}, there is no praise for me regarding it, and whatever evil I have done, You^{-azwj} have Warned me of it, there is no excuse for me regarding it!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَتَّكِلَ عَلَى مَا لَا حَمْدَ لِي فِيهِ وَ آمَنْ مِمَّا لَا عُذْرَ لِي فِيهِ.

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from relying upon what there is no praise for me regarding it, and feel safe from what there is no excuse for me regarding it!"³⁷⁵

30- مَجْمَعُ الْبَيْهَقِيِّ، رَوَى عَلِيُّ بْنُ مَهْرَبَارٍ عَنْ حَمَّادِ بْنِ عِيسَى عَنْ مُحَمَّدِ بْنِ يُوسُفَ عَنْ أَبِيهِ قَالَ: سَأَلَ رَجُلٌ أَبَا جَعْفَرٍ عَ وَ أَنَا عِنْدَهُ فَقَالَ لَهُ جُعِلْتُ فِدَاكَ إِنِّي كُنَيْتُ الْمَالَ لَيْسَ يُؤَلَّدُ لِي وَ لَدَّ فَهَلْ مِنْ حِيلَةٍ

(The book) 'Majma Al Bayan' – It is reported by Ali Bin Mahziyar, from Hammad Bin Isa, from Muhammad Bin Yusuf, from his father having said,

³⁷⁴ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 28

³⁷⁵ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 29

'A man asked Abu Ja'far^{-asws} while I was in his^{-asws} presence. He said to him^{-asws}, 'May I be sacrificed for you^{-asws}! I am with abundant wealth (but) no child has been born for me. Is there any means?'

قَالَ نَعَمْ اسْتَغْفِرْ رَبَّكَ سَنَةً فِي آخِرِ اللَّيْلِ مِائَةَ مَرَّةٍ فَإِنْ ضَيَّعْتَ ذَلِكَ بِاللَّيْلِ فَاقْضِهِ بِالنَّهَارِ فَإِنَّ اللَّهَ يُعُولُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّاراً يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَاراً وَ يُمْدِدْكُمْ بِأَمْوَالٍ وَ بَيِّنَ.

He^{-asws} said: 'Yes. Seek Forgiveness of your Lord^{-azwj} for a year in end of the night, one hundred times. If you were to waste that at night, then fulfil it at night, for Allah^{-azwj} Says: **'Seek Forgiveness of your Lord, He would always be Forgiving [71:10] He will Send the sky unto you pouring (with rain) [71:11] And Assist you with wealth and sons [71:12]'**.³⁷⁶

31- عُدَّةُ الدَّاعِي، رَوَى ابْنُ أَبِي عُمَيْرٍ عَنْ هِشَامِ بْنِ سَالِمٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَدَّمَ أَرْبَعِينَ مِنَ الْمُؤْمِنِينَ ثُمَّ دَعَا اسْتَجِيبَ لَهُ وَ يَتَأَكَّدُ بَعْدَ الْفَرَاغِ مِنْ صَلَاةِ اللَّيْلِ يَقُولُ وَ هُوَ سَاجِدٌ-

(The book) 'Uddat Al Daie' – It is reported by Ibn Abu Umeyr, from Hisham Bin Salim,

'From Abu Abdullah^{-asws} having said: 'One who forwards forty from the Momineen, then supplicates, it will be Answered for him, and he should ascertain after being free from the night Salat saying while he is in Sajdah: -

اللَّهُمَّ رَبَّ الْفَجْرِ وَ اللَّيَالِي الْعَشْرِ- وَ الشَّفْعِ وَ الْوَتْرِ وَ اللَّيْلِ إِذَا يَسُرُّ وَ رَبِّ كُلِّ شَيْءٍ وَ إِلَهَ كُلِّ شَيْءٍ وَ مَلِيكَ كُلِّ شَيْءٍ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَفْعَلْ بِي وَ بِفُلَانٍ وَ فُلَانٍ مَا أَنْتَ أَهْلُهُ وَ لَا تَفْعَلْ بِنَا مَا نَحْنُ أَهْلُهُ يَا أَهْلَ التَّقْوَى وَ أَهْلَ الْمَغْفِرَةِ.

'O Allah^{-azwj}, Lord^{-azwj} of the dawn and the ten nights, and Al-Shaf'a and Al-Witr, and the night when it eases, and Lord^{-azwj} of all things and God^{-azwj} of all things, and Owner of all things! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Do with me and with so and so, and so and so what You^{-azwj} are rightful of, and do not Do with us what we are rightful, O rightful of being feared and rightful of the Forgiveness''.³⁷⁷

وَ عَنْهُمْ عَ أَلَا صَلَوَاتِ اللَّهِ عَلَى الْمُسْتَجِرِينَ وَ الْمُسْتَعْفِرِينَ بِالْأَشْحَارِ.

And from them^{-asws}: 'Indeed! May the Salawaat of Allah^{-azwj} be upon the ones holding vigil and seeking Forgiveness at pre-dawn!''³⁷⁸

32- إِشَادَةُ الْقُلُوبِ، سُئِلَ أَبُو جَعْفَرٍ الْبَاقِرُ ع عَنْ وَقْتِ صَلَاةِ اللَّيْلِ فَقَالَ الْوَقْتُ الَّذِي جَاءَ عَنْ جَدِّي رَسُولِ اللَّهِ ص أَنَّهُ قَالَ يُنَادِي فِيهِ مُنَادِي اللَّهِ عَزَّ وَ جَلَّ هَلْ مِنْ دَاعٍ فَأَجِيبَهُ وَ هَلْ مِنْ مُسْتَعْفِرٍ فَأَغْفِرْ لَهُ

(The book) 'Al Quloub' –

'Abu Ja'far Al-Baqir^{-asws} was asked about time of the night Salat. He^{-asws} said: 'The time which has come from my^{-asws} grandfather^{-saww} Rasool-Allah^{-saww} having said: 'A caller of Allah^{-azwj}

³⁷⁶ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 30

³⁷⁷ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 31 a

³⁷⁸ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 31 b

Mighty and Majestic behalf) calls out during it (on His^{-azwj} behalf): ‘Is there any supplicant so I^{-azwj} can Answer him? And is there any seeker of Forgiveness so I^{-azwj} can Forgive (sins) for him?’

قَالَ السَّائِلُ وَ مَا هُوَ

The questioner asked, ‘And what is it?’

قَالَ الْوَقْتُ الَّذِي وَعَدَ يَعْفُو فِيهِ بَيْنَهُ بِقَوْلِهِ سَوْفَ أَسْتَغْفِرُ لَكُمْ رَبِّي

He^{-asws} said: ‘The time which Yaqoub^{-as} had promised his^{-as} son in his^{-as} words: **‘Soon I will seek Forgiveness of my Lord for you all [12:98]’**.

قَالَ وَ مَا هُوَ

He said, ‘And what is it?’

قَالَ الْوَقْتُ الَّذِي قَالَ اللَّهُ فِيهِ وَ الْمُسْتَغْفِرِينَ بِالْأَسْحَارِ إِنَّ صَلَاةَ اللَّيْلِ فِي آخِرِهِ أَفْضَلُ مِنْهَا قَبْلَ ذَلِكَ وَ هُوَ وَقْتُ الْإِجَابَةِ وَ هِيَ هَدِيَّةُ الْمُؤْمِنِ إِلَى رَبِّهِ فَأَحْسِنُوا هَذَا يَاكُمْ إِلَى رَبِّكُمْ يُحْسِنُ اللَّهُ جَوَائِزَكُمْ فَإِنَّهُ لَا يُوَاطِبُ عَلَيْهَا إِلَّا مُؤْمِنٌ أَوْ صَادِقٌ.

He^{-asws} said: **‘And in the early mornings they used to seek Forgiveness [51:18]**. The night Salat prayed in end of it is better than it before that, and it is a time of the Answering, and it is a gift of the Momin to his Lord^{-azwj}, therefore improve your gifts to your Lord^{-azwj}, Allah^{-azwj} will Improve your awards, for no one will persist upon it except a Momin or a truthful’³⁷⁹.

33- دَعَائِمُ الْإِسْلَامِ، عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: صَلِّ صَلَاةَ اللَّيْلِ مَتَى شِئْتَ مِنْ أَوَّلِ اللَّيْلِ أَوْ مِنْ آخِرِهِ بَعْدَ أَنْ تُصَلِّيَ الْعِشَاءَ الْآخِرَةَ وَ تُوتِرَ بَعْدَ صَلَاةِ اللَّيْلِ.

(The book) ‘Da’aim Al Islam’ –

‘From Abu Abdullah^{-asws} having said: ‘Pray the night Salat whenever you so desire from beginning of the night or from its end, after you have prayed Al Isha the last, and (pray) Witr after the night Salat’³⁸⁰.

وَ عَنْ أَمِيرِ الْمُؤْمِنِينَ ع قَالَ: مَنْ أَصْبَحَ وَ لَمْ يُوتِرْ فَلْيُوتِرْ إِذَا أَصْبَحَ يَعْنِي يُفْضِيهِ إِذَا فَاتَهُ.

And from Amir Al-Momineen^{-asws} having said: ‘One who comes to a morning and does not (pray) Witr, let him (pray) Al-Witr when it is morning, meaning he should fulfil it when he misses it’³⁸¹.

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ رَخَّصَ فِي صَلَاةِ الْوُتْرِ فِي الْمَحْمَلِ.

³⁷⁹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 32

³⁸⁰ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 33 a

³⁸¹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 33 b

And from Ja'far^{-asws} Bin Muhammad^{-asws}, he^{-asws} allowed Al-Witr in the carriage".³⁸²

وَعَنِ الصَّادِقِ ع أَنَّهُ سُنِلَ عَنْ رَجُلٍ مِنْ صَلْحَاءِ مَوَالِيهِ شَكَا مَا يَلْقَى مِنَ النَّوْمِ وَقَالَ إِنِّي أُرِيدُ الْقِيَامَ لِصَلَاةِ اللَّيْلِ فَيَغْلِبُنِي النَّوْمُ حَتَّى أَصْبِحَ فُرْتَبًا فَضَيِّتُ صَلَاةَ اللَّيْلِ فِي الشَّهْرِ الْمُتَتَابِعِ وَالشَّهْرَيْنِ

And from Al-Sadiq^{-asws}, he^{-asws} was asked about a man from the righteous ones of his^{-asws} friends complaining of what he faced from the sleep, and said, 'I want to stand for the night Salat, but the sleep overcomes me until morning. Sometimes I fulfilled the night Salat during the month consecutively and the two months'.

فَقَالَ أَبُو عَبْدِ اللَّهِ ع فُرْتَبٌ عَيْنٌ لَهُ وَاللَّهِ وَ لَمْ يُرْحَصْ لَهُ فِي الْوُتْرِ أَوَّلَ اللَّيْلِ وَقَالَ الْوُتْرُ قَبْلَ الْفَجْرِ.

Abu Abdullah^{-asws} said: 'A delight of eyes for him'. By Allah^{-azwj}, he^{-asws} did not allow for him regarding Al-Witr in beginning of the night, and said: 'Al-Witr is before the dawn".³⁸³

وَعَنْهُ ع فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَالشَّفْعِ وَالْوُتْرِ قَالَ الشَّفْعُ الرَّكْعَتَانِ وَالْوُتْرُ الْوَاحِدَةُ الَّتِي يَفْتَنُ فِيهَا

And from him^{-asws} regarding Words of Allah^{-azwj} Mighty and Majestic: **And the even and the odd [89:3]**. He^{-asws} said: 'The even (Al Shaf'a) is of two Cycles, and the odd (Al-Witr) is the one (Cycle) in which one performs Qunout'.

وَقَالَ يُسَلِّمُ مِنَ الرَّكْعَتَيْنِ وَيَأْمُرُ إِنْ شَاءَ وَيَنْهَى وَيَتَكَلَّمُ بِحَاجَتِهِ وَيَتَصَرَّفُ فِيهَا ثُمَّ يُوتِرُ بَعْدَ ذَلِكَ بِرَكْعَةٍ وَاحِدَةٍ يَفْتَنُ بَعْدَ الرَّكُوعِ وَيَجْلِسُ وَيَتَشَهَّدُ وَ يُسَلِّمُ ثُمَّ يُصَلِّي رَكْعَتَيْنِ جَالِسًا وَلَا يُصَلِّي بَعْدَ ذَلِكَ صَلَاةً حَتَّى يَطَّلَعَ الْفَجْرُ فَيُصَلِّي رَكْعَتَيِ الْفَجْرِ.

And he^{-asws} said: 'He should perform Salaam from the two Cycles and he can instruct if he so desires, and forbid, and talk for his need, and he can turn around (finish) in it, then (pray) Witr after that of one Cycle, performing Qunout after the Ruk'u, and he should sit and perform Tashahhud, and he should perform Salaam, then pray two Cycles seated, and he should not pray any Salat after that until the dawn emerges, then he should pray two Cycles of Al-Fajr".³⁸⁴

وَعَنْ رَسُولِ اللَّهِ ص أَنَّهُ كَانَ يَقْرَأُ فِي الرَّكْعَتَيْنِ مِنَ الْوُتْرِ فِي الْأَوَّلَى سَبَّحَ اسْمَ رَبِّكَ الْأَعْلَى وَ فِي الثَّانِيَةِ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ فِي الثَّلَاثَةِ الَّتِي يَفْتَنُ فِيهَا بِقُلْ هُوَ اللَّهُ أَحَدٌ وَ ذَلِكَ بَعْدَ فَاتِحَةِ الْكِتَابِ.

And from Rasool-Allah^{-saww}, he^{-saww} used to recite Surah Al A'ala in the two Cycles from Al-Witr in the first (Cycle), and (Surah) Al-Kafiroun in the second, and in the third in which he performs Qunout (Surah) Al Tawheed, and that is after (Surah) Al Fatiha".³⁸⁵

وَعَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: فُتِنْتُ الْوُتْرَ بَعْدَ الرَّكُوعِ فِي الثَّلَاثَةِ وَ تَرَفَعُ يَدَيْكَ وَ تَسْمُطُهُمَا وَ تَرَفَعُ بَاطِنُهُمَا دُونَ وَجْهِكَ وَ تَدْعُو.

³⁸² Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 33 c

³⁸³ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 33 d

³⁸⁴ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 33 e

³⁸⁵ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 33 f

And from Ja'far^{asws} Bin Muhammad^{asws} having said: 'Qunout of Al-Witr is after the Ruk'u in the third, and raise your hands and extend them, and raise its inside below your face and supplication".³⁸⁶

34- **الْهِدَايَةُ**، وَفَتْ صَلَاةَ اللَّيْلِ إِذَا دَخَلَ الثُّلُثُ الْأَخِيرُ مِنَ اللَّيْلِ وَ هِيَ إِحْدَى عَشْرَةَ رُكْعَةً مِنْهَا ثَمَانُ رُكْعَاتٍ صَلَاةَ اللَّيْلِ وَ رُكْعَتَا الشَّفْعِ وَ رُكْعَةُ الْوَيْتْرِ

(The book) 'Al Hidayah' –

'Time of the night Salat is when the last third of the night enters, and it is of eleven Cycles - from these are eight Cycles of the night Salat, and the two Cycles of Al-Shaf'a, and one Cycle of Al-Witr.

تَقْرَأُ فِي كُلِّ رُكْعَةٍ مَا تَيَسَّرَ لَكَ مِنَ الْقُرْآنِ لِأَنَّ اللَّهَ عَزَّ وَ جَلَّ قَالَ فَافْرُقُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ وَ مَنْ صَلَّى الرَّكْعَتَيْنِ الْأُولَيَيْنِ مِنْ صَلَاةِ اللَّيْلِ - بِالْحَمْدِ وَ ثَلَاثِينَ مَرَّةً فَلَهُ اللَّهُ أَحَدٌ فِي كُلِّ رُكْعَةٍ انْقِطَلَ وَ لَيْسَ بَيْنَهُ وَ بَيْنَ اللَّهِ عَزَّ وَ جَلَّ ذَنْبٌ إِلَّا عَفَرَ لَهُ.

You should recite in every Cycle whatever is easier for you from the Quran, because Allah^{azwj} Mighty and Majestic Said: **Therefore, recite from it what is easy for you [73:20]**, and from the first two Cycles of the night Salat with (Surah) Al Hamd and thirteen times (Surah) Al-Tawheed) in each Cycle. He will finish and there wouldn't be any sin between him and Allah^{azwj} Mighty and Majestic except He^{azwj} will Forgive it for him".³⁸⁷

وَ قَالَ الصَّادِقُ ع مِنْ اسْتَعْفَرَ اللَّهَ فِي الْوَيْتْرِ سَبْعِينَ مَرَّةً كَتَبَهُ اللَّهُ عِنْدَهُ مِنَ الْمُسْتَغْفِرِينَ بِالْأَسْحَارِ وَ صَلَّى رُكْعَتَيِ الْفَجْرِ قَبْلَ الْفَجْرِ وَ عِنْدَهُ وَ بَعْدَهُ.

And Al-Sadiq^{asws} said: 'One who seeks Forgiveness of Allah^{azwj} seventy times in Al-Witr (Salat), Allah^{azwj} will write him in His^{azwj} Presence as being from the ones seeking Forgiveness at pre-dawn, and he should pray two Cycles of Al-Fajr during it, and after it".³⁸⁸

35- **جَنَّةُ الْأَمَانِ**، قَالَ السَّيِّدُ بْنُ طَاوُسٍ فِي تَيْمَمَاتِ الْمِصْبَاحِ رَوَى عَبْدُ الرَّحْمَنِ بْنُ كَثِيرٍ عَنِ الصَّادِقِ ع قَالَ: كَانَ أَبِي يَقْرَأُ فِي الشَّفْعِ وَ الْوَيْتْرِ بِالتَّوْحِيدِ

(The book) 'Junnat Al Amaan' – The Seyyid Bin Tawoos said in conclusion of 'Al Misbah', 'It is reported by Abdul Rahman Bin Kaseer,

'From Al-Sadiq^{asws} having said: 'My^{asws} father^{asws} used to recite in Al-Shaf'a and Al-Witr with (Surah) Al-Tawheed'.

قَالَ وَ ذَكَرَ السَّيِّدُ رَحِمَهُ اللَّهُ عَلَيْهِ أَنَّ صَلَاةَ اللَّيْلِ لَا يَكُونُ إِلَّا بَعْدَ نِصْفِ اللَّيْلِ إِلَّا لِدَوِي الْأَعْدَارِ وَ لَمْ يُرْحَصْ فِي الْوَيْتْرِ أَوَّلَ اللَّيْلِ وَ قَضَاؤُهَا بِالنَّهَارِ أَفْضَلُ مِنْ تَقْدِيمِهَا أَوَّلَ اللَّيْلِ وَ لَأَنَّ تَنَامَ وَ أَنْتَ تَقُولُ أَقْوَمُ وَ أَوْتِرَ خَيْرٌ مِنْ أَنْ تَقُولَ قَدْ فَرَعْتُ رُؤْيِي ذَلِكَ عَنْهُمْ ع.

He (the narrator) said, 'And the Seyyid, may Allah^{azwj} Mercy him, said, 'The Salat cannot take place except after midnight, except for the ones with the excuse, and he did not allow regarding Al-Witr in beginning of the night, and it's fulfilment at daytime is better than bringing it forward to beginning of the night, and because you sleep and you are saying, 'I

³⁸⁶ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 33 g

³⁸⁷ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 34 a

³⁸⁸ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 34 b

shall stand and pray Witr', is better that if you say, 'I am free'. That is reported from them^{-asws'} 389

وَمِنْهُ عَنِ الصَّادِقِ ع قَالَ: مَنْ قَالَ فِي وَتْرِهِ اسْتَغْفِرُ اللَّهَ وَ أَتُوبُ إِلَيْهِ سَبْعِينَ مَرَّةً وَ هُوَ قَائِمٌ وَ وَاظَبَ عَلَى ذَلِكَ حَتَّى يَمْضِيَ لَهُ سَنَةٌ كُتِبَ عِنْدَهُ تَعَالَى مِنَ الْمُسْتَغْفِرِينَ بِالْأَسْحَارِ وَ وَجِبَتْ لَهُ الْجَنَّةُ.

And from him, from Al-Sadiq^{-asws} having said; 'One who says in his Witr, 'I seek Forgiveness of Allah^{-azwj} and repent to Him^{-azwj}', seventy times while he is standing and persists upon that until a year goes by for him, will be Written by the Exalted in His^{-azwj} Presence as being from the ones seeking Forgiveness at pre-dawn, and the Paradise will be obligated for him"³⁹⁰

عَنْهُ ع مَنْ قَالَ آخِرَ قُتُوبِهِ فِي الْوَتْرِ اسْتَغْفِرُ اللَّهَ وَ أَتُوبُ إِلَيْهِ مِائَةً مَرَّةً أَرْبَعِينَ لَيْلَةً كَتَبَهُ اللَّهُ مِنَ الْمُسْتَغْفِرِينَ بِالْأَسْحَارِ.

From him^{-asws}: 'One who says at the end of his Qunout in Al-Witr, 'I seek Forgiveness of Allah^{-azwj} and repent to Him^{-azwj}', one hundred times for forty nights, Allah^{-azwj} will Write him as being from the ones seeking the Forgiveness at the pre-dawn"³⁹¹

وَ عَنِ الْبَاقِرِ ع إِذَا أَنْتَ انْصَرَفْتَ مِنَ الْوَتْرِ فَقُلْ سُبْحَانَ رَبِّيَ الْعَلِيِّ الْعَزِيزِ الْحَكِيمِ ثَلَاثَ مَرَّاتٍ.

And from Al-Baqir^{-asws}: 'When you finish from Al-Witr, then say, 'Glorious is my Lord^{-azwj}, the Holy, the Mighty, the Wise', three times"³⁹²

36- كِتَابُ عَبْدِ اللَّهِ الْكَاهِلِيِّ، عَنِ ابْنِ سِنَانَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ صَلَاةَ اللَّيْلِ ثَلَاثَ عَشْرَةَ رَكْعَةً مِنْهَا رَكْعَتَا الْعِدَاةِ الرَّكْعَتَانِ اللَّتَانِ عِنْدَ الْفَجْرِ وَ كَانَ رَسُولُ اللَّهِ ص يُصَلِّي قَبْلَ طُلُوعِ الْفَجْرِ.

The book of Abdullah Al Kahily, from Ibn Sinan who said,

'I heard Abu Abdullah^{-asws} saying: 'The night Salat is of thirteen Cycles. From these are two Cycles of the morning, the two Cycles which are at the dawn, and Rasool-Allah^{-saww} used to pray Salat before the emergence of dawn"³⁹³

37- الْعَيْشِيُّ، عَنْ زُرَّارَةَ قَالَ قَالَ أَبُو جَعْفَرٍ ع مَنْ دَاوَمَ عَلَى صَلَاةِ اللَّيْلِ وَ الْوَتْرِ وَ اسْتَغْفَرَ اللَّهَ فِي كُلِّ وَتْرٍ سَبْعِينَ مَرَّةً ثُمَّ وَاظَبَ عَلَى ذَلِكَ سَنَةً كُتِبَ مِنَ الْمُسْتَغْفِرِينَ بِالْأَسْحَارِ.

(The book) 'Al Ayyashi' – from Zurara who said,

'Abu Ja'far^{-asws} said: 'One who is constant upon the night Salat and Al-Witr and seeks Forgiveness of Allah^{-azwj} seventy times during every Witr (Salat), then persists upon that for a year, will be written as being from the ones seeking Forgiveness at pre-dawn"³⁹⁴

³⁸⁹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 35 a

³⁹⁰ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 35 b

³⁹¹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 35 c

³⁹² Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 35 d

³⁹³ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 36

³⁹⁴ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 37 a

وَمِنْهُ عَنْ أَبِي بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع قَوْلُ اللَّهِ تَبَارَكَ وَ تَعَالَى وَ الْمُسْتَغْفِرِينَ بِالْأَسْحَارِ

And from him, from Abu Baseer who said,

‘I said to Abu Abdullah^{-asws}, ‘Words of Allah^{-azwj} Blessed and Exalted: **And in the early mornings they used to seek Forgiveness [51:18]’.**

قَالَ اسْتَعْفَرَ رَسُولُ اللَّهِ ص فِي وَتْرِهِ سَبْعِينَ مَرَّةً.

He^{-asws} said: ‘Rasool-Allah^{-saww} sought Forgiveness in his^{-saww} Witr (Salat), seventy times’.³⁹⁵

وَمِنْهُ عَنْ عُمَرَ بْنِ زَيْدٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: مَنْ قَالَ فِي آخِرِ الْوَتْرِ فِي السَّحْرِ - اسْتَعْفَرَ اللَّهَ وَ أَتُوبُ إِلَيْهِ سَبْعِينَ مَرَّةً وَ دَاوَمَ عَلَى ذَلِكَ سَنَةً كَتَبَهُ اللَّهُ مِنَ الْمُسْتَغْفِرِينَ بِالْأَسْحَارِ

And from him, from Umar Bin Yazeed,

‘From Abu Abdullah^{-asws} having said: ‘One who says in end of Al-Witr (Salat) during the pre-dawn, ‘I seek Forgiveness of Allah^{-azwj} and repent to Him^{-azwj}’, seventy times, and is constants upon that for a year, Allah^{-azwj} will Write him as **And in the early mornings they used to seek Forgiveness [51:18]’.**

وَ فِي رِوَايَةٍ أُخْرَى عَنْهُ وَ وَجَبَتْ لَهُ الْمَغْفِرَةُ.

And in another report from him^{-asws}: ‘And the Forgiveness is obligated for him’.³⁹⁶

وَمِنْهُ عَنْ عُمَرَ بْنِ زَيْدٍ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ مَنْ اسْتَعْفَرَ اللَّهَ سَبْعِينَ مَرَّةً فِي الْوَتْرِ بَعْدَ الرُّكُوعِ فَدَامَ عَلَى ذَلِكَ سَنَةً كَانَ مِنَ الْمُسْتَغْفِرِينَ بِالْأَسْحَارِ.

And from him, from Umar Bin Yazeed who said,

‘I heard Abu Abdullah^{-asws} saying: ‘One who seeks Forgiveness of Allah^{-azwj} seventy times in Al-Witr (Salat) after the Ruk’u, and is constant upon it for a year would be from the ones seeking Forgiveness at pre-dawn’.³⁹⁷

وَمِنْهُ عَنْ مُفَضَّلِ بْنِ عُمَرَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ تَفُوتُنِي صَلَاةَ اللَّيْلِ فَأُصَلِّي الْفَجْرَ فَلِي أَنْ أُصَلِّيَ بَعْدَ صَلَاةِ الْفَجْرِ مَا فَاتَنِي مِنَ الصَّلَاةِ وَ أَنَا فِي صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ

And from him, from Mufazzal Bin Umar who said,

‘I said to Abu Abdullah^{-asws}, ‘May I be sacrificed for you^{-asws}! The night Salat is missed by me, so I pray Al-Fajr. Is it for me to pray after Al-Fajr Salat what Salat had been missed by me and I am in Salat, before emergence of the sun?’

³⁹⁵ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 37 b

³⁹⁶ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 37 c

³⁹⁷ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 37 d

قَالَ نَعَمْ وَ لَكِنْ لَا تُعَلِّمُ بِهِ أَهْلَكَ فَيَتَّخِذُونَهُ سُنَّةً فَيُحِطُّوا قَوْلُ اللَّهِ عَزَّ وَ جَلَّ وَ الْمُسْتَعْفِرِينَ بِالْأَسْحَارِ .

He^{-asws} said: ‘Yes, but do not teach your family with it, for they would be taking it as a Sunnah and it would invalidate Words of Allah^{-azwj} Mighty and Majestic: **And in the early mornings they used to seek Forgiveness [51:18]’**.³⁹⁸

38- الكافي، في الصحيح عن ابن سنان قال: سألت أبا عبد الله ع عن الوتر ما يُقرأ فيهنَّ جميعاً قال يُقال هو الله أحد فقلت في ثلاثيهنَّ قال نعم.

(The book) ‘Al Kafi’ – In the correct (Hadeeth), from Ibn Sinan who said,

‘I asked Abu Abdullah^{-asws} about Al-Witr what should be recited in these all. He^{-asws} said: ‘With (Surah) Al Tawheed’. I said, ‘In the three (Cycles)?’ He^{-asws} said: ‘Yes’’.³⁹⁹

39- التَّهْدِيبُ، فِي الصَّحِيحِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَجَّاجِ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ ع عَنِ الْقِرَاءَةِ فِي الْوُتْرِ قَالَ كَانَ بَيْنِي وَ بَيْنَ أَبِي بَابٍ فَكَانَ إِذَا صَلَّى يُقْرَأُ فِي الْوُتْرِ يُقَالُ هُوَ اللَّهُ أَحَدٌ فِي ثَلَاثِيهِنَّ وَ كَانَ يُقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ فَإِذَا فَرَغَ مِنْهَا قَالَ كَذَلِكَ اللَّهُ رَبِّي.

(The book) ‘Al Tahzeeb’ – In the correct (Hadeeth), from Abdul Rahman Bin Al Hajjaj who said,

‘I asked Abu Abdullah^{-asws} about the recitation in Al-Witr. He^{-asws} said: ‘There used to be a door between me^{-asws} and my^{-asws} father^{-asws}. When he^{-asws} recited in Al-Witr, it would be with (Surah) Al-Tawheed in these three (Cycles), and he^{-asws} would recite Surah Al-Tawheed, and when he^{-asws} was free from it would say: ‘Like that is Allah^{-azwj}, my^{-asws} Lord^{-azwj}’⁴⁰⁰

وَ فِي الصَّحِيحِ أَيْضاً عَنْهُ ع قَالَ: كَانَ أَبِي يَقُولُ قُلْ هُوَ اللَّهُ أَحَدٌ تَعْدِلُ ثُلُثَ الْقُرْآنِ وَ كَانَ يُحِبُّ أَنْ يَجْمَعَهَا فِي الْوُتْرِ لِيَكُونَ الْقُرْآنَ كُلَّهُ.

And in the correct (Hadeeth) as well,

‘From him^{-asws} having said: ‘My^{-asws} father^{-asws} had said: ‘(Surah) Al-Tawheed equates to a third of the Quran’, and he^{-asws} loved to gather these in Al-Witr (Salat) for it to be the whole Quran’’.⁴⁰¹

وَ فِي الصَّحِيحِ عَنْ يَعْقُوبَ بْنِ يَعْطِينٍ قَالَ: سَأَلْتُ الْعَبْدَ الصَّالِحَ ع عَنِ الْقِرَاءَةِ فِي الْوُتْرِ وَ قُلْتُ إِنَّ بَعْضاً رَوَى قُلْ هُوَ اللَّهُ أَحَدٌ فِي الثَّلَاثِ وَ بَعْضاً رَوَى الْمُعَوَّذَتَيْنِ وَ فِي الثَّالِثَةِ قُلْ هُوَ اللَّهُ أَحَدٌ

And in the correct (Hadeeth), from Yaqoub Bin Yaqteen who said,

‘I asked Al-Abd Al-Salih^{-asws} (7th Imam) about the recitation in Al-Witr (Salat), and I said, ‘Some are reporting that (recitation of) Surah Al-Tawheed in the three (Cycles), and some are reported Al-Mawazateyn (in the first two) and (Surah) Al-Tawheed in the third’.

فَقَالَ اَعْمَلْ بِالْمُعَوَّذَتَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ.

³⁹⁸ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 37 e

³⁹⁹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 38

⁴⁰⁰ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 39 a

⁴⁰¹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 39 b

He^{-asws} said: ‘Work with Al-Mawazateyn and (Surah) Al-Tawheed’.⁴⁰²

40- دَعَائِمُ الْإِسْلَامِ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ ع أَنَّهُ قَالَ: كَانَ رَسُولُ اللَّهِ ص يَتَوَضَّأُ وَيُصَلِّي أَرْبَعَ رَكَعَاتٍ ثُمَّ يَرْتَفِدُ مَا شَاءَ اللَّهُ بِوَضُوئِهِ وَ سِوَاكِهِ فَيُضَعُ عِنْدَ رَأْسِهِ مُحْتَمراً ثُمَّ يَرْتَفِدُ مَا شَاءَ اللَّهُ

(The book) ‘Da’aim Al Islam’ –

‘From Ja’far^{-asws} Bin Muhammad^{-asws} having said: ‘Rasool-Allah^{-saww} would stand from the night repeatedly, and that is severest of the standing which can happen. When he^{-saww} prayed Al Isha the last he^{-saww} would instruct with his Wud’u (water) and his^{-saww} toothbrush and place it beneath his^{-saww} head (pillow) in a covering. Then he^{-saww} would lie down for as long as Allah^{-azwj} so Desired.

ثُمَّ يَتَوَضَّأُ وَيُصَلِّي أَرْبَعَ رَكَعَاتٍ ثُمَّ يَرْتَفِدُ مَا شَاءَ اللَّهُ ثُمَّ يَتَوَضَّأُ وَيُصَلِّي أَرْبَعَ رَكَعَاتٍ يَفْعَلُ ذَلِكَ مِرَاراً حَتَّى إِذَا قَرُبَ الصُّبْحُ أَوْتَرَ بِثَلَاثٍ ثُمَّ صَلَّى رَكَعَتَيْنِ جَالِساً

Then he^{-saww} would stand and brush his^{-saww} teeth and perform Wud’u and pray four Cycles. Then he^{-asws} would lie down for as long as Allah^{-azwj} so Desired. Then he^{-saww} would stand, perform Wud’u and brush teeth and pray four Cycles (Salat). He^{-saww} would do that repeatedly until when it was near to the morning, he^{-saww} would pray Witr with three (Cycles), then he^{-saww} would pray two Cycles while seated.

وَ كَانَ كَلِمَةً قَامَ قَلْبَ بَصْرَهُ فِي السَّمَاءِ ثُمَّ قَرَأَ الْآيَاتِ مِنْ سُورَةِ آلِ عِمْرَانَ - إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ إِلَى قَوْلِهِ لَا تُخْلِفُ الْمِيعَادَ

And it was so, every time he^{-saww} stood up, he^{-saww} would turn his^{-saww} sight towards the sky, then recites Verses from Surah Aal-e-Imran^{-as}: **regarding the Creation of the skies and the earth: [3:191]** – up to His^{-azwj} Words: **surely You do not break the Promise’ [3:194]**.

ثُمَّ يَتَوَضَّأُ وَيُصَلِّي رَكَعَتَيْنِ جَالِساً ثُمَّ يَرْتَفِدُ مَا شَاءَ اللَّهُ ثُمَّ يَتَوَضَّأُ وَيُصَلِّي أَرْبَعَ رَكَعَاتٍ ثُمَّ يَرْتَفِدُ مَا شَاءَ اللَّهُ ثُمَّ يَتَوَضَّأُ وَيُصَلِّي رَكَعَتَيْنِ جَالِساً

Then he^{-saww} would stand when the dawn emerged. He^{-saww} would purify and brush teeth and go out to the Masjid. He^{-saww} would pray two (optional) Cycles of Al Fajr and be seated until he^{-saww} had prayed Al Fajr (obligatory)”.⁴⁰³

وَ عَنْ عَلِيِّ ع أَنَّ رَسُولَ اللَّهِ ص قَالَ: إِذَا قَامَ أَحَدُكُمْ مِنَ اللَّيْلِ فَلْيَبْتِئِحْ صَلَاتَهُ بِرَكَعَتَيْنِ خَفِيفَتَيْنِ ثُمَّ يُسَلِّمْ وَ يَتَوَضَّأُ فَيُصَلِّي مَا كَتَبَ اللَّهُ لَهُ.

And from Ali^{-asws}: ‘Rasool-Allah^{-saww} said: ‘Whenever one of you stands from the night, let him begin his Salat with two light Cycles, then perform Salat, and he should stand and pray Salat what Allah^{-azwj} has Prescribed to him’”.⁴⁰⁴

وَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ أَنَّهُ قَالَ: كَانَ أَبِي رَضِواناً اللَّهُ عَلَيْهِ إِذَا قَامَ مِنَ اللَّيْلِ أَطَالَ الْقِيَامَ وَ إِذَا رَجَعَ أَوْ سَجَدَ أَطَالَ حَتَّى يُقَالَ إِنَّهُ قَدْ نَامَ

⁴⁰² Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 39 c

⁴⁰³ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 40 a

⁴⁰⁴ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 40 b

And from Ja'far^{-asws} Bin Muhammad^{-asws} having said: 'It was so, whenever my^{-asws} father^{-asws}, may the Satisfaction of Allah^{-azwj} be upon him^{-asws}, whenever he^{-asws} stood from the night would prolong the standing, and when he^{-saww} performed Ruk'u and Sajdah prolonged until it was said, 'He^{-asws} has fallen asleep'.

فَمَا يَفْجُرْنَا مِنْهُ إِلَّا وَهُوَ يَقُولُ - لَا إِلَهَ إِلَّا اللَّهُ حَقًّا حَقًّا سَجَدْتُ لَكَ يَا رَبِّ تَعْبُدًا وَرِقًّا يَا عَظِيمُ إِنَّ عَمَلِي ضَعِيفٌ فَضَاعِمُهُ يَا كَرِيمُ يَا جَبَّارُ اغْفِرْ لِي دُنُوبِي وَجُرْمِي وَتَقَبَّلْ عَمَلِي يَا جَبَّارُ يَا كَرِيمُ إِنِّي أَعُوذُ بِكَ أَنْ أَحْيَبَ أَوْ أُجْهِلَ جُرْمًا.

He^{-asws} would not alert suddenly from it except and he^{-asws} would say: 'There is no god except Allah^{-azwj} truly, truly! I^{-asws} have performed Sajdah O Lord^{-azwj}, in worship and servitude, O Mighty! My deeds are weak, so Multiply it, O Benevolent! O Subduer! Forgive for my sins for me and my crimes, and Accept my deeds, O Subduer! O Benevolent! I seek Refuge with You^{-azwj} from being disappointed or carrying a crime!'⁴⁰⁵

وَلَمَّا رَوَاهُ مُعَاوِيَةُ بْنُ وَهَبٍ فِي الصَّحِيحِ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع وَ ذَكَرَ صَلَاةَ النَّبِيِّ ص قَالَ كَانَ يَأْتِي بِطَهْرٍ فَيُحَمِّرُهُ عِنْدَ رَأْسِهِ وَ يُوضِعُ سِوَاكُهُ عِنْدَ فِرَاشِهِ ثُمَّ يَنَامُ مَا شَاءَ اللَّهُ

And due to what is reported by Muawiya Bin Wahb in the correct (Hadeeth), said,

'I heard Abu Abdullah^{-asws}, and he^{-asws} mentioned Salat of the Prophet^{-saww}. He^{-asws} said: 'He^{-saww} would be brought with the cleansing (water). He^{-asws} would cover it by his^{-saww} head and he^{-saww} would place his^{-saww} toothbrush by his^{-saww} bed. Then he^{-saww} would sleep for as long Allah^{-azwj} so Desired.

فَإِذَا اسْتَيْقَظَ جَلَسَ ثُمَّ قَلَّبَ بَصَرَهُ فِي السَّمَاءِ ثُمَّ تَلَا آيَاتِ مِنْ آلِ عِمْرَانَ - إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ آيَةً لِمَنْ يَسْتَعْتِبُ وَ يَتَطَهَّرُ ثُمَّ يَقُومُ إِلَى الْمَسْجِدِ فَيَرْكَعُ أَرْبَعَ رَكَعَاتٍ عَلَى قَدْرِ قِرَاءَتِهِ رُكُوعُهُ وَ سُجُودُهُ عَلَى قَدْرِ رُكُوعِهِ

When he^{-saww} woke up, he^{-saww} would be seated, then turn his^{-saww} sight towards the sky, then recite the Verses from (Surah) Aal-e-Imran^{-as}: **regarding the Creation of the skies and the earth: [3:191]**, the Verse. Then he^{-saww} would brush teeth and cleans, then stand to the Masjid (praying place). He^{-saww} would pray four Cycles upon a measurement of his^{-saww} recitation would be his^{-saww} Ruk'u and his^{-saww} Sajdah based upon a measurement of his^{-saww} Ruk'u.

يَرْكَعُ حَتَّى يُقَالَ مَتَى يَرْفَعُ رَأْسَهُ وَ يَسْجُدُ حَتَّى يُقَالَ مَتَى يَرْفَعُ رَأْسَهُ ثُمَّ يَعُودُ إِلَى فِرَاشِهِ فَيَنَامُ مَا شَاءَ اللَّهُ

He^{-saww} would perform Ruk'u until it was said, 'When will he^{-saww} raise his^{-saww} head?', and he^{-saww} would perform Sajdah until it was said, 'When will he^{-saww} raise his^{-as} head?' Then he^{-saww} would return to his^{-saww} bed and sleep for as long as Allah^{-azwj} so Desired.

ثُمَّ يَسْتَيْقِظُ فَيَجْلِسُ فَيَتَلُو آيَاتِ مِنْ آلِ عِمْرَانَ وَ يُقَلِّبُ بَصَرَهُ فِي السَّمَاءِ ثُمَّ يَسْتَعْتِبُ وَ يَتَطَهَّرُ وَ يَقُومُ إِلَى الْمَسْجِدِ فَيُصَلِّي أَرْبَعَ رَكَعَاتٍ كَمَا رَكَعَ قَبْلَ ذَلِكَ ثُمَّ يَعُودُ إِلَى فِرَاشِهِ فَيَنَامُ مَا شَاءَ اللَّهُ

Then he^{-saww} would wake up and be seated. He^{-saww} would recite the Verses from (Surah) Aal-e-Imran^{-as} and turn his^{-saww} sight towards the sky. Then he^{-saww} would brush teeth and purify

⁴⁰⁵ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 40 c

and stand to the Masjid (praying place). He^{-saww} would pray four Cycles like what he^{-saww} had done before that. Then he^{-saww} would return to his^{-saww} bed and sleep for as long as Allah^{-azwj} so Desired.

ثُمَّ يَسْتَيْقِظُ فَيَجْلِسُ فَيَقْرَأُ آيَاتِ مَنْ آلِ عِمْرَانَ وَ يُغَلِّبُ بَصَرَهُ فِي السَّمَاءِ ثُمَّ يَسْتَنْتُ وَ يَتَطَهَّرُ وَ يَقُومُ إِلَى الْمَسْجِدِ فَيُوتِرُ فَيُصَلِّي الرَّكَعَتَيْنِ ثُمَّ يَخْرُجُ إِلَى الصَّلَاةِ.

Then he^{-saww} would wake up and be seated. He^{-saww} would recite the Verses from (Surah) Aal-e-Imran^{-as} and turn his^{-saww} sight towards the sky. Then he^{-saww} would brush teeth and purify and stand to the Masjid (praying place). He^{-saww} would perform Witr (Salat). He^{-saww} would pray the two Cycles, then go out to the (congregational) Salat⁴⁰⁶.

وَ يُؤَيِّدُ الْأَخِيرَ مَا رَوَاهُ الْكُلَيْبِيُّ رَهْ فِي الْحُسَيْنِ كَالصَّحِيحِ عَنِ الْحَلْبِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: إِنَّ رَسُولَ اللَّهِ كَانَ إِذَا صَلَّى الْعِشَاءَ الْأَخِيرَةَ أَمَرَ بِوَضُوئِهِ وَ سِوَاكِهِ يُوضَعُ عِنْدَ رَأْسِهِ مُحْتَمراً فَيَرْتُدُّ مَا شَاءَ اللَّهُ

And the last one is supported by what is reported by Al Kulayni in the good (Hadeeth) like the correct, from Al Halby,

‘From Abu Abdullah^{-asws} having said: ‘It was so, whenever Rasool-Allah^{-saww} prayed Al Isha the last, would instruct with his^{-saww} Wud’u (water) and place his^{-saww} toothbrush by his^{-saww} head covered. He^{-saww} would sleep for as long as Allah^{-azwj} so Desired.

ثُمَّ يَقُومُ وَ يَسْتَاكُ وَ يَتَوَضَّأُ وَ يُصَلِّي أَرْبَعَ رَكَعَاتٍ ثُمَّ يَرْتُدُّ ثُمَّ يَقُومُ وَ يَسْتَاكُ وَ يَتَوَضَّأُ وَ يُصَلِّي أَرْبَعَ رَكَعَاتٍ ثُمَّ يَرْتُدُّ حَتَّى إِذَا كَانَ فِي وَجْهِ الصُّبْحِ قَامَ فَأَوْتَرَ ثُمَّ صَلَّى الرَّكَعَتَيْنِ

Then he^{-saww} would stand and brush teeth and perform Wud’u, and he^{-saww} would pray four Cycles. Then he^{-saww} would sleep, then stand and brush teeth and perform Wud’u and pray four Cycles. Then he^{-saww} would sleep until when the morning were to be in his^{-saww} face, he^{-saww} would stand and pray Witr (Salat), then pray the two Cycles (Salat)⁴⁰⁷.

ثُمَّ قَالَ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Then he^{-asws} said: ‘**There would always be for you all, in (the person of) Rasool-Allah, an excellent exemplar [33:21]**’.

قُلْتُ مَتَى كَانَ يَقُومُ قَالَ بَعْدَ ثُلُثِ اللَّيْلِ.

I said, ‘When was he^{-saww} standing?’ He^{-asws} said: ‘After a third of the night’⁴⁰⁷.

41- الْعِلَالُ، لِمُحَمَّدِ بْنِ عَلِيِّ بْنِ إِبْرَاهِيمَ سُئِلَ أَبُو عَبْدِ اللَّهِ ع مَا الْعِلَّةُ فِي قِرَاءَةِ قُلْ هُوَ اللَّهُ أَحَدٌ فِي الْوَتْرِ ثَلَاثَ مَرَّاتٍ

(The book) ‘Al Ilal’ of Muhammad Bin Ali Bin Ibrahim –

⁴⁰⁶ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 40 d

⁴⁰⁷ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 40 e

'Abu Abdullah^{-asws} was asked, 'What is the reason in reciting (Surah) Al Tawheed three times in Al-Witr (Salat)?'

فَقَالَ الْعِلَّةُ فِيهِ أَنَّ قُلَّ هُوَ اللَّهُ أَحَدٌ ثُلُثُ الْقُرْآنِ وَإِذَا قُرِئَتْ ثَلَاثَ مَرَّاتٍ يَكُونُ قَارِئُهَا قَدْ قَرَأَ الْقُرْآنَ كُلَّهُ فِي الْوَيْتِ.

He^{-asws} said: 'The reason regarding it is (Surah) Al Tawheed is a third of the Quran, and when it is recited three times, it's reciter would have recited the Quran, all of it, in Al-Witr'.⁴⁰⁸

42- كِتَابُ الْمَحَاسِنِ، كَانَ أَبُو الْحَسَنِ ع إِذَا قَامَ إِلَى مِحْرَابِهِ فِي اللَّيْلِ قَالَ اللَّهُمَّ إِنَّكَ خَلَقْتَنِي سَوِيًّا وَرَبَّيْتَنِي صَبِيًّا وَجَعَلْتَنِي عَيْبًا مَكْفِيًّا

The book 'Al Mahasin' –

'It was so, Whenever Abu Al-Hassan^{-asws} stood to his^{-asws} prayer niche during the night, said: 'O Allah^{-azwj}! Surely You^{-azwj} Created me upright and Nourished me when young, and Made me enriched, sufficed!

اللَّهُمَّ إِنِّي وَجَدْتُ فِيمَا أُنزِلْتُهُ فِي كِتَابِكَ وَبَشَّرْتَ بِهِ عِبَادَكَ أَنْ قُلْتَ - يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ وَ أَنْبِئُوا إِلَى رَبِّكُمْ وَأَسْلِمُوا لَهُ مِنْ قَبْلِ أَنْ يَأْتِيَكُمُ الْعَذَابُ ثُمَّ لَا تُنصَرُونَ وَ قَدْ كَانَ مِنِّي

O Allah^{-azwj}! I found among what You^{-azwj} Revealed in Your^{-azwj} Book and Gave glad tidings to Your^{-azwj} servants. You^{-azwj} Said: **Say: 'O My servants, those who have been extravagant upon themselves! Do not despair from Mercy of Allah, surely Allah Forgives the sins altogether. Surely, He is the Forgiving, the Merciful [39:53] And be penitent to your Lord and submit to Him, before the Punishment comes to you, then you will not be Helped [39:54],** and it has happened from me!

اللَّهُمَّ مَا عَلِمْتَ وَ مَا أَنْتَ أَعْلَمُ بِهِ مِنِّي فَوَا سؤَاتَاهُ بِمَا أَحْصَاهُ كِتَابِكَ فَلَوْ لَا الْمَوَاقِفَ الَّتِي أَرْجُو فِيهَا عَفْوُكَ الَّذِي سَمِلَ كُلَّ شَيْءٍ لَأَلْقَيْتُ بِيَدِي وَ لَوْ أَنَّ أَحَدًا اسْتَطَاعَ الْهَرْبَ مِنْ ذَنْبِهِ لَكُنْتُ أَنَا أَحَقُّ بِالْهَرْبِ مِنْهُ حَيْثُ لَا يَقْدِرُ وَ لَكِنْ كَيْفَ لِي بِذَلِكَ وَ أَنْتَ لَا يَغْرُبُ عَنْكَ مِثْقَالُ ذَرَّةٍ إِلَّا أَتَيْتَ بِهَا وَ كَفَى بِكَ جَازِيًّا وَ كَفَى بِكَ حَسِيبًا

O Allah^{-azwj}! What I have known and what You^{-azwj} Know with from me, Oh its evil from what Your^{-azwj} Book has enumerated! Had it not been for the pausing which I hope for Your^{-azwj} Pardon which is inclusive of all things, I would have thrown up my hands (despaired)! And if anyone had the capability to escape from his sins, I would be the most deserving with the fleeing from it whereby there is no ability (for anyone to do so), but how can it be for me with that and even an atom's weight cannot escape You^{-azwj}, except You^{-azwj} will Come with it, and I suffice with You^{-azwj} as a Rewarder and suffice with You^{-azwj} as a Reckoner!

اللَّهُمَّ إِنَّكَ طَالِبِي إِنْ هَرَبْتُ وَ مُدْرِكِي إِنْ فَرَرْتُ فَهَذَا أَنَا بَيْنَ يَدَيْكَ عَبْدٌ ذَلِيلٌ خَاصِعٌ رَاغِمٌ إِنْ تَعَلَّيْتَنِي فَإِنِّي لِدَلِكْ أَهْلٌ وَ هُوَ يَا رَبِّ مِنْكَ عَدْلٌ وَ إِنْ تَغْفِرْ فَإِنَّكَ تَغْفِرُ قَبِيحًا فَلْتَسْعِنِي رَحْمَتَكَ وَ عَفْوِكَ وَ أَلْسِنِي عَافِيَتَكَ

O Allah^{-azwj}! You^{-azwj} will Seek me out if I were to flee, and will Catch me if I were to run away, so here I am in front of You^{-azwj}, a disgraced servant, humble, compelled. If You^{-azwj} were to Punish me, I am rightful of that, and O Lord^{-azwj}, it would be justice from You^{-azwj}, and if You^{-azwj}

were to Forgive, then surely You^{-azwj} Forgive the ugly deeds, so let Your^{-azwj} Mercy and Your^{-azwj} Pardon include me and Clothe me with Your^{-azwj} well-being!

وَأَسْأَلُكَ بِالْحُسْنَى مِنْ أَسْمَائِكَ وَبِمَا وَارَتْ الْحُجُبُ مِنْ بَهَائِكَ أَوْ تَرَحَّمْ هَذِهِ النَّفْسَ الْجُرُوعَةَ وَهَذَا الْبَدَنَ الْمُلُوعَ الَّذِي لَا يَسْتَطِيعُ حَرَّ شَمْسِكَ فَكَيْفَ يَسْتَطِيعُ حَرَّ نَارِكَ وَالَّذِي لَا يَسْتَطِيعُ صَوْتَ رَعْدِكَ فَكَيْفَ يَسْتَطِيعُ صَوْتَ غَضَبِكَ فَارْحَمْنِي

And I ask You^{-azwj} by the excellence of Your^{-azwj} Names, and with what the veils cover of Your^{-azwj} Splendour, or Mercy this panicking soul, and this permeated body which cannot endure heat of Your^{-azwj} sun, so how will it endure hear of Your^{-azwj} Fire, and which cannot endure sound of Your^{-azwj} thunder, so how can it endure sound of Your^{-azwj} Wrath? Therefore, Mercy me!

اللَّهُمَّ إِنِّي امْرُؤٌ فَقِيرٌ خَقِيرٌ وَخَطِرِي يَسِيرٌ أَنْ تُعَذِّبَنِي فَلَمْ يَزِدْ عَذَابِي فِي مُلْكِكَ مِثْقَالَ ذَرَّةٍ وَ لَوْ كَانَ ذَلِكَ لَسَأَلْتُكَ الصَّبْرَ عَلَى ذَلِكَ وَ أَحْبَبْتُ أَنْ يَكُونَ الْمُلْكُ لَكَ وَ لَكِنَّ سُلْطَانَكَ أَعْظَمَ وَ مُلْكُكَ أَدْوَمُ مِنْ أَنْ يَزِيدَ فِيهِ طَاعَةُ الْمُطِيعِينَ أَوْ يَنْقُصَ مِنْهُ مَعْصِيَةُ الْمُذْنِبِينَ

O Allah^{-azwj}! I am a poor, lowly person, and my risks are few. If You^{-azwj} were to Punish me, my being punished will not increase in Your^{-azwj} Kingdom even an atom's weight, and if that were to happen, I ask You^{-azwj} for my being patient upon that, and I love it for the kingdom being for You^{-azwj}, but Your^{-azwj} Authority is mightier and Your^{-azwj} Kingdom is more permanent than for the obedience of the obedient ones to increase in it, or the disobedience of the disobedient ones to reduce from it.

فَاغْفِرْ لِي يَا أَرْحَمَ الرَّاحِمِينَ وَ صَلِّ عَلَى مُحَمَّدٍ وَ أَهْلِ بَيْتِهِ وَ اجْزِهِ عَنَّا أَفْضَلَ مَا جَزَيْتَ الْمُرْسَلِينَ يَا رَبَّ الْعَالَمِينَ.

Forgive (sins) for me, O most Merciful of the merciful ones, and Send Salawaat upon Muhammad^{-saww}, and People^{-asws} of his^{-saww} Household, and Recompense him on our behalf the best of what You^{-azwj} have Recompensed the Messengers^{-as}, O Lord^{-azwj} of the worlds!"⁴⁰⁹

43- الْمَنَاقِبُ، لِابْنِ شَهْرَآشُوبٍ وَ الْخَرَائِجُ، لِلرَّوَانْدِيِّ عَنْ حَمَّادِ بْنِ حَبِيبٍ الْكُوفِيِّ الْقَطَّانِ قَالَ: خَرَجْنَا سَنَةً حُجَّاجًا فَرَحَلْنَا مِنْ زُبَالَةَ فَاسْتَقْبَلْتَنَا [فَاسْتَقْبَلْتَنَا] رِيحٌ سَوْدَاءٌ مُظْلِمَةٌ فَتَقَطَّعَتْ الْقَافِلَةَ فَبِتُّ فِي تِلْكَ الْبَرَارِيِّ فَانْتَهَيْتُ إِلَى وَادٍ قَفْرٍ وَ جَنِّي اللَّيْلُ فَأَوَيْتُ إِلَى شَجَرَةٍ

(The books) 'Al Manaqib' of Ibn Shehr Ashub, and 'Al Kharaij' of Al Rawandy – from Hammad Bin Habeeb Al Kufi Al Qattan who said,

'We went out one year as pilgrims of Hajj. We departed from Zubalah and we faced a black dark wind (storm). The caravan was scattered. I got lost in that wilderness and ended up to a desolate valley, and the night shaded me, so I sheltered to a tree.

فَلَمَّا احْتَلَطَ الظَّلَامُ إِذَا أَنَا بِشَابٍ عَلَيْهِ أَطْمَارٌ بِيضٌ قُلْتُ هَذَا وَ لِي مِنْ أَوْلِيَاءِ اللَّهِ مَنَى أَحْسَسَ بِحَرَكَتِي حَشِيبٌ نِفَارُهُ فَأَحْقَمْتُ نَفْسِي قَدْنَا إِلَى مَوْضِعٍ فَتَهَيَّأْتُ إِلَى الصَّلَاةِ وَ قَدْ نَبَعَ لَهُ مَاءٌ

When the darkness mingles, there I was with a youth having white old clothes upon him. I said, 'This is a friend from friends of Allah^{-azwj}!' When he sensed my movement I feared his

⁴⁰⁹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 42

aversion. I hid myself. He went near to a place and prepared to pray the Salat and water had sprung for him.

فَوَثَبَ قَائِمًا يَقُولُ يَا مَنْ حَازَ كُلَّ شَيْءٍ مَلَكُوتًا وَ فَهَرَ كُلَّ شَيْءٍ جَبْرُوتًا صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَوْلَجَ قَلْبِي فَرَحَ الْإِقْبَالِ عَلَيْكَ وَ الْحُفْنِي بِمَبْدَانِ الْمُطِيعِينَ لَكَ وَ دَخَلَ فِي الصَّلَاةِ

He leapt up standing saying: 'O One^{-azwj} Whose Kingdom includes all things, and Force subdues all things! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Cause joy to enter my hearts in facing to You^{-azwj}, and Join me in the field of the ones obedient to You^{-azwj} and enter into the Salat!'

فَتَهَيَّأْتُ أَيْضًا وَ قُمْتُ حَلْفُهُ وَ إِذَا أَنَا بِمِحْرَابٍ فِي ذَلِكَ الْوَقْتِ قُدَّامَهُ وَ كَلَّمَا مَرَّ بَأَيَّةٍ فِيهَا الْوَعْدُ وَ الْوَعِيدُ يُرِيدُهَا بِإِنْبِحَابٍ وَ حِينِ

I prepared as well and stood behind him, and there I was with a prayer niche in that time, in front of him, and every time he^{-asws} passed by any Verse having the Promise and the Threat in it, he repeated it with the lamentation and the whining.

فَلَمَّا تَقَشَّعَ الظَّلَامُ قَامَ فَقَالَ يَا مَنْ فَصَدَهُ الضَّالُّونَ فَأَصَابُوهُ مُرْشِدًا وَ أُمَّةُ الْخَائِفُونَ فَوَجَدُوهُ مَعْقِلًا وَ لَجَأً إِلَيْهِ الْعَابِدُونَ فَوَجَدُوهُ مَوْئِلًا مَتَى رَاحَهُ مَنْ نَصَبَ لِعَبْرِكَ بَدَنَهُ وَ مَتَى فَرَجَ مَنْ قَصَدَ غَيْرَكَ هُمُّهُ

When the darkness dissipated, he stood up and said: 'O One^{-azwj} the straying ones aim for so they find Him^{-azwj} as a rightful Guide, and the fearful ones follow so they find Him^{-azwj} a Stronghold, and the worshippers seek shelter to so they find Him^{-azwj} a Habitat! When will he rest, one who toils his body for others, and when will he get relief, one who aims others with his worries?

إِلَهِي قَدِ انْتَشَعَ الظَّلَامُ وَ لَمْ أَقْضِ مِنْ خِدْمَتِكَ وَطَرًا وَ لَا مِنْ جِنَاحِ مُنَاجَاتِكَ صَدْرًا صَلَّى عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَفْعَلْ بِي أَوْلَى الْأَمْرَيْنِ بِكَ فَتَعَلَّمْتُ بِهِ

My God^{-azwj}! The darkness has dissipated and I have not fulfilled my need of serving You^{-azwj} nor filled my heart from whispering to You^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Do with me foremost of the two matters with You^{-azwj} so I can be attached with it!'

فَقَالَ لَوْ صَدَقَ تَوَكُّلُكَ مَا كُنْتُ ضَالًّا وَ لَكِنِ اتَّبَعْتَنِي وَ أَفْتُ أَثْرِي وَ أَحَدَ يَدَيَّ فَخُيِّلَ لِي أَنَّ الْأَرْضَ تَمْتُدُّ مِنْ تَحْتِ قَدَمِي فَلَمَّا انْفَجَرَ عَمُودُ الصُّبْحِ قَالَ هَذِهِ مَكَّةُ

He^{-asws} said: 'If your reliance were truthful, you would not have been lost, but follow me and follow my tracks', and he held my hand, and it was imagined to me that the earth had extended from beneath my feet. When the pillars of the morning split (dawn), he^{-asws} said: 'This is Makkah!'

فُلْتُ مَنْ أَنْتَ بِالَّذِي تَرْجُوهُ

I said, 'Who are you? By the One^{-azwj} you are hoping to?'

فَقَالَ أَمَا إِذْ أَقْسَمْتُ فَأَنَا عَلِيُّ بْنُ الْحُسَيْنِ.

He said: 'As for when you have sworn, I^{-asws} am Ali^{-asws} Bin Al-Husayn^{-asws}' .⁴¹⁰

44- الْعِيُونُ، بِالْإِسْنَادِ الْمُتَقَدِّمِ عَنْ رَجَاءِ بْنِ أَبِي الصَّخَّكَ قَالَ: كَانَ الرِّضَا ع فِي طَرِيقِ خُرَاسَانَ إِذَا فَرَّغَ مِنْ تَغْيِيبِ الْعِشَاءِ وَ سَجَدَ سَجْدَتَيْ الشُّكْرِ أَوْى إِلَى فِرَاشِهِ

(The book) 'Al Uyoun' – By the previous chain from Raja'a Bin Abu Al Zahhak who said, '

'Al-Reza^{-asws} was in a road of Khurasan. When he^{-asws} was free from follow-up (acts of worship) of Al-Isha (Salat) and had performed two Sajdah's of thanks, he^{-asws} sheltered to his^{-asws} bed.

فَإِذَا كَانَ الثُّلُثُ الْأَخِيرُ مِنَ اللَّيْلِ قَامَ مِنْ فِرَاشِهِ بِالتَّسْبِيحِ وَ التَّحْمِيدِ وَ التَّكْبِيرِ وَ التَّهْلِيلِ وَ الإِسْتِعْفَارِ فَاسْتَاكَ ثُمَّ تَوَضَّأَ ثُمَّ قَامَ إِلَى صَلَاةِ اللَّيْلِ فَصَلَّى ثَمَانَ رَكَعَاتٍ يُسَلِّمُ فِي كُلِّ رَكَعَتَيْنِ يَفْرَأُ فِي الْأُولَيَيْنِ مِنْهَا فِي كُلِّ رَكَعَةٍ الْحَمْدَ مَرَّةً وَ فُلْنَ هُوَ اللَّهُ أَحَدٌ ثَلَاثِينَ مَرَّةً.

When it was the last third of the night, he^{-asws} stood from his^{-asws} bed with the glorification, and the praising, and extolling the Greatness and the Oneness, and seeking the Forgiveness. He^{-asws} brushed his^{-asws} teeth, then performed Wud'u, then stood to the night Salat. He^{-asws} prayed eight Cycles performing Salat in every two Cycles. He^{-asws} recited in the first two (Cycles) from these in every Cycle, (Surah) Al-Hamd once, and (Surah) Al-Tawheed thirty times'.

ثُمَّ يُصَلِّي صَلَاةَ جَعْفَرِ بْنِ أَبِي طَالِبٍ أَرْبَعَ رَكَعَاتٍ وَ يَفْتُنُّ فِي كُلِّ رَكَعَتَيْنِ فِي الثَّانِيَةِ قَبْلَ الرَّكُوعِ وَ بَعْدَ التَّسْبِيحِ وَ يَحْتَسِبُ بِهَا مِنْ صَلَاةِ اللَّيْلِ

Then he^{-asws} prayed Salat of Ja'far^{-as} Bin Abu Talib^{-as}, four Cycles, and performed Qunout in every two Cycles in the second (Cycle) before the Ruk'u and after the glorifying, and he^{-asws} counted with it as being from the night Salat.

ثُمَّ يَقُومُ فَيُصَلِّي الرَّكَعَتَيْنِ الْبَاقِيَتَيْنِ يَفْرَأُ فِي الْأُولَى الْحَمْدَ وَ سُورَةَ الْمُلْكِ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ هَلْ أَتَى عَلَى الْإِنْسَانِ

The he^{-asws} arose and prayed the two remaining Cycles, reciting in the first (Surah) Al-Hamd and Surah Al-Mulk, and in the second (Surahs) Al-Hamd and Al-Insaan (Dahr).

ثُمَّ يَقُومُ فَيُصَلِّي رَكَعَتَيْ الشُّعْبِ يَفْرَأُ فِي كُلِّ رَكَعَةٍ مِنْهَا الْحَمْدَ مَرَّةً وَ فُلْنَ هُوَ اللَّهُ أَحَدٌ ثَلَاثَ مَرَّاتٍ وَ يَفْتُنُّ فِي الثَّانِيَةِ قَبْلَ الرَّكُوعِ وَ بَعْدَ الْقِرَاءَةِ

Then he^{-asws} arose and prayed two Cycles of Al-Shaf'a, reciting in each Cycle from it (Surah) Al-Hamd once, and (Surah) Al-Tawheed three times, and he^{-asws} performed Qunout in the second before the Ruk'u and after the recitation.

فَإِذَا سَلَّمَ قَامَ وَ صَلَّى رَكَعَةَ الْوُتْرِ فَيَتَوَجَّهُ فِيهَا وَ يَفْرَأُ فِيهَا الْحَمْدَ وَ فُلْنَ هُوَ اللَّهُ أَحَدٌ ثَلَاثَ مَرَّاتٍ وَ فُلْنَ أَعُوذُ بِرَبِّ الْعَالَمِينَ مَرَّةً وَاحِدَةً وَ يَفْتُنُّ فِيهَا قَبْلَ الرَّكُوعِ وَ بَعْدَ الْقِرَاءَةِ وَ فُلْنَ هُوَ اللَّهُ أَحَدٌ مَرَّةً وَاحِدَةً

When he^{-asws} had greeted, he^{-asws} stood up and prayed one Cycle of Al-Witr and concentrated in it, and recited in it (Surahs) Al-Hamd, and Al-Tawheed three times, and Al-Falaq once, alone,

⁴¹⁰ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 43

and he^{-asws} performed Qunout in it before the Ruk'u and after the recitation, and (Surah) Al-Tawheed once alone.

و يَقُولُ فِي قُنُوتِهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ

And he^{-asws} said in his^{-asws} Qunout: 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}!

اللَّهُمَّ اهْدِنَا فِيمَنْ هَدَيْتَ وَ عَافِنَا فِيمَنْ عَافَيْتَ وَ تَوَلَّنَا فِيمَنْ تَوَلَّيْتَ وَ بَارِكْ لَنَا فِيمَا أَعْطَيْتَ وَ قِنَا شَرَّ مَا فَضَيْتَ فَإِنَّكَ تَقْضِي وَ لَا يُقْضَى عَلَيْكَ إِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ وَ لَا يَعْزُّ مَنْ عَادَيْتَ تَبَارَكْتَ رَبَّنَا وَ تَعَالَيْتَ

O Allah^{-azwj}! Guide us among the ones You^{-azwj} have Guided, and Grant us well-being among the ones You^{-azwj} Granted well-being, and Take charge of us among the ones You^{-azwj} have Taken charge of, and Bless for us in what You^{-azwj} have Given, and Save us from evil of what You^{-azwj} have Decreed, for You^{-azwj} Decreed and cannot be decreed against. Surely, the one whom You^{-azwj} Befriend cannot be disgraced, nor can he be honoured whom You^{-azwj} are Inimical to! You^{-azwj} are Blessed, our Lord^{-azwj}, and Exalted!

تُمْ يَقُولُ أَسْتَغْفِرُ اللَّهَ وَ أَسْأَلُهُ التَّوْبَةَ سَبْعِينَ مَرَّةً فَإِذَا سَلَّمَ جَلَسَ فِي التَّعْقِيبِ مَا شَاءَ اللَّهُ فَإِذَا قَرُبَ مِنَ الْعَجْرِ قَامَ فَصَلَّى رُكْعَتَيِ الْعَجْرِ.

Then he^{-asws} said: 'I seek Forgiveness of Allah^{-azwj} and I ask Him^{-azwj} for the Turning (with Forgiveness)', seventy times. When he^{-asws} had performed Salaam, he^{-asws} sat down regarding the follow-up (acts of worship) for as long as Allah^{-azwj} so Desired. When it was near from the dawn, he^{-asws} stood up and prayed two Cycles of Al-Fajr (Salat)".⁴¹¹

45- الْمُتَهَجِّدُ، عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: إِذَا أَرَدْتَ صَلَاةَ اللَّيْلِ لَيْلَةَ الْجُمُعَةِ فَافْرَأْ فِي الرَّكْعَةِ الْأُولَى الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ فِي الثَّالِثَةِ الْحَمْدَ وَ الْمِ السَّجْدَةَ وَ فِي الرَّابِعَةِ الْحَمْدَ وَ يَا أَيُّهَا الْمُدْتِرِّ وَ فِي الْخَامِسَةِ الْحَمْدَ وَ حَمِ السَّجْدَةَ وَ فِي السَّادِسَةِ الْحَمْدَ وَ سُورَةَ الْمُلْكِ وَ فِي السَّابِعَةِ الْحَمْدَ وَ يَسَ وَ فِي الثَّامِنَةِ الْحَمْدَ وَ الْوَاقِعَةَ تُمْ تُؤَيِّرُ بِالْمَعْوَدَتَيْنِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ.

(The book) 'Al Mutahajjid' –

'From Al-Sadiq^{-asws} having said: 'When you intend the night Salat on the night of Friday, recite in the first Cycle (Surahs) Al Hamd and Al-Tawheed, and in the second (Surahs) Al-Hamd and Al-Kafiroun, and in the third (Surahs) Al-Hamd and Sajdah, and in the fourth (Surahs) Al-Hamd and Al-Muddasir, and in the fifth (Surahs) Al-Hamd and Fussilat, and in the sixth (Surah) Al Hamd and Surah Al Mulk, and in the seventh (Surahs) Al Hamd and Yaseen, and in the eight (Surahs) Al Hamd and Al Waqia. Then perform Witr (Salat) with Al Mawazateyn and Al Tawheed".⁴¹²

46- الْمُتَهَجِّدُ، وَ غَيْرُهُ، فَإِذَا نَظَرَ إِلَى السَّمَاءِ فَلْيَقُلْ اللَّهُمَّ إِنَّهُ لَا يُؤَارِي مِنْكَ لَيْلٌ سَاجٍ إِلَى آخِرِ مَا مَرَّ مِنَ الْآيَاتِ مِنْ آلِ عِمْرَانَ

(The book) 'Al Mutahajjid' and others –

⁴¹¹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 44

⁴¹² Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 45

‘When he looks at the sky, let him say, ‘O Allah^{-azwj}! A dark night does not cover from You^{-azwj}’ – up to end of what has passed from Verses from (Surah) Aal-e-Imran^{as}.

قَالُوا وَ يُسْتَحَبُّ أَيْضاً أَنْ يَقُولَ يَا نُورَ النُّورِ يَا مُدَبِّرَ الْأُمُورِ يَا مَنْ تَلِي التَّدْبِيرَ وَ يُضَيِّ الْمَقَادِيرَ أَمْضِ مَقَادِيرِي فِي يَوْمِي هَذَا إِلَى السَّلَامَةِ وَ الْعَافِيَةِ

They said, ‘And it is recommended as well that he says, ‘O Light of the lights! O Manager of the matters! O One^{-azwj} Who is in charge of the arrangement, and Decrees the Pre-determinations in this day of mine to the safety and the well-being!’

وَ يُسْتَحَبُّ أَيْضاً أَنْ يَقُولَ إِذَا نَظَرَ إِلَى السَّمَاءِ يَا مَنْ بَنَى السَّمَاءَ بِأَيْدِهِ وَ جَعَلَهَا سَفْناً مَرْفُوعاً يَا وَاسِعَ الْمَغْفِرَةِ يَا بَاسِطَ الْيَدَيْنِ بِالرَّحْمَةِ يَا مَنْ فَرَشَ الْأَرْضَ وَ جَعَلَهَا مَهَاداً يَا مَنْ خَلَقَ الرُّوجِينَ الذَّكَرَ وَ الْأُنثَى اجْعَلْنِي مِنَ الذَّاكِرِينَ لَكَ وَ الْخَائِفِينَ مِنْكَ

And it is recommended as well that he says when he looks at the sky, ‘O One^{-azwj} Who Built the sky by His^{-azwj} Hand and Made it a raised ceiling! O Capacious of the Forgiveness! O Extended of the Hands with the Mercy! O One^{-azwj} Who Furnished the earth Made it a cradle! O One^{-azwj} Who Created the pairs, the male and the female! Make me from the ones doing Zikr of Yours^{-azwj}, and the ones fearing from You^{-azwj}!

اللَّهُمَّ أَنْزِلْ عَلَيَّ مِنْ بَرَكَاتِ السَّمَاءِ وَ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَ أَعْلِقْ عَنِّي أَبْوَابَ نِقْمَتِكَ وَ عَافِنِي مِنْ شَرِّ فَسْتَمَةِ سُكَّانِ الْهَوَاءِ وَ سُكَّانِ الْأَرْضِ إِنَّكَ كَرِيمٌ وَ هَبَّابٌ سُبْحَانَكَ مَا أَعْظَمَ مُلْكُكَ وَ أَقْهَرَ سُلْطَانُكَ وَ أَعْلَبَ جُنْدُكَ

O Allah^{-azwj}! Send down upon me from Blessings of the sky and Open for me doors of Your^{-azwj} Mercy and Close from me doors of Your^{-azwj} Punishment and Protect me from evil of the mischievous dwellers of the air and dwellers of the earth! You^{-azwj} are Benevolent, Benefactor! Glory be to You^{-azwj}! How Mighty is Your^{-azwj} Kingdom, and Strong is Your^{-azwj} Authority, and prevailing is Your^{-azwj} army!

سُبْحَانَكَ وَ بِحَمْدِكَ مَا أَعَزَّ خَلْقَكَ وَ أَغْفَلَهُمْ عَنْ عَظِيمِ آيَاتِكَ وَ كَثِيرِ خَزَائِنِكَ سُبْحَانَكَ مَا أَوْسَعَ خَزَائِنِكَ وَ سُبْحَانَكَ وَ بِحَمْدِكَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اجْعَلْنِي لَكَ مِنَ الذَّاكِرِينَ وَ لَا تُجْعَلْنِي مِنَ الْغَافِلِينَ-

Glory be to You^{-azwj} and with Your^{-azwj} Praise! How Mighty is Your^{-azwj} creation, and how heedless are they from Your^{-azwj} Magnificent signs, and abundance of Your^{-azwj} treasures; and Glory be to You^{-azwj} and with Your^{-azwj} Praise! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Make me from the ones doing Your^{-azwj} Zikr and do not Make me from the heedless ones!’

فَإِذَا فَرَغَ مِنْ وُضُوئِهِ قَالَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَ اجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

When he is free from his Wud’u, he should say, ‘The Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds! O Allah^{-azwj}! Make me from the repenting ones and Make me from the purifying ones!’

ثُمَّ لِيَقُلْ بِسْمِ اللَّهِ وَ بِاللَّهِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ اللَّهُمَّ اجْعَلْنِي مِمَّنْ يُحِبُّ الْحَيَاتِ وَ يَعْمَلُ بِهَا وَ يُعِينُ عَلَيْهَا وَ يُسَارِعُ إِلَى الْخَيْرِ وَ يَعْمَلُ بِهِ وَ يُعِينُ عَلَيْهِ وَ أَعْيِي عَلَى طَاعَتِكَ وَ طَاعَةِ رَسُولِكَ صَلَوَاتِكَ عَلَيْهِ وَ آلِهِ وَ أَعُوذُ بِكَ مِنَ الشَّرِّ وَ عَمَلِهِ وَ أَعُوذُ بِكَ مِنْ سَخَطِكَ وَ النَّارِ

Then let him say, 'In the Name of Allah^{-azwj}, and with Allah^{-azwj}! O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}! O Allah^{-azwj}! Make me from the ones loving the good deeds and acting with these and is assisted upon these, and are quick to the good deeds, and acting with it, and is assisted upon it, and Assist me upon obeying You^{-azwj} and obeying Your^{-azwj} Rasool^{-saww}. May Your^{-azwj} Salawaat be upon him^{-saww} and his^{-saww} Progeny^{-asws}; and I seek Refuge with You^{-azwj} from the evil and its work, and I seek Refuge with You^{-azwj} from Your^{-azwj} Wrath and the Fire!'

فَإِذَا أَرَادَ دُخُولَ الْمَسْجِدِ فَلْيُتَمَلِّ بِسْمِ اللَّهِ وَ بِاللَّهِ وَ مِنَ اللَّهِ وَ إِلَى اللَّهِ وَ مَا شَاءَ اللَّهُ وَ خَيْرُ الْأَسْمَاءِ لِلَّهِ تَوَكَّلْتُ عَلَى اللَّهِ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

When he wants to enter the Masjid (praying place), let him say, 'In the Name of Allah^{-azwj}, and by Allah^{-azwj}, and from Allah^{-azwj}, and to Allah^{-azwj}, and whatever Allah^{-azwj} so Desires, and best of the Names are for Allah^{-azwj}! I have relied upon Allah^{-azwj}, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!

اللَّهُمَّ اجْعَلْنِي مِنْ عُمَّارِ مَسَاجِدِكَ وَ عُمَّارِ بُيُوتِكَ

O Allah^{-azwj}! Make me from the ones spending time in Your^{-azwj} Masjid and Your^{-azwj} houses!

اللَّهُمَّ إِنِّي عَبْدُكَ وَ ابْنُ عَبْدِكَ وَ ابْنُ أُمَّتِكَ افْتَقَرْتُ إِلَى رَحْمَتِكَ وَ أَنْتَ عَيْيٌّ عَيْيٌّ وَ عَنْ عَذَابِي نَجِدُ مِنْ خَلْقِكَ مَنْ تُعَذِّبُهُ وَ لَا أَجِدُ مَنْ يَعْفُرُ لِي عَيْرَكَ ظَلَمْتُ نَفْسِي وَ عَمِلْتُ سُوءًا فَاعْفُرْ لِي وَ ارْحَمْنِي وَ تَبَّ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

O Allah^{-azwj}! I am Your^{-azwj} servant, and son of Your^{-azwj} servant, and son of Your^{-azwj} maid! I am impoverished to Your^{-azwj} Mercy, and You^{-azwj} needless of me and from Punishing me! You^{-azwj} can find from Your^{-azwj} creatures one You^{-azwj} can Punish, while I cannot find one who can forgive (my sins) for me apart from You^{-azwj}! I have been unjust to myself and have done evil, therefore, Forgive for me and Mercy me and Turn to me, surely You^{-azwj} are the Oft-turning, the Merciful!

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ وَ اغْلِقْ عَنِّي بَابَ مَعْصِيَتِكَ

O Allah^{-azwj}! Open for me doors of Your^{-azwj} Mercy and Close from me doors of my disobeying You^{-azwj}!

اللَّهُمَّ اعْطِنِي فِي مَقَامِي هَذَا جَمِيعَ مَا أُعْطِيتَ أَوْلِيَاءَكَ وَ أَهْلَ طَاعَتِكَ وَ اصْرِفْ عَنِّي جَمِيعَ مَا صَرَفْتَ عَنْهُمْ مِنْ شَرِّ-

O Allah^{-azwj}! Give me in this place of mine entirety of what You^{-azwj} have Given Your^{-azwj} friends, and people obeying You^{-azwj} and Turn away from me entirety of whatever evil You^{-azwj} Turned away from them!

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَ لَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَ لَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَ اعْفُ عَنَّا وَ اعْفِرْ لَنَا وَ ارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

'Our Lord! Do not Seize us if we forget or we make a mistake. Our Lord! And do not Load upon us a burden like what You Loaded upon those from before us. Our Lord! And do not

Load upon us what we have no strength for us with it; and Pardon (our sins) for us and have Mercy on us. You are our Master, therefore Help us against the Kafir people'. [2:286].

اللَّهُمَّ افْتَحْ مَسَامِعَ قَلْبِي لِلذِّكْرِ وَ ارْزُقْنِي نَصْرَ آلِ مُحَمَّدٍ ص وَ تَبَيَّنِي عَلَى أَمْرِهِمْ وَ اصْلِحْ ذَاتَ بَيْنِهِمْ وَ احْفَظْهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَ مِنْ خَلْفِهِمْ وَ عَنِ أَيْمَانِهِمْ وَ عَنِ شَمَائِلِهِمْ وَ امْنَعُهُمْ مِنْ أَنْ يُوصَلَ إِلَيْهِمْ بِسُوءٍ وَ إِيَّايَ

O Allah^{-azwj}! Open the hearing of my heart for Your^{-azwj} Zikr, and Grace me helping the Progeny^{-asws} of Muhammad^{-saww}, and Affirm me upon their^{-asws} matters, and reconcile between them^{-asws}, and Protect them^{-asws} from their^{-asws} front, and from their^{-asws} back, and from their^{-asws} right, and from their^{-asws} left, and Defend them from anyone arriving to them^{-asws} with evil, and to me!

اللَّهُمَّ عَبْدُكَ وَ زَائِرُكَ فِي بَيْتِكَ وَ عَلَى كُلِّ مَأْتِي إِكْرَامٍ زَائِرُهُ فَيَا خَيْرَ مَنْ طَلِبْتَ مِنْهُ الْحَاجَاتِ وَ رُغِبَ إِلَيْهِ أَسْأَلُكَ يَا اللَّهُ يَا رَحْمَانُ يَا رَحِيمُ بِرَحْمَتِكَ الَّتِي وَسَّعَتْ كُلَّ شَيْءٍ وَ بِحَقِّ الْوَلَايَةِ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُعْطِنِي فَكَأَنَّكَ رَقَبَتِي مِنَ النَّارِ

O Allah^{-azwj}! Your^{-azwj} servant and Your^{-azwj} visitor is in Your^{-azwj} house, and upon every hose is to honour his visitor. O best of the ones the needs are sought from, and desired to! I ask You^{-azwj}, O Allah^{-azwj}, O Beneficent, O Merciful, by Your^{-azwj} Mercy which is capacious of all things, and by the right of the Wilayah to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Grant me liberation of my neck from the Fire!

اللَّهُمَّ إِنِّي أَتُوِّجُّهُ إِلَيْكَ بِمُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَقْدِمُهُمْ بَيْنَ يَدَيَّ حَوَائِجِي فَاجْعَلْنِي عِنْدَكَ اللَّهُمَّ بِهِمْ وَجِيهًا فِي الدُّنْيَا وَ الْآخِرَةِ وَ مِنَ الْمُقَرَّبِينَ

O Allah^{-azwj}! I divert to You^{-azwj} through Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and I forward them in front of my needs, therefore O Allah^{-azwj}, Make me dignified through them^{-asws}, in the world and the Hereafter, and from the ones of Proximity!

اللَّهُمَّ اجْعَلْ صَلَوَاتِي بِهِمْ مَقْبُولَةً وَ دُعَائِي بِهِمْ مُسْتَجَابًا وَ ذَنْبِي بِهِمْ مَغْفُورًا وَ رِزْقِي بِهِمْ مَبْسُوطًا وَ حَوَائِجِي بِهِمْ مَفْضِيَّةً وَ انْظُرْ إِلَيَّ بِوَجْهِكَ الْكَرِيمِ نَظْرَةً رَحِيمَةً اسْتَوْجِبْ بِهَا الْكِرَامَةَ عِنْدَكَ ثُمَّ لَا تُصْرِفْهُ عَنِّي أَبَدًا بِرَحْمَتِكَ

O Allah^{-azwj}! Make my Salat to be Accepted due to them^{-asws} and my supplications to be Answered due to them, and my sins Forgiven due to them^{-asws}, and my sustenance expanded due to them^{-asws}, and my needs fulfilled due to them, and Look at me with Your^{-azwj} Benevolent Face a merciful look obligating the prestige in Your^{-azwj} Presence, then do not Turn it away from me, ever, by Your^{-azwj} Mercy!

يَا مُقَلِّبَ الْقُلُوبِ وَ الْأَبْصَارِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ وَ دِينَ مَلَائِكَتِكَ وَ لَا تُرْغِ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي وَ هَبْ لِي مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ إِلَيْكَ تَوَجَّهْتُ وَ مَرْضَاتِكَ طَلَبْتُ وَ ثَوَابِكَ ابْتَغَيْتُ وَ بِكَ آمَنْتُ وَ عَلَيْكَ تَوَكَّلْتُ

O Turner of the hearts and the sights! Affirm my heart upon Your^{-azwj} religion and religion of Your^{-azwj} Angels, and do not let my heart deviate after having Guided me, and Gift to me Mercy from Yourself^{-azwj}, surely You^{-azwj} are the Bestower! I divert to You^{-azwj} and seek Your^{-azwj} Satisfaction and seek Your^{-azwj} Rewards, and I believe in You^{-azwj} and have relied upon You^{-azwj}!

اللَّهُمَّ فَأَقْبِلْ إِلَيَّ بِوَجْهِكَ وَ أَقْبِلْ بِوَجْهِكَ إِلَيْكَ

O Allah-azwj! Turn to me with Your-azwj Face and Turn my face to You-azwj!

اللَّهُمَّ افْتَحْ مَسَامِعَ قَلْبِي لِذِكْرِكَ وَ اَمِّمْ عَلَيَّ نِعْمَتَكَ وَ فَضْلَكَ فَإِنَّكَ أَحَقُّ الْمُتَعَمِّينَ أَنْ تُبَيِّنَ نِعْمَتَكَ وَ فَضْلَكَ عَلَيَّ لَا إِلَهَ إِلَّا أَنْتَ وَ حُدُوكَ لَا شَرِيكَ لَكَ

O Allah-azwj! Open hearing of my heart for Your-azwj Zikr, and Complete Your-azwj bounties and Your-azwj Grace upon me, for You-azwj are most rightful of the Benefactors to complete Your-azwj bounties and Your-azwj Grace upon me! There is no god except You-azwj Alone, there is no associate for You-azwj!

ثُمَّ تَقْرَأُ آيَةَ الْكُرْسِيِّ وَ الْمُعَوِّذَتَيْنِ وَ سَبَّحَ لِلَّهِ سَبْعاً وَ أَحْمَدَ لِلَّهِ سَبْعاً وَ كَبَّرَ لِلَّهِ سَبْعاً وَ هَلَّلَ لِلَّهِ سَبْعاً

Then you should recite Ayat Al-Kursi, and (Surahs) Al-Mawazateyn, and (Surah) Al-Hadeed, seven times, and praise Allah-azwj seven times, and exclaim Takbeer seven times, and extol Oneness of Allah-azwj seven times.

ثُمَّ تَقُولُ اللَّهُمَّ لَكَ الْحَمْدُ عَلَى مَا هَدَيْتَنِي وَ لَكَ الْحَمْدُ عَلَى مَا فَضَّلْتَنِي وَ لَكَ الْحَمْدُ عَلَى مَا شَرَّفْتَنِي وَ لَكَ الْحَمْدُ عَلَى كُلِّ بَلَاءٍ حَسَنٍ ابْتَلَيْتَنِي بِهِ

Then you should say, 'O Allah-azwj! For You-azwj is the Praise upon what You-azwj have Guided me, and for You-azwj is Praise upon what You-azwj Graced me, and for You-azwj is the Praise upon what You-azwj have Ennobled me, and for You-azwj is the Praise upon every affliction, goodness of Your-azwj Afflicting it!

اللَّهُمَّ تَقَبَّلْ صَلَاتِي وَ دُعَائِي وَ طَهِّرْ قَلْبِي وَ اشْرَحْ صَدْرِي وَ ثَبِّتْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ.

O Allah-azwj! Accept my Salat, and my supplication, and Purify my heart, and Expand my chest, and Turn to me, surely You-azwj are the Oft-turning, the Merciful!"⁴¹³

47- اَلْمُتَهَجِّدُ، وَ الْجُنَّةُ، جنة الأمان وَ الْبَلَدُ الْأَمِينُ، وَ الْمَكَارِمُ، وَ الدَّعَائِمُ، كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَدْعُو بِحَدِّ الدُّعَاءِ فِي جَوْفِ اللَّيْلِ إِذَا هَدَأَتِ الْعُيُونُ

(The books) 'Al Mutahajjid', and 'Al Junnah', 'Junnat Al Amaan', and 'Al Balad al Ameen', and 'Al Makarim', and 'Al Da'aim' –

'Ali-asws Bin Al-Husayn-asws used to supplicate with this supplication in middle of the night when the eyes had calmed down: -

إِلَهِي غَارَتْ نُجُومُ سَمَائِكَ وَ نَامَتْ عُيُونُ أُنَامِكَ وَ هَدَأَتْ أَصْوَاتُ عِبَادِكَ وَ أَنْعَامِكَ وَ غَلَقَتِ الْمُلُوكُ عَلَيْهَا أَبْوَابَهَا وَ طَافَ عَلَيْهَا حُرَّاسُهَا وَ اخْتَجَبُوا عَمَّنْ يَسْأَلُهُمْ حَاجَةً أَوْ يَنْتَجِعُ مِنْهُمْ فَايِدَةً وَ أَنْتَ إِلَهِي حَيٌّ قَبِيومٌ لَا تَأْخُذُكَ سِنَةٌ وَ لَا نَوْمٌ وَ لَا يَشْعَلُكَ شَيْءٌ عَنْ شَيْءٍ

'My-asws God-azwj! The stars of Your-azwj sky have dwindled, and eyes of Your-azwj people have slept, and voices of Your-azwj servants and Your-azwj cattle have quietened, and the kings have closed their doors upon them, and their guards are circling around them and are barring from the asking them for a need or deriving benefit from them, while You-azwj are my God-azwj,

⁴¹³ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 46

Living, Eternal. Neither does drowsiness seize You^{-azwj} nor sleep, nor does anything pre-occupy You^{-azwj} from anything!

أَبْوَابُ سَمَائِكَ لِمَنْ دَعَاكَ مُفْتَتِحَاتٌ وَ خَزَائِنُكَ غَيْرُ مُغْلَقَاتٍ وَ أَبْوَابُ رَحْمَتِكَ غَيْرُ مَحْجُوبَاتٍ وَ فَوَائِدُكَ لِمَنْ سَأَلَكَهَا غَيْرُ مَحْظُورَاتٍ بَلْ هِيَ مَبْدُولَاتٌ

Door of Your^{-azwj} skies are opened for the ones supplicating to You^{-azwj}, and Your^{-azwj} treasures are not locked, and doors of Your^{-azwj} Mercy are not barred, and Your^{-azwj} benefits are not prohibited for the ones asking for these, but these are expended!

فَأَنْتَ إِلَهِي الْكَرِيمُ الَّذِي لَا تُرَدُّ سَائِلًا مِنَ الْمُؤْمِنِينَ سَأَلَكَ وَ لَا تَحْتَجِبُ عَنْ أَحَدٍ مِنْهُمْ أَرَادَكَ لَا وَ عِزَّتِكَ وَ جَلَالِكَ لَا تُحْتَرَلُ حَوَائِجُهُمْ دُونَكَ وَ لَا يَفْضِيهَا أَحَدٌ غَيْرَكَ

You^{-azwj} are my God^{-azwj}, the Benevolent Who neither Returns a beggar from the Momineen of his request, nor does He^{-azwj} Disappoint anyone of them from his want! No, by Your^{-azwj} Might and Your^{-azwj} Majesty! Their needs are not raised besides You^{-azwj} nor does anyone fulfil them apart from You^{-azwj}!

إِلَهِي وَ قَدْ تَرَانِي وَ وَفُوفِي وَ دُلَّ مَقَامِي وَ تَعَلَّمُ سِرِّي وَ تَطَّلِعُ عَلَيَّ مَا فِي قَلْبِي وَ مَا يَصْلُحُ بِهِ أَمْرُ آخِرَتِي وَ دُنْيَايَ

My God^{-azwj}, and You^{-azwj} have me and my standing and the disgracefulness of my position, and You^{-azwj} Know my secrets and have Noticed upon what is in my heart what matters of my Hereafter and my world will be rectified with!

إِلَهِي إِنْ ذَكَرْتُ الْمَوْتَ وَ هَوَلَ الْمُطَّلِعِ وَ الْوُفُوفَ بَيْنَ يَدَيْكَ نَعَّصَنِي مَطْعَمِي وَ مَشْرَبِي وَ أَعْصَنِي بَرِيْقِي وَ أَفْلَقَنِي عَنْ وَسَادِي وَ مَنَعَنِي رُقَادِي وَ كَيْفَ يَنَامُ مَنْ يَخَافُ بَيَاتَ مَلِكِ الْمَوْتِ فِي طَوَارِقِ اللَّيْلِ وَ طَوَارِقِ النَّهَارِ

My God^{-azwj}! If I recall the death and the emerging horror, and the pausing in front of You^{-azwj}, my food and my drink are loathsome to me and my saliva chokes me, and it uproots me from my pillow and prevents me from my sleeping, and how can he sleep, the one who fears suddenness of the Angel of death among comers of the night and comers of the day?

بَلْ كَيْفَ يَنَامُ الْعَاقِلُ وَ مَلِكُ الْمَوْتِ لَا يَنَامُ لَا بِاللَّيْلِ وَ لَا بِالنَّهَارِ وَ يَطْلُبُ قَبْضَ رُوحِهِ بِالْبَيَاتِ أَوْ فِي آنَاءِ السَّاعَاتِ

But, how can the intellectual sleep while the Angel of death does not sleep, neither at night nor at daytime, and he sees capture of his soul, either at night or in hours of the day?'

ثُمَّ يَسْجُدُ وَ يُلْصِقُ خَدَّهُ بِالتُّرَابِ وَ هُوَ يَقُولُ أَسْأَلُكَ الرُّوحَ وَ الرَّاحَةَ عِنْدَ الْمَوْتِ وَ الْعَفْوَ عَنِّي حِينَ أَلْقَاكَ.

Then he should perform Sajdah and adhere his cheek with the soil and he should say, 'I ask You^{-azwj} for the rest and the comfort at the death, and the Pardoning me when I meet You^{-azwj}!''⁴¹⁴

⁴¹⁴ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 47

48- **الْمُنَهَجِدُ**، صَلَاةُ الْحَاجَةِ تُصَلَّى فِي جَوْفِ اللَّيْلِ فَتَطَهَّرُ لِلصَّلَاةِ طَهُورًا سَابِعًا وَ اِحْلُ بِنَفْسِكَ وَ اِحْفُ بِاَبْنِكَ وَ اَسْبِلْ سِتْرَكَ وَ صُفِّ قَدَمَيْكَ بَيْنَ يَدَيْ مُؤَلَاكَ وَ صَلِّ رُكْعَتَيْنِ تَحْسِنُ فِيهِمَا الْقِرَاءَةَ تَقْرَأُ فِي الْأُولَى الْحَمْدَ وَ سُورَةَ الْإِحْلَاصِ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ تَحْفَظُ مِنْ سَهْوٍ يَدْخُلُ عَلَيْكَ

(The book) 'Al-Mutahajjid' –

'Salat Al-Haja (the need)' – 'You should pray in middle of the night. Purify for the Salat a perfect cleansing and seclude yourself, and close your door, and draw down your curtain, and row your feet in front of your Master^{-azwj} and pray two Cycles being of good recitation in them, reciting in the first (Surahs) Al-Hamd and Al-Ikhlaas (Al-Tawheed), and in the second 'Al-Hamd and Al-Kafiroun, and guard from the mistakes entering upon you.

فَإِذَا سَلَّمْتَ بَعْدَهَا فَسَبِّحِ اللَّهَ تَعَالَى ثَلَاثًا وَ ثَلَاثِينَ تَسْبِيحًا وَ اِحْمَدِ اللَّهَ تَعَالَى ثَلَاثًا وَ ثَلَاثِينَ تَحْمِيدًا وَ كَثِّرِ اللَّهَ أَرْبَعًا وَ ثَلَاثِينَ تَكْبِيرًا

When you have performed Salaam after it, glorify Allah^{-azwj} the Exalted thirty-three glorification, and praise Allah^{-azwj} the Exalted thirty-three praises, and exclaim Greatness of Allah^{-azwj} thirty-four exclamations.

وَ قُلْ يَا مَنْ نَوَاصِي الْعِبَادِ بِيَدِهِ وَ قُلُوبُ الْجَبَابِرَةِ فِي قَبْضَتِهِ وَ كُلُّ الْأُمُورِ لَا يَمْتَنِعُ مِنَ الْكُونِ تَحْتِ إِزَادَتِهِ يُدَبِّرُهَا بِتَكْوِينِهِ إِذَا شَاءَ كَيْفَ شَاءَ مَا شَاءَ اللَّهُ كَانَ أَنْتَ اللَّهُ مَا شِئْتَ مِنْ أَمْرٍ يَكُنْ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ

And say, 'O One^{-azwj} the forelocks of the servants are in His^{-azwj} Hand, and hearts of the tyrants are in His^{-azwj} Grip, and every matter not prevented from the existence is under His^{-azwj} Will. He^{-azwj} Manages its existence whenever He^{-azwj} so Desires, however He^{-azwj} so Desires. Whatever Allah^{-azwj} Desires will happen! You^{-azwj} are Allah^{-azwj}! Whatever from the matters You^{-azwj} Desire will happen. There is neither Might nor strength except with Allah^{-azwj}!

رَبِّ قَدْ دَهَمَنِي مَا قَدْ عَلِمْتَ وَ عَشِيَّتِي مَا لَمْ يَعْزُبْ عَنْكَ فَإِنْ أَسَلَمْتَنِي هَلَكْتُ وَ إِنْ أَعَزَّزْتَنِي سَلِمْتُ

Lord^{-azwj}! It has attacked me what You^{-azwj} have Known, and it has overcome me what is not hidden from You^{-azwj}. If You^{-azwj} were to Yield me, I will be destroyed, and if Your^{-azwj} were to Strengthen me, I will be safe!

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِاللَّوَاذِ بِكَ عَلَى كُلِّ كَبِيرٍ وَ أُنْجُو مِنْ مَهَاوِي الدُّنْيَا وَ الْآخِرَةِ بِذِكْرِي لَكَ فِي آتَاءِ اللَّيْلِ وَ أَطْرَافِ النَّهَارِ

O Allah^{-azwj}! I seek Refuge with You^{-azwj} upon every big matter, and I seek salvation from the pitfalls of this world and the Hereafter through my Zikr of You^{-azwj} in the depths of the night and at the edges of the day.

إِلَهِي بِكَ أَتَعَزَّزُ عَلَى كُلِّ عَزِيزٍ وَ بِكَ أَصُولُ عَلَى كُلِّ جَبَّارٍ عَنِيدٍ وَ أَشْهَدُ أَنَّكَ إِلَهِي وَ إِلَهَ آبَائِي وَ إِلَهَ الْعَالَمِينَ

My God^{-azwj}! I seek strength with You^{-azwj} against every mighty one, and by You^{-azwj} I stand against every stubborn tyrant, and I testify You^{-azwj} are my God^{-azwj}, and God^{-azwj} of my forefathers, and God^{-azwj} of the worlds!

سَيِّدِي إِنَّكَ ابْتَدَأْتَ بِالْمِنَحِ قَبْلَ اسْتِحْقَاقِهَا فَاحْضُنِي بِتَوْفِيرِهَا وَ إِجْزَلْهَا بِكَ اعْتَصِمْتُ وَ عَلَيْكَ عَوَّلْتُ وَ بِكَ وَثِقْتُ وَ إِلَيْكَ لَجَأْتُ

My Master^{-azwj}! You^{-azwj} Initiate with the bounties before their being deserved therefore Specialise me with its abundance and its plentiful! I hold on to You^{-azwj} and have relied upon You^{-azwj}, and trust with You^{-azwj}, and shelter to You^{-azwj}!

اللَّهُ اللَّهُ رَبِّي لَا أُشْرِكُ بِهِ شَيْئاً وَلَا أَخْتَدُ مِنْ دُونِهِ وَلِيّاً ثُمَّ تَحِرُّ سَاجِداً

Allah^{-azwj}! Allah^{-azwj}! Allah^{-azwj}! My Lord^{-azwj}! I do not associate anything with Him^{-azwj} nor do I take any Guardian besides Him^{-azwj}!

وَتَقُولُ- أَوْ لَمْ تُؤْمِنْ قَالَ بَلَىٰ وَ لَكِنْ لِيَطْمَئِنَّ قَلْبِي قَالَ فُخِّدْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْنَهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِنْهُنَّ جُزْءاً ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْياً وَ قَالَ اعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ

The fall in Sajdah and say, **“Or do you not believe?” He Said: Yes (I do), but to reassure my heart’. He Said: “Then take four of the birds, so incline them towards you. Then place on every mountain a part of them, then call them, they will come to you swiftly; and know that Allah is Mighty, Wise [2:260]’.**

ثُمَّ تَقُولُ اللَّهُمَّ إِلَيْكَ يُؤْمُ دُو الْأَمَالِ وَ إِلَيْكَ يَلْجَأُ الْمُسْتَضَامُ وَ أَنْتَ اللَّهُ مَالِكُ الْمُلُوكِ وَ رَبُّ كُلِّ الْخَلَائِقِ أَمْرُكَ نَافِذٌ بَعِيرٌ عَائِقٌ لِأَنَّكَ أَنْتَ دُو السُّلْطَانِ- وَ خَالِقُ الْإِنْسِ وَ الْجِنِّ أَسْأَلُكَ أَسْأَلُكَ حَتَّىٰ يَنْقَطِعَ النَّفْسُ

Then you should say, ‘O Allah^{-azwj}! To You^{-azwj} Turns the ones with the hopes, and to You^{-azwj} Shelters the persistent, and You^{-azwj} are Allah^{-azwj}, Owner of the kingdoms, and Lord^{-azwj} of creatures. Your^{-azwj} Command is Implemented without any hindrance, because You^{-azwj} are the One^{-azwj} with the Authority, and Creator of the humans and the Jinn. I ask You^{-azwj}! I ask You^{-azwj}’ – until the breath is cut.

ثُمَّ تَقُولُ مَا أَنْتَ أَعْلَمُ بِهِ مِنِّي

Then say, ‘What You^{-azwj} are more Knowing with, than I am!’

ثُمَّ تَقُولُ إِنَّكَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Then say, ‘You^{-azwj} are Able upon all things!’

ثُمَّ تَقُولُ اللَّهُمَّ يَسِّرْ مِنْ أَمْرِي مَا تَعَسَّرَ وَ أَرشِدْنِي الْمُنْتَهَاجَ الْمُسْتَقِيمَ وَ أَنْتَ اللَّهُ السَّمِيعُ الْعَلِيمُ فَسَهِّلْ لِي كُلَّ شَدِيدٍ وَ وَفِّقْنِي لِأَمْرِ الرَّشِيدِ

Then say, ‘O Allah^{-azwj}! Ease from my matters what is difficult, and Guide me to the straight manifesto, and You^{-azwj} are Allah^{-azwj}, the Hearing, the Knowing! Ease for me every difficulty and Harmonise me to the rightful matter!’

ثُمَّ تَقُولُ افْعَلْ بِي كَذَا وَ كَذَا.

Then say, ‘Do with me such and such!’⁴¹⁵

⁴¹⁵ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 48 a

صَلَاةٌ أُخْرَى لِلْحَاجَةِ رُوِيَ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: مَنْ كَانَتْ لَهُ إِلَى اللَّهِ تَعَالَى حَاجَةٌ فَلْيَقُمْ جَوْفَ اللَّيْلِ وَ يَغْتَسِلْ وَ لِيُبَسِّسْ أَطْهَرَ ثِيَابِهِ وَ لِيَأْخُذْ قُلَّةً جَدِيدَةً مَلَأَى مِنْ مَاءٍ وَ يَقْرَأُ عَلَيْهَا إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ عَشْرَ مَرَّاتٍ ثُمَّ يَرشُ حَوْلَ مَسْجِدِهِ وَ مَوْضِعِ سُجُودِهِ

Another Salat for the need. It is reported from Al-Sadiq^{asws} having said: 'One who were to have a need to Allah^{azwj} the Exalted, let him stand in middle of the night, and wash, and let him wear cleanest of his clothes, and let him take a new container filled with water and recite (Surah) Al-Qadr upon it ten times, then sprinkle around his praying place and place of his Sajdah.

ثُمَّ يُصَلِّي رَكَعَتَيْنِ يَقْرَأُ فِيهِمَا الْحَمْدَ وَ إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ فِي الرُّكَعَتَيْنِ جَمِيعاً ثُمَّ يَسْأَلُ حَاجَتَهُ فَإِنَّهُ حَرِيٌّ أَنْ تُقْضَى إِنْ شَاءَ اللَّهُ تَعَالَى.

Then he should pray two Cycles, reciting in them (Surahs) Al-Hamd and Al-Qadr in both the two Cycles together, then he should ask his need for its would be worthier to be fulfilled, of Allah^{azwj} so Desires!⁴¹⁶

49- الْمُتَهَجِّدُ، وَ غَيْرُهُ، رُوِيَ عَنِ الصَّادِقِينَ ع أَنَّ مَنْ غَفَلَ عَنِ صَلَاةِ اللَّيْلِ فَلْيُصَلِّ عَشْرَ رَكَعَاتٍ بِعَشْرِ سُورٍ يَقْرَأُ فِي الْأُولَى الْحَمْدَ وَ الْمِ التَّنْزِيلَ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ بِسَ وَ فِي الثَّلَاثَةِ الْحَمْدَ وَ الدُّخَانَ وَ فِي الرَّابِعَةِ الْفَاتِحَةَ وَ اقْتَرَبَتْ وَ فِي الْخَامِسَةِ الْحَمْدَ وَ الْوَاقِعَةَ وَ فِي السَّادِسَةِ الْفَاتِحَةَ وَ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَ فِي السَّابِعَةِ الْحَمْدَ وَ الْمُرْسَلَاتِ وَ فِي الثَّامِنَةِ الْحَمْدَ وَ عَمَّ يَسْأَلُونَ وَ فِي التَّاسِعَةِ الْحَمْدَ وَ إِذَا الشَّمْسُ كُوِّرَتْ وَ فِي الْعَاشِرَةِ الْحَمْدَ وَ الْفَجْرَ

(The book) 'Al Mutahajjid', and others –

'It is reported from the two truthful ones (5th & 6th Imam^{asws}): 'The one who is neglectful about the night Salat, let him pray ten Cycles with ten Surahs. He should recite in the first Al-Hamd and Al-Sajdah, and in the second Al-Hamd and Yaseen, and in the third Al-Hamd and Al-Dukhaan, and in the fourth Al-Fatiha and Al-Qamar, and in the fifth Al-Hamd and Al-Waqia, and in the sixth Al-Fatiha and Al-Mulk, and in the seventh Al-Hamd and Al-Mursalaat, and in the eighth Al-Hamd and Al-Naba, and in the ninth Al-Hamd and Al-Shams, and in the tenth Al-Hamd and Al-Fajr'.

قَالَ ع مَنْ صَلَّى عَلَيْهَا عَلَى هَذِهِ الصِّفَةِ لَمْ يَغْفُلْ عَنْهَا.

He^{asws} said: 'One who prays these upon this description will not be neglectful about it'⁴¹⁷

50- الْمُتَهَجِّدُ، وَ غَيْرُهُ، ذَكَرَ رَكَعَتَيْنِ قَبْلَ صَلَاةِ اللَّيْلِ رُوِيَ عَنِ النَّبِيِّ ص أَنَّهُ قَالَ مَا مِنْ عَبْدٍ يَقُومُ مِنَ اللَّيْلِ فَيُصَلِّي رَكَعَتَيْنِ وَ يَدْعُو فِي سُجُودِهِ لِأَرْبَعِينَ مِنْ أَصْحَابِهِ يُسَمِّي بِأَسْمَائِهِمْ وَ أَسْمَاءِ آبَائِهِمْ إِلَّا وَ لَمْ يَسْأَلِ اللَّهَ تَعَالَى شَيْئاً إِلَّا أَعْطَاهُ

(The book) 'Al Mutahajjid' and others mentioned two Cycles before the night Salat -

'It is reported from the Prophet^{saww} having said: 'There is no servant standing from the night, so he prays two Cycles and supplicates in his Sajdah for forty mornings, naming with their names and names of their fathers, except and he will not ask Allah^{azwj} the Exalted of anything, except He^{azwj} will Give it.

⁴¹⁶ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 48 b

⁴¹⁷ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 49

وَكَانَ عَلِيٌّ بْنُ الْحُسَيْنِ عِصَى أَمَامَ صَلَاةِ اللَّيْلِ رَكَعَتَيْنِ خَفِيفَتَيْنِ يَتَمَرَّأُ فِيهِمَا بِقُلِّ هُوَ اللَّهُ أَحَدٌ فِي الْأُولَى وَ فِي الثَّانِيَةِ يَقُولُ يَا أَيُّهَا الْكَافِرُونَ وَ يَرْفَعُ يَدَيْهِ بِالْتَّكْبِيرِ وَ يَقُولُ أَنْتَ الْمَلِكُ الْحَقُّ الْمُبِينُ ذُو الْعِزِّ الشَّامِخِ وَ السُّلْطَانِ الْبَاذِخِ وَ الْمَجْدِ الْفَاضِلِ

And Ali^{-asws} Bin Al-Husayn^{-asws} used to pray two light Cycles (of Salat) before the night Salat, reciting in them with (Surahs) Al-Tawheed in the first, and Al-Kafirun in the second, and he^{-asws} raised his^{-asws} hands with the exclamation of Takbeer and say: 'You^{-azwj} are the King, the Manifest Truth, with the Lofty Honour, and the lavish Authority, and the meritorious Glory!

أَنْتَ الْمَلِكُ الْقَاهِرُ الْكَبِيرُ الْقَادِرُ الْعَنِي الْقَاجِرُ يَنَامُ الْعِبَادُ وَ لَا تَنَامُ وَ لَا تَغْفُلُ وَ لَا تَسْأَمُ وَ الْحَمْدُ لِلَّهِ الْمُحْسِنِ الْمُجْمِلِ الْمُنْعِمِ الْمُفْضِلِ ذِي الْجَلَالِ وَ الْإِكْرَامِ ذِي الْفَوَاضِلِ الْعِظَامِ وَ التَّعَمُّ الْجِسَامِ وَ صَاحِبِ كُلِّ حَسَنَةٍ وَ وَلِيِّ كُلِّ نِعْمَةٍ

You^{-azwj} are the King, the Subduer, the Great, the Able, the Needless, the Pride-worthy! The servants sleep and You^{-azwj} neither sleep nor heedless, nor get fed-up; and the Praise is for Allah^{-azwj} the Favourer, the Beautifier, the Bestower, the Gracious with the Majesty and the Honour, with the Mighty Grace, and the immense bounties, and Owner of every good, and in charge of every bounty!

لَمْ يَخْذُلْ عِنْدَ كُلِّ شَدِيدَةٍ وَ لَمْ يَفْضَحْ بِسِرِّيَةٍ وَ لَمْ يُسْلَمْ بِجُرِيَةٍ وَ لَمْ يُخْرِ فِي مَوْطِنٍ وَ مَنْ هُوَ لَنَا أَهْلُ الْبَيْتِ عُدَّةٌ وَ رِذَاءٌ عِنْدَ كُلِّ عَسِيرٍ وَ يَسِيرٍ حَسَنِ الْبَلَاءِ كَرِيمِ الثَّنَاءِ عَظِيمِ الْعَفْوِ عَنَّا أَمْسَيْنَا لَا يُغْنِينَا أَحَدٌ إِنْ حَرَمْتَنَا وَ لَا يَمْتَعِنَا مِنْكَ أَحَدٌ إِنْ أَرَدْتَنَا

He^{-azwj} does not Abandon during every adversity, and does not Expose secrets, and does not yield at crime, and does not Humiliate in places, and One^{-azwj} Who is there for us^{-asws}, People^{-asws} of the Household, ready and responsive at every difficulty and ease, good of the trials, Benevolent, Mighty of the Pardon us! We^{-asws} come to an evening, no one can suffice us^{-asws} if You^{-azwj} Deprive us^{-asws}, nor can anyone prevent us^{-asws} from You^{-azwj} if You^{-azwj} Grant us^{-asws}!

فَلَا تَحْرِمْنَا فَضْلَكَ لِقَلَّةِ شُكْرِنَا وَ لَا تُعَذِّبْنَا لِكثْرَةِ ذُنُوبِنَا وَ مَا قَدَّمْتَ أَيْدِينَا سُبْحَانَ ذِي الْمُلْكِ وَ الْمَلَكُوتِ سُبْحَانَ ذِي الْعِزِّ وَ الْجَبْرُوتِ سُبْحَانَ الْحَيِّ الَّذِي لَا يَمُوتُ

Do not Deprive us of Your^{-azwj} Grace due to the scarcity of our appreciation, nor Punish us due to the frequency of our sins and what our hands have sent ahead! Glorious is the One^{-azwj} with the Kingdom and the Domains! Glorious is the One^{-azwj} with the Might and the Force! Glorious is the Living Who will not die!

ثُمَّ يَتَمَرَّأُ وَ يَرْكَعُ وَ يَسْجُدُ ثُمَّ يَقُومُ إِلَى الرَّكَعَةِ الثَّانِيَةِ فَيَقْرَأُ بِفَاتِحَةِ الْكِتَابِ وَ سُورَةَ

Then he^{-asws} recited (Quran) and performed Ruk'u and Sajdah, then he^{-asws} stood to (perform) the second Cycle with (Surah) Al-Fatiha and (another) Surah.

فَإِذَا فَرَغَ مِنَ الْقِرَاءَةِ بَسَطَ يَدَيْهِ وَ قَالَ اللَّهُمَّ إِلَيْكَ رُفِعَتْ أَيْدِي السَّائِلِينَ وَ مُدَّتْ أَعْنَاقُ الْمُجْتَهِدِينَ وَ نُقِلَتْ أَقْدَامُ الْخَائِفِينَ وَ شَخَّصَتْ أَبْصَارُ الْعَابِدِينَ وَ أَفْضَتْ قُلُوبُ الْمُتَّقِينَ وَ طَلَبَتْ الْحَوَائِجُ

When he^{-asws} was free from the recitation, he^{-asws} extended his^{-asws} hands and said: 'O Allah^{-azwj}! I raise my hand to You^{-azwj}, rising of the hands by the beggars, and extending of the

necks by the strugglers, and transfer of the feet by the fearful ones, and gazing of the sights by the worshippers, and panicking of the hearts by the pious, and seeking the needs!

يَا مُجِيبَ الْمُضْطَرِّينَ وَ مُعِينِ الْمَغْلُوبِينَ وَ مُنْقِصِ كُرْبَاتِ الْمَكْرُوبِينَ وَ إِلَهَ الْمُرْسَلِينَ وَ رَبَّ النَّبِيِّينَ وَ الْمَلَائِكَةِ الْمُقَرَّبِينَ وَ مَفْرَعَهُمْ عِنْدَ الْأَهْوَالِ وَ الشَّدَائِدِ الْعِظَامِ

O Responder to the desperate, and Supporter of the ones overcome, and Reliever of distresses of the distressed, and God^{-azwj} of the Messengers^{-as}, and Lord^{-azwj} of the Prophets^{-as} and the Angels of Proximity and their being alarmed during the horrors and the mighty adversities!

أَسْأَلُكَ اللَّهُمَّ بِمَا اسْتَعْمَلْتَ بِهِ مَنْ قَامَ بِأَمْرِكَ وَ عَانَدَ عَدُوَّكَ وَ اعْتَصَمَ بِحَبْلِكَ وَ صَبَرَ عَلَى الْأَخْذِ بِكِتَابِكَ مُجِباً لِأَهْلِ طَاعَتِكَ مُبْغِضاً لِأَهْلِ مَعْصِيَتِكَ مُجَاهِداً فِيكَ حَقَّ جِهَادِكَ لَمْ تَأْخُذْهُ فِيكَ لَوْمَةٌ لَأَمِّمْ ثُمَّ تَبَّهَتْ بِمَا مَنَنْتَ عَلَيْهِ

I ask You^{-azwj}, O Allah^{-azwj}, with what was utilised by the ones standing by Your^{-azwj} Command, and Your^{-azwj} obstinate enemy, and I hold to Your^{-azwj} rope, and am patient upon the taking with Your^{-azwj} book, being loving to people obeying You^{-azwj}, hateful to people disobeying You^{-azwj}, fighting regarding You^{-azwj} as is rightful of fighting for You^{-azwj}, not taking blame of any blamer regarding You^{-azwj}, then Affirmed with what You^{-azwj} have Conferred upon him.

فَإِنَّمَا الْحَيُّ بِبَيْدِكَ وَ أَنْتَ تَجْرِي بِهِ مَنْ رَضِيَتْ عَنْهُ وَ فَسَحَتْ لَهُ فِي قَبْرِهِ ثُمَّ بَعَثْتَهُ مُبَيِّضاً وَجْهَهُ قَدْ أَمِنْتَهُ مِنَ الْفَرْجِ الْأَكْبَرِ وَ هَوَّلِ يَوْمِ الْقِيَامَةِ

Rather, the good is in Your^{-azwj} Hand (control), and You^{-azwj} Recompense with it the one You^{-azwj} are Please with, and Expand for him in his grave, the You^{-azwj} will Resurrect him of bright face having Secured him from the greatest panic and horror of the Day of Qiyamah!

ثُمَّ يَرْجِعُ فَإِذَا سَلَّمَ كَبَّرَ ثَلَاثًا ثُمَّ يَقُولُ اللَّهُمَّ اهْدِنِي فِيمَنْ هَدَيْتَ وَ عَافِنِي فِيمَنْ عَافَيْتَ وَ تَوَلَّنِي فِيمَنْ تَوَلَّيْتَ وَ بَارِكْ لِي فِيمَا أَعْطَيْتَ وَ فِينِي شَرِّ مَا قَضَيْتَ إِنَّكَ تَقْضِي وَ لَا يُقْضَى عَلَيْكَ

Then he^{-asws} performed Ruk'u. When he^{-asws} had done Salaam, exclaimed Takbeer thrice, then he^{-asws} said: 'O Allah^{-azwj}! Guide me among the ones You^{-azwj} have Guided and Grant me well-being among the ones You^{-azwj} have Granted well-being, and Take charge of me among the ones You^{-azwj} have Taken charge of, and Bless for me regarding what You^{-azwj} have Given, and Save me from evil of what You^{-azwj} have Decreed! Surely You^{-azwj} can Decree and cannot be decreed against!

إِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ وَ لَا يَعْزُ مَنْ عَادَيْتَ تَبَارَكْتَ وَ تَعَالَيْتَ سُبْحَانَكَ يَا رَبَّ الْبَيْتِ الْحَرَامِ-

Surely, he cannot be disgraced, the one You^{-azwj} Befriend, nor can he be honourable, one whom You^{-azwj} are Inimical to. Blessed and Exalted are You^{-azwj}! Glory be to You^{-azwj}, O Lord^{-azwj} of the Sacred House!

اللَّهُمَّ إِنَّكَ تَرَى وَ لَا تُرَى وَ أَنْتَ بِالْمُنْظَرِ الْأَعْلَى وَ إِنَّ بَيْدِكَ الْمَمَاتَ وَ الْمَحْبَا وَ إِنَّ إِلَيْكَ الْمُنْتَهَى وَ الرَّجْعَى وَ إِنَّا نَعُودُ بِكَ مِنْ أَنْ نَذِلَّ وَ نُخْزَى

O Allah^{-azwj}! Surely, You can See and cannot be seen, and You^{-azwj} are with the exalted scenario, and in Your^{-azwj} Hand (control) is the death and the life, and to You^{-azwj} is the end-point and the return; and we seek Refuge with You^{-azwj} from being humiliated and disgraced!

الْحَمْدُ لِلَّهِ ذِي الْمُلْكِ وَ الْمَلَكُوتِ وَ الْحَمْدُ لِلَّهِ ذِي الْعِزِّ وَ الْجَبَرُوتِ وَ الْحَمْدُ لِلَّهِ الْحَيِّ الَّذِي لَا يَمُوتُ الْحَمْدُ لِلَّهِ الْعَزِيزِ الْجَبَّارِ الْحَكِيمِ الْعَفَّارِ الْوَاحِدِ الْقَهَّارِ الْكَبِيرِ الْمُتَعَالِ

The Praise is for Allah^{-azwj} with the Kingdom and the Domains, and the Praise is for Allah^{-azwj} with the Mighty and the Force, and the Praise is for Allah^{-azwj} the Living, Who will not die! The Praise is for Allah^{-azwj} the Mighty, the Forceful, the Wise, the Forgiver, the One, the Subduer, the Great, the Exalted!

سُبْحَانَ اللَّهِ الْعَظِيمِ سُبْحَانَ اللَّهِ الَّذِي لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمَلِكِ وَ لَا مِثْلٌ وَ لَا شِبْهٌ وَ لَا عَدْلٌ يَا اللَّهُ يَا رَحْمَنًا-

Glory be to Allah^{-azwj} the Magnificent! Glory be to Allah^{-azwj} Who neither Took a female companion nor a son, and there does not happen to be any associate for Him^{-azwj} in the Kingdom, nor any example, nor any resemblance, nor any equal! O Allah^{-azwj}! O Beneficent!

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَ لَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَ لَا تُحْمِلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَ اغْفِرْ لَنَا وَ ارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ-

'Our Lord! Do not Seize us if we forget or we make a mistake. Our Lord! And do not Load upon us a burden like what You Loaded upon those from before us. Our Lord! And do not Load upon us what we have no strength for us with it; and Pardon (our sins) for us and have Mercy on us. You are our Master, therefore Help us against the Kafir people'. [2:286].

رَبَّنَا لَا تُرِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَ هَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ-

'Our Lord! Do not Let our hearts to deviate after You have Guided us aright, and Grant us Mercy from You; surely You are the Bestower [3:8]

رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا-

And those who are saying, 'Our Lord! Turn away from us the Punishment of Hell! Surely, its Punishment would be inseparable [25:65]

رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَ ذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَ اجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا

And those who are saying, 'Our Lord! Grant to us from our wives and our offspring, delight of our eyes, and Make us Imams for the pious [25:74].

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ صَلِّ عَلَى مَلَائِكَتِكَ الْمُقَرَّبِينَ وَ أَنْبِيَائِكَ وَ الصِّدِّيقِينَ وَ أَوْلِي الْعِزْمِ مِنَ الْمُرْسَلِينَ الَّذِينَ أُودُوا فِي جَنبِكَ وَ جَاهَدُوا فِيكَ حَقَّ جِهَادِكَ وَ قَامُوا بِأَمْرِكَ وَ وَحَّدُوكَ وَ عَبَدُوكَ حَتَّى أَتَاهُمُ الْيَقِينُ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Send Salawaat upon Your^{-azwj} Angels of Proximity, and Your^{-azwj} Prophets^{-as}, and the truthful,

and the determined ones from the Rasools^{-as}, those who sought Refuge in Your^{-azwj} Side, and they fought for Your^{-azwj} Sake as is right of fighting for You^{-azwj}, and they stood by Your^{-azwj} Command, and they professed Your^{-azwj} Oneness and worshipped You^{-azwj} until the certainty (death) came to them!

اللَّهُمَّ عَذِّبِ الْكُفْرَةَ الَّذِينَ يَصُدُّونَ عَنْ كِتَابِكَ وَ يُكَذِّبُونَ رُسُلَكَ وَ اجْعَلْ عَلَيْهِمْ رِجْزَكَ وَ عَذَابَكَ وَ اغْفِرْ لَنَا وَ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ أَوْزِعُهُمْ أَنْ يَشْكُرُوا نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيْهِمْ إِلَهَ الْحَقِّ آمِينَ رَبَّ الْعَالَمِينَ

O Allah^{-azwj}! Punish the Kafirs, those who are hindering from Your^{-azwj} book and are belying Your^{-azwj} Rasool^{-saww}, and Make Your^{-azwj} Pestilence and Your^{-azwj} Punishment to be upon them, and Forgive for us and the believing men and the believing women, and Compensate them if they thank for Your^{-azwj} bounties which You^{-azwj} have Conferred upon them! God^{-azwj} of the truth! Ameen, Lord^{-azwj} of the worlds!

اللَّهُمَّ ارْحَمْ عِبَادَكَ الصَّالِحِينَ مِنْ أَهْلِ السَّمَاوَاتِ وَ الْأَرْضِينَ يَا رَبَّ الْعَالَمِينَ سُبْحَانَ اللَّهِ وَ الْحَمْدُ لِلَّهِ وَ لَا إِلَهَ إِلَّا اللَّهُ وَ اللَّهُ أَكْبَرُ عَشْرَ مَرَّاتٍ وَ يَسْجُدُ.

O Allah^{-azwj}! Mercy Your^{-azwj} righteous servants, from inhabitants of the skies and the earths!
O Lord^{-azwj} of the worlds! Glory be to Allah^{-azwj} and the Praise is for Allah^{-azwj}, and there is no god except Allah^{-azwj}, and Allah^{-azwj} is Greatest' -ten times, and he^{-asws} did Sajdah".⁴¹⁸

51 مصباح السَّيِّدِ ابْنِ الْبَاقِيِّ، قَالَ بَعْدَ الدُّعَاءِ الْمُتَقَدِّمِ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَدْعُو بَعْدَ رُكْعَتَيْ الْوُزْدِ قَبْلَ صَلَاةِ اللَّيْلِ بِهَذَا الدُّعَاءِ-

(The book) 'Misbah' of the Seyyid Ibn Al Baqy who said after the previous supplication,

'Amir Al-Momineen^{-asws} was supplicating after two Cycles of 'Al-Wird', before the night Salat, with this supplication: -

اللَّهُمَّ إِلَيْكَ حَنَّتْ قُلُوبُ الْمُحِبِّينَ وَ بِكَ أُنِسَتْ عُقُولُ الْعَاقِلِينَ وَ عَلَيْكَ عَكَمَتْ رَهْبَةُ الْعَالَمِينَ وَ بِكَ اسْتَجَارَتْ أَفئِدَةُ الْمُقْصِرِينَ فَيَا أَمَانَ الْعَارِفِينَ وَ رَحَاءَ الْأَمَلِينَ

'O Allah^{-azwj}! To You^{-azwj} yearn hearts of the Momineen, and with You^{-azwj} are comforted intellects of the intellectuals, and upon You^{-azwj} retreat awe of the worlds, and with You^{-azwj} shelter hearts of the desperate ones! O hope of the Gnostics and desires of the hopeful!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ الطَّاهِرِينَ وَ أَجْزِنِي مِنْ فُضَائِحِ يَوْمِ الدِّينِ عِنْدَ هُنْكَ السُّنُورِ وَ تَحْصِيلِ مَا فِي الصُّدُورِ وَ آسِنِي عِنْدَ حُوفِ الْمُذْنِبِينَ وَ دَهْشَةِ الْمُفْرِطِينَ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Send Salawaat upon Muhammad^{-saww} and his^{-saww} Pure Progeny^{-asws}, and Shelter me from exposure on the Day of Reckoning at the tearing of the veils, and revelation of what is in the chests, and Comfort me during fear by the sinners, and bewilderment by the transgressors, by Your^{-azwj} Mercy, O most Merciful of the merciful ones!

فَوَعَيْتَكَ وَجَلَالِكَ مَا أَرَدْتُ بِمَعْصِيَتِي إِيَّاكَ مُخَالَفَتَكَ وَ لَا عَصِيئَتِكَ إِذْ عَصَيْتُكَ وَ أَنَا بِمَكَانِكَ جَاهِلٌ وَ لَا لِعُقُوبَتِكَ مُتَعَرِّضٌ وَ لَا بِنَظَرِكَ مُسْتَحْفِئٌ وَ لَكِنْ سَأَلْتُ لِي نَفْسِي وَ أَعَانْتَنِي عَلَى ذَلِكَ شَفَوقِي وَ عَزَّي سِرِّكَ الْمُرْحَى عَلَيَّ فَعَصَيْتُكَ بِجَهْلِي وَ خَالَفْتُكَ بِجُهْدِي

By Your^{-azwj} Might and Your^{-azwj} Majesty! I did not intend to oppose You^{-azwj} with my disobeying You^{-azwj} nor to disobey You^{-azwj} when I did disobey You^{-azwj} and I was ignorant of Your^{-azwj} Position, nor expose to Your^{-azwj} Punishment, nor hidden from Your^{-azwj} Sight, but my soul suggested to me and I was assisted upon that by my wretchedness, and I was deceived by Your^{-azwj} Drawn curtain upon me (to conceal my faults), so I disobeyed You^{-azwj} due to my ignorance and opposed You^{-azwj} by my efforts!

فَمِنَ الْآنَ مِنْ عَذَابِكَ مَنْ يَسْتَفِيدُنِي وَ يَجْبُلُ مِنْ أَعْتَصِمُ إِذَا قَطَعْتَ حَبْلَكَ عَنِّي وَ سَوَآتَاةَ مِنَ الْوُفُوفِ بَيْنَ يَدَيْكَ عَدَاً إِذَا قِيلَ لِلْمُخَفِيِّنَ جُورُوا وَ لِلْمُثْقَلِينَ خُطُوا أَمَعَ الْمُخَفِيِّنَ أَجُورُ أَمْ مَعَ الْمُثْقَلِينَ أَحْطُ

From now, who will save me from Your^{-azwj} Punishment, and with whose rope shall I hold on to when Your^{-azwj} rope is cut off from me? O, its evil, from the pausing in front of You^{-azwj} tomorrow when it will be said to the light (less sins): 'Pass through!', and to the heavy ones (burdened with sin): 'Step aside' Should I pass through with the light ones or be stepped aside with the heavy ones?

يَا وَيْلَنَا كُلَّمَا كَبُرَتْ سَيِّئَاتِي كَثُرَتْ مَعَاصِي فَكَمْ ذَا أَتُوبُ وَ كَمْ ذَا أَعُودُ مَا أَنْ لِي أَنْ أَسْتَحْيِي مِنْ رَبِّي

O woe be unto us! Every time my age was older my disobediences were more! How many times shall I repent, and how many times shall I seek Refuge, along with now is the time for me to be embarrassed from my Lord^{-azwj}!

ثُمَّ يَسْجُدُ وَ يَقُولُ ثَلَاثِمِائَةَ مَرَّةٍ أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ.

Then he^{-asws} did Sajdah and said three hundred times: 'I seek Forgiveness of Allah^{-azwj} my Lord^{-azwj} and repent to Him^{-azwj}!'⁴¹⁹

52 أَلْفَقِيهِ، قَالَ الصَّادِقُ ع إِذَا أَرَدْتَ أَنْ تَقُومَ إِلَى صَلَاةِ اللَّيْلِ فَقُلِ اللَّهُمَّ إِنِّي أَتَوَجَّهُ إِلَيْكَ بِسَيِّئِكَ نَبِيِّ الرَّحْمَةِ وَ آلِهِ وَ أَقْدِمُهُمْ بَيْنَ يَدَيَّ حَوَائِجِي فَاجْعَلْنِي بِهِمْ وَجِيهًا فِي الدُّنْيَا وَ الْآخِرَةِ وَ مِنَ الْمُقَرَّبِينَ

(The book) 'Al Faqeeh' –

'Al-Sadiq^{-asws} said: 'Whenever you want to stand to the night Salat, then say, 'O Allah^{-azwj}! I divert to You^{-azwj} through Your^{-azwj} Prophet^{-saww}, the Prophet^{-saww} of Mercy and his^{-saww} Progeny^{-asws}, and I forward them^{-asws} in front of my needs, therefore Make me through them^{-asws} a (dignified) face in the world and the Hereafter, and from the ones of Proximity!

اللَّهُمَّ ارْحَمْنِي بِهِمْ وَ لَا تُعَذِّبْنِي بِهِمْ وَ لَا تُضِلَّنِي بِهِمْ وَ ارزُقْنِي بِهِمْ وَ لَا تُحَرِّمْنِي بِهِمْ وَ اقْضِ لِي حَوَائِجِي لِلدُّنْيَا وَ الْآخِرَةِ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ بِكُلِّ شَيْءٍ عَلِيمٌ.

O Allah-^{azwj}! Mercy me due to them-^{asws} and do not Punish me due to them-^{asws}, nor not let me stray, due to them-^{asws}, nor deprive me, due to them-^{asws}, and Fulfil for me my needs of the world and the Hereafter, surely You-^{azwj} are Able upon all things, and Knower of all things!"⁴²⁰

53 **الْمُتَهَجِّدُ**، وَ يُعْمِدُ إِلَى صَلَاةِ اللَّيْلِ وَ يَتَوَجَّهُ فِي أَوَّلِ الرَّكْعَةِ بِسَبْعِ تَكْبِيرَاتٍ عَلَى مَا قَدَّمْنَاهُ وَ يُسْتَحَبُّ أَنْ يَقْرَأَ فِي الرَّكْعَتَيْنِ الْأُولَيَيْنِ فِي كُلِّ رَكْعَةِ الْحَمْدِ وَ ثَلَاثِينَ مَرَّةً قُلْ هُوَ اللَّهُ أَحَدٌ وَ إِنْ لَمْ يُمَكِّنْهُ قَرَأَ فِي الْأَوَّلَى الْحَمْدَ وَ قُلْ هُوَ اللَّهُ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ

(The book) 'Al Mutahajjid' –

'And he should stand to the night Salat and concentrate in the first Cycle (beginning) with seven exclamations of Takbeer based upon what we have forwarded, and it is recommended that he recites in the first two Cycles, in each Cycle (Surah) Al-Hamd and thirty times (Surah) Al Tawheed, and if he is not able, he should recite in the first (Cycle) Al-Hamd and Al Tawheed, and in the second (Surahs) Al-Hamd and Al-Kafiroun.

وَ يَقْرَأُ فِي السَّبْتِ الْبُوقِي مَا شَاءَ مِنَ السُّورِ الطَّوَالِ مِثْلَ الْأَنْعَامِ وَ الْكَهْفِ وَ الْأَنْبِيَاءِ وَ يَسُ وَ الْحَوَامِيمِ وَ مَا أَشَبَّهُ ذَلِكَ إِذَا كَانَ عَلَيْهِ وَثَقٌ كَثِيرٌ فَإِنْ ضَاقَ الْوَقْتُ اقْتَصَرَ عَلَى الْحَمْدِ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ يُسْتَحَبُّ الْجَهْرُ بِالْقِرَاءَةِ فِي صَلَاةِ اللَّيْلِ.

And he should recite in the six remaining (Cycles) whatever he so desires from the lengthy Surahs like (Surahs) Al-Anaam, and Al-Kahf, and Al-Anbiya, and Yaseen, and Ha Meem(s), and what resembles that, when there were to be a lot of time for him. If the time is restrictive, he can shorten upon (Surahs) Al-Hamd and Al-Tawheed, and it is recommended to be loud with the recitation in the night Salat"⁴²¹.

أَقُولُ رَأَيْتُ فِي بَعْضِ النُّسخِ الْقَدِيمَةِ مِنْ مِصْبَاحِ الشَّيْخِ عَلَى الْهَامِشِ مَنْعُولًا مِنْ خَطِّهِ قُدِّسَ سِرُّهُ هَكَذَا

I (Majlisi) am saying, 'I saw in one of the ancient copies of 'Misbah' of the Sheykh upon the notes copied from his handwriting, may he be sanctified, like this: -

وَ يَقْرَأُ فِي الرَّكْعَةِ الثَّلَاثَةِ وَ الرَّابِعَةِ الْمُتَمَلِّ وَ عَمَّ وَ فِي الْخَامِسَةِ وَ السَّادِسَةِ مِثْلَ يَسُ وَ الدُّخَانِ وَ الْوَاقِعَةِ وَ الْمُدَّتْرِ وَ فِي السَّابِعَةِ وَ الثَّامِنَةِ تَبَارَكَ وَ هَلْ أَتَى وَ يُسَبِّحُ تَسْبِيحَ الزُّهْرَاءِ عَقِيبَ كُلِّ رَكْعَتَيْنِ

'And he should recite in the third and the fourth Cycle (Surahs) Al-Muzzammil and Al-Naba, and in the fifth and the sixth like (Surahs) Yaseen, and Al-Dukhan, and Al-Waqia, and Al-Muddasir, and in the seventh and the eight (Surahs) Al-Mulk and Al-Dahr, and he should glorify the Tasbeeh (glorification) of Al-Zahra-^{asws} as a follow-up of every two Cycles'.

ثُمَّ قَالَ فِي الْأَصْلِ وَ مَنْ كَانَ لَهُ عَدُوٌّ يُؤْذِيهِ فَلْيَقُلْ فِي السَّجْدَةِ الثَّانِيَةِ مِنَ الرَّكْعَتَيْنِ الْأُولَيَيْنِ - اللَّهُمَّ إِنَّ فُلَانَ بَنَ فُلَانٍ قَدْ شَهَرَنِي وَ نَوَّهَ بِي وَ عَرَضَنِي لِلْمَكَارِهِ اللَّهُمَّ فَاصْرِفْهُ عَنِّي بِسْمِ اللَّهِ عَاجِلٍ بِشَعْلُهُ عَنِّي اللَّهُمَّ وَ قَرِّبْ أَجَلَهُ وَ اقْطَعْ أَثْرَهُ وَ عَجِّلْ ذَلِكَ يَا رَبِّ السَّاعَةِ السَّاعَةِ

Then he said in the original, 'And one who were to have for him an enemy hurting him, let him say in the second Sajdah of the first two Cycles, 'O Allah-^{azwj}! So and so, son of so and so has disgraced me, and plotted against me, and exposed me to the abhorrence! O Allah-^{azwj}!

⁴²⁰ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 52

⁴²¹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 53 a

Turn him away from me with the immediate sickness pre-occupying him from me! O Allah^{-azwj}, and Draw his death closer and Cut off his traces, and Hasten that, O Lord^{-azwj}! Now! Now!’

وَمَنْ طَلَبَ الْعَافِيَةَ فَلْيُثْمَلْ فِي هَذِهِ السَّجْدَةِ يَا عَلِيُّ يَا عَظِيمُ يَا رَحْمَانُ يَا رَحِيمُ يَا سَامِعَ الدَّعَوَاتِ يَا مُعْطِيَ الْخَيْرَاتِ صَلَّى عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَعْطِنِي مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ مَا أَنْتَ أَهْلُهُ وَاصْرِفْ عَنِّي مِنْ شَرِّ الدُّنْيَا وَالْآخِرَةِ مَا أَنْتَ أَهْلُهُ

And one who seeks the well-being, let him say in this Sajdah, ‘O Exalted! O Magnificent! O Beneficent! O Merciful! O Listener of the supplications! O Giver of the goodness! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and Give me from goodness of the world and the Hereafter what You^{-azwj} are rightful of, and Turn away from me evil of the world and the Hereafter what You^{-azwj} are rightful of!

وَأَذْهَبْ عَنِّي هَذَا الْوَجَعَ وَيُسَمِّهِ بِعَيْنِهِ فَإِنَّهُ قَدْ عَاطَنِي وَأَخْزَنِي وَأَلْحَ فِي الدَّعَاءِ فَإِنَّهُ يُعَجِّلُ اللَّهُ لَكَ فِي الْعَافِيَةِ إِنْ شَاءَ اللَّهُ.

And Remove from me this pain’ – and name it specifically – ‘For it has enraged me and saddened me’ – and be insistent in the supplication, for Allah^{-azwj} will Hasten for you regarding the well-being, if Allah^{-azwj} so Desires!’⁴²²

54 دَعَوَاتِ الرَّاَوْنَدِيِّ، قَالَ الصَّادِقُ ع مَنْ طَلَبَ الْعَافِيَةَ فَلْيُثْمَلْ فِي السَّجْدَةِ الثَّانِيَةِ مِنَ الرَّكَعَتَيْنِ الْأُولَيَيْنِ مِنْ صَلَاةِ اللَّيْلِ وَ ذَكَرَ نَحْوَهُ.

(The book) ‘Dawaat’ of Al Rawandy –

‘Al-Sadiq^{-asws} said: ‘One who seeks the well-being, let him say in the second Sajdah from the first two Cycles of the night Salat’ – and mentioned approximate to it’.⁴²³

بيان الأظهُر في الدعاءين في السجدة الأخيرة كما في الكافي فإنه روى بسند فيه جهالة عن يونس بن عمارة قال: قلت لأبي عبد الله ع إن لي جاراً من قريش من آل مخزوم قد نوه بأسمي وشهزني كل ما مررت به قال هذا الرافضي بحمل الأموال إلى جعفر بن محمد

Explanation – *The more apparent in the two supplications in the last Sajdah is like what is in Al-Kafi, for it is reported by a chain wherein is an unknown (narrator), from Yunus Bin Ammar who said, ‘I said to Abu Abdullah^{-asws}, ‘There is a neighbour of mine from Quraysh from the family of Muhriz mentions my name and slanders me every time I passed by him. He said, ‘This is a ‘Rafizi’ (rejector) who carries the wealth to Ja’far Bin Muhammad’.*

قَالَ فَقَالَ لِي ادْعُ اللَّهَ عَلَيْهِ إِذَا كُنْتَ فِي صَلَاةِ اللَّيْلِ وَأَنْتَ سَاجِدٌ فِي الرَّكَعَةِ الْآخِرَةِ مِنَ الرَّكَعَتَيْنِ الْأُولَيَيْنِ - فَاحْمَدُ اللَّهُ عَزَّ وَجَلَّ وَتَجِدُهُ وَ قُلِ اللَّهُمَّ إِنَّ فُلَانُ بْنُ فُلَانٍ قَدْ شَهَزَنِي وَ نَوَّهَ بِي وَ عَاطَنِي وَ عَرَضَنِي لِلْمَكَارِهِ اللَّهُمَّ اضْرِبْهُ بِسَهْمٍ عَاجِلٍ تَشْغَلُهُ بِهِ عَنِّي إِلَى آخِرِ الدَّعَاءِ

He (the narrator) said, ‘He^{-asws} said to me: ‘Supplicate to Allah^{-azwj} against him when you were to be in the night Salat while you are performing Sajdah in the last Cycle of the two first Cycles! Praise Allah^{-azwj} Mighty and Majestic and Glorify Him^{-azwj} and say, ‘O Allah^{-azwj}! So and so, son of so and so has slandered me and plotted against me, and has enraged me and exposed me

⁴²² Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 53 b

⁴²³ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 54 a

to the abhorrence! O Allah-^{azwj}! Strike him with an immediate arrow pre-occupying him by it from me' – up to end of the supplication.

قَالَ فَلَمَّا قَدِمْنَا الْكُوفَةَ قَدِمْنَا لَيْلًا فَسَأَلْتُ أَهْلَنَا عَنْهُ فَلْتُ مَا فَعَلَ فُلَانٌ فَقَالُوا هُوَ مَرِيضٌ فَمَا انْقَضَى آخِرُ كَلَامِي حَتَّى سَمِعْتُ الصَّيْحَانَ مِنْ مَنْزِلِهِ وَ قَالُوا مَاتَ.

He (the narrator) said, 'When we arrived to Al-Kufa, we arrived at night. I asked our people about him. I said, 'What happened to so and so?' They said, 'He is sick'. The end of my speech had not passed until I heard the shouting from his house, and they said, 'He died!'

وَرُويَ بِهَذَا السَّنَدِ عَنْ يُونُسَ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع جُعِلْتُ فِدَاكَ هَذَا الَّذِي قَدْ ظَهَرَ بِوَجْهِهِ يَزْعُمُ النَّاسُ أَنَّ اللَّهَ عَزَّ وَ جَلَّ لَمْ يَنْتَلِ بِهِ عَبْدًا لَهُ فِيهِ حَاجَةٌ

And it is reported by this chain from Yunus who said,

'I said to Abu Abdullah-^{asws}, 'May I be sacrificed for you-^{asws}! This which has appeared in my face, the people are claiming that Allah-^{azwj} Mighty and Majestic does not Afflict any servant with it He-^{azwj} has a need for him!'

فَقَالَ لَا لَقَدْ كَانَ مُؤْمِنٌ آلِ فِرْعَوْنَ مَكَّنَعَ الْأَصَابِعَ كَانَ يَقُولُ هَكَذَا وَ يَمُدُّ مَدَّهُ وَ يَقُولُ يَا قَوْمِ اتَّبِعُوا الْمُرْسَلِينَ

He-^{asws} said: 'No! The Momin of the people of Pharaoh-^{la} was of amputated fingers. He was saying like this and gesturing with indications, and he was saying, '**O people! Follow the Rasool's! [36:20]!**'

قَالَ ثُمَّ قَالَ إِذَا كَانَ الثُّلُثُ الْآخِرُ مِنَ اللَّيْلِ فِي أَوَّلِهِ فَتَوَضَّأْ وَ قُمْ إِلَى صَلَاتِكَ الَّتِي تُصَلِّيَهَا فَإِذَا كُنْتَ فِي السَّجْدَةِ الْآخِرَةِ مِنَ الرَّكَعَتَيْنِ الْأُولَيَيْنِ قُمْ وَ أَنْتَ سَاجِدٌ يَا عَلِيُّ يَا عَظِيمُ إِلَى آخِرِ الدُّعَاءِ

He (the narrator) said, 'Then he-^{asws} said: 'When it was the last third of the night in it's beginning, perform Wud'u and stand to your Salat which you pray. When you were to be in the Sajdah, the last of the first two Cycles, then say while you are in Sajdah, 'O Exalted! O Mighty!' – up to end of the supplication.

قَالَ فَمَا وَصَلْتُ إِلَى الْكُوفَةِ حَتَّى ذَهَبَ اللَّهُ بِهِ كُلِّهِ.

He (the narrator) said, 'I had not even arrived to Al-Kufa until Allah-^{azwj} Removed all of it (which was with me)'.⁴²⁴

55 الْمُتَهَجَّدُ، وَ غَيْرُهُ، وَ يُسْتَحَبُّ أَنْ يَدْعُو عَقِيبَ هَاتَيْنِ الرَّكَعَتَيْنِ بِهَذَا الدُّعَاءِ اللَّهُمَّ إِنِّي أَسْأَلُكَ وَ لَمْ يُسْأَلْ مِثْلَكَ أَنْتَ مَوْضِعُ مَسْأَلَةِ السَّائِلِينَ وَ مُنْتَهَى رَغْبَةِ الرَّاعِبِينَ أَدْعُوكَ وَ لَمْ يَدْعُ مِثْلَكَ وَ أَرْغَبُ إِلَيْكَ وَ لَمْ يُرْغَبْ إِلَيَّ مِثْلَكَ أَنْتَ مُجِيبُ دَعْوَةِ الْمُضْطَرِّينَ وَ أَرْحَمُ الرَّاحِمِينَ

(The book) 'Al Mutahajjad' and others,

‘And it is recommended to supplicate as follow-up of these two Cycles with this supplication: - ‘I ask You^{-azwj} and have not asked the likes of You^{-azwj}! You^{-azwj} are Place of the begging of the beggars, and end-point of desire of the desirous ones! I supplicate to You^{-azwj} and did not supplicate to the likes of You^{-azwj} (there are no likes of Allah^{-azwj}) and I am desirous to You^{-azwj} and did not desirous to the likes of You^{-azwj}! You^{-azwj} are Responder to supplication of the desperate one, and most Merciful of the merciful ones!

أَسْأَلُكَ بِأَفْضَلِ الْمَسْأَلِ وَأَعْظَمِهَا يَا اللَّهُ يَا رَحْمَانَ يَا رَحِيمَ بِأَسْمَائِكَ الْحُسْنَى وَبِأَمْثَالِكَ الْعُلْيَا وَنِعْمِكَ الَّتِي لَا تُحْصَى وَبِأَكْرَمِ أَسْمَائِكَ عَلَيْكَ وَأَحَبِّهَا إِلَيْكَ وَأَقْرَبِهَا مِنْكَ وَسَيْلَةَ وَأَشْرَفِهَا عِنْدَكَ مَنْزِلَةً وَأَجْزَلِهَا لَدَيْكَ ثَوَابًا وَأَسْرَعِهَا فِي الْأُمُورِ إِجَابَةً

I ask You^{-azwj} with best of the begging, and its most successful, and its mightiest! O Allah^{-azwj}, O Beneficent, O Merciful! By Your^{-azwj} excellent names, and by Your^{-azwj} Exalted examples, and Your^{-azwj} Bounties which cannot be counted, and with the most Honourable of Your^{-azwj} Names to You^{-azwj}, and the most Beloved to You^{-azwj}, and its closest to You^{-azwj} of means, and its noblest in Your^{-azwj} Presence, and it’s fullest to Yourself of Rewards, and its quickest of being Answered regarding the matters!

وَبِاسْمِكَ الْمَكْنُونِ الْأَكْثَرِ الْأَعَزِّ الْأَجَلِّ الْأَعْظَمِ الْأَكْرَمِ الَّذِي تُحِبُّهُ وَتَهْوَاهُ وَتَرْضَى عَنْكَ دَعَاكَ بِهِ فَاسْتَجَبْتَ لَهُ دُعَاؤُهُ وَحَقُّ عَلَيْكَ أَلَّا تَحْرِمَ سَائِلِكَ وَلَا تَرُدَّهُ

And by Your^{-azwj} Name, the Hidden, the Greatest, the Mightiest, the most Majestic, the more Benevolent which You^{-azwj} Love and Desire and are Satisfied with, from the ones who supplicate to You^{-azwj} with it so his supplication gets Answered for him, and there is a right upon You^{-azwj} not to deprive Your^{-azwj} Beggar, nor Reject him!

وَبِكُلِّ اسْمٍ هُوَ لَكَ فِي التَّوْرَةِ وَالْإِنْجِيلِ وَالزَّبُورِ وَالْفُرْقَانِ الْعَظِيمِ وَبِكُلِّ اسْمٍ دَعَاكَ بِهِ حَمَلَةٌ عَرْشِكَ وَمَلَائِكَتُكَ وَأَنْبِيَائُكَ وَرُسُلُكَ وَأَهْلُ طَاعَتِكَ مِنْ خَلْقِكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَأَنْ تُعَجِّلَ فَرَجَ وَلِيِّكَ وَابْنِ وَلِيِّكَ وَتُعَجِّلَ خِزْيَ أَعْدَائِهِ وَتَدْعُوَ بِمَا يُحِبُّ.

And with every Name which is for You^{-azwj} in the Torah, and the Evangel, and the Psalms, and the Magnificent Furqan, and by every Name supplicated with bearers of Your^{-azwj} Throne, and Your^{-azwj} Angels, and Your^{-azwj} Prophets^{-as}, and Rasool^{-as}, and people from Your^{-azwj} creatures obeying You^{-azwj}, to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Hasten relief of Your^{-azwj} Guardian^{-ajfj}, and son^{-ajfj} of Your^{-azwj} Guardian^{-asws}, and to Hasten disgrace of Your^{-azwj} enemies’ – and he supplicate with whatever he likes to’’. (This is not a Hadith)⁴²⁵

56 اخْتِيَارُ ابْنِ الْبَاقِي، فَإِذَا فَرَعَ مِنْ هَاتَيْنِ الرَّجْعَتَيْنِ قَالَ بَعْدَهُمَا مَا كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَدْعُو بِهِ وَهُوَ

(The book) ‘Ikhtiyar’ of Ibn Al Baqi –

‘When he is free from these two Cycles, he should say after them what Amir Al-Momineen^{-asws} had supplicated with, and it is: -

⁴²⁵ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 55

إِلَهِي نِمْتُ الْقَلِيلَ فَتَبَّهَي قَوْلِكَ الْمُبِينُ - تَتَجَانَى جُنُودُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَ طَمَعًا وَ بِمَا رَزَقْنَاهُمْ يُنْفِقُونَ فَلَا تَعْلَمُ نَفْسٌ مِمَّا أُخْفِيَ لَهُمْ مِنْ قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ

'My God^{-azwj}! I slept a little and Your^{-azwj} Manifest Words awakened me: ***Their sides forsake their beds, supplicating to their Lord in fear and in hope, and they are spending from what We Graced them [32:16] So no soul knows what is hidden for them from delight of the eyes, being a Recompense of what they had been doing [32:17].***

فَجَانَبْتُ لَدَيْدَ الرَّقَادِ بِتَحُمُلِ ثِقَلِ السُّهَادِ وَ بِنَافِثِ طَيْبِ الْمَضْجَعِ بِانْسِكَابِ غَيْرِ الْمَدْمَعِ وَ وَطِئْتُ الْأَرْضَ بِقَدَمَيَّ وَ بُؤِثُ إِلَيْكَ بِذَنبِي وَ وَقَفْتُ بَيْنَ يَدَيْكَ قَائِمًا وَ قَاعِدًا وَ تَضَرَّعْتُ إِلَيْكَ رَاكِعًا وَ سَاجِدًا وَ دَعَوْتُكَ خَوْفًا وَ طَمَعًا وَ رَغِبْتُ إِلَيْكَ وَهَلْمًا مُتَحَيِّرًا

I refrained from the sweet slumber with patience in the face of weariness, and I distanced myself from the pleasant bed with a pouring of copious tears, and I trod the ground with my feet and have come to You^{-azwj} with my sins and have paused in front of You^{-azwj}, standing and sitting, bowing and prostrating, fearing and coveting, and I have turned to You^{-azwj} supplicating in bewilderment!

أُنَادِيكَ بِقَلْبٍ قَرِيحٍ وَ أَنْجِيكَ بِدَمْعٍ سَفُوحٍ وَ أَعُوذُ بِكَ مِنْ قُوَّتِي وَ أَلُوذُ بِكَ مِنْ جُرْأَتِي وَ أَسْتَجِيرُ بِكَ مِنْ جَهْلِي وَ أَتَعَلَّقُ بِعُرَى أَسْبَابِكَ مِنْ ذَنْبِي وَ أَعْمُرُ بِذِكْرِكَ قَلْبِي

I call upon You^{-azwj} with a wounded heart, and I supplicate to You^{-azwj} with flowing tears. I seek Refuge in You^{-azwj} from my own strength and rely on You^{-azwj} to Temper my audacity. I seek Shelter in You^{-azwj} from my ignorance, and I cling to the ropes of Your^{-azwj} Forgiveness for my sins. I fill my heart with Zikr remembrance.

إِلَهِي لَوْ عَلِمَتِ الْأَرْضُ بِذُنُوبِي لَسَاخَتْ بِي وَ السَّمَاوَاتُ لَأَخْطَطُنَّنِي وَ الْبِحَارُ لَأَعْرَقُنَّنِي وَ الْجِبَالُ لَدَهْدَهْنُنِي وَ الْمَقَاوِرُ لَأَتَلْعَنُنِي

My Lord, if the earth knew of my sins, it would split asunder beneath me, and the skies would snatch me away. The seas would drown me, the mountains would crumble upon me, and the abysses would swallow me whole.

إِلَهِي أَيُّ تَعْرِيرٍ اعْتَرَزْتُ بِنَفْسِي وَ أَيُّ جُرْأَةٍ اجْتَرَأْتُ عَلَيْكَ يَا رَبِّ إِلَهِي كُلُّ مَنْ أَتَيْتُهُ إِلَيْكَ يُرْشِدُنِي وَ مَا مِنْ أَحَدٍ إِلَّا عَلَيْنِكَ يَدُلُّنِي وَ لَا مَخْلُوقٍ أَرْعَبُ إِلَيْهِ إِلَّا وَ فِيكَ يُرْغِبُنِي فَبِعَمِّ الرَّبِّ وَجَدْتُكَ وَ بِفَسِّ الْعَبْدِ وَجَدْتَنِي

My God^{-azwj}, what deception I have fallen into concerning myself, and what audacity I have shown towards You^{-azwj}! O Lord^{-azwj}! Every person I have turned to for guidance, they guide me towards You^{-azwj}, for there is no one except they lead me to You^{-azwj}. I do not desire anyone except in You^{-azwj} they make me desire You^{-azwj}. What a great Lord^{-azwj} I have found in You^{-azwj}, and what a wretched servant I have found in myself!

إِلَهِي إِنْ عَاقَبْتَنِي فَمَنْ ذَا الَّذِي يَمْلِكُ الْعُقُوبَةَ عَنِّي وَ إِنْ هَتَكْتَنِي فَمَنْ ذَا الَّذِي يَسْتُرُ عَوْرَتِي وَ إِنْ أَهْلَكْتَنِي فَمَنْ ذَا الَّذِي يَعْزُضُ لَكَ فِي عَبْدِكَ أَوْ يَسْأَلُكَ عَن شَيْءٍ مِنْ أَمْرِهِ وَ قَدْ عَلِمْتُ

My God^{-azwj}, if You^{-azwj} punish me, who else has the authority to pardon me? And if You^{-azwj} expose my faults, who else can conceal my shame? And if You^{-azwj} destroy me, who else can

advocate for me or seek assistance from You^{-azwj} concerning any matter of his when You^{-azwj} already know everything?

يَا إِلَهِي أَنْ لَيْسَ فِي حُكْمِكَ ظُلْمٌ وَلَا فِي نَقْمَتِكَ عَجَلَةٌ وَإِنَّمَا يَعْجَلُ مَنْ يَخَافُ الْمَوْتَ وَيَخْتِاجُ إِلَى الظُّلْمِ الضَّعِيفُ وَقَدْ تَعَالَيْتَ عَنْ ذَلِكَ غُلُوًّا كَبِيرًا

Oh my God^{-azwj}, in Your^{-azwj} Judgment, there is no injustice, nor is there hastiness in Your^{-azwj} Vengeance. Indeed, only those who fear failure, they rely on wrongdoing act hastily. The weak resort to injustice, but You^{-azwj} are Exalted above all that Lofty, Great!

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ افْعَلْ بِي كَذَا وَ كَذَا-

Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Do such and such with me!

ثُمَّ تَقُولُ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ تَحْسَبَنِي فِي لَامِعَةِ الْعُيُونِ عَلَانِيَتِي وَ تُفَيِّحَ فِيمَا أَبْطُنُ لَكَ سِرِّي مَخَافًا عَلَى رِئَاءِ النَّاسِ مِنْ نَفْسِي فَأَرِي النَّاسَ حُسْنَ ظَاهِرِي وَ أَفْضِي إِلَيْكَ بِسُوءِ عَمَلِي تَقَرُّبًا إِلَى عِبَادِكَ وَ تَبَاعُدًا مِنْ مَرْضَاتِكَ.

Then you should say, 'O Allah^{-azwj}! I seek Refuge with You^{-azwj} from making my outward appearance seem righteous while my inner thoughts and intentions are wicked. I strive to maintain a good reputation in the eyes of people while concealing my true self from You^{-azwj}. So, I appear virtuous to others but approach You^{-azwj} with the wickedness of my deeds, seeking proximity to Your^{-azwj} servants and distancing myself from Your^{-azwj} pleasure'.⁴²⁶

57 الْمُتَهَجِّدُ، وَ عِبْرَةٌ، وَ يُسْتَحَبُّ أَنْ تَدْعُوَ عَقِيبَ كُلِّ رَكْعَتَيْنِ عَلَى التَّكْرَارِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ- لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ- يُجِيبِي وَ يُبْسِئُ وَ يُبْسِئُ وَ يُجِيبِي وَ هُوَ حَيٌّ لَا يَمُوتُ يَبْدُوهُ الْحَيُّ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

(The book) 'Al Mutahajjid' and others –

'And it is recommended that you should supplicated as follow-up of ever two Cycles upon the repetition, 'There is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}! For Him^{-azwj} is the Kingdom and for Him^{-azwj} is the Praise! He^{-azwj} Causes to live and dies, and He^{-azwj} Causes to dies and live, while He^{-azwj} is Alive, not to be dying! The good is in Hand (control) and He^{-azwj} is Able upon all things!

اللَّهُمَّ أَنْتَ اللَّهُ نُورُ السَّمَاوَاتِ وَ الْأَرْضِ وَ لَكَ الْحَمْدُ وَ أَنْتَ رَبُّ السَّمَاوَاتِ وَ الْأَرْضِينَ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ مَا تَحْتَهُنَّ فَلَكَ الْحَمْدُ

O Allah^{-azwj}! You^{-azwj} are Allah^{-azwj}, Light of the skies and the earth, and for You^{-azwj} is the Praise, and You^{-azwj} are Lord^{-azwj} of the skies and the earths and whatever is within these and whatever is between these and whatever is beneath these! For You^{-azwj} is the Praise!

اللَّهُمَّ أَنْتَ الْحَقُّ وَ وَعْدُكَ الْحَقُّ وَ الْجَنَّةُ الْحَقُّ وَ النَّارُ الْحَقُّ وَ السَّاعَةُ آتِيَةٌ لَا رَيْبَ فِيهَا وَ أَنْتَ بَاعِثُ مَنْ فِي الْقُبُورِ

O Allah-azwj! You-azwj are the Truth, and Your-azwj Promise is the truth, and the Paradise is true, and the Fire is true, and the Hour shall come there being no doubt in it, and You-azwj will be Resurrecting ones in the graves!

اللَّهُمَّ لَكَ أَسَلْتُ وَ بِكَ آمَنْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ بِكَ خَاصَمْتُ وَ إِلَيْكَ يَا رَبِّ حَاكَمْتُ

O Allah-azwj! I have submitted to You-azwj, and have believed in You-azwj, and have relied upon You-azwj, and have contended regarded You-azwj and to You-azwj, O Lord-azwj, I come for judgment!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الْأَيْمَةِ الْمَرْضِيِّينَ وَ ابْدَأْ بِهِنَّ فِي كُلِّ خَيْرٍ وَ احْتِمِ بِهِنَّ الْحَيْرَ وَ أَهْلِكَ عَدُوَّهُمْ مِنَ الْجِنَّ وَ الْإِنْسِ مِنَ الْأَوْلِيَيْنِ وَ الْآخِرِينَ وَ اغْفِرْ لَنَا مَا قَدَّمْنَا وَ مَا أَخَّرْنَا وَ مَا أَسْرَرْنَا وَ مَا أَعْلَنَّا وَ اقْضِ كُلَّ حَاجَةٍ هِيَ لَنَا بِأَيْسَرِ التَّيْسِيرِ وَ أَسْهَلِ التَّسْهِيلِ فِي يُسْرٍ وَ عَافِيَةٍ

O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and the satisfactory Imams-asws, and I begin with them-asws in every good, and I end the good with them-asws, and Destroy their-asws enemies from the Jinn and the humans, from the former ones and the latter ones, and Forgive for us what we have sent forward and what we have delayed, and what we have kept as secret and what we have announced, and Fulfil every need of ours with the easiest and simplest facilitation in ease and well-being!

إِنَّكَ أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَلَى إِخْوَتِهِ مِنْ جَمِيعِ النَّبِيِّينَ وَ الْمُرْسَلِينَ وَ صَلِّ عَلَى مَلَائِكَتِكَ الْمُقَرَّبِينَ وَ احْصُصْ مُحَمَّدًا وَ أَهْلَ بَيْتِ مُحَمَّدٍ بِأَفْضَلِ الصَّلَاةِ وَ التَّحِيَّةِ وَ السَّلَامِ

Surely You-azwj are Allah-azwj! There is no god except You-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and upon his-saww brethren from entirety of the Prophets-as and Messengers-as, and Send Salawaat upon Your-azwj Angels of Proximity, and Specialise Muhammad-saww and People-asws of Household of Muhammad-saww with best of the Salawaat, and Salutations and Greetings!

وَ اجْعَلْ لِي مِنْ أَمْرِي فَرْجًا وَ مَخْرَجًا وَ ارْزُقْنِي حَالًا طَيِّبًا وَاسِعًا مِنْ حَيْثُ أَحْتَسِبُ وَ مِنْ حَيْثُ لَا أَحْتَسِبُ بِمَا شِئْتُ وَ كَيْفَ شِئْتُ فَإِنَّهُ يَكُونُ مَا شِئْتُ كَمَا شِئْتُ

And Make relief and an outlet to be from my matters and Grace me Permissible, good, cast, from where I anticipate and from where I do not anticipate, with what You-azwj Desire and however You-azwj so Desire, for it will happens what You-azwj Desires just as You-azwj Desire!

ثُمَّ تَسْبِحُ تَسْبِيحَ الزُّهْرَاءِ ع وَ تَدْعُو بِمَا تُحِبُّ ثُمَّ تَسْجُدُ سَجْدَةَ الشُّكْرِ وَ تَقُولُ فِيهَا اللَّهُمَّ أَنْتَ الْحَيُّ الْقَيُّومُ الْعَلِيُّ الْعَظِيمُ الْخَالِقُ الرَّازِقُ الْمُحْيِي الْمُمِيتُ الْبَدِيءُ الْبَدِيْعُ لَكَ الْكِرْمُ وَ لَكَ الْجُودُ وَ لَكَ الْمَنْعُ وَ لَكَ الْأَمْرُ وَ حَدَّكَ لَا شَرِيكَ لَكَ

Then you should glorify with Tasbeeh (glorification) of Al-Zahra-asws and supplicate with whatever you like, then perform Sajdah of thanks and say in it, 'O Allah-azwj! You-azwj are the Living, the Eternal, the Exalted, the Magnificent, the Creator, the Sustainer, the Causer of life, the Causer of dead, the Originator, the Initiator! For You-azwj is the Benevolence, and for You-azwj is the generosity, and for You-azwj is the Conferring, and for You-azwj alone is the Command. There is no associate for You-azwj!

يَا خَالِقُ يَا زَارِقُ يَا مُجِيبِي يَا مُبِيتِي يَا بَدِيءُ يَا بَدِيعُ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَأَنْ تَرْحَمَ ذُلِّي بَيْنَ يَدَيْكَ وَ تَضْرُعِي إِلَيْكَ وَ وَحْشَتِي مِنَ النَّاسِ وَ أَنْسِي بِكَ وَ إِلَيْكَ

O Creator! O Sustainer! O Causer of life! O Causer of death! O Originator! O Initiator! I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and to Mercy my humiliation in front of You^{-azwj}, and my beseeching to You^{-azwj}, and my loneliness from the people, and I am comforted with You^{-azwj} and to You^{-azwj}!

تُمْ تَقُولُ يَا اللَّهُ يَا اللَّهُ يَا اللَّهُ عَشْرَ مَرَّاتٍ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اغْفِرْ لِي وَ ارْحَمْنِي وَ ثَبِّتْنِي عَلَى دِينِكَ وَ دِينَ نَبِيِّكَ وَ لَا تُرِغْ قَلْبِي بَعْدَ إِذْ هَدَيْتَنِي وَ هَبْ لِي مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ تُمْ تَدْعُو بَعْدَ ذَلِكَ بِمَا شِئْتَ.

Then you should say, 'O Allah^{-azwj}! O Allah^{-azwj}! O Allah^{-azwj}!' – ten times – 'Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Forgive (my sins) for me^{-asws} and Affirm me upon Your^{-azwj} religion and religion of Your^{-azwj} Prophet^{-saww}, and do not let my heart to deviate after having Guided me, and Gift Mercy to me from Yourself^{-azwj}, surely You^{-azwj} are the Benefactor!' – then supplicate after that with whatever you desire!"

تُمْ يَقُومُ فَيُصَلِّي رَكَعَتَيْنِ أُخْرَيْنِ يَقْرَأُ فِيهِمَا مَا شَاءَ وَ حِصَّتًا بِقِرَاءَةِ الْمُزْمَلِ وَ عَمَّ يَتَسَاءَلُونَ فَإِذَا سَلَّمَ سَبَّحَ تَسْبِيحَ الزُّهْرَاءِ ع وَ يَدْعُو بَعْدَ ذَلِكَ فَيَقُولُ

Then he should stand and pray two other Cycles reciting in these whatever he desires, and specialise with recitation of (Surah) Al-Muzzammil and Al-Naba. When he has performed Salaam, he should glorify with Tasbeeh (glorification) of Al-Zahra and supplicate after that saying: -

إِلَهِي أَنَا مَنْ قَدْ عَرَفْتَ شَرُّ عَبْدٍ أَنَا وَ خَيْرُ مَوْلَى أَنْتَ يَا حَشِيئِي الْإِنْتِقَامَ يَا مَخُوفَ الْأَحْزَابِ يَا مَرْهُوبَ الْبَطْشِ يَا وَلِيَّ الصِّدْقِ يَا مَعْرُوفًا بِالْخَيْرِ يَا قَائِلًا بِالصَّوَابِ أَنَا عَبْدُكَ الْمُسْتَوْجِبُ جَمِيعَ عُقُوبَتِكَ بِذُنُوبِي وَ قَدْ عَقَمْتَ عَنْهَا وَ أَحْرَقْتَنِي بِهَا إِلَى الْيَوْمِ

'My God^{-azwj}! I am one whom You^{-azwj} Know I am an evil slave while You^{-azwj} are the best Master^{-azwj}! O One^{-azwj} feared of the Revenge! O One^{-azwj} scared for the Seizure! O One^{-azwj} feared of the Prowess! O sincere Guardian^{-azwj}! O Known with the good! O Speak with the correctness! I am a servant deserving entirety of Your^{-azwj} Punishments due to my sins and You^{-azwj} have Pardoned these and have Delayed me up to the Day (of Qiyamah)!

فَكَيْتَ شِعْرِي أَلْعَذَابِ النَّارِ أَوْ تُبِمَ نِعْمَتِكَ عَلَيَّ أَمَّا رَجَائِي فَتَمَامَ عُقُوبِكَ وَ أَمَّا بَعْمَلِي فَدُخُولِ النَّارِ إِلَهِي إِنْ حَشِيتُ أَنْ تُكُونَ عَلَيَّ سَاحِطًا فَالْوَيْلُ لِي مِنْ صُنْعِي بِنَفْسِي مَعَ صُنْعِكَ بِي لَا عُذْرَ لِي يَا إِلَهِي

I am not aware; will I go to the Fire or You^{-azwj} will Complete Your^{-azwj} bounties upon me? As for my hopes, it is Your^{-azwj} complete Pardon, and as for my deeds, it will enter me into the Fire. My God^{-azwj}! I fear Your^{-azwj} being Wrathful upon me, so the woe is for me from my own making with Your^{-azwj} Making with me. There is no excuse for me, O my God^{-azwj}!

فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ لَا تُسَوِّءْ خَلْقِي بِالنَّارِ يَا سَيِّدِي صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ لَا تُبَدِّلْنِي جَلْدًا غَيْرَ جَلْدِي فِي النَّارِ

Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and do not Grill my physique with the Fire! O my Master^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and do not Let my body arrive to the Fire! O my Master^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and do not Replace my skin with another skin in the Fire!

يَا سَيِّدِي صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَارْحَمْ بَدَنِي الضَّعِيفَ وَعَظْمِي الدَّقِيقَ وَجِلْدِي الرَّقِيقَ وَأَرْكَابِي الَّتِي لَا قُوَّةَ لَهَا عَلَى حَرِّ النَّارِ يَا مُحِيطاً بِمَلَكُوتِ السَّمَاوَاتِ
وَالْأَرْضِ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَلَا تُعَذِّبْنِي بِالنَّارِ

O my Master^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Mercy my weak body, and my brittle bones, and my thin skin, and my limbs which have no strength for these upon heat of the Fire! O All-encompassing with kingdoms of the skies and the earth, Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and do not Punish me with the Fire!

يَا سَيِّدِي صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَصْلِحْ لِنَفْسِي وَأَصْلِحْ لِأَهْلِي وَأَصْلِحْ لِإِخْوَانِي وَأَصْلِحْ لِي مَا حَوَّلْتَنِي وَأَعْفِرْ لِي خَطَايَايَ يَا حَنَّانُ يَا مَنَّانُ
صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَتَحَنَّنْ عَلَيَّ بِرَحْمَتِكَ وَامْنُنْ عَلَيَّ بِإِجَابَتِكَ وَأَفْعَلْ بِي كَذَا وَكَذَا وَتَذَكَّرْ مَا تُرِيدُ

O my Master^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Rectify me for myself and Rectify for my family, and Rectify for my brethren, and Rectify for me what You^{-azwj} have Particularised me with and Forgive my sins for me! O Affectionate! O Benefactor! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and be Gracious upon me with Your^{-azwj} Mercy and Confer upon me with Your^{-azwj} Response and Do such and such with me' – and mentioned what you want.

ثُمَّ تَدْعُو بِالذُّعَاءِ الْأَوَّلِ الَّذِي هُوَ عَقِيبُ كُلِّ رَكْعَتَيْنِ وَقَدْ تَقَدَّمَ ذِكْرُهُ وَمَا يَخْتَصُّ عَقِيبَ الرَّابِعَةِ اللَّهُمَّ اَمَلْأ قَلْبِي حُبًّا لَكَ وَخَشْيَةً مِنْكَ وَتُصَدِيقًا بِكَ وَ
إِيمَانًا بِكَ وَفِرْقًا مِنْكَ وَشَوْقًا إِلَيْكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Then you should supplicate with the first supplication which is a follow-up of every two Cycles, and its mention has preceded; and from what is specific as follow-up of the fourth (Cycles), 'O Allah^{-azwj}! Fill my heart with love for You^{-azwj} and fear from You^{-azwj}, and ratification with You^{-azwj}, and belief in You^{-azwj}, and closeness from You^{-azwj}, and yearning to You^{-azwj}, O with the Majesty and the Benevolence!

اللَّهُمَّ حَبِّبْ إِلَيَّ لِقَاءَكَ وَأَحْبِبْ لِقَائِي وَاجْعَلْ لِي فِي لِقَائِكَ خَيْرَ الرَّحْمَةِ وَالْبَرَكَاتِ- وَالْحَفِيظِي بِالصَّالِحِينَ وَلَا تُخْزِنِي مَعَ الْأَشْرَارِ وَالْحَفِيظِي بِصَالِحٍ مِنْ مَضَى
وَاجْعَلْنِي مِنْ صَالِحٍ مَنْ بَقِيَ وَاحْتِمِ لِي عَمَلِي بِأَحْسَنِهِ وَخُذْ بِي سَبِيلَ الصَّالِحِينَ وَأَعِظْنِي عَلَى نَفْسِي بِمَا تُعِينُ بِهِ الصَّالِحِينَ عَلَى أَنْفُسِهِمْ وَلَا تُزِدْنِي فِي
شَرِّ اسْتَنْقَدْتَنِي مِنْهُ

O Allah^{-azwj}! Cause meeting You^{-azwj} to be beloved to me and Your^{-azwj} meeting me as Beloved to You^{-azwj}, and Make for me in meeting You^{-azwj} best of the Mercy and the Blessings, and Join me with the righteous, and do not Disgrace me with the evil ones and Join me with the righteous ones of the past, and Make me from the righteous ones who remain, and End my deeds for me with its best, and Take with me the way of the righteous ones, and Assist me against myself with what You^{-azwj} Assist the righteous ones against themselves with, and do not Let me return into evil which You^{-azwj} have Saved me from!

يَا رَبَّ الْعَالَمِينَ أَسْأَلُكَ إِيمَانًا لَا أَجَلَ لَهُ دُونَ لِقَائِكَ تُحْيِي عَالِيَهُ وَ تَوَفِّي عَلَيْهِ إِذَا تَوَفَّيْتَنِي وَ تَبْعَثَنِي عَلَيْهِ إِذَا بَعَثْتَنِي وَ أَبْرِئْ قَلْبِي مِنَ الرِّيَاءِ وَ السُّمْعَةِ وَ الشُّكِّ فِي دِينِكَ

O Lord^{-azwj} of the worlds! I ask You^{-azwj} for Eman having not term for it besides meeting You^{-azwj}! Cause me to live upon it and dying upon it when You^{-azwj} do Cause me to die, and Resurrect me upon it when You^{-azwj} do Resurrect me, and Disavow my heart from the showing-off and the reputation and the doubting in Your^{-azwj} religion!

اللَّهُمَّ أَعْطِنِي نَصْرًا فِي دِينِكَ وَ قُوَّةً عَلَى عِبَادَتِكَ وَ فَهْمًا فِي حُكْمِكَ وَ كِفْلَيْنِ مِنْ رَحْمَتِكَ وَ بَيْضَ وَجْهِ بِنُورِكَ وَ اجْعَلْ غَنَائِي فِي نَفْسِي وَ اجْعَلْ رَغْبَتِي فِيمَا عِنْدَكَ وَ تَوَفِّي فِي سَبِيلِكَ عَلَى مِلَّتِكَ وَ مِلَّةِ رَسُولِكَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ

O Allah^{-azwj}! Give me Help in Your^{-azwj} religion, and strength upon worshipping You^{-azwj}, and understanding regarding Your^{-azwj} Judgments, and two-portions of Your^{-azwj} Mercy, and Brighten my face with Your^{-azwj} Noor, and Make my riches to be within myself, and Make my desires to be regarding what is with You^{-azwj}, and Cause me to die upon Your^{-azwj} way, upon Your^{-azwj} nation and nation of Your^{-azwj} Rasool^{-saww}, may Your^{-azwj} Salawaat be upon him^{-saww} and his^{-saww} Progeny^{-asws}!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَ الْجُبْنِ وَ الْعَقْلَةِ وَ الدَّلَّةِ وَ الْقَسْوَةِ وَ الْعَبْلَةِ وَ الْمُسْكِنَةِ وَ أَعُوذُ بِكَ مِنْ نَفْسٍ لَا تَشْبَعُ وَ قَلْبٍ لَا يَخْشَعُ وَ دَعَاءٍ لَا يُسْمَعُ وَ مِنْ صَلَاةٍ لَا تُرْفَعُ وَ مِنْ عَمَلٍ لَا يُنْفَعُ وَ أُعِيدُ بِكَ نَفْسِي وَ أَهْلِي وَ دِينِي وَ دُرَّتِي مِنَ الشَّيْطَانِ الرَّجِيمِ

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from the laziness, and the cowardice, and the heedlessness, and the disgrace, and the cruelty, and the destitution and the need, and I seek Refuge with You^{-azwj} from a soul not being satisfied, and a heart not being fearful, and a supplication not being heard, and from a Salat not being raised, and from a deed not benefitting, and I seek Refuge with You^{-azwj} for myself, and my family, and my religion, and my offspring, from the Pelted Satan^{-la}!

اللَّهُمَّ إِنَّهُ لَنْ يُجِيرَنِي مِنْكَ أَحَدٌ وَ لَنْ أَجِدَ مِنْ دُونِكَ مُلْتَجِدًا فَلَا تُجْعَلْ أَجَلِي فِي شَيْءٍ مِنْ عِقَابِكَ وَ لَا تُرَدِّدْنِي بِهَلَاكَةٍ وَ لَا تُرِدِّنِي بِعَذَابٍ أَسْأَلُكَ النَّبَاتَ عَلَى دِينِكَ وَ التَّصَدِيقَ بِكِتَابِكَ وَ اتِّبَاعَ سُنَّةِ نَبِيِّكَ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ

O Allah^{-azwj}! Surely, no one can ever shelter me from You^{-azwj} and I will never find any shelter besides You^{-azwj}, so do not Make my life-span to be in anything from Your^{-azwj} Punishment, and do not Let me return with destruction nor Let me return into Punishment! I ask You^{-azwj} for the stead fasted-ness upon Your^{-azwj} religion, and the ratifying with Your^{-azwj} Book, and following Sunnah of Your^{-azwj} Prophet^{-saww}, may Your^{-azwj} Salawaat be upon him^{-saww} and his^{-saww} Progeny^{-asws}!

اللَّهُمَّ تَقَبَّلْ مِنِّي وَ أَسْأَلُكَ أَنْ تُدَكِّرَنِي بِرَحْمَتِكَ وَ لَا تُدَكِّرَنِي بِخَطِيئَتِي وَ تَقَبَّلْ مِنِّي وَ زِدْنِي مِنْ فَضْلِكَ وَ جَزِيلٍ مِمَّا عِنْدَكَ إِنِّي إِلَيْكَ رَاغِبٌ

O Allah^{-azwj}! Accept from me, and I ask You^{-azwj} to Mention me with Your^{-azwj} Mercy and not to Mention me with my sins, and Accept from me and Increase for me from Your^{-azwj} Grace and abundance of what is with You^{-azwj}! I am desirous to You^{-azwj}!

اللَّهُمَّ اجْعَلْ جَمِيعَ ثَوَابِ مَنْطِقِي وَ ثَوَابِ مَجْلِسِي رِضَاكَ وَ اجْعَلْ عَمَلِي وَ صَلَاتِي خَالِصاً لَكَ وَ اجْعَلْ ثَوَابِي الْجَنَّةِ بِرَحْمَتِكَ وَ اجْمَعْ لِي جَمِيعَ مَا سَأَلْتُكَ وَ زِدْنِي مِنْ فَضْلِكَ إِنِّي إِلَيْكَ رَاغِبٌ

O Allah^{-azwj}! Make entirety of Rewards of my speaking, and Rewards of my sitting to Your^{-azwj} Satisfaction, and Make my deeds and my Salat to be purely for You^{-azwj}, and Make my Reward to be the Paradise, and Make for me entirety of what I ask You^{-azwj}, and Increase me from Your^{-azwj} Grace. I am desirous to You^{-azwj}!

إِلَهِي غَارَتِ النُّجُومُ وَ نَامَتِ الْعُيُونُ وَ أَنْتَ الْحَيُّ الْقَيُّومُ لَا يُؤَارِي مِنْكَ لَيْلٌ سَاجٍ وَ لَا سَمَاءٌ ذَاتُ أَبْرَاجٍ وَ لَا أَرْضٌ ذَاتُ مِهَادٍ وَ لَا بَحْرٌ لُجِّيٌّ وَ لَا ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ تَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ

My God^{-azwj}! The stars have dwindled and the eyes have slept, and You^{-azwj} are the Living, the Eternal. Neither does a dark night conceal (anything) from You^{-azwj} nor does the sky with constellation, not an earth with plains, nor unfathomable ocean, nor darkness(es) above each other. You^{-azwj} know treachery of the eyes and what the chests conceal!

أَشْهَدُ بِمَا شَهِدْتَ بِهِ عَلَيَّ نَفْسِكَ وَ شَهِدْتَ بِهِ مَلَائِكَتُكَ وَ أَوْلُو الْعِلْمِ أَنَّهُ لَا إِلَهَ إِلَّا أَنْتَ فَائِماً بِالْقِسْطِ لَا إِلَهَ إِلَّا أَنْتَ الْعَزِيزُ الْحَكِيمُ - إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ فَمَنْ لَمْ يَشْهَدْ بِمَا شَهِدْتَ بِهِ عَلَيَّ نَفْسِكَ وَ شَهِدْتَ بِهِ مَلَائِكَتُكَ وَ أَوْلُو الْعِلْمِ فَاتَّخَذَ شَهَادَتِي مَكَانَ شَهَادَتِهِ

I testify with what You^{-azwj} have Testified with upon Yourself^{-azwj}, and Made Your^{-azwj} Angels to testify with, and the possessors of knowledge that there is no god except You^{-azwj}, Standing with the equity. There is no god except You^{-azwj}, the Mighty, the Wise! The religion with Allah^{-azwj} is Al-Islam! The one who does not testify with what You^{-azwj} have Testified with upon Yourself^{-sawww}, and Made Your^{-azwj} Angels and possessors of the knowledge to testify with, Write my testimony in place of its testimony!

اللَّهُمَّ أَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ أَسْأَلُكَ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُفَكَّ رَقَبَتِي مِنَ النَّارِ

O Allah^{-azwj}! You^{-azwj} are the Grantor of safety and the safety is from You^{-azwj}! I ask You^{-azwj} O with the Majesty and the Benevolence to Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and to Liberate my neck from the Fire!

ثُمَّ يَسْجُدُ سَجْدَتِي الشُّكْرِ فَيَقُولُ فِيهَا مِائَةَ مَرَّةٍ مَا شَاءَ اللَّهُ مَا شَاءَ اللَّهُ

Then he should two Sajdah(s) of thanks saying in these, 'Whatever Allah^{-azwj} so Desires! Whatever Allah^{-azwj} so Desires!' – one hundred times.

ثُمَّ يَقُولُ عَقِيبَ ذَلِكَ يَا رَبِّ أَنْتَ اللَّهُ مَا شِئْتَ مِنْ أَمْرٍ يَكُونُ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ اجْعَلْ فِيهَا تَشَاءُ أَنْ تُعَجِّلَ فَرَجَ آلِ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَ آلِهِ وَ عَلَيْهِمْ وَ تَجْعَلَ فَرَجِي وَ فَرَجَ إِخْوَانِي مَقْرُوناً بِفَرَجِهِمْ وَ تَفْعَلَ بِي كَذَا وَ كَذَا وَ يَدْعُو بِمَا يُحِبُّ.

Then he should say as follow-up of that, 'O Lord^{-azwj}! You^{-azwj} are Allah^{-azwj}! Whatever You^{-azwj} so Desire from a matter, happens. Send Salawaat upon Muhammad^{-sawww} and his^{-sawww} Progeny^{-asws} and Make among what You^{-azwj} Desires, to Hasten the relief of Progeny^{-asws} of Muhammad^{-sawww}! May Allah^{-azwj} Send Salawaat upon him^{-sawww} and his^{-sawww} Progeny^{-asws}, and

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي الدُّنُوبَ الَّتِي تُغَيِّرُ النِّعَمَ وَ اغْفِرْ لِي الدُّنُوبَ الَّتِي تُنْزِلُ النِّعَمَ وَ اغْفِرْ لِي الدُّنُوبَ الَّتِي تُورِثُ النَّدَمَ وَ اغْفِرْ لِي الدُّنُوبَ الَّتِي تُخَيِّسُ الْقِسَمَ وَ اغْفِرْ لِي الدُّنُوبَ الَّتِي تَهْتِكُ الْعِصَمَ وَ اغْفِرْ لِي الدُّنُوبَ الَّتِي تُعَجِّلُ الْفَنَاءَ

Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Forgive for me the sins which change the bounties, and Forgive for me the sins which bring down the scourges, and Forgive for me the sins which inherit the regret, and Forgive for me the sins which withhold the distribution, and Forgive for me the sins which violate the Protection, and Forgive for me the sins which hasten the annihilation!

وَ اغْفِرْ لِي الدُّنُوبَ الَّتِي تُنْزِلُ الْبَلَاءَ وَ اغْفِرْ لِي الدُّنُوبَ الَّتِي تُبْدِلُ الْأَعْدَاءَ وَ اغْفِرْ لِي الدُّنُوبَ الَّتِي تَكْشِفُ الْعِطَاءَ وَ اغْفِرْ لِي الدُّنُوبَ الَّتِي تُظْلِمُ الْهَوَاءَ وَ اغْفِرْ لِي الدُّنُوبَ الَّتِي تُخَيِّطُ الْعَمَلَ وَ اغْفِرْ لِي الدُّنُوبَ الَّتِي لَا يَعْلَمُهَا إِلَّا أَنْتَ

And Forgive for me the sins which bring down the afflictions, and Forgive for me the sins which indicate to the enemies, and Forgive for me the sins which uncover the covering, and Forgive for me the sins which darken the air, and Forgive for me the sins which nullify the deeds, and Forgive for me the sins which none know of except You^{-azwj}!

اللَّهُمَّ إِنَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْعَلِيُّ الْعَظِيمُ وَ لَا إِلَهَ إِلَّا أَنْتَ الْحَلِيمُ الْكَرِيمُ أَدْعُوكَ دُعَاءَ مِسْكِينٍ ضَعِيفٍ دُعَاءَ مَنْ اشْتَدَّتْ فَاقَتُهُ وَ كَثُرَتْ ذُنُوبُهُ وَ عَظُمَ جُرْمُهُ وَ ضَعُفَتْ قُوَّتُهُ

O Allah^{-azwj}! Surely there is no god except You^{-azwj} the Exalted, the Magnificent, and there is no god except You^{-azwj} the Lenient, the Benevolent! I supplicate to You^{-azwj} a supplication of a weak poor one, a supplication of the ones whose destitution is severe and his sins are many, and his crimes are mighty, and his strength has weakened.

دُعَاءَ مَنْ لَا يَجِدُ لِفَاقَتِهِ سَادًا وَ لَا لِضَعْفِهِ مُقَوِّبًا وَ لَا لِذُنُوبِهِ غَافِرًا وَ لَا لِعَثْرَتِهِ مَقْبِلًا عِزًّا

A supplication of the one who cannot find any blocker for his destitution, nor any strengthener for his weakness, nor any forgiver for his sins, nor any reducer of his stumbles apart from You^{-azwj}!

أَدْعُوكَ مُتَعَبِدًا لَكَ خَاضِعًا ذَلِيلًا غَيْرَ مُسْتَنْكِفٍ وَ لَا مُسْتَكْبِرٍ بَلْ بَائِسٌ فَقِيرٌ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ لَا تُرَدِّدْنِي حَائِبًا وَ لَا تَجْعَلْنِي مِنَ الْقَانِطِينَ

I supplicate to You^{-azwj}, humbly, submissively, neither disdainfully nor arrogantly, but as a wretched poor. Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and do not Return me disappointed nor Make me from the despondent ones!

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَمُوَ وَ الْعَافِيَةَ فِي دِينِي وَ دُنْيَايَ وَ آخِرَتِي

O Allah^{-azwj}! I ask You^{-azwj} for the Pardon and the well-being in my religion, and my world, and my Hereafter!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اجْعَلِ الْعَافِيَةَ شِعَارِي وَ دِنَارِي وَ أَمَانًا مِنْ كُلِّ سُوءٍ

O Allah-^{azwj}! Send Salawaat upon Muhammad-^{saww} and his-^{saww} Progeny-^{asws} and Make the well-being as my fur and my blanket, and as a safety from every evil!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ انظُرْ إِلَى فُقْرِي وَ أَحِبْ مَسْأَلَتِي وَ قَرْنِي إِلَيْكَ زُلْفَى وَ لَا تُبَاعِدْنِي مِنْكَ وَ الطُّفْ بِي وَ لَا تَجْفُنِي وَ أَكْرِمْنِي وَ لَا تُهَيِّ
أَنْتَ رَبِّي وَ نِعْتِي وَ رَجَائِي وَ عِصْمَتِي لَيْسَ لِي مُعْتَصِمٌ إِلَّا بِكَ وَ لَيْسَ لِي رَبٌّ إِلَّا أَنْتَ وَ لَا مَفْرَأَ لِي مِنْكَ إِلَّا إِلَيْكَ

O Allah-^{azwj}! Send Salawaat upon Muhammad-^{saww} and Progeny-^{asws} of Muhammad-^{saww}, and Look at my poverty and Respond to my request, and Draw me closer to You-^{azwj} near, and do not Distance me from You-^{azwj}, and be Gentle with me and do not Abandon me, and Honour me and do not Demean me! You-^{azwj} are my Lord-^{azwj}, and my trust, and my hope, and my protection. There isn't any protection for me except with You-^{azwj}, and there isn't any Lord for me except You-^{azwj}, nor any escape for me from You-^{azwj} except to You-^{azwj}!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَخْفِنِي شَرَّ كُلِّ ذِي شَرٍّ وَ افْضُ لِي كُلَّ حَاجَةٍ وَ أَحِبْ لِي كُلَّ دَعْوَةٍ وَ نَقِّسْ عَنِّي كُلَّ هَمٍّ وَ فَسِّحْ عَنِّي كُلَّ غَمٍّ وَ ابْدَأْ
بِوَالِدَيَّ وَ إِخْوَانِي وَ أَخَوَاتِي مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ ثَرِّ بِي بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah-^{azwj}! Send Salawaat upon Muhammad-^{saww} and Progeny-^{asws} of Muhammad-^{saww}, and Suffice me for evil of ever one with evil, and Fulfil every need for me, and Respond to me of every supplication, and Relieve every worry from me, and Relieve from me every sorrow, and begin with my parents, and my brothers and my sisters from the believing men and the believing women, and secondly with me with Your-^{azwj} Mercy, O most Merciful of the merciful ones!

ثُمَّ يَسْجُدُ سَجْدَةَ الشُّكْرِ فَيَقُولُ فِيهَا اثْنَتَيْ عَشْرَةَ مَرَّةً الْحَمْدُ لِلَّهِ شُكْرًا ثُمَّ يَقُولُ

Then perform a Sajdah of thanks saying in it, 'The Praise is for Allah-^{azwj}' twelve times in appreciation, then say: -

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ صَلِّ عَلَى عَلِيٍّ وَ فَاطِمَةَ وَ الْحَسَنَ وَ الْحُسَيْنَ وَ عَلِيٍّ بِنِ الْحُسَيْنِ وَ مُحَمَّدٍ وَ جَعْفَرٍ وَ مُوسَى وَ عَلِيٍّ وَ مُحَمَّدٍ وَ عَلِيٍّ
وَ الْحَسَنَ وَ الْحُجَّةَ ع

'O Allah-^{azwj}! Send Salawaat upon Muhammad-^{saww} and Progeny-^{asws} of Muhammad-^{saww}, and Send Salawaat upon Ali-^{asws}, and Fatima-^{asws}, and Al Hassan-^{asws}, and Al Husayn-^{asws}, and Fatima-^{asws}, and Al Hassan-^{asws}, and Al Husayn-^{asws}, and Ali Bin Al Husayn-^{asws}, and Muhammad-^{asws}, and Ja'far-^{asws}, and Musa-^{asws}, and Ali-^{asws}, and Muhammad-^{asws}, and Ali-^{asws}, and Al Hassan-^{asws}, and Al Hujjat-^{ajfj}!

اللَّهُمَّ لَكَ الْحَمْدُ عَلَى مَا مَنَنْتَ بِهِ عَلَيَّ مِنْ مَعْرِفَتِهِمْ وَ عَرَفْتَنِيهِ مِنْ حَقِّهِمْ فَأَفْضِ بِهِمْ حَوَائِجِي وَ يَذْكُرُهَا ثُمَّ يَقُولُ الْحَمْدُ لِلَّهِ شُكْرًا سَبْعَ مَرَّاتٍ.

O Allah-^{azwj}! For You-^{azwj} is the Praise upon what You-^{azwj} have Conferred with upon me, from having recognised them-^{asws}, and Your-^{azwj} having Introduced of their-^{asws} rights, so Fulfil my needs through them-^{asws}! – and mention these. Then he should be saying, 'The Praise is for Allah-^{azwj}, thanks' – seven times'. (This is not a Hadith)⁴²⁹

توضیح کما مر عن الصادق ع أن التي تغير النعم البغي و التي توث الندم القتل و التي تنزل النعم الظلم و التي تهتك الستور شرب الخمر و التي تحبس الرزق الرنا و التي تعجل الفناء قطيعة الرحم و التي ترد الدعاء و تظلم الهواء عقوق الوالدين.

Clarification (Ahadeeth only) – Like what has passed from Al-Sadiq^{asws}: ‘Sins) which change the bounties is the immorality, and which inherit the regret is the killing, and which brings down the scourge is the injustice, and which violate (tear down) the curtains is drinking the wine, and which withhold the sustenance is the adultery, and which hasten the annihilation is cutting off the kinship, and which return the supplication (as rejected) and darken the air is being disloyal to the parents’.

و في خير آخر التي تعجل و تقرب الأجال و تخلي الديار هي قطيعة الرحم و العقوق و ترك البر.

And in another Hadeeth – ‘(Sins) which hasten and drawn the death near and vacates the houses, it is cutting the kinship and the disloyalty (to parents), and neglecting the righteousness’.

و في خير آخر إذا فشا الرنا ظهرت الزلزلة و إذا فشا الجور في الحكم احتبس القطر و إذا خفرت الدمة أديل لأهل الشرك من أهل الإسلام و إذا منعوا الركاة ظهرت الحاجة.

And in another Hadeeth: ‘When the adultery is widespread the earthquakes will appear, and when the tyranny in the judgments is widespread the drops (of rain) will be withheld, and when the responsibility (Zimma) is violated there will be refuge for the Polytheists from the Muslims, and when the Zakat is prevented the needs will appear’.

60 **الْمُتَهَجِدُ،** ثُمَّ تَقُومُ فَتُصَلِّي رُكْعَتَيْنِ فَإِذَا سَلَّمْتَ سَبَّحْتَ تَسْبِيحَ الزَّهْرَاءِ ع وَ قَرَأْتَ الدُّعَاءَ الْمُقَدَّمَ ذِكْرُهُ فِي عَقِيبِ كُلِّ رُكْعَتَيْنِ وَ يُسْتَحَبُّ أَنْ يَقْرَأَ فِي هَاتَيْنِ الرُّكْعَتَيْنِ فِي الْأَوَّلَى تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَ فِي الثَّانِيَةِ هَلْ أَتَى عَلَى الْإِنْسَانِ وَ يَدْعُو فِي آخِرِ سَجْدَةٍ مِنْ هَاتَيْنِ الرُّكْعَتَيْنِ

(The book) ‘Al Mutahajjid’ –

‘Then you should stand and pray two Cycles. When you have performed Salaat, you should glorify the Tasbeeh (Glorification) of Al Zahra^{asws}, and recite the supplication previously mentioned in follow-up of every two Cycles, and it is recommended that he recites in these two Cycles, in the first (Surah) Al Mulk, and in the second (Surah) Al Dahr, and he should supplicate in the last Sajdah of these wo Cycles: -

يَا خَيْرَ مَدْعُوٍّ يَا أَوْسَعَ مَنْ أُعْطِيَ يَا خَيْرَ مُرْتَجَى اِرْزُقْنِي وَ أَوْسِعْ عَلَيَّ مِنْ رِزْقِكَ وَ سَبِّبْ لِي رِزْقاً وَاسِعاً مِنْ فَضْلِكَ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

‘O best of the ones supplicated to, O most Capacious of the ones who give, O best of the ones hoped to! Grace me and Expand upon me from Your^{azwj} sustenance and Cause vast sustenance to be for me from Your^{azwj} Grace, surely You^{azwj} are Able upon all things!’

فَإِنْ أَرَادَ أَنْ يَدْعُوَ عَلَى عَدُوٍّ لَهُ فَلْيَقُلْ فِي هَذِهِ السَّجْدَةِ يَا عَلِيُّ يَا عَظِيمُ يَا رَحْمَانَ يَا رَحِيمُ أَسْأَلُكَ مِنْ خَيْرِ الدُّنْيَا وَ مِنْ خَيْرِ أَهْلِهَا وَ أَعُوذُ بِكَ مِنْ شَرِّ الدُّنْيَا وَ مِنْ شَرِّ أَهْلِهَا

If he wants, he can supplicate against an enemy of his. Let him say in this Sajdah, ‘O Exalted, O Mighty, O Beneficent, O Merciful! I ask You^{azwj} from goodness of the world and from

goodness of its people, and I seek Refuge with You^{-azwj} from evil of the world and from evil of its people!

اللَّهُمَّ اقْرَضْ أَجَلَ فُلَانٍ بِنِ فُلَانٍ وَ ابْتُرْ عُمُرَهُ وَ عَجِّلْ بِهِ وَ أَلِخْ فِي الدُّعَاءِ فَإِنَّ اللَّهَ يَكْفِيكَ أَمْرَهُ

O Allah^{-azwj}! Shorten the lifespan of so and so, son of so and so, and Amputate his age and Hasten with it' – and be insistent in the supplication, for Allah^{-azwj} will Suffice you of his matter.

وَ الدُّعَاءُ الْخَاصُّ عَقِيبَ التَّائِمَةِ يَا عَزِيزُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ ارْحَمْ ذُلِّي يَا غَنِيَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ ارْحَمْ فَقْرِي بِمَنْ يَسْتَعِينُ الْعَبْدُ إِلَّا بِمَوْلَاهُ وَ إِلَى مَنْ يَطْلُبُ الْعَبْدُ إِلَّا إِلَى مَوْلَاهُ وَ مَنْ يَرْجُو الْعَبْدُ غَيْرَ سَيِّدِهِ إِلَى مَنْ يَتَضَرَّعُ الْعَبْدُ إِلَّا إِلَى خَالِقِهِ بِمَنْ يَلُودُ الْعَبْدُ إِلَّا بِرَبِّهِ إِلَى مَنْ يَشْكُو الْعَبْدُ إِلَّا إِلَى رَازِقِهِ

And the supplication specific as follow-up of the eight (Cycle) – ‘O Might! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Mercy my humiliation! O Needless! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Mercy my poverty with Conferment. The slave only cries for help to his master, and to whom can the slave seek except to his master, and whom can the slave hope to apart from his master? To whom can the slave beseech except to his Creator? With whom can the slave shelter to except with his Lord^{-azwj}? To whom can the slave complain to except to his Sustainer?

اللَّهُمَّ مَا عَمِلْتُ مِنْ خَيْرٍ فَهُوَ مِنْكَ لَا حَمْدَ لِي عَلَيْهِ وَ مَا عَمِلْتُ مِنْ شَرٍّ فَقَدْ حَذَرْتَنِيهِ وَ لَا عُذْرَ لِي فِيهِ

O Allah^{-azwj}! Whatever good I have worked, it is from You^{-azwj}. There is no praise for me upon it, and whatever evil I have worked, so You^{-azwj} had Warned me of it, and there is no excuse for me in it!

أَسْأَلُكَ سُؤَالَ الْخَاضِعِ الدَّلِيلِ وَ أَسْأَلُكَ سُؤَالَ الْعَائِدِ الْمُسْتَقْبِلِ وَ أَسْأَلُكَ سُؤَالَ مَنْ يُقِرُّ بِذَنْبِهِ وَ يَعْتَرِفُ بِخَطِيئَتِهِ وَ أَسْأَلُكَ سُؤَالَ مَنْ لَا يَجِدُ لِعَثْرَتِهِ مُقِيمًا وَ لَا لِضُرِّهِ كَاشِفًا وَ لَا لِكُرْبِهِ مُفْرِجًا وَ لَا لِعَيْبِهِ مُرْوِحًا وَ لَا لِإِقَابَتِهِ سَادًا وَ لَا لِضَعْفِهِ مُقَوِّيًا غَيْرَكَ يَا أَرْحَمَ الرَّاحِمِينَ

I ask You^{-azwj} asking of the humble, the disgrace, and I ask You^{-azwj} asking of the one seeking refuge, the one having surrendered, and I ask You^{-azwj} asking of the one accepting his sins and acknowledging his mistakes, and I ask You^{-azwj} asking of the one who cannot find any reducer of his stumbles, nor any removes of his harm, nor any reliever of his distress, nor any comforter for his sadness, nor any blocker of his destitution, nor any strengthener of his weakness apart from You^{-azwj}, O most Merciful of the merciful ones!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْني بِمَنْ رَضِيَتْ عَمَلُهُ وَ قَصَرَتْ أَمَلُهُ وَ أَطَلَّتْ أَجَلُهُ وَ أَعْطَيْتَهُ الْكَثِيرَ مِنْ فَضْلِكَ الْوَاسِعِ وَ أَطَلَّتْ عُمُرُهُ وَ أَحْيَيْتَهُ بَعْدَ الْمَوْتِ حَيَاةً طَيِّبَةً وَ زَرَقْتَهُ مِنَ الطَّيِّبَاتِ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws}, and Make me from the ones You^{-azwj} are Satisfied with his deeds, and Shortened his hopes, and Prolonged his lifespan, and Given his a lot from Your^{-azwj} vast Grace, and Prolonged his age, and Revived him after the death a good life, and Sustained him from the good things!

وَ أَسْأَلُكَ سَيِّدِي نَعِيمًا لَا يَنْفَدُ وَ فَرَحًا لَا يَبِيدُ وَ مُرَافَقَةً نَبِيَّكَ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ إِبْرَاهِيمَ وَ آلِ إِبْرَاهِيمَ فِي أَعْلَى عِلِّيِّينَ فِي جَنَّةِ الْخُلْدِ

And I ask You^{-azwj}, my Master^{-azwj}, for bliss not to deplete, and happiness not to fade away, and friendship of You^{-azwj} Prophet^{-saww} Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Ibrahim^{-as} and Progeny of Ibrahim^{-as} in the high Illiyeen in the eternal Garden!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ارزُقْنِي إِشْفَاقاً مِنْ عَذَابِكَ يَتَجَلَّى لَهُ قَلْبِي وَ تَدْمَعُ لَهُ عَيْنِي وَ يَشْعُرُ لَهُ جِلْدِي وَ يَتَجَانِّي لَهُ جَنِّي وَ أَجِدُ نَفْعَهُ فِي قَلْبِي

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Grace me dreading from Your^{-azwj} Punishment my heart can be polished with, and my eyes can be tearful with, and my skin can have goosebumps for it, and my sides can forsake (the bed) for it, and I can feel its benefit in my heart!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ طَهِّرْ قَلْبِي مِنَ الْبَغْيِ وَ صَدْرِي مِنَ الْغَيْبِ وَ أَعْمَالِي كُلَّهَا مِنَ الرِّيَاءِ وَ عَيْنِي مِنَ الْحِيَانَةِ وَ لِسَانِي مِنَ الْكُذْبِ وَ طَهِّرْ سَمْعِي وَ بَصَرِي وَ ثُبِّ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Purify my heart from the hypocrisy, and my chest from the deceit, and all my deeds from the showing off, and my eyes from the betrayal, and my tongue from the lying, and Purify my hearing and my sight, and Turn to me, surely You^{-azwj} are the Oft-turning, the Merciful!

اللَّهُمَّ إِنِّي أَعُوذُ بِنُورِ وَجْهِكَ الْكَرِيمِ الَّذِي أَشْرَقَتْ لَهُ الظُّلُمَاتُ وَ أَصْلَحَتْ عَلَيْهِ أَمْرَ الْأَوَّلِينَ وَ الْآخِرِينَ مِنْ أَنْ يَخْلَعَ عَلَيَّ غَضَبُكَ أَوْ يَنْزِلَ عَلَيَّ سَخَطُكَ أَوْ أَتَّبِعَ هَوَايَ بِغَيْرِ هُدًى مِنْكَ أَوْ أُوَالِيَ لَكَ عُدُوّاً أَوْ أُعَادِيَ لَكَ وَلِيّاً أَوْ أَحِبَّ لَكَ مُبْغِضاً أَوْ أُبْغِضَ لَكَ مُحِبّاً أَوْ أَقُولَ لِحَقِّ هَذَا بَاطِلاً أَوْ أَقُولَ لِبَاطِلٍ هُوَ حَقٌّ أَوْ أَقُولَ لِلَّذِينَ كَفَرُوا هَؤُلَاءِ أَهْدَى مِنَ الَّذِينَ آمَنُوا سَبِيلاً

O Allah^{-azwj}! I seek Refuge with Noor of Your^{-azwj} Benevolent Face which the darkness(es) shine for it, and You^{-azwj} Rectified matters of the former ones and the latter ones upon it from Your^{-azwj} Wrath being released upon me, or Your^{-azwj} Annoyance befalling upon me, or my following my whims without any Guidance from You^{-azwj}, or my befriending any enemy of Yours^{-azwj}, or be hostile to any friend of Yours^{-azwj}, or loving anyone hateful to You^{-azwj}, of hating any one Beloved to You^{-azwj}, or my saying for a truth, 'This is false', or my saying for a falsity, 'It is true', or my saying to those whom commit Kufr, 'They are more guided to the way than those who believe!'

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ كُنْ بِي رُؤُوفاً وَ كُنْ بِي رَحِيماً وَ كُنْ بِي حَفِيظاً وَ اجْعَلْ لِي وُدّاً

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Be Kind with me, and Be Merciful with me, and Be Gracious with me, and Make cordiality to be for me!

اللَّهُمَّ اغْفِرْ لِي يَا غَفَّارُ وَ ثُبِّ عَلَيَّ يَا تَوَّابُ وَ ارْحَمْنِي يَا رَحْمَانَ وَ اغْفُ عَنِّي يَا غَفُورُ وَ عَافِنِي يَا كَرِيمُ

O Allah^{-azwj}! Forgive for me O Forgiver, and Turn to me O Turner, and Mercy me of Beneficent and Pardon me O Pardoner, and Excuse me, O Benevolent!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ فِي الدُّنْيَا زَهَادَةً وَ اجْتِهَاداً فِي الْعِبَادَةِ وَ لَقِّنِي إِتَاكَ عَلَى شَهَادَةِ مُنْقَادَةٍ تَسْبِقُ بُشْرَاهَا وَ جَعَلَهَا وَ فَرَحَهَا تَرْحَاهَا وَ صَبْرَهَا جَزَعَهَا

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Grace me asceticism in the world, and struggling in the worship, and Cause me to meet You^{-azwj} while being upon the a testimony, its glad tidings is preceded by its pain, and its joy (preceded by) its restraint, and its panic (preceded by) its patience!

أَيُّ رَبِّ لَقِّنِي عِنْدَ الْمَوْتِ بَحْجَةً وَ نَضْرَةً وَ قُوَّةَ عَيْنٍ وَ رَاحَةَ فِي الْمَوْتِ أَيُّ رَبِّ لَقِّنِي فِي قَبْرِي ثَبَاتَ الْمَنْطِقِ وَ سَعَةً فِي الْمَنْزِلِ وَ قِفْ لِي يَوْمَ الْقِيَامَةِ مُوقِفاً تُبَيِّضُ بِهِ وَجْهِي وَ تُثَبِّتُ بِهِ مَقَامِي وَ تُبَلِّغُنِي بِهِ شَرَفَ كِرَامَتِكَ فِي الدُّنْيَا وَ الْآخِرَةِ وَ انْظُرْ إِلَيَّ نَظْرَةً رَحِيمَةً كَرِيمَةً أَسْتَكْمِلُ بِهَا الْكِرَامَةَ عِنْدَكَ فِي الرَّفِيقِ الْأَعْلَى فِي أَعْلَى عِلِّيِّينَ فَإِنَّ بِنِعْمَتِكَ تَيْمُّ الصَّالِحَاتِ-

Yes Lord^{-azwj}! At death, Cause me to face splendour, and bliss, and delight of eyes, and comfort during the death! Yes Lord^{-azwj}! In my grave, Cause me to face firm speaking, and vastness in the dwelling, and Pause with me on the Day of Qiyamah a pausing brightening my face with it, and Affirm my standing by it, and Cause me to reach the nobility of Your^{-azwj} Honours by it in the world and the Hereafter, and Look at me a look of Mercy, Benevolent, completing by it the Honours with You^{-azwj} among the lofty friends in high Illiyeen, for the righteous are completed by Your^{-azwj} bounties!

اللَّهُمَّ إِنِّي ضَعِيفٌ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ قُوِّ فِي رِضَاكَ ضَعْفِي وَ لِحْدٌ إِلَى الْحَيْرِ بِنَاصِيَتِي وَ اجْعَلِ الْإِيمَانَ مُنْتَهَى رِضَايَ

O Allah^{-azwj}! I am weak, so Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad, and Strengthen my weakness in Your^{-azwj} Satisfaction, and Seize my forelock to the goodness, and Make the Eman to be the ultimate of my satisfaction!

اللَّهُمَّ إِنِّي ضَعِيفٌ وَ مِنْ ضَعْفٍ خُلِفْتُ وَ إِلَى ضَعْفٍ أَصِيرُ فَمَا شِئْتُ لَا مَا شِئْتُ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ وَقِّفْنِي يَا رَبِّ أَنْ أَسْتَقِيمَ

O Allah^{-azwj}! I am weak, and from Your^{-azwj} weak creatures, and I am destined to the weakness, so whatever You^{-azwj} Desire, not what I desire. Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and O Lord^{-azwj}, Harmonise me to be straight!

اللَّهُمَّ رَبِّ جِبْرَائِيلَ وَ ميكَائِيلَ وَ إِسْرَافِيلَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ امْنُنْ عَلَيَّ بِالْجَنَّةِ وَ نَجِّنِي مِنَ النَّارِ وَ رَوِّجْنِي مِنَ الْخُورِ الْعَيْنِ وَ أَوْسِعْ عَلَيَّ مِنْ فَضْلِكَ الْوَاسِعِ

O Allah^{-azwj}! Lord^{-azwj} of Jibraeel^{-as}, and Mikaeel^{-as}, and Israfeel^{-as}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Confer upon me with the Paradise, and Grant me salvation from the Fire, and get me married to the Maiden Houries, and Expand upon me from Your^{-azwj} vast Grace!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ لَا تَجْعَلِ الدُّنْيَا أَكْبَرَ هَمِّي وَ لَا تَجْعَلْ مُصِيبَتِي فِي دِينِي وَ مَنْ أَرَادَنِي بِسُوءٍ فَاصْرِفْهُ عَنِّي وَ الْحَقُّ بِهِ مَكْرُهُ وَ ازْدُدْ كَيْدَهُ فِي نَحْرِهِ وَ حُلِّ بَيْتِي وَ بَيْتَهُ وَ اكْفِنِيهِ بِحَوْلِكَ وَ قُوَّتِكَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and do not Make the world to be greatest of my concerns, nor Make my difficulties to be in my

religion, and anyone who intends me with evil, Turn him away from me and Let him face his abhorrence, and Return his plot in his throat, and Form a barrier between me and him, and Suffice him with Your^{-azwj} Mighty and Strength!

وَمَنْ أَرَادَنِي بِخَيْرٍ فَيَسِّرْ ذَلِكَ لَهُ وَاجْزِهِ عَنِّي خَيْرًا وَآتِمِّمْ عَلَيَّ نِعْمَتَكَ وَافْضِلْ لِي حَوَائِجِي فِي جَمِيعِ مَا سَأَلْتُكَ

And one who intends me with good, Ease that for him and Recompense him good on my behalf, and Complete upon me with Your^{-azwj} bounty, and Fulfil my needs for me in entirety of what I have asked You^{-azwj}!

وَأَسْأَلُكَ لِنَفْسِي وَاهْلِي وَإِخْوَانِي مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ أَشْرِكُهُمْ فِي صَالِحِ دُعَائِي وَ أَشْرِكُنِي فِي صَالِحِ دُعَائِهِمْ وَ ابْدَأْ بِيَمِّ فِي كُلِّ خَيْرٍ وَ تَنِّ بِي يَا كَرِيمٌ.

And I ask You^{-azwj} for myself, and my family, and my brothers from the believing men and the believing women, and Participate them in righteousness of my supplication, and Participate them in righteousness of their supplications, and Begin with them in all good and secondly with me, O Benevolent!⁴³⁰ (This is not a Hadith)

61 الْمُتَهَجِّدُ، وَ الْبَلَدُ الْأَمِينُ، وَ عَزِيَّتُهُمَا، ثُمَّ يَدْعُو بِالْدُعَاءِ الْمُرْوِيِّ عَنِ الرَّضَاعِ عَقِيبَ النَّمَانِي رَكَعَاتٍ-

(The books) 'Al Mutahajjid', and 'Al Balad Al Ameen', and others –

'Then he should supplicate with the supplication reported from Al-Reza^{-asws} as follow-up of the eight Cycles: -

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحُرْمَةِ مَنْ عَادَ بِكَ مِنْكَ وَ لَجَأَ إِلَى عَزِيَّتِكَ وَ اسْتَطَّلَ بِقَبِيئِكَ وَ اعْتَصَمَ بِحَبْلِكَ وَ لَمْ يَبْقُ إِلَّا بِكَ يَا جَزِيلَ الْعَطَايَا يَا مُطَلِّقَ الْأَسَارَى يَا مَنْ سَمَّى نَفْسَهُ مِنْ جُودِهِ وَهَابًا

'O Allah^{-azwj}! I ask You^{-azwj} by sanctity of the one seeking refuge with You^{-azwj}, from You^{-azwj}, and seeking shelter to You^{-azwj} Might, and shading in Your^{-azwj} courtyard, and holding on to Your^{-azwj} rope and does not trust except You^{-azwj}! O Giver of abundance! O Freer of the prisoners! O One^{-azwj} Who Named Himself^{-azwj} from His^{-azwj} generosity as a Benefactor!

أَدْعُوكَ رَهْبًا وَ رَغْبًا وَ خَوْفًا وَ طَمَعًا وَ إِخْفًا وَ إِحْفًا وَ تَضَرُّعًا وَ تَمَلُّقًا وَ قَائِمًا وَ قَاعِدًا وَ رَاكِعًا وَ سَاجِدًا وَ رَاكِبًا وَ مَاشِيًا وَ دَاهِبًا وَ جَائِيًا وَ فِي كُلِّ خَالِقِي وَ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تَفْعَلَ بِي كَذَا وَ كَذَا

I supplicate to You^{-azwj} dreading, and desiring, and fearing, and coveting, and insisting, and persisting, and beseeching, and flattering, and standing, and sitting, and bowing, and prostrating, and riding, and walking, and going, and coming, and in all of my states, and I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and to Do such and such with me!

⁴³⁰ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 60

تُمْ يَدْعُو بِمَا يُحِبُّ تُمْ يَسْجُدُ سَجْدَتَيِ الشُّكْرِ وَ يَقُولُ فِيهِمَا يَا عِمَادَ مَنْ لَا عِمَادَ لَهُ يَا دُخْرَ مَنْ لَا دُخْرَ لَهُ يَا سِنْدَ مَنْ لَا سِنْدَ لَهُ يَا مَلَادَ مَنْ لَا مَلَادَ لَهُ
يَا كَهْفَ مَنْ لَا كَهْفَ لَهُ يَا غِيَاثَ مَنْ لَا غِيَاثَ لَهُ يَا جَارَ مَنْ لَا جَارَ لَهُ يَا حِرْزَ مَنْ لَا حِرْزَ لَهُ

Then he should supplicate with whatever he likes, then perform two Sajdah(s) of thanks and saying in them, 'O Pillar of the one having no pillar for him! O Provision of one having no provision for him! O Support of the one having not support for him! O shelter of one having no shelter for him! O Cave of the one having no cave for him! O Help of the one having no helper for him! O Rescue of the one having no rescue for him! O Guard of the one having no guard for him!

يَا حِرْزَ الضُّعْفَاءِ يَا كَنْزَ الْفُقَرَاءِ يَا عَوْنَ أَهْلِ الْبَلَاءِ يَا أَكْرَمَ مَنْ عَفَا يَا مُنْقَذَ الْعَرَفَى يَا مُنْجِيَ الْهَلَكَى يَا كَاشِفَ الْبَلْوَى يَا مُحْسِنُ يَا مُجْمِلُ يَا مُنْعِمُ يَا مُفْضِلُ
أَنْتَ الَّذِي سَجَدَ لَكَ سَوَادُ اللَّيْلِ وَ نُورُ النَّهَارِ وَ ضَوْءُ الْقَمَرِ وَ شِعَاعُ الشَّمْسِ وَ دَوِيُّ الْمَاءِ وَ خَفِيفُ الشَّجَرِ

O Protector of the weak! O Treasure of the poor! O Assistant of the afflicted people! O most Benevolent of the ones pardoning! O Saver of the drowning! O Rescuer of the destroyed! O Remover of the calamity! O Favourer! O Beautifier! O Benefactor! O Gracious! You^{-azwj} are the One^{-azwj} darkness of the night prostrates to, and light of the day, and illumination of the moon, and rays of the sun, and depths of the water, and swishing of the trees!

يَا اللَّهُ يَا اللَّهُ يَا اللَّهَ لَا شَرِيكَ لَكَ وَ لَا وَزِيرَ وَ لَا عَضُدَ وَ لَا نَصِيرَ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُغَطِّيَنِي مِنْ كُلِّ خَيْرٍ سَأَلْتُكَ مِنْهُ سَائِلٌ
وَ أَنْ تُجِيبَنِي مِنْ كُلِّ سُوءٍ اسْتَجَارَ بِكَ مِنْهُ مُسْتَجِيرٌ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ ذَلِكَ عَلَيْكَ سَهْلٌ يَسِيرٌ.

O Allah^{-azwj}! O Allah^{-azwj}! O Allah^{-azwj}! There is neither any associate for You^{-azwj}, nor a minister, nor supporter, nor helper! I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad, and to Give me from every good any beggar has asked You^{-azwj} for, and to Shelter me from every evil any seeker of shelter has sought shelter from with You^{-azwj}! Surely You^{-azwj} are Able upon all things, and that is very easy to You^{-azwj}'.⁴³¹

62 **الْبَلَدُ الْأَمِينُ**، كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَدْعُو بَعْدَ الثَّمَانِي رَكَعَاتٍ فَيَقُولُ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحُرْمَةِ مَنْ عَادَ بِكَ إِلَى قَوْلِهِ وَ اسْجُدْ سَجْدَتَيِ الشُّكْرِ.

(The book) 'Al Balad Al Ameen' –

'Amir Al-Momineen^{-asws} was supplicating after the eight Cycles saying: 'O Allah^{-azwj}! I^{-asws} ask You^{-azwj} by sanctity of the one seeking refuge with You^{-azwj}' – up to his^{-asws} words: 'Two Sajdah(s) of thanks'.⁴³²

63 **الْمُتَهَجِّدُ**، دُعَاءُ آخِرِ عَنِ الْبَاقِرِ ع عَقِيبَ صَلَاةِ اللَّيْلِ

(The book) 'Al Mutahajjid' –

'Another supplication from Al-Baqir^{-asws} as follow-up of the night Salat: -

⁴³¹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 61

⁴³² Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 62

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ يُحْيِي وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْحَيُّ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

'There is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}! For Him^{-azwj} is the Kingdom and for Him^{-azwj} is the Praise. He^{-azwj} Causes to live and die, and He^{-azwj} Causes to dies and live, and He^{-azwj} is Living and will not be dying. The good is in His^{-azwj} Hand (control), and He^{-azwj} is Able upon all things!

اللَّهُمَّ لَكَ الْحَمْدُ يَا رَبِّ أَنْتَ نُورُ السَّمَاوَاتِ وَ الْأَرْضِ فَكَ الْحَمْدُ يَا رَبِّ وَ أَنْتَ قَوَامُ السَّمَاوَاتِ وَ الْأَرْضِ فَكَ الْحَمْدُ وَ أَنْتَ جَمَالُ السَّمَاوَاتِ وَ الْأَرْضِ

O Allah^{-azwj}! For You^{-azwj} is the Praise! O Lord^{-azwj}! You^{-azwj} are Noor (light) of the skies and the earth! For You^{-azwj} is the Praise O Lord^{-azwj}, and You^{-azwj} are Custodian of the skies and the earth. For You^{-azwj} is the Praise, and You^{-azwj} are beauty of the skies and the earth!

فَلَكَ الْحَمْدُ وَ أَنْتَ زَيْنُ السَّمَاوَاتِ وَ الْأَرْضِ فَكَ الْحَمْدُ وَ أَنْتَ صَرِيحُ الْمُسْتَضْرِحِينَ فَكَ الْحَمْدُ وَ أَنْتَ غِيَاثُ الْمُسْتَعِيثِينَ فَكَ الْحَمْدُ وَ أَنْتَ مُجِيبُ دَعْوَةِ الْمُضْطَرِّينَ فَكَ الْحَمْدُ وَ أَنْتَ أَرْحَمُ الرَّاحِمِينَ

For You^{-azwj} is the Praise, and You^{-azwj} are adornment of the skies and the earth! For You^{-azwj} is the Praise, and You^{-azwj} are Listener of the cries! For You^{-azwj} is the Praise and You^{-azwj} are Helper of the ones crying out for help! For You^{-azwj} is the Praise, and You^{-azwj} are Responder to supplications of the desperate! For You^{-azwj} is the Praise, and You^{-azwj} are most Merciful of the merciful ones!

اللَّهُمَّ بِكَ تُنَزَّلُ كُلُّ حَاجَةٍ فَكَ الْحَمْدُ وَ بِكَ يَا إِلَهِي أَنْزَلْتَ حَوَائِجِي اللَّيْلَةَ فَافْضِهَا يَا قَاضِيَ الْحَوَائِجِ

O Allah^{-azwj}! With You^{-azwj} descends every need! For You^{-azwj} is the Praise, and with You^{-azwj}, O my God^{-azwj}, descend my needs tonight, so Fulfil these, O Fulfiller of the needs!

اللَّهُمَّ أَنْتَ الْحَقُّ وَ قَوْلُكَ الْحَقُّ وَ وَعْدُكَ الْحَقُّ وَ أَنْتَ مَلِيكُ الْحَقِّ أَشْهَدُ أَنَّ لِقَاءَكَ حَقٌّ وَ أَنَّ الْجَنَّةَ حَقٌّ وَ النَّارَ حَقٌّ وَ السَّاعَةَ حَقٌّ آتِيَةٌ لَا رَيْبَ فِيهَا وَ أَنَّكَ تَبْعَتْ مَنْ فِي الْقُبُورِ

O Allah^{-azwj}! You^{-azwj} are the Truth, and Your^{-azwj} Word is the Truth, and Your^{-azwj} Promise is the Truth, and You^{-azwj} are King of the Truth! I testify that meeting You^{-azwj} is true, and the Paradise is true, and the Fire is true, and the Hour is true, it shall come, there is no doubt in it, and You^{-azwj} will be Resurrecting ones in the graves!

اللَّهُمَّ لَكَ أَسَلَمْتُ وَ بِكَ آمَنْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ بِكَ خَاصَمْتُ وَ إِلَيْكَ يَا رَبِّ حَاكَمْتُ فَاعْفِرْ لِي مَا قَدَّمْتُ وَ مَا أَخَّرْتُ وَ مَا أَسْرَرْتُ وَ مَا أَعْلَنْتُ أَنْتَ الْحَيُّ الْقَيُّومُ لَا إِلَهَ إِلَّا أَنْتَ

O Allah^{-azwj}! I submit to You^{-azwj}, and believe in You^{-azwj}, and have relied upon You^{-azwj}, and disputed through You^{-azwj}, and O Lord^{-azwj}, I have come for Judgment to You^{-azwj} therefore Forgive for me whatever I have sent ahead, and what I have delayed, and what I have kept secret, and what I have announced, You^{-azwj} are the Living, the Eternal, there is no god except You^{-azwj}!

و يُسْتَحَبُّ أَنْ يُدْعَى بِهَذَا الدُّعَاءِ بَعْدَ صَلَاةِ اللَّيْلِ إِلهِي هَجَعَتِ الْعُيُونُ وَ أَعْمَضَتِ الْجُفُونُ وَ عَزَبَتِ الْكَوَاكِبُ وَ دَجَتِ الْعِيَاهِبُ وَ عُقِمَتِ دُونَ الْمُلُوكِ
الْأَبْوَابُ وَ خَالَ بَيْنَهَا وَ بَيْنَ الطَّرَاقِ الْحُرَّاسُ وَ الْحُجَّابُ وَ عَمَرَ الْمُخَارِبُ الْمُتَهَيِّجُونَ وَ قَامَ لَكَ الْمُخِثُونَ وَ امْتَنَعَ مِنَ التَّهَجُّاجِ الْخَائِفُونَ وَ دَعَاكَ
الْمُضْطَرُّونَ وَ نَامَ الْغَافِلُونَ

And it is recommended to supplicate with this supplication after the night Salat – ‘The eyes have rested and the eyelids are closed, and the stars have set, and the howling winds have calmed, and the doors of the kings have been closed and the guards and the doormen are a barrier between these and the ones coming to knock. The ones holding vigil are awake and the disappointed ones having risen to You^{-azwj}, and the fearful have withdrawn and the desperate ones are supplicating to You^{-azwj} while the heedless ones are sleeping!

وَ أَنْتَ حَيٌّ قَيُّومٌ لَا يَلُمُّ بِكَ الْهُجُوعُ وَ لَا تَأْخُذُكَ سِنَّةٌ وَ لَا نَوْمٌ وَ كَيْفَ يَلُمُّ بِكَ الْهُجُوعُ وَ أَنْتَ خَلَقْتَهُ وَ عَلَى الْجُفُونِ سَلْطَنَتُهُ

And You^{-azwj} are Living, Eternal. Hunger does not bother You^{-azwj}. Neither drowsiness nor sleep overtakes You^{-azwj}. How could hunger afflict You^{-azwj} when You^{-azwj} are the Creator of sustenance, and You^{-azwj} have subjected it to the eyelids?

لَقَدْ مَالَ إِلَى الْحُسْرَانِ وَ آبَ بِالْحُرْمَانِ وَ تَعَرَّضَ لِلْخِذْلَانِ مَنْ صَرَفَ عَنْكَ حَاجَتَهُ وَ وَجَّهَ لِعَيْرِكَ طَلِبَتَهُ

Indeed, destitution has turned towards loss, and deprivation has led to disappointment for those who have turned away from seeking You^{-azwj} and directed their needs to others!

وَ أَتَيْنَ مِنْهُ فِي هَذَا الْوَقْتِ الَّذِي يَرْجِيهِ وَ كَيْفَ وَ أَيْ لُهُ بِالْوُضُوءِ إِلَى مَا أَمَلَهُ لِيَجْتَدِيَهُ خَالَ وَ اللَّهُ بَيْنَهُ وَ بَيْنَهُ لَيْلٌ دَجُورٌ وَ أَبْوَابٌ وَ سُورٌ وَ حَصَلَ عَلَى
طُنُونٍ كَوَادِبَ وَ مَطَامِعَ غَيْرِ صَوَادِقٍ وَ هَجَعَ عَنْ حَاجَتِهِ الَّذِي أَمَلَهُ وَ تَنَاسَاهَا الَّذِي سَأَلَهُ

And where is there for him at this moment the hope he yearns for? How can he attain what he desires, renewing it with vigour, while, by Allah^{-azwj}, there are between him and its days and nights, doors and veils? He has embraced false suppositions and cherished unreliable aspirations, while the one who sought it has grown weary of his needs, and the one he asked has forgotten them!

أَفْتَرَاهُ الْمَعْرُورَ لَمْ يَدْرِ أَنَّهُ لَا مَانِعَ لِمَا أُعْطِيَتْ وَ لَا مُعْطِيٍّ لِمَا مَنَعَتْ وَ لَا رَازِقَ لِمَنْ حَرَمَتْ وَ لَا نَاصِرَ لِمَنْ خَذَلَتْ أَوْ تَرَاهُ ظَنَّ أَنَّ الَّذِي عَدَلَ عَنْكَ
إِلَيْهِ وَ عَوَّلَ مِنْ دُونِكَ عَلَيْهِ بِمَلِكُ لَهُ أَوْ لِنَفْسِهِ نَفْعاً أَوْ ضَرراً

Did You^{-azwj} see that he was arrogant and did not realize that there is no preventer to what You^{-azwj} have Given, nor any giver to what You^{-azwj} have Prevented, nor any sustainer for the one You^{-azwj} have Deprived nor any helper for the one You^{-azwj} have Abandoned? Or do You^{-azwj} See him as thinking that the one he has turned away from You^{-azwj} and relied upon him besides You^{-azwj} can neither control for him nor for his own self, benefit or harm?

خَسِرَ وَ اللَّهُ حُسْرَاناً مُبِيناً مَنْ يَسْتَرْزُقُ مَنْ يَسْتَرْزُقُكَ وَ مَنْ يَسْأَلُ مَنْ يَسْأَلُكَ وَ يَمْتَنِحُ مَنْ لَا يَمِيحُهُ إِلَّا بِمَشِيئَتِكَ وَ لَا يُعْطِيهِ إِلَّا مَا وَهَبْتَهُ لَهُ مِنْ نِعْمَتِكَ.

He has lost, by Allah^{-azwj}, a manifest loss, one who seeks sustenance from the one seeking sustenance from You^{-azwj}, and one who asks the ones who is asking You^{-azwj}, and seeks favour

of the one who cannot favour him except by Your^{-azwj} Desire, nor give him except what You^{-azwj} have Gifted to him from Your^{-azwj} bounties!

: فَازَ وَ اللهُ عَبْدٌ هَذَاهُ الْإِسْتِصَارُ وَ صَحَّتْ لَهُ الْأَفْكَارُ وَ أُرْشِدُهُ الْإِعْتِبَارُ وَ أَحْسَنَ لِنَفْسِهِ الْإِخْتِيَارَ فَقَامَ إِلَيْكَ بِنَيْتِهِ مِنْهُ صَادِقَةً وَ نَفْسٍ مُطَمَئِنَّةً بِكَ وَائْتِقَةٍ
فَتَاجَاكَ بِحَاجَتِهِ مُتَذَلِّلاً وَ نَادَاكَ مُتَضَرِّعاً وَ اعْتَمَدَ عَلَيْكَ فِي إِجَابَتِهِ مُتَوَكِّلاً وَ ابْتَهَلَ يَدْعُوكَ وَ قَدَّ رَفَدَ السَّائِلُ وَ الْمَسْتَوْجِبُ

By Allah^{-azwj}! He has succeeded, a servant whom the insight guides him, and the thoughts are correct for him, and the lessons guide him a right, and he chooses excellently for himself. He stands to You^{-azwj} with sincere intention from him, and a soul contented with You^{-azwj}, trusting, so he whispers to You^{-azwj} with his needs, humbling, and calls to You^{-azwj} beseeching, and relies upon You^{-azwj} in Responding to him, and invoking earnestly supplicating to You^{-azwj}! (on the contrary) The asker and the one being asked have both fallen asleep.

وَ أُزْحِثَ لِلَّيْلِ سُدُولٌ وَ هَدَأَتِ الْأَصْوَاتُ وَ طَرَقَ عُيُونَ عِبَادِكَ السُّبُاطُ فَلَا يَرَاهُ غَيْرُكَ وَ لَا يَدْعُو إِلَّا لَكَ وَ لَا يَسْمَعُ نَجْوَاهُ إِلَّا أَنْتَ وَ لَا يَلْتَمِسُ طَلِبَتَهُ
إِلَّا مِنْ عِنْدِكَ وَ لَا يَطْلُبُ إِلَّا مَا عَوَّدْتَهُ مِنْ رِفْدِكَ

And the night has drawn down its curtains, and the voices have calmed, and eyes of Your^{-azwj} servants have fallen into slumber, so neither can he see anyone apart from You^{-azwj}, nor supplicate except to You^{-azwj}, no will anyone listen to his whispering except You^{-azwj}, nor can he seek his request except from Your^{-azwj} Presence, nor can he seek except what You^{-azwj} have accustomed him of Your^{-azwj} provision.

بَاتَ بَيْنَ يَدَيْكَ لِمَضْجَعِهِ هَاجِراً وَ عَنِ الْغُمُوضِ نَافِراً وَ مِنَ الْفَرَاشِ بَعِيداً وَ عَنِ الْكُرَى يَصُدُّ صُدُوداً أَخْلَصَ لَكَ قَلْبُهُ وَ ذَهَلَ مِنْ حَشِيَّتِكَ لَبُّهُ يَخْشَعُ لَكَ
وَ يَخْضَعُ وَ يَسْجُدُ لَكَ وَ يَرْكَعُ يَأْمُلُ مَنْ لَا تُحِبُّ فِيهِ الْأَمَالَ وَ يَرْجُو مَوْلَاهُ الَّذِي هُوَ لِمَا يَشَاءُ فَعَالٌ

He spends the night in front of You^{-azwj} emigrating from his lying place, and fleeing from closing the eyes, and distancing from the bed, and turning away from dislikes, being sincere to You^{-azwj} of his heart, trembling in fearing You^{-azwj}, his mind in awe of You^{-azwj}, and he humbles and prostrates to You^{-azwj} and bows in hope, hoping to the One^{-azwj} Who does not Disappoint the hopes, and he wishes to his Master^{-azwj} Who is a Doer of whatever He^{-azwj} Desires!

مُوقِنٌ أَنَّهُ لَيْسَ يَفْضِي غَيْرَكَ حَاجَتَهُ وَ لَا يُنْجِحُ سِوَاكَ طَلِبَتَهُ فَذَاكَ وَ اللهُ الْفَائِزُ بِالنَّجَاحِ الْأَجْدُ بِأَرْقَةِ الْقَلَاحِ الْمُكْتَسِبُ أَوْفَرَ الْأَرْبَاحِ

He is convinced that no one apart from You^{-azwj} can fulfil his needs, nor can he be successful of his requests besides You^{-azwj}. So that one, by Allah^{-azwj}, is the successful with the winning, one who seizes the opportunity for success earning the greatest profits!

سُبْحَانَكَ يَا ذَا الْقُوَّةِ الْقَوِيَّةِ وَ الْقَدَمِ الْأَعْلَى ذَلَّتِ السَّمَاءُ عَلَى مَدَائِحِجِكَ وَ أَبَانَتْ عَنْ عَجَائِبِ صُنْعِكَ زَيَّنْتَهَا لِلنَّاطِرِينَ بِأَحْسَنِ زِينَةٍ وَ حَلَّتْهَا بِأَحْسَنِ
حَلِيَّةٍ وَ مَهَّدَتْ الْأَرْضَ فَفَرَشْتَهَا وَ أَطْلَعْتَ النَّبَاتَ رَجْرَاجاً وَ أَنْزَلْتَ مِنَ الْمُعْصِرَاتِ مَاءً نَجَاجاً لِيُخْرِجَ بِهِ حَبّاً وَ نَبَاتاً وَ جَنَاتٍ أَلْفَافاً

Glory be to You^{-azwj}, O with the Strong strength, and the eternal ancientness! The skies proclaim Your^{-azwj} praises, and Your^{-azwj} wondrous creations are evident. You^{-azwj} have adorned them for the observers with the most beautiful ornamentation, and You^{-azwj} have Adorned them with the finest adornments. You^{-azwj} have smoothed the earth and spread it out, and

You^{-azwj} have caused the plants to grow abundantly. You^{-azwj} have sent down abundant water from the pressing clouds, to bring forth grains, plants, and lush gardens!

فَأَنْتَ رَبُّ اللَّيْلِ وَ النَّهَارِ وَ الْفَلَكَ الدَّوَّارِ وَ الشَّمْسِ وَ الْأَقْمَارِ وَ الْبَرَارِ وَ الْبَحَارِ وَ الْجَنَابِلِ وَ الْأَفْطَارِ وَ الْبَادِيَةِ وَ الْحَضَارِ وَ كُلِّ مَا يَكْمُنُ لَيْلًا وَ يَظْهَرُ نَهَارًا وَ كُلِّ شَيْءٍ عِنْدَكَ بِمِقْدَارٍ

You^{-azwj} are Lord^{-azwj} of the night, and the day, and the rotating planets, and the suns, and the moons, and the prairies, and the wastelands, and the streams, and the oceans, and the clouds, and the rains, and the valleys, and the urban areas, and all what a night conceals at night and reveals at daytimes, and all things with You^{-azwj} with a measure!

سُبْحَانَكَ يَا رَبَّ الْفَلَكَ الدَّوَّارِ وَ مُخْرِجِ التَّمَارِ وَ رَبِّ الْمَمْلُوكَاتِ وَ الْعِزَّةِ وَ الْجَبْرُوتِ وَ خَالِقِ الْخَلْقِ وَ قَاسِمِ الرِّزْقِ - يُكَوِّرُ اللَّيْلَ عَلَى النَّهَارِ وَ يُكَوِّرُ النَّهَارَ عَلَى اللَّيْلِ وَ سَخَّرَ الشَّمْسَ وَ الْقَمَرَ كُلًّا يَجْرِي لِأَجَلٍ مُّسَمًّى أَلَا هُوَ الْعَزِيزُ الْغَفَّارُ -

Glory be to You^{-azwj}, O Lord^{-azwj} of the rotating celestial bodies, and Bringer forth of the fruits, and Lord^{-azwj} of the kingdoms, and Might, and Force, and Creator of the creations, and Distributor of the sustenance! **He Wraps the night upon the day, and Wraps the day upon the night, and He subjugated the sun and the moon, each flowing to a specified term. Indeed! He is the Mighty, the Forgiver [39:5].**

إِلٰهِي أَنَا عِنْدَكَ الَّذِي أَوْبَقْتَهُ دُنُوهُ وَ كَثُرَتْ عُيُوبُهُ وَ قَلَّتْ حَسَنَاتُهُ وَ عَظُمَتْ سَيِّئَاتُهُ وَ كَثُرَتْ زَلَّاتُهُ وَاقِفْتُ بَيْنَ يَدَيْكَ نَادِمٌ عَلَى مَا قَدَّمْتُ مُشْفِقٌ بِمَا أَسْأَلُكَ طَوِيلُ الْأَمْسِ عَلَى مَا فَرَطْتُ مَا لِي مِنْكَ خَفِيرٌ وَ لَا عَلَيْكَ مُجِيرٌ وَ لَا مِنْ عَذَابِكَ نَصِيرٌ

My God^{-azwj}! I am Your^{-azwj} servant who is destroyed by his sins, and frequency of his faults, and scarcity of his good deeds, and largeness of his evil deeds, and frequency of his slips, standing in front of You^{-azwj} regretting upon what he has sent ahead, dreading from what I have done in the past, burdened with long-lasting sorrow for what I have neglected. I have no guardian other than You^{-azwj}, nor any rescuer, nor any helper from Your^{-azwj} Punishment!

فَإِنَّمَا أَسْأَلُكَ سُؤَالَ وَجَلٍ بِمَا قَدَّمْتُ مُقَرَّرًا بِمَا اجْتَرَمْتُ وَ أَنْتَ مَوْلَاهُ وَ أَحَقُّ مِنْ رَجَائِهِ وَ قَدْ عَوَّدْتَنِي الْعَفْوَ وَ الصَّفْحَ فَأَجِرْنِي عَلَى حَبِيلِ عَوَائِدِكَ عِنْدِي يَا أَرْحَمَ الرَّاحِمِينَ وَ صَلَّى اللَّهُ عَلَى رَسُولِهِ مُحَمَّدٍ وَ آلِهِ وَ سَلَّمَ

Rather, I ask of You^{-azwj} a request with reverence, mindful of what has passed, admitting to my faults and mistakes. You^{-azwj} are the Master^{-azwj}, and more deserving of hope than anyone else. You^{-azwj} have accustomed me to Pardon and Forgiveness, so Grant me Your^{-azwj} Reward according to your beautiful ways, O most Merciful of the merciful ones! May Allah^{-azwj} Send Salawaat upon His^{-azwj} Rasool^{-saww} Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and greetings!

تُمْ يَسْجُدُ سَجْدَةَ الشُّكْرِ فَيَقُولُ فِيهَا اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ ارْحَمْ ذُلِّي بَيْنَ يَدَيْكَ وَ تَضَرَّعِي إِلَيْكَ وَ تَأْسِي مِنَ النَّاسِ وَ تَأْسِي بِكَ وَ إِلَيْكَ

Then he should perform Sajdah of thanks saying in it, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Mercy my humiliation in front of You^{-azwj}, and my beseeching to You^{-azwj}, and my despair from the people, and my being comforted with You^{-azwj} and to You^{-azwj}!

أَنَا عَبْدُكَ وَابْنُ عَبْدِكَ أَتَقَلَّبُ فِي قَبْضَتِكَ يَا ذَا الْمَنِّ وَالْفَضْلِ وَالْجُودِ وَالنِّعْمَاءِ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَارْحَمْ ضَعْفِي وَنَجِّنِي مِنَ النَّارِ

I am Your^{-azwj} servant and son of Your^{-azwj} servant! I turn in Your^{-azwj} Grip, O with the Conferment, and the Grace, and the Generosity, and the bounties! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Mercy my weakness and Grant me salvation from the Fire!

يَا رَبِّ يَا رَبِّ حَتَّى يَنْقَطِعَ النَّفْسُ

(Say), 'O Lord^{-azwj}! O Lord^{-azwj}!' until the breath is cut.

إِنَّهُ لَيْسَ يَرُدُّ غَضَبَكَ إِلَّا حِلْمُكَ وَ لَا يَرُدُّ سَخَطَكَ إِلَّا عَفْوُكَ وَ لَا يُجِيرُ مِنْ عِقَابِكَ إِلَّا رَحْمَتُكَ وَ لَا يُنْجِي مِنْكَ إِلَّا التَّضَرُّعُ إِلَيْكَ

Surely, there isn't anything to return Your^{-azwj} Wrath except Your^{-azwj} Forbearance, nor to return Your^{-azwj} Annoyance except Your^{-azwj} Pardon, nor any shelter from Your^{-azwj} Punishment except Your^{-azwj} Mercy, nor any rescue from You^{-azwj} except the beseeching to You^{-azwj}!

فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَهَبْ لِي يَا إِلَهِي مِنْكَ فَرْجاً قَرِيباً بِالْقُدْرَةِ الَّتِي تُنْجِي بِهَا أَمْوَاتَ الْعِبَادِ وَ بِهَا تُنْشِرُ مَيِّتَ الْبِلَادِ وَ لَا تُهْلِكُنِي يَا إِلَهِي غَمًّا حَتَّى تَسْتَجِيبَ لِي وَ تُعَرِّفَنِي الْإِجَابَةَ فِي دُعَائِي وَ أَدْفِي طَعْمَ الْعَافِيَةِ إِلَى مُنْتَهَى أَجْلِي وَ لَا تُشْمِتْ بِي عَدُوِّي وَ لَا تُسَلِّطْ عَلَيَّ وَ لَا تُمَكِّنْهُ مِنْ عُنُقِي

Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and O my God^{-azwj}, Grant to me from You^{-azwj} a near happiness with the by the Power which You^{-azwj} will be Reviving the dead servants by, and by it You^{-azwj} Spread life in the dead (desolate) lands, and do not Let me be destroyed by sadness, O my God^{-azwj}, until You^{-azwj} Respond to me and Introduce me to the answer regarding my supplication, and Make me taste the taste of well-being up to the end point of my lifespan, and do not let my enemies to gloat with me, nor to prevail upon me, and do not Enable him upon my neck!

إِلَهِي إِنْ رَفَعْتَنِي فَمَنْ ذَا الَّذِي يَضَعُنِي وَ إِنْ وَضَعْتَنِي فَمَنْ ذَا الَّذِي يَرْفَعُنِي وَ إِنْ أَهَنْتَنِي فَمَنْ ذَا الَّذِي يُكْرِمُنِي وَ إِنْ أَكْرَمْتَنِي فَمَنْ ذَا الَّذِي يُهِينُنِي وَ إِنْ رَجَمْتَنِي فَمَنْ ذَا الَّذِي يُعَدِّبُنِي وَ إِنْ عَدَّبْتَنِي فَمَنْ ذَا الَّذِي يَرْحَمُنِي وَ إِنْ أَهْلَكْتَنِي فَمَنْ ذَا الَّذِي يَعْزُزُ لَكَ فِي عَبْدِكَ أَوْ يَسْأَلُكَ عَنْ أَمْرِهِ

My God^{-azwj}! If You^{-azwj} Raise me, then who is the one who can drop me, and if You^{-azwj} Drop me, then who is the one who can raise me? And if You^{-azwj} Dishonour me then who is the one who can honour me, and if You^{-azwj} Honour me then who is the one who can dishonour me? And if You^{-azwj} Mercy me there who is the one who can punish me, and if You^{-azwj} Punish me, then who is the one who can mercy me? And if You^{-azwj} Destroy me, then who is the one among Your^{-azwj} servants who can object to You^{-azwj} or ask You^{-azwj} about his matter?

وَ قَدْ عَلِمْتُ يَا إِلَهِي أَنَّهُ لَيْسَ فِي تَقْصِيرِكَ عَجَلَةٌ وَ لَا فِي حُكْمِكَ ظُلْمٌ وَ إِنَّمَا يَعْجَلُ مَنْ يَخَافُ الْفُوتَ وَ إِنَّمَا يَجْتَاجُ إِلَى الظُّلْمِ الضَّعِيفُ وَ قَدْ تَعَالَيْتَ يَا إِلَهِي عَنْ ذَلِكَ غُلُوًّا كَبِيراً

And You^{-azwj} have known, O my God^{-azwj}, surely there isn't any hastiness in Your^{-azwj} Punishments nor any injustice in Your^{-azwj} Judgments, and rather he makes haste, the one who fears missing out, and rather he is needy to do injustice, (the one who is) weak, and You^{-azwj}, O my God^{-azwj}, are too Exalted from that, Lofty, Great!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَلَا تَجْعَلْنِي لِلْبَلَاءِ عَرَضاً وَلَا لِنِقْمَتِكَ نَصَباً وَمَهْلِكِي وَنَفْسِي وَأَقْلَبِي عَثْرَتِي وَارْحَمْ عَثْرَتِي وَفَقْرِي وَفَاقِي وَتَضَرُّعِي
وَلَا تُتْبِعْنِي بِبَلَاءٍ عَلَى أَثَرِ بَلَاءٍ فَقَدْ تَرَى ضَعْفِي وَفَلَّةَ حَيْلِي وَتَضَرُّعِي إِلَيْكَ يَا مَوْلَايَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and do not Make me a target for the afflictions, nor a target for Your^{-azwj} Punishment, and Respite me, and Relieve me, and Reduce my stumbles, and Mercy my tears, and my poverty, and my destitution, and my beseeching, and do not let me be pursued by afflictions in track of afflictions, and You^{-azwj} have Seen my weakness, and scarcity of my means, and my beseeching to You^{-azwj}, O my Master^{-azwj}!

إِلَهِي أَعُوذُ بِكَ فِي هَذِهِ اللَّيْلَةِ مِنْ غَضَبِكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَآمِنِي

My God^{-azwj}! I seek Refuge with You^{-azwj} in this night from Your^{-azwj} Wrath, so Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Shelter me! And I ask You^{-azwj} for safety from Your^{-azwj} Punishment, so Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Secure me!

وَاسْتَهْدِيكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاهْدِنِي وَاسْتَرْحِمْكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَانصُرْنِي

And I seek Your^{-azwj} Guidance, so Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Guide me! And I seek Your^{-azwj} Mercy, so Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Mercy me! And I seek Your^{-azwj} Help, so Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Help me!

وَاسْتَعْفِرْكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاعْفُزْ لِي وَاسْتَكْفِيكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاعْفِنِي وَاسْتَعْفِيكَ مِنَ النَّارِ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَغَافِنِي

And I seek Your^{-azwj} Forgiveness, so Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Forgive me! And I seek Your^{-azwj} Sufficing, so Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Suffice me! And I seek Your^{-azwj} Pardon from the Fire, so Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Pardon me!

وَاسْتَرْزُقْكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَارزُقْنِي وَاتَّوَكَّلْ عَلَيْكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاكْفِنِي وَاسْتَعِينُ بِكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاعْنِي

And I seek Your^{-azwj} sustenance, so Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Sustain me! And I rely upon You^{-azwj}, so Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Suffice me! And I seek Assistance with You^{-azwj}, so Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Assist me!

وَاسْتَعِينُ بِكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاعْنِنِي وَاسْتَجِيرْكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْرِنِي وَاسْتَجِرْكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَخِرْ لِي

And I cry out for help to You^{-azwj}, so Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Help me! And I seek Your^{-azwj} Shelter, so Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Shelter me! And I seek Your^{-azwj} Choice, so Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Choose for me!

وَاسْتَغْفِرُكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاعْمُرْ لِي وَاعْمُرْ لِي وَاسْتَعِصِمَكَ فِيمَا بَقِيَ مِنْ عُمْرِي فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاعْمُرْ لِي وَاعْمُرْ لِي لَنْ أَعُودَ بِشَيْءٍ كَرِهْتَهُ إِنْ شِئْتَ ذَلِكَ

And I seek Your^{-azwj} Forgiveness, so Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Forgive (my sins) for me! And I seek Your^{-azwj} Protection in what remains of my life, so Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Protect me, for I will never repeat anything You^{-azwj} Dislike, if You^{-azwj} so Desire that!

يَا رَبِّ يَا رَبِّ يَا حَنَّانُ يَا مَنَّانُ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاسْتَجِبْ لِي فِي جَمِيعِ مَا سَأَلْتُكَ وَطَلَبْتُهُ مِنْكَ وَرَغِبْتُ فِيهِ إِلَيْكَ وَارْزُقْهُ وَقَدِّرْهُ وَأَقْضِهِ وَأَمْضِهِ وَخُزْ لِي فِيمَا تَقْضِي مِنْهُ

O Lord^{-azwj}! O Lord^{-azwj}! O Affectionate! O Benefactor! O with the Majesty and the Benevolence! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Respond to me regarding entirety of what I am asking You^{-azwj} and seeking from You^{-azwj}, and am being desirous to You^{-azwj} regarding it and waiting, Determine it, and Fulfil it, and Decree it, and Choose for me among what You^{-azwj} are Decreeing from it.

وَ بَارِكْ لِي فِي ذَلِكَ وَ تَفَضَّلْ عَلَيَّ بِهِ وَ أَسْعِدْنِي بِمَا تُعْطِينِي مِنْهُ وَ زِدْنِي مِنْ فَضْلِكَ وَ سَعَةِ مَا عِنْدَكَ فَإِنَّكَ وَاسِعٌ كَرِيمٌ وَ صِلْ ذَلِكَ بِخَيْرِ الْآخِرَةِ وَ نَعِيمِهَا يَا أَرْحَمَ الرَّاحِمِينَ

And Bless for me regarding that, and Grace upon me with it, and Assist me with what You^{-azwj} Give me from it, and Increase for me from Your^{-azwj} Grace, and Expand what is with You^{-azwj} for You^{-azwj} are Capacious, Benevolent, and Connect that with goodness of the Hereafter and its bounties, O most Merciful of the merciful ones!

وَ يُسْتَحَبُّ أَنْ يَدْعُوَ لِإِخْوَانِهِ الْمُؤْمِنِينَ فِي سُجُودِهِ فَيَقُولُ اللَّهُمَّ رَبَّ الْفَجْرِ وَاللَّيْلِ الْعَشِيرِ - وَالسُّنْعِ وَالْوَثْرِ وَاللَّيْلِ إِذَا سَنَرَ وَ رَبِّ كُلِّ شَيْءٍ وَ إِلَهَ كُلِّ شَيْءٍ وَ خَالِقَ كُلِّ شَيْءٍ وَ مَلِيكَ كُلِّ شَيْءٍ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَفْعَلِ لِي وَ بَقْلَانِ وَ فُلَانٍ مَا أَنْتَ أَهْلُهُ وَ لَا تَفْعَلْ بِنَا مَا نَحْنُ أَهْلُهُ فَإِنَّكَ أَهْلُ التَّقْوَى وَ أَهْلُ الْمَغْفِرَةِ

And it is recommended that he supplicates for his Momineen brothers in his Sajdah, saying, 'O Allah^{-azwj}! Lord^{-azwj} of the dawn, **And ten nights [89:2] And the even and the odd [89:3] And the night when it passes [89:4]**, and Lord of all things, and God^{-azwj} of all things, and Creator of all things, and King of all things! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Do with me and with so and so, and so and so, what You^{-azwj} are rightful of and do not Do with us what we are rightful of, for You^{-azwj} are rightful to be feared and rightful of the Forgiveness!'

دُعَاءُ آخِرُ لَكَ الْمَحْمَدَةُ إِنْ أَطَعْنَاكَ وَ لَكَ الْحُجَّةُ إِنْ عَصَيْتُكَ لَا صُنْعَ لِي وَ لَا لِعِزِّي فِي إِحْسَانٍ إِلَّا بِكَ فِي حَالِي الْحَسَنَةِ ثُمَّ صِلْ بِمَا سَأَلْتُكَ مَنْ فِي مَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا مِنَ الْمُؤْمِنِينَ وَ نَحْنُ فِي

Another supplication – 'For You^{-azwj} is the Praise if I were to obey You^{-azwj}, and for You^{-azwj} is the Argument if I disobey You^{-azwj}! There is neither any making for me nor for others in the good deeds except by You^{-azwj} in my good state! Then Connect with what I am asking You^{-azwj}, ones in the easts of the earth and its wests from the Momineen, and secondly with me!'

و يُسْتَحَبُّ أَنْ يَقْرَأَ بَعْدَ الْفَرَاغِ مِنْ صَلَاةِ اللَّيْلِ - إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ثَلَاثَ مَرَّاتٍ وَ يُصَلِّيَ عَلَى النَّبِيِّ صَ عَشْرًا وَ يَقْرَأُ قُلْ هُوَ اللَّهُ أَحَدٌ ثَلَاثًا وَ يَقُولُ فِي آخِرِهَا كَذَلِكَ اللَّهُ رَبُّنَا ثَلَاثًا وَ يَقُولُ ثَلَاثَ مَرَّاتٍ يَا رَبَّاهُ يَا رَبَّاهُ يَا رَبَّاهُ

And it is recommended to recite after being free from the night Salat, (Surah) Al Qadr three times, and send Salawaat upon the Prophet^{-saww} ten times, and recite (Surah) Al Tawheed three times, and saying in its end, 'Like that is Allah^{-azwj}, our Lord^{-azwj}', thrice, and say three times, 'O Lord^{-azwj}! O Lord^{-azwj}! O Lord^{-azwj}!'

ثُمَّ يَقُولُ مُحَمَّدٌ بَيْنَ يَدَيْيَ وَ عَلِيٌّ وَرَائِي وَ فَاطِمَةُ فَوْقَ رَأْسِي وَ الْحَسَنُ عَنْ يَمِينِي وَ الْحُسَيْنُ عَنْ شِمَالِي وَ الْأَيْمَةُ بَعْدَهُمْ وَ يَذْكُرُهُمْ وَاحِدًا وَاحِدًا حَوْلِي

Then he should say, 'Muhammad^{-saww} is in front of me, and Ali^{-asws} is behind me, and (Syeda) Fatima^{-asws} is above my head, and Al-Hassan^{-asws} is on my right, and Al-Husayn^{-asws} is on my left, and the Imams^{-asws} after them' – and mention them^{-asws} one by one – 'Are around me!'

ثُمَّ يَقُولُ يَا رَبِّ مَا خَلَقْتَ خَلْقًا خَيْرًا مِنْهُمْ اجْعَلْ صَلَاتِي بِحِمِّ مَقْبُولَةً وَ دُعَائِي بِحِمِّ مُسْتَجَابًا وَ حَاجَاتِي بِحِمِّ مَقْضِيَةً وَ ذُنُوبِي بِحِمِّ مَغْفُورَةٍ وَ رِزْقِي بِحِمِّ مَبْسُوطًا

Then he should say, 'O Lord^{-azwj}! You^{-azwj} have not Created any creatures better than them^{-asws}! Make my Salat to be Accepted through them^{-asws}, and my supplication Answered through them^{-asws}, and my need to be Fulfilled through them^{-asws}, and my sins Forgiven through them^{-asws}, and my sustenance Extended through them^{-asws}!'

ثُمَّ تُصَلِّيَ عَلَى مُحَمَّدٍ وَ آلِهِ وَ تَسْأَلُ حَاجَتَكَ.

Then send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and ask your need⁴³³.

64 الْمُتَهَجِّدُ، وَ غَيْرُهُ، ثُمَّ تَقُومُ فَتُصَلِّيَ رَكْعَتِي الشَّفَعِ تَقْرَأُ فِي كُلِّ وَاحِدٍ مِنْهُمَا الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ رُوي أَنَّهُ يَقْرَأُ فِي الْأُولَى الْحَمْدَ وَ قُلْ أَعُوذُ بِرَبِّ النَّاسِ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ قُلْ أَعُوذُ بِرَبِّ الْفَلْقِ وَ يُسَلِّمُ بَعْدَ الرَّكْعَتَيْنِ وَ يَتَكَلَّمُ بِمَا شَاءَ

(The book) 'Al Mutahajjid' and others –

'Then you should stand and pray two Cycles of Al-Shaf'a, reciting in each one from these (Surah) Al Hamd and (Surah) Al Tawheed. And it is reported that he should recited (Surahs) Al Hamd and Al Naas in the first and Al Hamd and Al Falaq in the second, and he should perform Salaat after the two Cycles and speak with whatever he so desires.

وَ الْأَفْضَلُ أَنْ لَا يَبْرَحَ مِنْ مُصَلَّاهُ حَتَّى يُصَلِّيَ الْوُتْرَ فَإِنْ دَعَتْ ضَرُورَةٌ إِلَى الْقِيَامِ قَامَ وَ قَضَى حَاجَتَهُ فَعَادَ فَصَلَّى الْوُتْرَ وَ رُوي أَنَّ النَّبِيَّ ص كَانَ يُصَلِّي الثَّلَاثَ بِتِسْعِ سُورٍ فِي الْأُولَى أَهْيَكُمُ التَّكَاثُرُ وَ إِنَّا أَنْزَلْنَاهُ وَ إِذَا زُلْزِلَتْ - وَ فِي الثَّانِيَةِ الْحَمْدَ وَ الْعَصْرَ وَ إِذَا جَاءَ نَصْرُ اللَّهِ وَ الْفَتْحُ وَ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ وَ فِي الْمُفْرَدَةِ مِنَ الْوُتْرِ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ تَبَّتْ وَ قُلْ هُوَ اللَّهُ أَحَدٌ

And the best is that he should not depart from his prayer mat until he prays Al-Witr. If necessity calls him to the standing, he should stand and fulfil his need and return and pray Al-Witr. And it is reported that the Prophet^{-saww} used to pray the three (Cycles) with nine Chapters in the first, (Surahs) Al Takasur, and Al Qadr, and Al Zilzal, and in the second, Al

⁴³³ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 63

Hamd, and Al Asr, and Al Nasr, and Al Fat'h, and Al Kausar, and in the individual of Al-Witr Al Kafiroun, and Al Lahab.

وَيُسْتَحَبُّ أَنْ يَدْعُو بِحَذَا الدُّعَاءِ عَقِيبَ الشَّفْعِ إِلَهِي تَعَرَّضَ لَكَ فِي هَذَا اللَّيْلِ الْمُتَعَرِّضُونَ وَفَضْلِكَ الْفَاصِدُونَ وَ أَمَلْ فَضْلَكَ وَ مَعْرُوفَكَ الطَّالِبُونَ وَ لَكَ فِي هَذَا اللَّيْلِ نَفْحَاتٌ وَ جَوَائِزٌ وَ عَطَايَا وَ مَوَاهِبٌ تَمُنُّ بِهَا عَلَيَّ مِنْ نَشَاءٍ مِنْ عِبَادِكَ وَ تَمْنَعُهَا مَنْ لَمْ تَسْبِقْ لَهُ الْعِنَايَةَ مِنْكَ

And it is recommended to supplicate with this supplication as follow-up of the Al Shaf'a, 'My God^{-azwj}! On this night, those who seek are exposed to You^{-azwj}, those who intend approach You^{-azwj}, those who seek Your^{-azwj} Grace and goodness are hopeful, and on this night, there are blessings, rewards, gifts, and talents that You^{-azwj} Bestow upon whomever You^{-azwj} Choose among Your^{-azwj} servants, while Withholding them from those who have not received Your^{-azwj} Care before!

وَ هَا أَنَا ذَا عَبْدُكَ الْفَقِيرُ إِلَيْكَ الْمُؤْتَمِلُ فَضْلَكَ وَ مَعْرُوفَكَ فَإِنْ كُنْتُ يَا مَوْلَايَ تَفَضَّلْتَ فِي هَذِهِ اللَّيْلَةِ عَلَيَّ أَحَدٍ مِنْ خَلْقِكَ وَ عُدْتَ عَلَيَّ بِعَائِدَةٍ مِنْ عَطْفِكَ

And here I am, Your^{-azwj} servant with the poverty to You^{-azwj}, the hopeful of Your^{-azwj} Grace and Your^{-azwj} Kindness. O my Master^{-azwj}! If You^{-azwj} were to Grace upon anyone from Your^{-azwj} creatures during this night, and Return upon him with a return from Your^{-azwj} Compassion.

فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الطَّيِّبِينَ الطَّاهِرِينَ الْمُخْتَرِينَ الْفَاضِلِينَ وَ جُدْ عَلَيَّ بِطَوْلِكَ وَ مَعْرُوفِكَ وَ كَرَمِكَ يَا رَبَّ الْعَالَمِينَ

Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, the goodly, the Pure, the Chosen, the meritorious, and Renew upon me with Your^{-azwj} Leniency and Your^{-azwj} Benevolence, O Lord^{-azwj} of the worlds!

وَ صَلَّى اللَّهُمَّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الطَّيِّبِينَ الْمُخْتَرِينَ الْفَاضِلِينَ الَّذِينَ أَدَهَبْتَ عَنْهُمْ الرِّجْسَ وَ طَهَّرْتَهُمْ تَطْهِيراً إِنَّكَ حَمِيدٌ مُجِيدٌ

O Allah^{-azwj}! And Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, the goodly, the Chosen, the meritorious, those You^{-azwj} Removed the uncleanness from them^{-asws} and Purified them^{-asws} a Purification, surely You^{-azwj} are Praised, Glorified!

اللَّهُمَّ إِنِّي أَدْعُوكَ كَمَا أَمَرْتَنِي فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الطَّيِّبِينَ الطَّاهِرِينَ وَ اسْتَجِبْ لِي كَمَا وَعَدْتَنِي إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ.

O Allah^{-azwj}! I supplicate to You^{-azwj} just as You^{-azwj} have Commanded me, so Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, the goodly, the Pure, and Respond to me just as You^{-azwj} have Promised me, surely You^{-azwj} do not Break the Promise!"⁴³⁴

65 إكhtiyar ابن الباقي، يَقُولُ عَقِيبَ الشَّفْعِ يَا مَنْ بِرَحْمَتِهِ يَسْتَعِيثُ الْمُذْنِبُونَ وَ إِلَى ذِكْرِ إِحْسَانِهِ يَفْرَغُ الْمُضْطَرُّونَ يَا أُنْسَ كُلِّ مُسْتَوْجِسٍ غَرِيبٍ وَ يَا فَرَجَ كُلِّ مَحْزُونٍ كَبِيبٍ وَ يَا أَمَلْ كُلِّ مُحْتَاجٍ طَرِيدٍ وَ يَا عَوْنَ كُلِّ مَحْدُولٍ فَرِيدٍ أَنْتَ الَّذِي وَسَّعْتَ كُلَّ شَيْءٍ رَحْمَةً وَ عِلْماً وَ جَعَلْتَ لِكُلِّ مَخْلُوقٍ فِي نِعْمَتِكَ سَهْماً

(The book) 'Ikhtiyar' of Ibn Al Baqi –

'He should say as follow-up of Al-Shaf'a, O One^{-azwj} Who Heals the sinners by His^{-azwj} Mercy, and the desperate ones panic to mention His^{-azwj} Favours! O Comfort of every lonely stranger, and O Reliever of every grief-stricken, and O hope of every needy expelled on, and O Supporter of every abandoned individual! You^{-azwj} are the One^{-azwj} Whose Mercy and Knowledge Include all things, and You^{-azwj} have Made a share in Your^{-azwj} bounties to be for every created being!

وَ أَنْتَ الَّذِي عَفُوهُ أُنْسَانِي عَقَابَهُ وَ أَنْتَ الَّذِي عَطَاؤُهُ أَكْثَرُ مِنْ مَنَعِهِ وَ أَنْتَ الَّذِي لَا يَزْعَبُ فِي الْجَزَاءِ وَ أَنْتَ الَّذِي لَا يَبْخُلُ بِالْعَطَاءِ

And You^{-azwj} are the One^{-azwj} Whose Pardon surpasses His^{-azwj} Punishment, and You^{-azwj} are the One^{-azwj} Whose Giving is more than His^{-azwj} Refusal, and You^{-azwj} are the One^{-azwj} Who does not Seek to be recompensed, and You^{-azwj} are the One^{-azwj} who is not stingy with the Giving!

وَ أَنَا عَبْدُكَ الَّذِي أَمَرْتَهُ بِالِدُّعَاءِ فَقَالَ لَبَّيْكَ وَ سَعَدَيْكَ هَا أَنَا وَقِفْتُ بَيْنَ يَدَيْكَ وَ أَنَا الَّذِي أَنْقَلْتِ الْخَطَايَا طَهْرَهُ وَ أَنَا الَّذِي أَفْنَتِ الدُّنُوبَ عُمْرَهُ وَ أَنَا الَّذِي يَجْهَلُهُ عَصَاكَ وَ لَمْ تَكُنْ أَهْلًا لِذَلِكَ

And I am Your^{-azwj} servant whom You^{-azwj} have Commanded with the supplicating, so he said, 'At Your^{-azwj} service and assistance! Here I am standing in front of You^{-azwj}!' And I am the one whom the sins are heavy on his back, and I am the one whom the sins have annihilated his lifespan, and I am the one who disobeyed You^{-azwj} due to his ignorance and You^{-azwj} did not happen to be deserving of that!

فَهَلْ أَنْتَ يَا إِلَهِي عَافِرٌ لِمَنْ دَعَاكَ فَأَعْلَنَ فِي الدُّعَاءِ أَمْ أَنْتَ يَا إِلَهِي رَاحِمٌ مَنْ بَكَى فَاسْرَعَ فِي الْبُكَاءِ أَمْ أَنْتَ مُتَجَاوِزٌ عَمَّنْ عَفَّرَ وَجْهَهُ لَكَ تَذَلُّلاً أَمْ أَنْتَ مُعِينٌ مَنْ شَكَا إِلَيْكَ فَفَرَّهْ

O my God^{-azwj}! Are You^{-azwj} a Forgive of the one supplicating to You^{-azwj}, so he can be open in the supplication? Or are You^{-azwj}, my God^{-azwj}, Merciful to the one who cries, so he can be quick in the crying? Or are You^{-azwj} an Overlooker from the one who rubs his face to You^{-azwj} in humiliation? Or are You^{-azwj} Assisting to the one who complains to You^{-azwj} of his poverty?

تَوَكَّلًا إِلَهِي لَا تُخَيِّبْ مَنْ لَا يَرْجُو أَحَدًا غَيْرَكَ وَ لَا تَخْذُلْ مَنْ لَا يَسْتَعِينُ بِأَحَدٍ دُونَكَ أَنْتَ الَّذِي وَصَفْتَ نَفْسَكَ بِالرَّحْمَةِ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي وَ ارْحَمِي يَا أَرْحَمَ الرَّاحِمِينَ.

I am reliant, my God^{-azwj}! Do not Disappoint the one who does not hope to anyone apart from You^{-azwj}, nor Abandon the one who does not seek Assistance with anyone besides You^{-azwj}! You^{-azwj} are the One^{-azwj} Who has Described Yourself^{-azwj} with the Mercy! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and Forgive for me and Mercy me, O most Merciful of the merciful ones!"⁴³⁵

66 أَلْفَقِيهِ، بِسَنَدِهِ الصَّحِيحِ عَنْ مَعْرُوفِ بْنِ حَرْبُودَ عَنْ أَحَدِهِمَا يَعْنِي أَبَا جَعْفَرٍ وَ أَبَا عَبْدِ اللَّهِ ع قَالَ: قُلْ فِي قُنُوتِ الْوُتْرِ لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ سُبْحَانَ اللَّهِ رَبِّ السَّمَاوَاتِ السَّبْعِ وَ رَبِّ الْأَرْضِينَ السَّبْعِ وَ مَا فِيهِنَّ وَ مَا بَيْنَهُنَّ وَ رَبِّ الْعَرْشِ الْعَظِيمِ

(The book) 'Al Faqeeh' – By the correct chain from Marouf Bin Kharbouz,

'From one of the two, meaning Abu Ja'far^{-asws} and Abu Abdullah^{-asws} having said: 'Say in Qunout of Al-Witr (Salat), 'There is no god except Allah^{-azwj}, the Forbearing, the Benevolent! There is no god except Allah^{-azwj} the Exalted, the Magnificent! Glorious is Allah^{-azwj}, Lord^{-azwj} of the seven skies and Lord^{-azwj} of the seven earths, and whatever is within these, and whatever is between these, and Lord^{-azwj} of the Magnificent Throne!

سُبْحَانَ اللَّهِ رَبِّ الْأَرْضِينَ السَّبْعِ وَمَا فِيهِنَّ وَمَا بَيْنَهُنَّ وَرَبِّ الْعَرْشِ الْعَظِيمِ

Glory be to Allah^{-azwj}, Lord^{-azwj} of the seven earths, and whatever is within these, and whatever is between these, and Lord^{-azwj} of the Magnificent Throne!

اللَّهُمَّ أَنْتَ اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ وَأَنْتَ اللَّهُ زِينَةُ السَّمَاوَاتِ وَالْأَرْضِ وَأَنْتَ اللَّهُ جَمَالُ السَّمَاوَاتِ وَالْأَرْضِ وَأَنْتَ اللَّهُ عِمَادُ السَّمَاوَاتِ وَالْأَرْضِ وَأَنْتَ اللَّهُ قِوَامُ السَّمَاوَاتِ وَالْأَرْضِ وَأَنْتَ اللَّهُ صَرِيحُ الْمُسْتَصْرِخِينَ

O Allah^{-azwj}! You^{-azwj} are Allah^{-azwj}, Noor of the skies and the earth; and You^{-azwj} are Allah^{-azwj}, Adornment of the skies and the earth; and You^{-azwj} are Allah^{-azwj} Beauty of the skies and the earth; and You^{-azwj} are Allah^{-azwj}, Pillar of the skies and the earth; and You^{-azwj} are Allah^{-azwj}, Custodian of the skies and the earth; and You^{-azwj} are Allah^{-azwj} Listener of the ones crying for help!

وَأَنْتَ اللَّهُ غِيَاثُ الْمُسْتَغِيثِينَ وَأَنْتَ اللَّهُ الْمُفْرِجُ عَنِ الْمَكْرُوبِينَ وَأَنْتَ اللَّهُ الْمُرْوَحُ عَنِ الْمُعْزَمِينَ وَأَنْتَ اللَّهُ مُجِيبُ دَعْوَةِ الْمُضْطَرِّينَ وَأَنْتَ اللَّهُ إِلَهُ الْعَالَمِينَ وَأَنْتَ اللَّهُ الرَّحْمَنُ الرَّحِيمُ وَأَنْتَ اللَّهُ كَاشِفُ السُّوءِ وَأَنْتَ اللَّهُ بِكَ تُنْزَلُ كُلُّ حَاجَةٍ

And You^{-azwj} are Allah^{-azwj}, Helper of the ones seeking the help; and You^{-azwj} are Allah^{-azwj} the Reliever from the distressed ones; and You^{-azwj} are Allah^{-azwj}, the Comforter of the sad; and You^{-azwj} are Allah^{-azwj}, Responder of supplications of the desperate; and You^{-azwj} are Allah^{-azwj}, God^{-azwj} of the worlds; and You^{-azwj} are Allah^{-azwj}, the Beneficent, the Merciful; and You^{-azwj} are Allah^{-azwj}, Remover of the evil, and You^{-azwj} are Allah^{-azwj}, with You^{-azwj} descends every need!

يَا اللَّهُ لَيْسَ بِرُؤْدِ عَضْبِكَ إِلَّا جُلْمُكَ وَلَا يُنْجِي مِنْ عَذَابِكَ إِلَّا رَحْمَتُكَ وَلَا يُنْجِي مِنْكَ إِلَّا التَّضَرُّعُ إِلَيْكَ فَهَبْ لِي مِنْ لَدُنْكَ يَا إِلَهِي رَحْمَةً تُغْنِيَنِي بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ بِالْقُدْرَةِ الَّتِي بِهَا أَحْيَيْتَ جَمِيعَ مَا فِي الْبِلَادِ وَبِهَا تَنْشُرُ مَيِّتَ الْعِبَادِ

O Allah^{-azwj}! Nothing returns Your^{-azwj} Wrath except Your^{-azwj} Forbearance, nor is there any rescuer from Your^{-azwj} Punishment except Your^{-azwj} Mercy, nor can anything rescue from You^{-azwj} except the beseeching to You^{-azwj}! So Grant Mercy to me from Yourself^{-azwj} O my God^{-azwj}, Making me needless by it from mercy of others besides You^{-azwj} with the Power by which You^{-azwj} Cause entirety of what is in the lands to live, and by it You^{-azwj} Revive the servants!

وَلَا تُهْلِكْنِي عَمَّا حَتَّى تَغْفِرَ لِي وَتَرْحَمْنِي وَتُعَرِّفَنِي الْإِسْتِجَابَةَ فِي دُعَائِي وَارْزُقْنِي الْعَافِيَةَ إِلَى مُتْتَهَى أَجَلِي وَأَقْلِبْ عَثْرَتِي وَلَا تُشْمِتْ بِي عَدُوِّي وَلَا تُمَكِّنْهُ مِنْ رَقَبَتِي

And do not Destroy me of sadness until You^{-azwj} Forgive for me and Mercy me, and Introduce me to the Response in my supplication, and Grace me the well-being to the end of my lifespan, and Reduce my stumbles, and do not Let my enemy to gloat with me, nor Enable him on my neck!

اللَّهُمَّ إِنَّ رَفَعْتَنِي فَمَنْ دَا الَّذِي يَضْعِي وَ إِن وَضَعْتَنِي فَمَنْ دَا الَّذِي يَرْفَعُنِي وَ إِن أَهْلَكْتَنِي فَمَنْ دَا الَّذِي يَحُولُ بَيْنَكَ وَ بَيْنِي أَوْ يَتَعَرَّضُ لَكَ فِي شَيْءٍ مِنْ أَمْرِي وَ قَدْ عَلِمْتُ أَنَّ لَيْسَ فِي حُكْمِكَ ظُلْمٌ وَ لَا فِي نِقْمَتِكَ عَجَلَةٌ وَ إِنَّمَا يَعْجَلُ مَنْ يَخَافُ الْمَوْتَ وَ إِنَّمَا يَحْتَاجُ إِلَى الظُّلْمِ الضَّعِيفُ وَ قَدْ تَعَالَيْتَ عَن ذَلِكِ

O Allah-azwj! If You-azwj Raise me, so who is the one who can drop me, and if You-azwj Drop me, so who is the one who can raise me? And if You-azwj Destroy me, so who is the one who can be a barrier between You-azwj and me, or object to You-azwj regarding anything from my affairs, and I have Known there isn't any injustice in Your-azwj Judgment, nor any hastiness in Your-azwj Punishment, and rather he makes haste, the one who fears the missing out, and rather he is needy to be unjust, (one who is) weak, and You-azwj are Exalted from that!

يَا إِلَهِي فَلَا تُجْعَلْنِي لِلْبَلَاءِ غَرَضًا وَ لَا لِتَقْمَتِكَ نَصَبًا وَ مَهْلَنِي وَ نَفْسِنِي وَ أَقْلِنِي عَثْرَتِي وَ لَا تُتْبِعْنِي بِبَلَاءٍ عَلَى آثَرِ بَلَاءٍ فَقَدْ تَرَى ضَعْفِي وَ قِلَّةَ حِيلَتِي

O my God-azwj! Do not Make me a target for the afflictions, nor a target for Your-azwj Punishment, and Respite me, and Relieve me, and Reduce my stumbles, and do not Make me pursued by the affliction upon tracks of an affliction, for You-azwj have Seen my weakness and scarcity of my means!

أَسْتَعِيدُ بِكَ اللَّيْلَةَ فَأَعِدْنِي وَ أَسْتَجِيرُ بِكَ مِنَ النَّارِ فَأَجِرْنِي وَ أَسْأَلُكَ الْجَنَّةَ فَلَا تُحْرِمْنِي

I seek Refuge with You-azwj tonight, so Grant me refuge, and I seek shelter with You-azwj from the Fire, so Shelter me, and I ask You-azwj for the Paradise, so do not Deprive me!

تُمْ اذْعُ بِمَا أَحْبَبْتَ وَ اسْتَغْفِرِ اللَّهَ سَبْعِينَ مَرَّةً.

Then supplicate with whatever you like, and seek Forgiveness of Allah-azwj seventy times".⁴³⁶

67 الْفَقِيه، بِسَنَدِهِ الصَّحِيح عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَبْدِ اللَّهِ عَنِ الصَّادِقِ ع أَنَّهُ قَالَ: الْقُنُوتُ فِي الْوُتْرِ الْإِسْتِغْفَارُ وَ فِي الْفَرِيضَةِ الدُّعَاءُ وَ كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَدْعُو فِي قُنُوتِ الْوُتْرِ بِهَذَا الدُّعَاءِ-

(The book) 'Al Faqeeh' – By his correct chain from Abdul Rahman Bin Abu Abdullah,

'From Al-Sadiq-asws having said: 'The Qunout in Al-Witr (Salat) is seeking the Forgiveness, and in the obligatory (Salat) is the supplication; and Amir Al Momineen-asws used to supplicate in Qunout of Al-Witr with this supplication: -

اللَّهُمَّ خَلَقْتَنِي بِتَقْدِيرٍ وَ تَدْبِيرٍ وَ تَبْصِيرٍ بَعِيرٍ تَحْصِيرٍ وَ أَحْرَجْتَنِي مِنْ ظُلُمَاتٍ ثَلَاثٍ بِحَوْلِكَ وَ قُوَّتِكَ أَحْوَالِ الدُّنْيَا تُمْ أَرْزُلَهَا تُمْ أَرْزُلَهَا وَ آتَيْتَنِي فِيهَا الْكَلَاءَ وَ الْمَرْعَى وَ بَصَّرْتَنِي فِيهَا الْهُدَى فَبِعَمِّ الرَّبِّ أَنْتَ وَ نِعَمِ الْمَوْلَى

'O Allah-azwj! You-azwj Created me with Pre-determination, and Management, and Insight without deficiency, and You-azwj Extracted me from the three darkness(es) by Your-azwj Might and Your-azwj Strength! I strive in the world, then I turn away from it, then I shall leave it, and

⁴³⁶ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 66

You^{-azwj} Gave me the feed in it and the pasture, and You^{-azwj} Made me sight the guidance in it, so best of the lords are You^{-azwj} and best of the slaves I am!

فِيَا مَنْ كَرَّمَنِي وَ شَرَّفَنِي وَ نَعَّمَنِي أَعُوذُ بِكَ مِنَ الرَّقُومِ وَ أَعُوذُ بِكَ مِنَ الْحَمِيمِ وَ أَعُوذُ بِكَ مِنْ مَقِيلٍ فِي النَّارِ بَيْنَ أَطْبَاقِ النَّارِ فِي ظِلَالِ النَّارِ يَوْمَ النَّارِ يَا رَبَّ النَّارِ

O One^{-azwj} Who Honoured me, and Ennobled me, and Favoured me! I seek Refuge with You^{-azwj} from the Zaquom (fruit of Hell), and I seek Refuge with You^{-azwj} from the Hameem (boiling water of Hell), and I seek Refuge with You^{-azwj} from being confined in the Fire between layers of the Fire, in the shadows of the Fire, on the day of the Fire, O Lord^{-azwj} of the Fire!

اللَّهُمَّ إِنِّي أَسْأَلُكَ مَقِيلًا فِي الْجَنَّةِ بَيْنَ أَنْهَارِهَا وَ أَشْجَارِهَا وَ ثَمَارِهَا وَ رِيحَاتِهَا وَ خَدَمِهَا

O Allah^{-azwj}! I ask You^{-azwj} to be confined in the Paradise between its rivers, and its trees, and its breezes, and its aromas, and its servants!

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْحَيْرِ رِضْوَانِكَ وَ الْجَنَّةَ وَ أَعُوذُ بِكَ مِنْ شَرِّ الشَّيْءِ سَخِطِكَ وَ النَّارِ هَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ النَّارِ ثَلَاثَ مَرَّاتٍ

O Allah^{-azwj}! I ask You^{-azwj} for best of the good, Your^{-azwj} Satisfaction and the Paradise, and I seek Refuge with You^{-azwj} from vilest of the evil, Your^{-azwj} Annoyance and the Fire! This is a position of the ones seeking Refuge with You^{-azwj} from the Fire' – three times.

اللَّهُمَّ اجْعَلْ خَوْفَكَ فِي جَسَدِي كُلِّهِ وَ اجْعَلْ قَلْبِي أَشَدَّ مَخَافَةً لَكَ بِمَا هُوَ وَ اجْعَلْ لِي فِي كُلِّ يَوْمٍ وَ لَيْلَةٍ حِطًّا وَ نَصِيحًا مِنْ عَمَلٍ بِطَاعَتِكَ وَ اتِّبَاعِ مَرْضَاتِكَ

O Allah^{-azwj}! Make Your^{-azwj} fear to be in my body, all of it, and Make my heart to be intensely fearful of You^{-azwj} from what it is, and Make a share to be for me during every day and night from working in Your^{-azwj} obedience, and pursuing Your^{-azwj} Satisfaction!

اللَّهُمَّ أَنْتَ مُنْتَهَى عَائِي وَ رَجَائِي وَ مَسْأَلِي وَ طَلْبِي وَ أَسْأَلُكَ كَمَالَ الْإِيمَانِ وَ تَمَامَ الْيَقِينِ وَ صِدْقَ التَّوَكُّلِ عَلَيْكَ وَ حُسْنَ الظَّنِّ بِكَ

O Allah^{-azwj}! You^{-azwj} are the Ultimate of my peak, and my hope, and my asking, and my seeking, and I ask You^{-azwj} for perfection of the Eman, and completeness of the certainty, and sincerity of the relying upon You^{-azwj}, and having goodly thoughts with You^{-azwj}!

يَا سَيِّدِي اجْعَلْ إِحْسَانِي مُضَاعَفًا وَ صَلَاتِي تَضْرَعًا وَ دُعَائِي مُسْتَجَابًا وَ عَمَلِي مُقْبُولًا وَ سَعْيِي مُشْكُورًا وَ ذَنْبِي مَغْفُورًا وَ لَفْنِي مِنْكَ نَضْرَةً وَ سُورًا وَ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَ آلِهِ.

O my Master^{-azwj}! Make my good deeds to be multiplied, and my Salat as my beseeching, and my supplication Answered, and my deeds Accepted, and my striving Appreciated, and my sins Forgiven, and Indoctrination from You^{-azwj} as bliss and happiness; and may Allah^{-azwj} Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}!''437

68 نَقَلَ مِنْ خَطِّ التَّلْعُكْبَرِيِّ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ هَمَّامٍ عَنْ حُمَيْدِ بْنِ زَيْدٍ عَنْ أَبِي جَعْفَرٍ أَحْمَدَ بْنِ زَيْدِ بْنِ جَعْفَرِ الْأَزْدِيِّ الْبَرَّازِ يَنْزِلُ فِي طَائِفِ زُهَيْرٍ وَ لَقَبَهُ زَبْيَعٌ عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ سَعِيدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ سَمَاعَةَ عَنْ عَبْدِ الْكَرِيمِ عَنْ رَجُلٍ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ عَلِيُّ بْنُ عَبْدِ اللَّهِ وَ لَا أَعْلَمُهُ إِلَّا عَبْدَ اللَّهِ بْنُ أَبِي يَعْقُوبٍ قَالَ قَالَ: ادْعُ بِهَذَا الدُّعَاءِ فِي الْوُتْرِ

Copied from handwriting of Al Tal'akburi who said, 'It is narrated to me by Muhammad Bin Hammam Bin Ziyad, from Abu Ja'far Ahmad Bin Zaydd Bin Ja'far Al Azdy Al Bazzaz, lodging in the house of Zuheyra, and his title is Bazie, from Ali Bin Abdullah Bin Saeed, from Ja'far Bin Muhammad Bin Sama'at, from Abdul Kareem, from a man,

From Abu Abdullah^{-asws}. Ali Bin Abdullah said, 'I don't know except Abdullah Bin Yafour who said, 'He^{-asws} said: 'Supplicate with this supplication in Al-Witr (Salat): -

اللَّهُمَّ اَمَلًا قَلْبِي حُبًّا لَكَ وَ خَشْيَةً مِنْكَ وَ تَصَدِيقًا وَ اِيْمَانًا بِكَ وَ فَرَقًا مِنْكَ وَ شَوْقًا اِلَيْكَ يَا دَا الْجَلَالَ وَ الْاِكْرَام

'O Allah^{-azwj}! Fill my heart with love for You^{-azwj}, and fearfulness from You^{-azwj}, and ratification and Eman with You^{-azwj}, and Kindness from You^{-azwj}, and yearning to You^{-azwj}! O with the Majesty and the Benevolence!

اللَّهُمَّ حَبِّ اِلَى لِقَاءِكَ وَ اجْعَلْ فِي لِقَائِكَ خَيْرَ الرَّحْمَةِ وَ الْبَرَكَةِ وَ الْحَفْنِي بِالصَّالِحِينَ وَ لَا تُؤَخِّرْني مَعَ الْأَشْرَارِ وَ الْحَفْنِي بِالصَّالِحِينَ مِمَّنْ مَضَى وَ اجْعَلْني مِنْ صَالِحِي مَنْ بَقِيَ وَ خُذْ بي سَبِيلَ الصَّالِحِينَ وَ لَا تَرُدْني فِي شَرِّ اسْتَنْقَذْتَنِي مِنْهُ

O Allah^{-azwj}! Cause it to be beloved to me meeting You^{-azwj}, and Make in my meeting You^{-azwj} best of the Mercy and the Blessings, and Join me with the righteous ones, and do not Hold me back with the evil ones, and Join me with the righteous ones from the ones past, and Make me from the righteous ones who remain, and Take with me way of the righteous ones, and do not let me return me into evil You^{-azwj} have Saved me from!

يَا رَبَّ الْعَالَمِينَ وَ اَعِنِّي عَلَى نَفْسِي بِمَا اَعَنْتَ بِهِ الصَّالِحِينَ عَلَى اَنْفُسِهِمْ اَسْأَلُكَ اِيْمَانًا لَا اَجَلَ لَهُ دُونَ لِقَائِكَ تُحِبُّني عَلَيْهِ وَ تُبَيِّئُني عَلَيْهِ وَ تَوَلَّيْني عَلَيْهِ وَ تُحِبُّني مَا اُحِبُّنِي عَلَيْهِ وَ تَوَلَّيْني عَلَيْهِ اِذَا تَوَلَّيْتَنِي وَ تَبَعْنِي عَلَيْهِ اِذَا بَعْتَنِي وَ اَبْرئُ قَلْبِي مِنَ الرِّيَاءِ وَ السُّمْعَةِ وَ الشَّنَكِ فِي دِينِي

O Lord^{-azwj} of the worlds, and Assist me against myself with what You^{-azwj} had Assisted the righteous ones against themselves! I ask You^{-azwj} for Eman having no term for it less than meeting You^{-azwj}! Cause me to live upon it, and die upon it, and Take charge of me upon it, and Cause me to live for as Long as You^{-azwj} Cause me to live, to be upon it, and Cause me to die upon it when You^{-azwj} do Cause me to dies, then Resurrect me and Free my heart from the showing off, and the reputation (being famous), and the doubts in my religion!

اللَّهُمَّ اَعْطِنِي بَصْرًا فِي دِينِكَ وَ فِقْهًا فِي عِبَادَتِكَ وَ فَهْمًا فِي حُكْمِكَ وَ كِفْلًا مِنْ رَحْمَتِكَ وَ بَيِّضْ وَجْهِي بِبُورِكَ وَ اجْعَلْ رَغْبَتِي فِيمَا عِنْدَكَ وَ تَوَلَّيْني فِي سَبِيلِكَ عَلَى مِلَّتِكَ وَ مِلَّةِ رَسُولِكَ ص

O Allah^{-azwj}! Give me insight in Your^{-azwj} religion, and pondering among Your^{-azwj} servant, and understanding in Your^{-azwj} Judgment, and two portions from Your^{-azwj} Mercy, and Brighten my face with Your^{-azwj} Noor, and Make my desire to be regarding what is with You^{-azwj}, and Cause me to die in Your^{-azwj} Way upon Your^{-azwj} nation and nation of Your^{-azwj} Rasool^{-saww}!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ وَالْجُبْنِ وَالْبُخْلِ وَالْغَلْبَةِ وَالذَّلَّةِ وَالْقَسْوَةِ وَالْمُسْكَنَةِ وَأَعُوذُ بِكَ مِنْ نَفْسٍ لَا تَشْبَعُ وَقَلْبٍ لَا يَخْشَعُ وَمِنْ دُعَاءٍ لَا يُسْمَعُ وَمِنْ صَلَاةٍ لَا تَنْفَعُ وَأَعِيذُ بِكَ دِينِي وَأَهْلِي مِنَ الشَّيْطَانِ الرَّجِيمِ

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from the laziness, and the feebleness, and the cowardice, and being overcome, and the disgrace, and the cruelty, and the destitution; and I seek Refuge with You^{-azwj} from a soul not being satiated, and a heart not being fearful, and from a supplication not being heard, and from a Salat not benefitting; and I seek Refuge with You^{-azwj} for my religion and my family from the Pelted Satan^{-la}!

اللَّهُمَّ إِنَّهُ لَنْ يُجِيرَنِي مِنْكَ أَحَدٌ وَ لَنْ أَجِدَ مِنْ دُونِكَ مُلْتَحِداً فَلَا تَجْعَلْ أَجَلِي فِي شَيْءٍ مِنْ عَذَابِكَ وَ لَا تَرُدَّنِي بِمَلَكَتِكَ وَ لَا بَعْدَابٍ

O Allah^{-azwj}! Surely no one can ever shelter me from You^{-azwj}, and I will never find any refuge besides You^{-azwj}, so do not Make my lifespan to be in anything from Your^{-azwj} Punishment and neither Return me with destruction nor with Punishment!

أَسْأَلُكَ الْبَيَّاتَ عَلَى دِينِكَ وَ التَّصَدِيقَ بِكِتَابِكَ وَ اتِّبَاعَ رَسُولِكَ أَسْأَلُكَ أَنْ تَذَكِّرَنِي بِرَحْمَتِكَ وَ لَا تَذَكِّرَنِي بِخَطِيئَتِي وَ تَقْبَلْ مِنِّي وَ تَزِيدَنِي مِنْ فَضْلِكَ إِنِّي إِلَيْكَ رَاغِبٌ

I ask You^{-azwj} for the affirmation upon Your^{-azwj} religion and the ratification of Your^{-azwj} Book, and following Your^{-azwj} Rasool^{-saww}! I ask You^{-azwj} to Remember me with Your^{-azwj} Mercy and not to Remember me with my sins, and Accept from me and Increase me from Your^{-azwj} Grace, I am desirous to You^{-azwj}!

اللَّهُمَّ اجْعَلْ ثَوَابَ مَنْطِقِي وَ ثَوَابَ مَجْلِسِي رِضَاكَ وَ اجْعَلْ عَمَلِي وَ دُعَائِي خَالِصاً لَكَ وَ اجْعَلْ ثَوَابِي الْجَنَّةَ بِرَحْمَتِكَ وَ زِدْنِي مِنْ فَضْلِكَ إِنِّي إِلَيْكَ رَاغِبٌ

O Allah^{-azwj}! Make Rewards of my speaking and Rewards of my sittings, to be Your^{-azwj} Satisfaction, and Make my deeds and my supplication to be sincerely for You^{-azwj}, and Make my Rewards to be the Paradise by Your^{-azwj} Mercy, and Increase me from Your^{-azwj} Grace, I am desirous to You^{-azwj}!

اللَّهُمَّ عَارَتِ النُّجُومِ وَ نَامَتِ الْعُيُونُ وَ أَنْتَ الْحَيُّ الْقَيُّومُ لَا يُوَارِي مِنْكَ لَيْلٌ سَاجٍ وَ لَا سَمَاءٌ ذَاتُ أَبْرَاجٍ وَ لَا أَرْضٌ ذَاتُ مِهَادٍ وَ لَا بَحْرٌ لُحْيٍ وَ لَا ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ تُدْلِحُ عَلَى مَنْ نَشَاءُ مِنْ خَلْقِكَ

O Allah^{-azwj}! The stars have dwindled and the eyes are sleeping, and You^{-azwj} are the Living, the Eternal! Neither can a dark night conceal from You^{-azwj} nor a sky with constellations, nor an earth with plains, nor a deep ocean, nor darkness(es) above each other. You^{-azwj} Pour (Mercy) upon the one You^{-azwj} Desire from Your^{-azwj} creatures!

أَشْهَدُ بِمَا شَهِدْتَ بِهِ عَلَى نَفْسِكَ وَ مَلَائِكَتِكَ أَكْتُبُ شَهَادَتِي مِثْلَ شَهَادَتِهِمْ

I testify with what You^{-azwj} have Testified upon Yourself^{-azwj} and Your^{-azwj} Angels! Write my testimony like their testimonies!

اللَّهُمَّ أَنْتَ السَّلَامُ وَ مِنْكَ السَّلَامُ أَسْأَلُكَ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ أَنْ تُفَكَّ رَقَبَتِي مِنَ النَّارِ.

O Allah^{-azwj}! You^{-azwj} are the Grantor of safety and the safety is from You^{-azwj}! I ask You^{-azwj}, O with the Majesty and the Benevolence, to Liberate my neck from the Fire!"⁴³⁸

69 الْمُتَهَجِّدُ، وَ غَيْرُهُ، ثُمَّ يَقُومُ إِلَى الْمُفْرَدَةِ مِنَ الْوَتْرِ فَيَتَوَجَّهُ بِمَا قَدَفَنَاهُ مِنَ السَّبْعِ التَّكْبِيرَاتِ ثُمَّ يَقْرَأُ فِيهِمَا الْحَمْدَ وَ قَالَ هُوَ اللَّهُ أَحَدٌ ثَلَاثَ مَرَّاتٍ وَ الْمُعَوِّذَتَيْنِ ثُمَّ يَرْفَعُ يَدَيْهِ لِلدُّعَاءِ فَيَدْعُو بِمَا أَحَبَّ

(The book) 'Al Mutahajjid and others –

'Then he should stand to the individual (Cycle) of Al-Witr (Salat). He should concentrate with what we have preceded of the seven exclamations of Takbeer, then he should recite in these (Surahs) Al Hamd and Al Tawheed three times, and Al Mawazateyn, then he should raise his hands for the supplication and supplicate with whatever he likes.

وَ الْأَدْعِيَةُ فِي ذَلِكَ لَا تُحْصَى غَيْرَ أَنَّا نَذَكُرُ مِنْ ذَلِكَ جُمْلَةً مُفِيدَةً إِنْ شَاءَ اللَّهُ وَ لَيْسَ فِي ذَلِكَ شَيْءٌ مُوقَّتٌ لَا يَجُوزُ جَلَاظُهُ وَ يُسْتَحَبُّ أَنْ يَنْكَبِي الْإِنْسَانُ فِي الْقُنُوتِ مِنْ حَشْيَةِ اللَّهِ وَ الْخَوْفِ مِنْ عِقَابِهِ أَوْ يَتَبَاكَى وَ لَا يَجُوزُ الْبُكَاءُ لِشَيْءٍ مِنْ مَضَائِبِ الدُّنْيَا. وَ يُسْتَحَبُّ أَنْ يَدْعُو بِهَذَا الدُّعَاءِ وَ هُوَ

And the supplications regarding that cannot be counted, apart from that we mention a summary to be contented, if Allah^{-azwj} so Desires, and there isn't anything fixed in that not allowed to differ (from) it, and it is recommended that the person should cry in the Qunout from fearfulness of Allah^{-azwj} and the fearing from His^{-azwj} Punishment, or he should wail, and the wailing is not allowed for anything from difficulties of the world, and it is recommended to supplicate with this supplication, and it is: -

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ لَا إِلَهَ إِلَّا اللَّهُ الْعَلِيُّ الْعَظِيمُ لَا إِلَهَ إِلَّا اللَّهُ رَبُّ السَّمَاوَاتِ السَّبْعِ وَ رَبُّ الْأَرْضِينَ السَّبْعِ وَ مَا فِيهِنَّ وَ مَا تَحْتَهُنَّ وَ مَا بَيْنَهُنَّ وَ مَا فَوْقَهُنَّ وَ رَبُّ الْعَرْشِ الْعَظِيمِ وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

'There is no god except Allah^{-azwj}, the Forbearing, the Benevolent! There is no god except Allah^{-azwj} the Exalted, the Magnificent! There is no god except Allah^{-azwj}, Lord^{-azwj} of the seven skies, and Lord^{-azwj} of the seven earths, and whatever is within them, and whatever is beneath them, and whatever is between them, and whatever is above them, and Lord of the Magnificent Throne, and the Praise is for Allah^{-azwj}, Lord^{-azwj} of the worlds!

يَا اللَّهُ الَّذِي لَيْسَ كَمِثْلِهِ شَيْءٌ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ عَافِنِي مِنْ كُلِّ جَبَّارٍ عَنِيدٍ وَ مِنْ شَرِّ كُلِّ شَيْطَانٍ مَرِيدٍ وَ مِنْ شَرِّ شَيْطَانِ الْجِنَّ وَ الْإِنْسِ وَ مِنْ شَرِّ قَسَمَةِ الْعَرَبِ وَ الْعَجَمِ وَ مِنْ شَرِّ كُلِّ دَابَّةٍ صَغِيرَةٍ أَوْ كَبِيرَةٍ بَلْبَلٍ أَوْ نَهَارٍ وَ مِنْ شَرِّ كُلِّ شَدِيدٍ مِنْ خَلْقِكَ وَ ضَعِيفٍ وَ مِنْ شَرِّ الصَّوَاعِقِ وَ الْبُرْدِ وَ مِنْ شَرِّ الْهَامَةِ وَ الْعَامَةِ وَ السَّامَةِ وَ الْأَلَمَةِ وَ الْخَاصَّةِ

O Allah^{-azwj}, Who, there isn't anything like Him^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Excuse me from every obstinate tyrant, and from evil of every renegade Satan^{-la}, and from Satans^{-la} of the Jinn and the humans, and from evil of the mischievous Arabs and non-Arabs, and from evil of every animal, small and large, at night or day, and from evil of every adversity from Your^{-azwj} creatures and weakness, and from evil of the thunderbolt and the cold, and from evil of the vermin, and the generality, and the toxins, and the evil eye, and the specific!

⁴³⁸ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 68

اللَّهُمَّ مَنْ كَانَ أَمْسَى وَ أَصْبَحَ وَ لَهُ ثِقَةٌ أَوْ رَجَاءٌ غَيْرَكَ فَإِنِّي أَصْبَحْتُ وَ أَمْسَيْتُ وَ أَنْتَ تَقِي وَ رَجَائِي فِي الْأُمُورِ كُلِّهَا فَافْضْ لِي خَيْرَ كُلِّ عَافِيَةٍ يَا أَكْرَمَ مَنْ سُئِلَ وَ يَا أَجْوَدَ مَنْ أُعْطِيَ وَ يَا أَرْحَمَ مَنْ اسْتُرْحِمَ

O Allah^{-azwj}! Whoever had come to evening and morning and there was a trust and hope for him apart from You^{-azwj}, (up to him), I have come to morning and evening and You^{-azwj} are my trust and my hope in all of my affairs, therefore Decree for me best of every well-being, O most Benevolent of the ones asked, and O most Generous of the ones giving, and O most Merciful of the ones showing mercy!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ ارْحَمْ ضَعْفِي وَ قِلَّةَ جِبَلِي وَ امْنُنْ عَلَيَّ بِالْجَنَّةِ وَ فُكِّ رَقَبَتِي مِنَ النَّارِ وَ عَافِنِي فِي نَفْسِي وَ فِي جَمِيعِ أُمُورِي كُلِّهَا بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and Mercy my weakness and scarcity of my means, and Confer upon me with the Paradise and Liberate my neck from the Fire, and Grant me well-being in myself and in entirety of my matters, all of them, by Your^{-azwj} Mercy, O most Merciful of the merciful ones!

اللَّهُمَّ إِنَّكَ تَرَى وَ لَا تُرَى وَ أَنْتَ بِالْمَنْظَرِ الْأَعْلَى وَ إِلَيْكَ الرُّجْعَى وَ الْمُنْتَهَى وَ لَكَ الْمَمَاتُ وَ الْمَحْيَا وَ لَكَ الْآخِرَةُ وَ الْأُولَى

O Allah^{-azwj}! You^{-azwj} can See and are not seen, and You^{-azwj} are with the lofty scenario and to You^{-azwj} is my return and my ending, and for You^{-azwj} is Causing the death and the life, and for You^{-azwj} is the Hereafter and the former (world)!

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نَذَلَّ وَ نَخْزَى

O Allah^{-azwj}! We seek Refuge with You^{-azwj} from being disgraced and despised!

اللَّهُمَّ اهْدِنِي فِيْمَنْ هَدَيْتَ وَ عَافِنِي فِيْمَنْ عَافَيْتَ وَ تَوَلَّنِي فِيْمَنْ تَوَلَّيْتَ وَ نَجِّنِي مِنَ النَّارِ فِيْمَنْ أُنْجَيْتَ

O Allah^{-azwj}! Guide me among the ones You^{-azwj} have Guided, and Grant me well-being among the ones You^{-azwj} have Granted well-being, and Take charge of me among the ones You^{-azwj} have Taken charge of, and Grant me salvation from the Fire among the ones You^{-azwj} have Granted salvation!

إِنَّكَ تَقْضِي وَ لَا يُقْضَى عَلَيْكَ وَ تُجِيرُ وَ لَا يُجَارُ عَلَيْكَ وَ تَسْتَعْنِي وَ يُسْتَعْنَى بِكَ وَ الْمَصِيرُ وَ الْمَعَادُ إِلَيْكَ وَ يَعِزُّ مَنْ وَالَيْتَ وَ لَا يَعْزُّ مَنْ عَادَيْتَ وَ لَا يَذُلُّ مَنْ وَالَيْتَ تَبَارَكْتَ وَ تَعَالَيْتَ آمَنْتُ بِكَ وَ تَوَكَّلْتُ عَلَيْكَ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Surely, You^{-azwj} Decree and cannot be decreed against, and You^{-azwj} Shelter and cannot be sheltered against, and You^{-azwj} can Enrich me and I am poor You^{-azwj}, and the destination and the ending is to You^{-azwj}, and he is honoured, the one whom You^{-azwj} Befriend, and he is not honoured, the one You^{-azwj} are Hostile to, nor can he be humiliated, the one who You^{-azwj} Befriend! You^{-azwj} are Blessed and Exalted! I believed in You^{-azwj} and have relied upon You^{-azwj}, and there is neither any might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ جَهْدِ الْبَلَاءِ وَ مِنْ سُوءِ الْفَضَاءِ وَ دَرَكِ الشَّقَاءِ وَ تَتَابِعِ الْفَنَاءِ وَ سَمَاتَةِ الْأَعْدَاءِ وَ سُوءِ الْمُنْظَرِ فِي النَّفْسِ وَ الْأَهْلِ وَ الْمَالِ وَ الْوَلَدِ وَ الْأَجْنَاءِ وَ الْإِخْوَانَ وَ الْأَوْلِيَاءِ وَ عِنْدَ مُعَايَنَةِ مَلِكِ الْمَوْتِ وَ عِنْدَ مَوَاقِفِ الْحُزْنِ فِي الدُّنْيَا وَ الْآخِرَةِ

O Allah^{-azwj}! I seek Refuge with You^{-azwj} struggle of the afflictions, and from evil of the Decree, and facing wretchedness, and being pursued by the annihilation, and gloating of the enemies, and the evil scenario regarding the self, and the family, and the wealth, and the child, and the loved ones, and the brothers, and the friends, and at witnessing the Angel of death, and at the shameful situations in the world and the Hereafter!

هَذَا مَقَامُ الْغَائِدِ بِكَ مِنَ النَّارِ النَّائِبِ الطَّالِبِ الرَّاغِبِ إِلَى اللَّهِ وَ تَقُولُ ثَلَاثًا اسْتَجِيرُ بِاللَّهِ مِنَ النَّارِ

This is position of the one seeking shelter with You^{-azwj} from the Fire, the repentant, the seeker, the desirous to Allah^{-azwj}!', and you should say thrice, 'I seek shelter with Allah^{-azwj} from the Fire!'

ثُمَّ تَرْفَعُ يَدَيْكَ وَ تَمُدُّهُمَا وَ تَقُولُ وَجْهْتُ وَجْهِي لِلَّذِي فَطَرَ السَّمَاوَاتِ وَ الْأَرْضِ عَلَى مِلَّةِ إِبْرَاهِيمَ وَ دِينِ مُحَمَّدٍ وَ مِنْهَاجِ عَلِيٍّ - حَنِيفًا مُسْلِمًا وَ مَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَ نُسُكِي وَ مَحْيَايَ وَ مَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَ بِذَلِكَ أُمِرْتُ وَ أَنَا مِنَ الْمُسْلِمِينَ

Then raise your hands and extend them and say, '***I turn my face towards the One Who Originated the skies and the earth***, - being upon the nation of Ibrahim^{-as} and religion of Muhammad^{-sawww} and manifesto of Ali^{-asws} - ***being upright***, - submissive - ***and I am not from the associaters***' [6:79] '***Surely my Salat, and my sacrifice, and my life, and my death are for Allah Lord of the worlds [6:162] There is no associate for Him; and with that I am Commanded, [6:163]***, and I am from the submitters!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ صَلِّ عَلَى مَلَائِكَتِكَ الْمُقَرَّبِينَ وَ أُولِي الْعِزْمِ مِنَ الْمُرْسَلِينَ وَ الْأَنْبِيَاءِ الْمُتَّبَعِينَ وَ الْأَيْمَةِ الرَّاشِدِينَ مِنْ أَوْلِيهِمْ وَ آخِرِهِمْ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, and Send Salawaat upon Your^{-azwj} Angels of Proximity, and the determined ones from the Messengers^{-as}, and the Selected Prophets^{-as}, and the rightfully guiding Imams^{-asws}, from their^{-asws} first one to their^{-asws} last one!

اللَّهُمَّ عَذِّبْ كَفْرَةَ أَهْلِ الْكِتَابِ وَ جَمِيعِ الْمُشْرِكِينَ وَ مَنْ ضَارَعَهُمْ مِنَ الْمُنَافِقِينَ فَإِنَّهُمْ يَتَقَلَّبُونَ فِي نِعْمَتِكَ وَ يَجْعَلُونَ الْحَمْدَ لِعَبْرِكَ فَتَعَالَيْتَ عَمَّا يَقُولُونَ وَ عَمَّا يَصِفُونَ عُلُوًّا كَبِيرًا

O Allah^{-azwj}! Punish Kafirs from people of the Book and entirety of the Polytheists, and the ones from the hypocrites supporting them, for they are turning in Your^{-azwj} bounties and are making the praise to be for others. You^{-azwj} are Exalted from what they are saying and from what they are describing, Lofty, Great!

اللَّهُمَّ الْعِنِ الرُّؤَسَاءَ وَ الْقَادَةَ وَ الْأَتْبَاعَ مِنَ الْأَوَّلِينَ وَ الْآخِرِينَ الَّذِينَ صَدُّوا عَنْ سَبِيلِكَ

O Allah^{-azwj}! Curse the chiefs, and the leaders, and the followers, from the former ones and the latter ones, those who are hindering from Your^{-azwj} way!

اللَّهُمَّ أَنْزِلْ بِهِمْ بَأْسَكَ وَ نَعِمَتَكَ فَإِنَّهُمْ كَذَبُوا عَلَى رَسُولِكَ وَ بَدَّلُوا نِعْمَتَكَ وَ أَفْسَدُوا عِبَادَكَ وَ حَرَّفُوا كِتَابَكَ وَ عَيَّرُوا سُنَّةَ نَبِيِّكَ

O Allah-^{azwj}! Send down Your-^{azwj} Vengeance and Your-^{azwj} Punishment, for they belied upon Your-^{azwj} Rasool-^{saww}, and replaced Your-^{azwj} bounties, and corrupted Your-^{azwj} servants, and altered Your-^{azwj} book, and changed Sunnah of Your-^{azwj} Prophet-^{saww}!

اللَّهُمَّ الْعَنَّهُمْ وَ أَتْبَاعَهُمْ وَ أَوْلِيَاءَهُمْ وَ أَعْوَانَهُمْ وَ مُحِبِّيهِمْ وَ احْشُرْهُمْ وَ أَتْبَاعَهُمْ إِلَى جَهَنَّمَ زُرْفًا

O Allah-^{azwj}! Curse them and their followers, and their friends, and their supporters, and their loving ones, and Gather them and their followers to Hell as blue-eyed!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ عَبْدِكَ وَ رَسُولِكَ بِأَفْضَلِ صَلَوَاتِكَ وَ عَلَى أَيْمَةِ الْهَدَى الرَّاشِدِينَ ثُمَّ يَدْعُو لِإِخْوَانِهِ

O Allah-^{azwj}! Send Salawaat upon Muhammad-^{saww}, Your-^{azwj} servant and Your-^{azwj} Rasool-^{saww}, with the most superior of Your-^{azwj} Salawaat, and upon the rightfully guiding Imams-^{asws}!', then he should supplicate for his brethren.

وَ يُسْتَحَبُّ أَنْ يَذْكَرَ أَرْبَعِينَ نَفْسًا فَمَا زَادَ عَلَيْهِمْ فَإِنَّ مَنْ فَعَلَ ذَلِكَ اسْتُجِيبَتْ دَعْوَتُهُ إِنْ شَاءَ اللَّهُ وَ تَدْعُو بِمَا أَحْبَبْتَ ثُمَّ تَسْتَغْفِرُ اللَّهَ سَبْعِينَ مَرَّةً وَ رُوِيَ مِائَةً مَرَّةً

And it is recommended to mention forty persons and what is addition to them, for the one who does that, his supplication will be Answered if Allah-^{azwj} do Desires, and you should supplicate with what you like, then seek Forgiveness of Allah-^{azwj} seventy times; and it is reported, one hundred times.

فَتَقُولُ أَسْتَغْفِرُ اللَّهَ وَ أَتُوبُ إِلَيْهِ وَ تَقُولُ سَبْعَ مَرَّاتٍ أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ جَمِيعَ ظُلْمِي وَ جُرْمِي وَ إِسْرَافِي عَلَى نَفْسِي وَ أَتُوبُ إِلَيْهِ

You should say, 'I seek Forgiveness of Allah-^{azwj} and repent to Him-^{azwj}'; and you should say seven times, 'I seek Forgiveness of Allah-^{azwj} Who, there is no god except He-^{azwj}, the Living, the Eternal, for entirety of my injustices (sins), and my crimes, and my extravagance upon myself, and I repent to Him-^{azwj}!'

ثُمَّ تَقُولُ رَبِّ أَسَأْتُ وَ ظَلَمْتُ نَفْسِي وَ بَفَسْتُ مَا صَنَعْتُ وَ هَذِهِ يَدَايَ يَا رَبِّ جَزَاءٌ بِمَا كَسَبْتُ وَ هَذِهِ رَقَبَتِي خَاضِعَةٌ لِمَا أَنْتَ وَ هَا أَنَا ذَا بَيْنَ يَدَيْكَ فَخُذْ لِنَفْسِكَ مِنْ نَفْسِي الرِّضَا حَتَّى تَرْضَى لَكَ الْعُنْتَى لَا أَعُودُ

Then you should say, 'Lord-^{azwj}! I have done evil and have been unjust to myself, and evil is what I have done, these here are my hands, O Lord-^{azwj}, to be Recompense for what they have earned, and this here is my neck, humbled to what it has committed, and here I am in front of You-^{azwj}, so Take for Yourself-^{azwj} from myself until You-^{azwj} are Satisfied with me! For You-^{azwj} is to be obeyed, I shall not be repeating!'

ثُمَّ تَقُولُ الْعَفْوُ الْعَفْوُ ثَلَاثِمِائَةً مَرَّةً وَ تَقُولُ رَبِّ اغْفِرْ لِي وَ ارْحَمْنِي وَ تُبِّ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ.

Then You^{-azwj} should say, 'The Pardon!', three hundred times, and you should say, 'Lord^{-azwj}, Forgive (sins) for me and Mercy me, and Turn to me, surely You^{-azwj} are the Oft-turning, the Merciful!'⁴³⁹

بيان: وَ رُوِيَ فِي الْفَقِيهِ بِسَنَدٍ قَرِيبٍ مِنَ الصَّحِيحِ إِلَى أَبِي حَمَزَةَ الثَّمَالِيِّ قَالَ: كَانَ عَلِيُّ بْنُ الْحُسَيْنِ ع يَقُولُ فِي آخِرِ وَثَرِهِ وَ هُوَ قَائِمٌ - رَبِّ أَسَأْتُ وَ ظَلَمْتُ نَفْسِي وَ بَسُنَ مَا صَنَعْتُ وَ هَذِهِ يَدَايَ جَزَاءَ بِمَا صَنَعْنَا

Explanation (Ahadeeth) only – And it is reported in (the book) 'Al Faqeeh', by a chain near to being correct, to Abu Hamza Al Sumali who said, 'Ali Bin Al-Husayn^{-asws} was saying in the end of his^{-asws} Witr (Salat) while he^{-asws} was standing: - 'Lord^{-azwj}! I have been evil, and have been unjust to myself, and evil is what I have done, and these are my hand to be Recompensed for what they have done!'

قَالَ ثُمَّ يَبْسُطُ يَدَيْهِ جَمِيعاً قُدَّامَ وَجْهِهِ وَ يَقُولُ وَ هَذِهِ رَقَبَتِي خَاضِعَةً لَكَ لِمَا أَتَيْتُ

He (the narrator) said, 'Then he^{-asws} extended his^{-asws} hands together in front of his^{-asws} face and said: 'And this here is my neck humbled to You^{-azwj} due to what I have committed!'

قَالَ ثُمَّ يَطَّأُطِي رَأْسَهُ وَ يَخْضَعُ بِرَقَبَتِهِ ثُمَّ يَقُولُ وَ هَا أَنَا ذَا بَيْنَ يَدَيْكَ فَخُذْ لِنَفْسِكَ الرِّضَا مِنْ نَفْسِي حَتَّى تَرْضَى لَكَ العُتْبَى لَا أَعُودُ لَا أَعُودُ لَا أَعُودُ.

He (the narrator) said, 'Then he^{-asws} lowered his^{-asws} head and humbled (knelt) with his^{-asws} knees, then said: 'And here I am in front of You^{-azwj}, so Take for Yourself the satisfaction from myself until You^{-azwj} are Satisfied! For You^{-azwj} is to be followed, I will not repeat! I will not repeat! I will not repeat!'

وَ فِي الْفَقِيهِ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ زَيْنُ الْعَابِدِينَ ع يَقُولُ العُقُوبَ ثَلَاثِمِائَةَ مَرَّةٍ فِي الوَثْرِ فِي السَّخْرِ.

And in (the book) 'Al-Faqeeh' – Ali^{-asws} Bin Al-Husayn^{-asws} Zayn Al-Abideen^{-asws} was saying: 'The Pardon!', three hundred times in Al-Witr (Salat) during the pre-dawn''.

70 الْمُتَهَجِّدُ، وَ غَيْرُهُ، ثُمَّ يَرْكَعُ فَإِذَا رَفَعَ رَأْسَهُ يَقُولُ هَذَا مَقَامٌ مِنْ حَسَنَاتِهِ نِعْمَةٌ مِنْكَ وَ سَيِّئَاتُهُ بِعَمَلِهِ وَ ذَنْبُهُ عَظِيمٌ وَ شُكْرُهُ قَلِيلٌ وَ لَيْسَ لَدَيْكَ إِلَّا دَفْعُكَ وَ رَحْمَتُكَ

(The book) 'Al Mutahajjid' and others –

'Then he should perform Ruk'u. When he raises his head, he should say, 'This is a position of the one whose good deeds are a bounty from You^{-azwj} and his evil deeds are due to his own work, and his sins are mighty, and his appreciation is little, and there is nothing for that except Your^{-azwj} Defence and Your^{-azwj} Mercy!

إِلَهِي طُمُوحُ الْأَمَالِ قَدْ خَابَتْ إِلَّا لَدَيْكَ وَ مَعَاكِفُ الْهَيْمَمِ قَدْ تَعَطَّلَتْ إِلَّا إِلَيْكَ وَ مَدَاهِبُ الْعُقُولِ قَدْ سَمَتْ إِلَّا إِلَيْكَ فَأَنْتَ الرَّجَاءُ وَ إِلَيْكَ الْمُلْتَجَاءُ

My God^{-azwj}! The aspirations of hopes have all been in vain except with You^{-azwj}, and the companions of ambitions have all faltered except towards You^{-azwj}, and the paths of intellects have all deviated except towards You^{-azwj}. You^{-azwj} are the hope, and to You^{-azwj} I seek Refuge!

يَا أَكْرَمَ مَقْصُودٍ وَ يَا أَجْوَدَ مَسْتَوِيلٍ هَرَبْتُ إِلَيْكَ بِنَفْسِي يَا مَلْجَأَ الْهَارِبِينَ بِأَثْقَالِ الدُّنُوبِ أَحْمِلُهَا عَلَى ظَهْرِي وَ لَا أَجِدُ لِي إِلَيْكَ شَافِعاً سِوَى مَعْرِفَتِي أَنَّكَ أَقْرَبُ مَنْ لَجَأَ إِلَيْهِ الْمُضْطَرُّونَ وَ أَقْلَ مَا لَدَيْهِ الرَّاعِبُونَ

O most Beloved of the ones aimed for, and O most Generous of the ones asked! I have fled to You^{-azwj} with myself, O Shelter of the fleeing ones, with the weight of sins I am carrying upon my back, and I cannot find for me any intercessor to You^{-azwj} besides my recognition that You^{-azwj} are closest of the one the desperate ones can take shelter to, and the most hopeful of what the desiring ones desire to!

يَا مَنْ فَتَقَ الْعُقُولَ بِمَعْرِفَتِهِ وَ أَطْلَقَ الْأَلْسُنَ بِحَمْدِهِ وَ جَعَلَ مَا آمَنَ بِهِ عَلَى عِبَادِهِ كِفَاءً لِتَأْدِيَةِ حَقِّهِ

O One^{-azwj} Who the intellects are opened up with recognising Him^{-azwj}, and the tongues are freed by praising Him^{-azwj}, and Made what He^{-azwj} has Conferred with upon His^{-azwj} servants as being sufficient for fulfilment of His^{-azwj} rights!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ لَا تَجْعَلْ لِلْهُمُومِ عَلَى عَقْلِي سَبِيلاً وَ لَا لِلْبَاطِلِ عَلَى عَمَلِي دَلِيلاً

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and for not Make any way to be for the worries upon my mind, nor any evidence for the falsehood to be upon my work!

اللَّهُمَّ إِنَّكَ قُلْتَ فِي مُحْكَمِ كِتَابِكَ الْمُنَزَّلِ عَلَى نَبِيِّكَ الْمُرْسَلِ عَلَيْهِ وَ آلِهِ السَّلَامُ- كَانُوا قَلِيلاً مِنَ اللَّيْلِ مَا يَهْجَعُونَ وَ بِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ

O Allah^{-azwj}! You^{-azwj} have Said in the Decisive of Your^{-azwj} Book Revealed upon Your^{-azwj} Prophet^{-saww}, the one Sent, may the greeting be upon him^{-saww} and his^{-saww} Progeny^{-asws}: ***It was little from the night what they used to sleep [51:17] And in the early mornings they used to seek Forgiveness [51:18].***

طَالَ هُجُوعِي وَ قَلَّ قِيَامِي وَ هَذَا السَّحَرُ وَ أَنَا أَسْتَغْفِرُكَ لِذُنُوبِي اسْتِعْفَارَ مَنْ لَا يَمْلِكُ لِنَفْسِهِ نَفْعاً وَ لَا ضَرراً وَ لَا مَوْتاً وَ لَا حَيَاتاً وَ لَا نُشُوراً.

My sleep has prolonged, and little is my standing, and this is the pre-dawn and I am seeking Your^{-azwj} Forgiveness for my sins, seeking of Forgiveness by the one who cannot control for himself, neither benefit nor harm, nor death nor life nor Resurrection!"⁴⁴⁰

71 ثُمَّ اعْلَمَ أَنَّهُ زَادَ الْكُفْمِيَّ بَعْدَ ذَلِكَ وَ افْتَحَ لِي خَيْرَ الدُّنْيَا وَ الْآخِرَةِ يَا وَليَّ الْخَيْرِ وَ لَمْ يَذْكَرْ مَا بَعْدَهُ وَ قَالَ رَأَيْتُ فِي بَعْضِ كُتُبِ أَصْحَابِنَا مَا مَلَّخْصُهُ

Then know that Al-Kaf'amy has increased after that, 'And Open for me goodness of the world and the Hereafter, O Guardian of the good', and did not mention what is after it, and said, 'I saw in one of the books of our companions what it's summary is: -

⁴⁴⁰ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 70

أَنَّ رَجُلًا جَاءَ إِلَى النَّبِيِّ صَ وَ قَالَ يَا رَسُولَ اللَّهِ صَ إِنِّي كُنْتُ عَنِينًا فَافْتَقَرْتُ وَ صَحِيحًا فَمَرَضْتُ وَ كُنْتُ مَقْبُولًا عِنْدَ النَّاسِ فَصِرْتُ مَبْغُوضًا وَ خَفِينًا عَلَى قُلُوبِهِمْ فَصِرْتُ ثَقِيلًا وَ كُنْتُ فَرِحَانًا فَاجْتَمَعَتْ عَلَيَّ الْهُمُومُ وَ قَدْ ضَاقَتْ عَلَيَّ الْأَرْضُ بِمَا رَحَبَتْ وَ أَجُولُ طُولَ نَهَارِي فِي طَلَبِ الرِّزْقِ فَلَا أَجِدُ مَا أَتَقَوَّتُ بِهِ كَأَنَّ اسْمِي قَدْ مَحِيَ مِنْ دِيْوَانِ الْأَرْزَاقِ

‘A man came to the Prophet^{-saww} and said, ‘O Rasool-Allah^{-saww}! I used to be rich, but I have become impoverished, and was healthy but have become sick, and I was acceptable in presence of the people and have become hateful, and was light upon their hearts but have become heavy, and I used to be joyful but the worries have gathered upon me and the earth has become constricted upon me with what I dread, and I roam around the length of my day in seeking the sustenance but I cannot find what I anticipate with. It is as if my name has been deleted from the register of sustenance’s!’

فَقَالَ النَّبِيُّ صَ يَا هَذَا لَعَلَّكَ تَسْتَعْمِلُ مُثِيرَاتِ الْهُمُومِ

The Prophet^{-saww} said: ‘O you! Perhaps you are agitating what inherits the worries’.

فَقَالَ وَ مَا مُثِيرَاتُ الْهُمُومِ

He said, ‘And what inherits the worries’.

قَالَ لَعَلَّكَ تَتَعَمَّمُ مِنْ فُغُودٍ أَوْ تَتَسَرَّوُلُ مِنْ قِيَامٍ أَوْ تَقْلِمُ أَظْفَارَكَ بِسِنِّكَ أَوْ تَمْسُحُ وَجْهَكَ بِدَبِيلِكَ أَوْ تُبُولُ فِي مَاءٍ رَاكِدٍ أَوْ تَنَامُ مُنْبَطِحًا عَلَى وَجْهِكَ

He^{-saww} said: ‘Perhaps you are wearing your turban while seated, or wearing trouser while standing, or clipping your nails with your teeth, or wiping your face with end of your cloth, or urinating in still water, or sleeping prone upon your face’.

قَالَ لَمْ أَفْعَلْ مِنْ ذَلِكَ شَيْئًا

He said, ‘I do not do anything from that’.

فَقَالَ صَ فَاتَّقِ اللَّهَ تَعَالَى وَ أَخْلِصْ صَمِيرَكَ وَ اذْعُ بِهَذَا الدُّعَاءِ وَ هُوَ دُعَاءُ الْفَرَجِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ إِلَهِي طُمُوحَ الْأَمَالِ إِلَى قَوْلِهِ يَا وَيَّ الْحَزِينِ

He^{-saww} said: ‘Fear Allah^{-azwj} the Exalted and be sincere in your conscience, and supplicate with this supplication, and it is a supplication of the relief, ‘In the Name of Allah^{-azwj} the Beneficent, the Merciful! My God^{-azwj}! The aspirations of hopes’ – up to his^{-saww} words: ‘O Guardian of the goodness!’

فَلَمَّا دَعَا بِهِ الرَّجُلُ وَ أَخْلِصَ نِيَّتَهُ عَادَ إِلَى حَسَنِ حَالَاتِهِ.

When the man supplicated with it and his intention was sincere, he returned to his good state”.⁴⁴¹

(The book) ‘Al-Ikhtiyar’ –

⁴⁴¹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 71

'After raising the head from the Ruk'u, he should extend his hands and supplicate with what is reported from our Master^{-asws} Al-Reza^{-asws}: -

72 الإختيار، بعد رفع الرأس من الركوع بمد يديه و يدعو بما روي عن مولانا الرضا ع إلهي وقفت بين يديك و مددت يدي إليك مع علمي بتفريطي في عبادتك و إهمالي لكثير من طاعتك و لو أنني سلكت سبيل الحياء لحفت من مقام الطلب و الدعاء

'My God^{-azwj}! I am standing in front of You^{-azwj} and have extended my hands to You^{-azwj} along with my knowledge of my short-comings in worshipping You^{-azwj}, and my neglect of many of my acts of obedience to You^{-azwj}, and had I travelled the way of modesty, I would have feared from position of seeking and the supplicating!

و لكي يا رب لما سمعتك تُنادي المُسرِفِينَ إِلَى بَابِكَ وَ تُعَدُّهُمْ بِحُسْنِ إِفَالَتِكَ وَ تُؤَابِكُ جُنُودًا مُتَّيَلًا لِلنِّدَاءِ وَ لَا تُؤَادُ بِعَوَاطِفِ أَرْحَمِ الرَّحِمَاءِ

But, O Lord^{-azwj}! What I heard You^{-azwj} Calling out to the extravagant ones to Your^{-azwj} Door and Your^{-azwj} Promising them of Your^{-azwj} excellent Pardoning and Rewards, I came responding to the Call, and seeking refuge with compassion of most Merciful of the merciful ones!

وَ قَدْ تَوَجَّهْتُ إِلَيْكَ بِبَيْتِكَ ص الَّذِي فَضَّلْتَهُ عَلَى أَهْلِ الطَّاعَةِ وَ مَنْحْتَهُ بِالْإِجَابَةِ وَ الشَّقَاعَةِ وَ بَوَصِيَّتِهِ الْمُخْتَارِ الْمُسَمَّى عِنْدَكَ بِقَسِيمِ الْجَنَّةِ وَ النَّارِ وَ بِقَاطِمَةِ سَيِّدَةِ النِّسَاءِ وَ بِأَبْنَائِهَا الْأَوْلِيَاءِ الْأَوْصِيَاءِ وَ بِكُلِّ مَلِكٍ حَاصَّةٍ يَتَوَجَّهُونَ بِحِمِّ إِلَيْكَ وَ يَجْعَلُونَهُمُ الْوَسِيلَةَ فِي الشَّقَاعَةِ لَدَيْكَ وَ هُوَ لِأَخِي حَاصَّةٌ

And I have diverted to You^{-azwj} through Your^{-azwj} Prophet^{-saww} whom You^{-azwj} have Merited over the obedient people and Granted him^{-saww} the answering and the interceding, and through his^{-saww} successor^{-asws}, the one named in Your^{-azwj} Presence as 'Distributor of the Paradise and the Fire', and through (Syeda) Fatima^{-asws}, Chieftess of the women, and through her^{-asws} two sons^{-asws}, the Guardians^{-asws}, the successors^{-asws}, and through every Angel in particular diverting through them^{-asws} to You^{-azwj}, and making them^{-asws} as means regarding the interceding with You^{-azwj}, and they are Your^{-azwj} specials ones.

فَصَلِّ عَلَيْهِمْ وَ آمَنِي مِنْ أخطارِ لِقَائِكَ وَ اجْعَلْنِي مِنْ حَاصِّنَاتِكَ وَ أَحِبَّائِكَ فَقَدْ قَدَّمْتُ أَمَامَ مَسْأَلَتِكَ وَ نَجْوَاكَ مَا يَكُونُ سَبَبًا إِلَى لِقَائِكَ وَ رُؤْيَاكَ وَ إِنْ رَدَدْتُ مَعَ ذَلِكَ سُؤَالِي وَ حَاطَبْتُ إِلَيْكَ آمَالِي فَمَالِكُ رَأَى مِنْ مَمْلُوكِهِ ذُنُوبًا فَطَرَدَهُ عَنْ بَابِهِ وَ سَيِّدٌ رَأَى مِنْ عَبْدِهِ عُيُوبًا فَأَعْرَضَ عَنْ جَوَابِهِ

Send Salawaat upon them^{-asws} and Secure me from the dangers of meeting You^{-azwj} and Make me from Your^{-azwj} special ones and Your^{-azwj} Loved ones. I have forwarded in front of my begging You^{-azwj} and whispering to You^{-azwj} what would be a cause to meeting You^{-azwj} and what You^{-azwj} will be Showing; and if You^{-azwj}, along with that, were to Reject my request and my hopes to You^{-azwj} are disappointed, so what has an Owner seen from the sins of his slave so He^{-azwj} Returns him from His^{-azwj} Door, and a Master^{-azwj} has seen from the faults of his slave so He^{-azwj} Turns His^{-azwj} Face away from him?

يَا شَفِوَتَاهُ إِنْ ضَاقَتْ عَنِّي سَعَةُ رَحْمَتِكَ إِنْ طَرَدْتَنِي عَنْ بَابِكَ عَلَى بَابٍ مِنْ أَفْوَفِ بَعْدَ بَابِكَ وَ إِنْ فَتَحْتَ لِذُعَائِي أَبْوَابَ الْقُبُولِ وَ أَسْعَفْتَنِي بِبُلُوغِ السُّؤَالِ

O it's wretchedness if the vastness of Your^{-azwj} Mercy were to be restricted from me, if You^{-azwj} were to Return me from Your^{-azwj} Door, whose door should I stand to after Your^{-azwj} Door; and if Your^{-azwj} were to Open the doors of Acceptance for my supplication and Help me for reaching the request.

فَمَالِكَ بَدَأَ بِالْإِحْسَانِ وَ أَحَبَّ إِتْمَامَهُ وَ مَوْلَى أَقَالَ عَثْرَةَ عَبْدِهِ وَ رَحِمَ مَقَامَهُ وَ هُنَاكَ لَا أَدْرِي أَيَّ نِعْمِكَ أَشْكُرُ أ حِينَ تَطَوَّلْتَ عَلَيَّ بِالرِّضَا وَ تَقَصَّلْتَ بِالْعَفْوِ عَمَّا مَضَى أَمْ حِينَ زِدْتَ عَلَيَّ الْعَفْوَ وَ الْغُفْرَانَ بِاسْتِثْنَائِ الْكَرَمِ وَ الْإِحْسَانِ

So why, O Master^{-azwj}, did You^{-azwj} Begin with goodness and Love its completion? And why did the Guardian^{-azwj} dismiss His^{-azwj} servant's faults and have Mercy on his position? There, I do not know which of Your^{-azwj} bounties I should be thankful for, when You^{-azwj} extended Your^{-azwj} Satisfaction over me, or when You^{-azwj} Surpassed Forgiveness and Pardon by Initiating Benevolence and Kindness?

فَمَسْأَلَتِي لَكَ يَا رَبِّ فِي هَذَا الْمَقَامِ الْمُضْطَرِّفِ مَقَامَ الْعَبْدِ الْبَائِسِ الْمَلْهُوفِ أَنْ تَغْفِرَ لِي مَا سَلَفَ مِنْ ذُنُوبِي وَ تَعْصِمَنِي فِيمَا بَقِيَ مِنْ عُصْيَانِي وَ أَنْ تَرْحَمَ وَالِدَيْ الْعَرَبِيِّينَ فِي بُطُونِ الْجَنَادِلِ الْبُعِيدِينَ مِنَ الْأَهْلِ وَ الْمَنَارِلِ

My begging to You^{-azwj}, O Lord^{-azwj}, in this described position, is position of the destitute servant, the anxious one, either you^{-azwj} Forgive what is past from my sins and Protect me in what remains from my age, and Mercy my parents, the estranged in interior of the graves, distant from the families and the houses.

صِلْ وَخَدِّعْنَا بِأَنْوَارِ إِحْسَانِكَ وَ آسِنْ وَخَشَشَهُمَا بِأَنْوَارِ غُفْرَانِكَ وَ جَدِّدْ لِمُحْسِنَيْهِمَا فِي كُلِّ وَقْتٍ مَسْرَّةً وَ نِعْمَةً وَ لِمُسِيئَيْهِمَا مَغْفِرَةً وَ رَحْمَةً حَتَّى يَأْمَنَّا بِعَاطِفَتِكَ مِنْ أخطَارِ الْقِيَامَةِ وَ تُسَكِّنَهُمَا بِرَحْمَتِكَ فِي دَارِ الْمَقَامَةِ وَ عَرَفَ بَيْنِي وَ بَيْنَهُمَا فِي ذَلِكَ النَّعِيمِ الرَّائِقِ حَتَّى تَشْمَلَ بِنَا مَسْرَّةَ السَّابِقِ وَ اللَّاحِقِ بِهِ

Connect their loneliness with radiance of Your^{-azwj} Favours, and Comfort their fright with impact of Your^{-azwj} Forgiveness, and Renew for their good deeds in all times with happiness and bounties, and for their evil deeds, Forgiveness and Mercy, until they are safe due to Your^{-azwj} Compassion, from dangers of the Qiyamah, and Settle them in the house of staying by Your^{-azwj} Mercy, and Introduce between me and them in that wonderful bliss until it is inclusive with us the happiness of the preceding one and the one joining with it.

سَيِّدِي وَ إِنْ عَرَفْتُ مِنْ عَمَلِي شَيْئاً يَرْفَعُ مِنْ مَقَامِهِمَا وَ يَزِيدُ فِي إِكْرَامِهِمَا فَاجْعَلْهُ مَا يُوجِبُهُ حَقُّهُمَا لِي وَ أَشْرِكْنِي فِي الرَّحْمَةِ مَعَهُمَا وَ ارْحَمْهُمَا كَمَا رَحِمْتَنِي صَغِيرًا

My Chief, and if You^{-azwj} were to Raise anything from my deed, Raise from their positions and Increase in their honours, Making it what obligates of their rights to them, and Participate me in the Mercy along with them, and Mercy them like what they had nourished me when I was young!

ثُمَّ يَدْعُو لِمَنْ يَغْنِيهِ أَمْرُهُ مِنْ مَوْتَاهُ بَعْدَ ذَلِكَ إِنْ شَاءَ اللَّهُ.

Then he should supplicate for the ones from his deceased whose affairs concern him, after that, if Allah^{-azwj} so Desires!⁴⁴²

73 الكافي، عَنْ عَلِيِّ بْنِ مُحَمَّدٍ عَنْ سَهْلِ بْنِ أَحْمَدَ بْنِ عَبْدِ الْعَزِيزِ قَالَ حَدَّثَنِي بَعْضُ أَصْحَابِنَا قَالَ: كَانَ أَبُو الْحَسَنِ الْأَوَّلُ إِذَا رَفَعَ رَأْسَهُ مِنْ آخِرِ رَكْعَةٍ الْوَتْرِ قَالَ - هَذَا مَقَامٌ مِنْ حَسَنَاتِهِ نِعْمَةٌ مِنْكَ وَ شُكْرُهُ ضَعِيفٌ وَ ذَنْبُهُ عَظِيمٌ وَ لَيْسَ لِدَلِّكَ إِلَّا دَفْعُكَ وَ رَحْمَتُكَ

(The book) 'Al Kafi' – from Ali Bin Muhammad, from Sahl, from Ahmad Bin Abdul Aziz who said, 'It is narrated to me from one of our companions who said,

'It was so, whenever Abu Al Hassan^{-asws} the 1st raised his^{-asws} head from the last Cycle of Al-Witr (Salat), said, 'This is a position of the one whose good deeds are a bounty from You^{-azwj}, and his appreciation is weak, and his sins are mighty, and there isn't anything for that except Your^{-azwj} Defence and Your^{-azwj} Mercy!

فَأَنَّكَ قُلْتَ فِي كِتَابِكَ الْمُنْزَلِ عَلَى نَبِيِّكَ الْمُرْسَلِ ص- كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ وَ بِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ

Surely You^{-azwj} Said in Your^{-azwj} Book Revealed unto Your^{-azwj} Sent Prophet^{-saww}: ***It was little from the night what they used to sleep [51:17] And in the early mornings they used to seek Forgiveness [51:18].***

طَالَ هُجُوعِي وَ قَلَّ قِيَامِي وَ هَذَا السَّحْرُ وَ أَنَا أَسْتَغْفِرُكَ لِذَنْبِي اسْتِعْفَارَ مَنْ لَا يَجِدُ لِنَفْسِهِ ضَرًّا وَ لَا نَفْعًا وَ لَا مَوْتًا وَ لَا حَيَاةً وَ لَا نُشُورًا ثُمَّ يَخِرُّ سَاجِدًا
ص.

My sleep has prolonged, and my standing is little, and this is the pre-dawn, and I am seeking Your^{-azwj} Forgiveness for my sins, seeking of Forgiveness by the one who cannot find for himself, neither any harm, nor benefit, nor death, nor life, nor Resurrection!' – Then fall into Sajdah".⁴⁴³

74 **الْمُتَهَجِّدُ، وَ يُسْتَحَبُّ أَنْ يُزَادَ هَذَا الدُّعَاءُ فِي الْوَتْرِ الْحَمْدُ لِلَّهِ شُكْرًا لِنِعْمَائِهِ وَ اسْتِدْعَاءً لِمَرْيَدِهِ إِلَى آخِرِ مَا مَرَّ فِي قُنُوتِ الْعَسْكَرِيِّ ع فِي بَابِ الْقُنُوتَاتِ الطَّوِيلَةِ لِلْأَيْمَةِ ع.**

(The book) 'Al-Mutahajjid' –

'And it is recommended that this supplication should be increased in Al-Witr (Salat) by, 'The Praise is for Allah^{-azwj} for His^{-azwj} bounties, and calls for more' – up to end of what has passed in Qunout of Al-Askari^{-asws} in chapters of lengthy Qunout(s) of the Imams^{-asws}'.⁴⁴⁴

75 **جَنَّةُ الْأَمَانِ، وَ الْبَلَدُ الْأَمِينُ، وَ الْإِحْتِيَاظُ، يُسْتَحَبُّ أَنْ يَقُولَ فِي قُنُوتِ الْوَتْرِ مَا كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ فِي الْإِسْتِعْفَارِ-**

(The books) 'Junnat Al Amaan', and 'Al Balad Al Ameen', and 'Al Ikhtiyar' –

'It is recommended that he says in Qunout of Al-Witr (Salat) what Amir Al Momineen^{-asws} was saying in seeking the Forgiveness: -

اللَّهُمَّ إِنَّكَ قُلْتَ فِي كِتَابِكَ الْمُحْكَمِ الْمُنْزَلِ عَلَى نَبِيِّكَ الْمُرْسَلِ وَ قَوْلِكَ الْحَقِّ كَانُوا قَلِيلًا مِنَ اللَّيْلِ مَا يَهْجَعُونَ وَ بِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ وَ أَنَا أَسْتَغْفِرُكَ
وَ أَتُوبُ إِلَيْكَ

'O Allah^{-azwj}! Surely You^{-azwj} Said in Your Decisive Book Revealed unto Your^{-azwj} Sent Prophet^{-saww}, and Your^{-azwj} Word is the Truth: ***It was little from the night what they used to***

⁴⁴³ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 73

⁴⁴⁴ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 74

sleep [51:17] And in the early mornings they used to seek Forgiveness [51:18], and I am seeking Your^{-azwj} Forgiveness and repenting to You^{-azwj}!

وَقُلْتُ تَبَارَكْتَ وَتَعَالَيْتَ - ثُمَّ أَمِضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ وَأَنَا أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

And You^{-azwj} Said, Blessed are You^{-azwj} and Exalted: **Then hasten on from where the people (Ibrahim and Ismail) hastened on, and seek the Forgiveness of Allah; surely Allah is Forgiving, Merciful [2:199], and I am seeking Your^{-azwj} Forgiveness and repenting to You^{-azwj}!**

وَقُلْتُ تَبَارَكْتَ وَتَعَالَيْتَ الصَّابِرِينَ وَ الصَّادِقِينَ وَ الْقَانِتِينَ وَ الْمُتَّقِينَ وَ الْمُسْتَعْفِرِينَ بِالْأَسْحَارِ وَأَنَا أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

And You^{-azwj} Said, Blessed are You^{-azwj} and Exalted: **(They are) the patient, and the truthful, and the devoutly obedient, and the (benevolent) spenders, and the seekers of Forgiveness at pre-dawn [3:17], and I am seeking Your^{-azwj} Forgiveness and repenting to You^{-azwj}!**

وَقُلْتُ تَبَارَكْتَ وَتَعَالَيْتَ وَ الَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ ذَكَرُوا اللَّهَ فَاسْتَغْفِرُوا لِذُنُوبِهِمْ وَ مَنْ يَغْفِرِ الذُّنُوبَ إِلَّا اللَّهُ وَ لَمْ يُصِرُّوا عَلَى مَا فَعَلُوا وَ هُمْ يَعْلَمُونَ وَأَنَا أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

And You^{-azwj} Said, Blessed are You^{-azwj} and Exalted: **And those when they are committing an indecency or doing injustice to their own selves, are remembering Allah and asking Forgiveness for their sins - and who Forgives the sins except Allah? - and they do not persist upon what they are doing while they are knowing [3:135], and I am seeking Your^{-azwj} Forgiveness and repenting to You^{-azwj}!**

وَقُلْتُ تَبَارَكْتَ وَتَعَالَيْتَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَ شَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ وَأَنَا أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

And You^{-azwj} Said, Blessed are You^{-azwj} and Exalted: **Therefore, excuse them and seek Forgiveness for them, and take counsel with them in the affair; so when you have decided, then rely upon Allah, Allah Loves the relying ones [3:159], and I am seeking Your^{-azwj} Forgiveness and repenting to You^{-azwj}!**

وَقُلْتُ تَبَارَكْتَ وَتَعَالَيْتَ وَ لَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا وَأَنَا أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

And You^{-azwj} Said, Blessed are You^{-azwj} and Exalted: **and had they, when they were unjust to themselves, come to you and sought Forgiveness of Allah and the Rasool had (also) sought Forgiveness for them, they would have found Allah Oft-turning (to Mercy), Merciful [4:64], and I am seeking Your^{-azwj} Forgiveness and repenting to You^{-azwj}!**

وَقُلْتُ تَبَارَكْتَ وَتَعَالَيْتَ وَ مَنْ يَعْمَلْ سُوءًا أَوْ يَظْلِمْ نَفْسَهُ ثُمَّ يَسْتَغْفِرِ اللَّهَ يَجِدِ اللَّهَ غَفُورًا رَحِيمًا وَأَنَا أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

And You^{-azwj} Said, Blessed are You^{-azwj} and Exalted: **And the one who does evil or is unjust to himself, then he seeks Forgiveness of Allah, would find Allah as Forgiving, Merciful [4:110], and I am seeking Your^{-azwj} Forgiveness and repenting to You^{-azwj}!**

وَقُلْتُ تَبَارَكْتَ وَتَعَالَيْتَ أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَ يَسْتَغْفِرُونَهُ وَ اللَّهُ غَفُورٌ رَحِيمٌ وَأَنَا أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

And You^{-azwj} Said, Blessed are You^{-azwj} and Exalted: ***So will they not be repenting to Allah and seek His Forgiveness and Allah is Forgiving, Merciful? [5:74]***, and I am seeking Your^{-azwj} Forgiveness and repenting to You^{-azwj}!

وَقُلْتُ تَبَارَكْتَ وَتَعَالَيْتَ وَ مَا كَانَ اللَّهُ مُعَذِّبَهُمْ وَ هُمْ يَسْتَغْفِرُونَ وَ أَنَا أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ

And You^{-azwj} Said, Blessed are You^{-azwj} and Exalted: ***And Allah was not going to Punish them while you were among them, nor would Allah Punish them while they are seeking Forgiveness [8:33]***, and I am seeking Your^{-azwj} Forgiveness and repenting to You^{-azwj}!

وَقُلْتُ تَبَارَكْتَ وَ تَعَالَيْتَ اسْتَغْفِرُ هُمْ أَوْ لَا تَسْتَغْفِرُ هُمْ إِنْ تَسْتَغْفِرُ هُمْ إِنْ تَسْتَغْفِرُ هُمْ سَبْعِينَ مَرَّةً فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ وَ أَنَا أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ

And You^{-azwj} Said, Blessed are You^{-azwj} and Exalted: ***Whether you seek Forgiveness for them or do not seek Forgiveness for them; even if you seek Forgiveness for them seventy times, Allah will never Forgive them; [9:80]***, and I am seeking Your^{-azwj} Forgiveness and repenting to You^{-azwj}!

وَقُلْتُ تَبَارَكْتَ وَ تَعَالَيْتَ- مَا كَانَ لِلنَّبِيِّ وَ الَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَ لَوْ كَانُوا أَوْلَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ وَ أَنَا أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ

And You^{-azwj} Said, Blessed are You^{-azwj} and Exalted: ***It was not for the Prophet and those who believe that they should seek Forgiveness for the Polytheists, even if they are their relatives, [9:113]***, and I am seeking Your^{-azwj} Forgiveness and repenting to You^{-azwj}!

وَقُلْتُ تَبَارَكْتَ وَ تَعَالَيْتَ وَ مَا كَانَ اسْتِغْفَارُ إِبْرَاهِيمَ لِأَبِيهِ إِلَّا عَنْ مَوْعِدَةٍ وَعَدَهَا إِيَّاهُ وَ أَنَا أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ

And You^{-azwj} Said, Blessed are You^{-azwj} and Exalted: ***And Ibrahim's asking forgiveness for his (foster) father was only due to a promise which he had made to him. [9:114]***, and I am seeking Your^{-azwj} Forgiveness and repenting to You^{-azwj}!

وَقُلْتُ تَبَارَكْتَ وَ تَعَالَيْتَ وَ أَنْ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُغْفِرْ لَهُمْ مَتَاعًا حَسَنًا إِلَىٰ أَجَلٍ مُّسَمًّى وَ يُوْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ وَ أَنَا أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ

And You^{-azwj} Said, Blessed are You^{-azwj} and Exalted: ***And that you will seek Forgiveness of your Lord, then you will repent to Him, He would Provide you with an excellent provision to a specified term, and Give every one with merit, his merit, [11:3]***, and I am seeking Your^{-azwj} Forgiveness and repenting to You^{-azwj}!

وَقُلْتُ تَبَارَكْتَ وَ تَعَالَيْتَ- هُوَ أَنشَأَكُمْ مِنَ الْأَرْضِ وَ اسْتَغْمَرَكُمْ فِيهَا فَاسْتَغْفِرْكُمْ فِيهَا فَاسْتَغْفِرُوهُ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي قَرِيبٌ مُّجِيبٌ وَ أَنَا أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ

And You^{-azwj} Said, Blessed are You^{-azwj} and Exalted: ***He Produced you from the earth and Colonised you therein, therefore seek His Forgiveness then repent to Him, surely my Lord is Near, Answering' [11:61]***, and I am seeking Your^{-azwj} Forgiveness and repenting to You^{-azwj}!

وَقُلْتُ تَبَارَكْتَ وَ تَعَالَيْتَ وَ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ إِنَّ رَبِّي رَحِيمٌ وَدُودٌ وَ أَنَا أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ

And You^{-azwj} Said, Blessed are You^{-azwj} and Exalted: **And seek Forgiveness of your Lord repenting to Him, surely my Lord is Merciful, Affectionate [11:90]**, and I am seeking Your^{-azwj} Forgiveness and repenting to You^{-azwj}!

وَقُلْتُ تَبَارَكْتَ وَتَعَالَيْتَ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُرْسِلِ السَّمَاءَ عَلَيْكُمْ مِدْرَارًا وَيَرْدِكُمْ قُوَّةً إِلَى قُوتِكُمْ وَ لَا تَتَوَلَّوْا مُجْرِمِينَ وَ أَنَا أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ

And You^{-azwj} Said, Blessed are You^{-azwj} and Exalted: **Seek Forgiveness of your Lord, then repent to Him; He will Send the sky upon you in torrents and Increase you in strength to your strength, and do not turn back as criminals' [11:52]**, and I am seeking Your^{-azwj} Forgiveness and repenting to You^{-azwj}!

وَقُلْتُ تَبَارَكْتَ وَ تَعَالَيْتَ- وَ اسْتَغْفِرِي لِدُنْبِكَ إِنَّكَ كُنْتِ مِنَ الْخَاطِئِينَ وَ أَنَا أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ

And You^{-azwj} Said, Blessed are You^{-azwj} and Exalted: **and you (my wife) should seek Forgiveness for your sin. Surely you are from the sinners' [12:29]**, and I am seeking Your^{-azwj} Forgiveness and repenting to You^{-azwj}!

وَقُلْتُ تَبَارَكْتَ وَ تَعَالَيْتَ يَا أَبَانَا اسْتَغْفِرْ لَنَا ذُنُوبَنَا إِنَّا كُنَّا خَاطِئِينَ وَ أَنَا أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ

And You^{-azwj} Said, Blessed are You^{-azwj} and Exalted: **'O our father! Seek Forgiveness for us for our sins, surely we were erroneous' [12:97]**, and I am seeking Your^{-azwj} Forgiveness and repenting to You^{-azwj}!

وَقُلْتُ تَبَارَكْتَ وَ تَعَالَيْتَ- سَوْفَ اسْتَغْفِرُ لَكُمْ رَبِّي إِنَّهُ هُوَ الْعَفُورُ الرَّحِيمُ وَ أَنَا أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ

And You^{-azwj} Said, Blessed are You^{-azwj} and Exalted: **'Soon I will seek Forgiveness of my Lord for you all; surely He is the Forgiving, the Merciful' [12:98]**, and I am seeking Your^{-azwj} Forgiveness and repenting to You^{-azwj}!

وَقُلْتُ تَبَارَكْتَ وَ تَعَالَيْتَ- وَ مَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَى وَ يَسْتَغْفِرُوا رَبَّهُمْ وَ أَنَا أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ

And You^{-azwj} Said, Blessed are You^{-azwj} and Exalted: **And what prevents the people from believing when the Guidance comes to them, and seeking Forgiveness of their Lord, [18:55]**, and I am seeking Your^{-azwj} Forgiveness and repenting to You^{-azwj}!

وَقُلْتُ تَبَارَكْتَ وَ تَعَالَيْتَ سَلَامٌ عَلَيْكَ سَأَسْتَغْفِرُ لَكَ رَبِّي إِنَّهُ كَانَ بِي حَفِيًّا وَ أَنَا أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ

And You^{-azwj} Said, Blessed are You^{-azwj} and Exalted: **He said, Peace be on you! I shall seek Forgiveness of my Lord for you. He has always been Affectionate with me [19:47]**, and I am seeking Your^{-azwj} Forgiveness and repenting to You^{-azwj}!

وَقُلْتُ تَبَارَكْتَ وَ تَعَالَيْتَ فَأَذَّنَ لِمْنَ شَيْئٍ مِنْهُمْ وَ اسْتَغْفِرَ لَهُمُ اللَّهُ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ وَ أَنَا أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ

And You^{-azwj} Said, Blessed are You^{-azwj} and Exalted: **then give permission to ones you like to from them, and seek Forgiveness of Allah for them, surely Allah is Forgiving, Merciful [24:62]**, and I am seeking Your^{-azwj} Forgiveness and repenting to You^{-azwj}!

وَقُلْتُ تَبَارَكْتَ وَتَعَالَيْتَ - يَا قَوْمِ لِمَ تَسْتَعْجِلُونَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ لَوْلَا تَسْتَغْفِرُونَ اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ وَ أَنَا أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ

And You^{-azwj} Said, Blessed are You^{-azwj} and Exalted: **Why are you hastening the evil before the good? Why are you not seeking Forgiveness of Allah, perhaps you would be Mercied? [27:46]**, and I am seeking Your^{-azwj} Forgiveness and repenting to You^{-azwj}!

وَقُلْتُ تَبَارَكْتَ وَتَعَالَيْتَ وَ ظَنَّ دَاوُدُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَ حَرَّ رَاكِعًا وَ أَنَابَ وَ أَنَا أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ.

And You^{-azwj} Said, Blessed are You^{-azwj} and Exalted: **And Dawood rather thought We had Tried him, so he sought Forgiveness of his Lord and fell down in Ruk'u and was penitent [38:24]**, and I am seeking Your^{-azwj} Forgiveness and repenting to You^{-azwj}!

وَقُلْتُ تَبَارَكْتَ وَتَعَالَيْتَ الَّذِينَ يَجْمَلُونَ الْعَرْشَ وَ مَنْ حَوْلَهُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ يُؤْمِنُونَ بِهِ وَ يَسْتَغْفِرُونَ لِلَّذِينَ آمَنُوا وَ أَنَا أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ

And You^{-azwj} Said, Blessed are You^{-azwj} and Exalted: **Those who are holding the Throne and ones around it are Glorifying with Praise of their Lord and are believing in Him and are seeking Forgiveness for those who believe, [40:7]**, and I am seeking Your^{-azwj} Forgiveness and repenting to You^{-azwj}!

وَقُلْتُ تَبَارَكْتَ وَتَعَالَيْتَ فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ وَ اسْتَغْفِرْ لِدُنْيِكَ وَ سَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَ الْإِبْكَارِ وَ أَنَا أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ

And You^{-azwj} Said, Blessed are You^{-azwj} and Exalted: **Therefore be patient, surely the Promise of Allah is True, and ask Forgiveness for your sin and Glorify with the Praise of your Lord in the evening and the morning [40:55]**, and I am seeking Your^{-azwj} Forgiveness and repenting to You^{-azwj}!

وَقُلْتُ تَبَارَكْتَ وَتَعَالَيْتَ فَاسْتَقِيمُوا إِلَيْهِ وَ اسْتَغْفِرُوهُ وَ أَنَا أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ

And You^{-azwj} Said, Blessed are You^{-azwj} and Exalted: **therefore take a Straight Path to Him and seek His Forgiveness. [41:6]**, and I am seeking Your^{-azwj} Forgiveness and repenting to You^{-azwj}!

وَقُلْتُ تَبَارَكْتَ وَتَعَالَيْتَ - وَ الْمَلَائِكَةُ يُسَبِّحُونَ بِحَمْدِ رَبِّهِمْ وَ يَسْتَغْفِرُونَ لِمَنْ فِي الْأَرْضِ أَلَا إِنَّ اللَّهَ هُوَ الْعَفُوفُ الرَّحِيمُ وَ أَنَا أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ

And You^{-azwj} Said, Blessed are You^{-azwj} and Exalted: **and the Angels are Glorifying with Praise of their Lord and are seeking Forgiveness for ones in the earth. Indeed! Surely Allah, He is the Forgiving, the Merciful [42:5]**, and I am seeking Your^{-azwj} Forgiveness and repenting to You^{-azwj}!

وَقُلْتُ تَبَارَكْتَ وَتَعَالَيْتَ فَاعْلَمْ أَنَّهُ لَا إِلَهَ إِلَّا اللَّهُ وَ اسْتَغْفِرْ لِدُنْيِكَ وَ لِلْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ اللَّهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَ مُنَاكِمٍ وَ أَنَا أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ

And You^{-azwj} Said, Blessed are You^{-azwj} and Exalted: **So know that there is no god except Allah, and seek Forgiveness for your sin and for the Momineen and the Mominaat; and Allah**

Knows the place of your returning and the place of your abiding [47:19], and I am seeking Your^{-azwj} Forgiveness and repenting to You^{-azwj}!

وَقُلْتُ تَبَارَكْتَ وَتَعَالَيْتَ - سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ شَغَلْنَا أَمْوَالَنَا وَ أَهْلُونَا فَاسْتَغْفِرْ لَنَا وَ أَنَا أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ

And You^{-azwj} Said, Blessed are You^{-azwj} and Exalted: **Those Bedouins who stayed behind will be saying to you, 'Our wealth and our families pre-occupied us, therefore seek Forgiveness for us'. [48:11], and I am seeking Your^{-azwj} Forgiveness and repenting to You^{-azwj}!**

وَقُلْتُ تَبَارَكْتَ وَتَعَالَيْتَ حَتَّى تُؤْمِنُوا بِاللَّهِ وَحْدَهُ إِلَّا قَوْلَ إِبْرَاهِيمَ لِأَبِيهِ لَأَسْتَغْفِرَنَّ لَكَ وَ مَا أَمْلِكُ لَكَ مِنَ اللَّهِ مِنْ شَيْءٍ رَبَّنَا عَلَيْكَ تَوَكَّلْنَا وَ إِلَيْكَ أُنْبِئْنَا وَ إِلَيْكَ الْمَصِيرُ وَ أَنَا أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ

And You^{-azwj} Said, Blessed are You^{-azwj} and Exalted: **until you believe in Allah Alone – except the words of Ibrahim to his (adopted) father: 'I will seek Forgiveness for you and I do not control for you of anything from Allah'. 'Our Lord! Upon You we rely, and to You we are penitent, and to You is the destination!' [60:4], and I am seeking Your^{-azwj} Forgiveness and repenting to You^{-azwj}!**

وَقُلْتُ تَبَارَكْتَ وَتَعَالَيْتَ وَ لَا يَعْصِيَنَّكَ فِي مَعْرُوفٍ فَبَايَعُهُنَّ وَ اسْتَغْفِرْ هُنَّ اللَّهُ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ وَ أَنَا أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ

And You^{-azwj} Said, Blessed are You^{-azwj} and Exalted: **nor disobey you in good (deeds). Then take their allegiances and seek Forgiveness for them, surely Allah is Forgiving, Merciful [60:12], and I am seeking Your^{-azwj} Forgiveness and repenting to You^{-azwj}!**

وَقُلْتُ تَبَارَكْتَ وَتَعَالَيْتَ - وَ إِذَا قِيلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُولُ اللَّهِ لَوَّأُ رُؤُسَهُمْ وَ رَأَيْتَهُمْ يَصُدُّونَ وَ هُمْ مُسْتَكْبِرُونَ وَ أَنَا أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ -

And You^{-azwj} Said, Blessed are You^{-azwj} and Exalted: **And when it is said to them: 'Come! Rasool-Allah will seek Forgiveness for you', they turn back they heads, and you will see them blocking (others), and they are being arrogant [63:5], and I am seeking Your^{-azwj} Forgiveness and repenting to You^{-azwj}!**

وَقُلْتُ تَبَارَكْتَ وَتَعَالَيْتَ - سِوَاءَ عَلَيْهِمْ أَسْتَغْفَرْتَ لَهُمْ أَمْ لَمْ تَسْتَغْفِرْ لَهُمْ لَنْ يَغْفِرَ اللَّهُ لَهُمْ وَ أَنَا أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ

And You^{-azwj} Said, Blessed are You^{-azwj} and Exalted: **It is same upon them, whether you seek Forgiveness for them or do not seek Forgiveness for them, Allah will never Forgive them; surely Allah does not Guide the mischief-making people [63:6], and I am seeking Your^{-azwj} Forgiveness and repenting to You^{-azwj}!**

وَقُلْتُ تَبَارَكْتَ وَتَعَالَيْتَ - اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّاراً وَ أَنَا أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ

And You^{-azwj} Said, Blessed are You^{-azwj} and Exalted: **So I said: 'Seek Forgiveness of your Lord, He would always be Forgiving [71:10], and I am seeking Your^{-azwj} Forgiveness and repenting to You^{-azwj}!**

وَقُلْتُ تَبَارَكْتَ وَتَعَالَيْتَ - وَ مَا تَقَدَّمُوا لِإِنْفُسِكُمْ مِنْ خَيْرٍ نَجِدُوهُ عِنْدَ اللَّهِ هُوَ خَيْرٌ وَ أَعْظَمُ أَجْراً وَ اسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ وَ أَنَا أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ

And You^{-azwj} Said, Blessed are You^{-azwj} and Exalted: **And whatever you send ahead for yourselves from the good, you will be finding it in the Presence of Allah, it being better and greater in Recompense. And seek Forgiveness of Allah, surely He is Forgiving, Merciful [73:20]**, and I am seeking Your^{-azwj} Forgiveness and repenting to You^{-azwj}!

وَقُلْتُ تَبَارَكْتَ وَتَعَالَيْتَ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ إِنَّهُ كَانَ تَوَّابًا وَأَنَا أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

And You^{-azwj} Said, Blessed are You^{-azwj} and Exalted: **Then Glorify with Praise of your Lord and seek His Forgiveness, He was always oft-returning (with Mercy) [110:3]**, and I am seeking Your^{-azwj} Forgiveness and repenting to You^{-azwj}!”⁴⁴⁵

76 جَنَّةُ الْأَمَانِ، رُوي أَنَّهُ مَنْ قَرَأَ وَ مَنْ يَعْمَلُ سُوءًا أَوْ يَظْلِمُ نَفْسَهُ الْآيَةَ وَ قَوْلُهُ وَ الَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ الْآيَةَ ثُمَّ يَسْتَغْفِرُ اللَّهَ عَفَرَ اللَّهُ دُنُوبَهُ.

(The book) ‘Junnat Al Amaan’ –

‘It is reported that the one who recites: **And the one who does evil or is unjust to himself, then he seeks Forgiveness of Allah, would find Allah as Forgiving, Merciful [4:110]** – the Verse, and His^{-azwj} Words: **And those when they are committing an indecency or doing injustice to their own selves, [3:135]** – the Verse, then seeks Forgiveness of Allah^{-azwj}, Allah^{-azwj} will Forgive his sins”⁴⁴⁶.

77 الْإِخْتِيَارُ، وَ جَنَّةُ الْأَمَانِ، ثُمَّ يَقُولُ بَعْدَ ذَلِكَ مَا كَانَ زَيْنُ الْعَابِدِينَ يَقُولُهُ اللَّهُمَّ إِنَّ اسْتِغْفَارِي إِتَاكَ وَ أَنَا مُصِرٌّ عَلَى مَا كُفَيْتَ قَلْبَهُ حَيَاءً وَ تَرْكِي الْإِسْتِغْفَارَ مَعَ عِلْمِي بِسَعَةِ حِلْمِكَ تَضْيِيعٌ لِحَقِّ الرَّجَاءِ

(The books) ‘Al Ikhtiyar’ and ‘Junnat Al Amaan’ –

‘Then he should after that what Zayn Al-Abideen^{-asws} used to say: ‘O Allah^{-azwj}! My seeking of forgiveness is to You^{-azwj} while I am persistent upon what You^{-azwj} have Prohibited lacking the shame, and my neglect of seeking the forgiveness is with my knowledge of vastness of Your^{-azwj} Leniency, losing the right of hope!

اللَّهُمَّ إِنَّ دُنُوبِي تُؤْيِسُنِي أَنْ أَرْجُوكَ وَ إِنَّ عِلْمِي بِسَعَةِ رَحْمَتِكَ يُؤْمِنُنِي أَنْ أَخْشَاكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ حَقِّقْ رَجَائِي لَكَ وَ كَدِّبْ حَوِيَّ مِنْكَ وَ كُنْ لِي عِنْدَ أَحْسَنِ ظَنِّي بِكَ يَا أَكْرَمَ الْأَكْرَمِينَ وَ أَيْدِي بِالْعِصْمَةِ وَ أَنْطِقْ لِسَانِي بِالْحِكْمَةِ وَ اجْعَلْنِي مِمَّنْ يَنْدِمُ عَلَى مَا صَبَّحَهُ فِي أَمْسِهِ

O Allah^{-azwj}! My sins are despairing me from hoping to You^{-azwj} and my knowledge of vastness of Your^{-azwj} Mercy makes me feel safe from fearing You^{-azwj}, so Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Make my hope to You^{-azwj} a reality, and Belie my fearing from You^{-azwj}, and Be for me with best of my thoughts with You^{-azwj}, O most Benevolent of the benevolent ones, and Assist me with the Protection and Cause my tongue to speak with the wisdom and Make me from the ones regretting upon what he had lost in his day before!

⁴⁴⁵ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 75

⁴⁴⁶ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 76

اللَّهُمَّ إِنَّ الْغِيَّ مِنَ اسْتَعْنَى عَنْ خُلُقِكَ بِكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاعْنِي يَا رَبِّ عَنْ خُلُقِكَ وَاجْعَلْنِي مِمَّنْ لَا يَبْسُطُ كَفَّهُ إِلَّا إِلَيْكَ

O Allah^{-azwj}! The rich is that who is needless from Your^{-azwj} creatures due to You^{-azwj}, so Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Make me needless from Your^{-azwj} creatures and Make me from the one who does not extend his palm except to You^{-azwj}!

اللَّهُمَّ إِنَّ الشَّقِيَّ مَنْ قَطَطَ وَ أَمَامَهُ التَّوْبَةُ وَ خَلْفَهُ الرَّحْمَةُ وَ إِنْ كُنْتُ ضَعِيفَ الْعَمَلِ فَإِنِّي فِي رَحْمَتِكَ قَوِيُّ الْأَمَلِ فَهَبْ لِي ضَعْفَ عَمَلِي لِقُوَّةِ أَمَلِي

O Allah^{-azwj}! The wretch is the one despondent while the repenting is in front of him, and behind him is the Mercy, and even though I am weak of deeds, but I am strong of hopes in Your^{-azwj} Mercy, so Grant to me a multiple of my deeds to Strengthen my hopes!

اللَّهُمَّ أَمَرْتَ فَعَصَيْنَا وَ نَهَيْتَ فَمَا انْتَهَيْنَا وَ ذَكَرْتَ فَتَنَسَّيْنَا وَ بَصَّرْتَ فَتَعَامَيْنَا وَ حَذَرْتَ فَتَعَدَّيْنَا وَ مَا كَانَ ذَلِكَ جِزَاءَ إِحْسَانِكَ إِلَيْنَا وَ أَنْتَ أَعْلَمُ بِمَا أَعْلَمْنَا وَ مَا أَحْفَيْنَا وَ أَحْبَبُّ بِمَا لَمْ نَأْتِ وَ مَا أَتَيْنَا

O Allah^{-azwj}! You^{-azwj} Commanded but we disobeyed, and You^{-azwj} Prohibited but we did not desist, and You^{-azwj} Reminded but we forgot, and You^{-azwj} Made us see but we were blinded, and You^{-azwj} Cautioned but we transgressed, and that was not a recompense of Your^{-azwj} Favours, and You^{-azwj} are more knowing of what we have revealed and what we have hidden, and are more Informed of what we have not done and what we have committed!

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ لَا تُؤَاخِذْنَا بِمَا أَخْطَأْنَا فِيهِ وَ مَا نَسِينَا وَ هَبْ لَنَا حُقُوقَكَ لَدَيْنَا وَ تَمِّمْ إِحْسَانَكَ إِلَيْنَا وَ أَسْبِغْ نِعْمَتَكَ عَلَيْنَا

Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and do not Seize us with what we have mistaken in, and what we forgot, and Grant to us Your^{-azwj} rights for us, and Complete Your^{-azwj} Favours to us, and Perfect Your^{-azwj} bounties upon us!

إِنَّا نَتَوَسَّلُ إِلَيْكَ بِمُحَمَّدٍ صَلَوَاتِكَ عَلَيْهِ وَ آلِهِ رَسُولِكَ وَ بَعْلِي وَ صَبِيهِ وَ فَاطِمَةَ ابْنَتِهِ وَ بِالْحَسَنِ وَ الْحُسَيْنِ وَ عَلِيٍّ وَ مُحَمَّدٍ وَ جَعْفَرٍ وَ مُوسَى وَ عَلِيٍّ وَ مُحَمَّدٍ وَ عَلِيٍّ وَ الْحَسَنِ وَ الْحُجَّةِ عَ أَهْلِ بَيْتِ الرَّحْمَةِ

We seek means to You^{-azwj} by Muhammad^{-saww}, may Your^{-saww} Salawaat be upon him^{-as} and his^{-saww} Progeny^{-asws}, Your^{-azwj} Rasool^{-saww}, and with Ali^{-asws} his^{-saww} successor, and (Syeda) Fatima^{-asws} his^{-saww} daughter^{-asws}, and with Al Hassan^{-asws}, and Al-Husayn^{-asws}, and Ali^{-asws}, and Muhammad^{-saww}, and Ja'far^{-asws}, and Musa^{-asws}, and Ali^{-asws}, and Muhammad^{-asws}, and Ali^{-asws}, and Al Hassan^{-asws}, and Al Hujjat^{-ajfj}, people of the Household of Mercy!

وَ نَسْأَلُكَ إِذْ رَارَ الرِّزْقِ الَّذِي هُوَ قِوَامُ حَيَاتِنَا وَ صَلَاحُ أحوَالِ عِيَالِنَا فَأَنْتَ الْكَرِيمُ الَّذِي تُعْطِي مِنْ سَعَةٍ وَ تَمْنَعُ عَنْ قُدْرَةٍ وَ نَحْنُ نَسْأَلُكَ مِنَ الْخَيْرِ مَا يَكُونُ صَلَاحاً لِلدُّنْيَا وَ بَلَغاً لِلْآخِرَةِ وَ آتِنَا فِي الدُّنْيَا حَسَنَةً وَ فِي الْآخِرَةِ حَسَنَةً وَ قِنَا عَذَابَ النَّارِ.

And we ask You^{-azwj} for the unrestrained sustenance which is the foundation of our lives, and Correct the situations of our dependants, for You^{-azwj} are the Benevolent Who Gives from vastness and Prevents by a measure, and we ask You^{-azwj} from the goodness what would be

correct for the world and far-reaching for the Hereafter, and **Grant us good in the world and good in the Hereafter, and Save us from the Punishment of the Fire [2:201]**’⁴⁴⁷

78 الإختيار، ثُمَّ تَمُدُّ يَدَكَ وَتَدْعُو فَتَقُولُ- إِلَهِي كَيْفَ أَصْدُرُ عَنْ بَابِكَ بِحَيِّبَةٍ مِنْكَ وَ قَدْ قَصَدْتُهُ عَلَى نَفْعِ بِكَ إِلَهِي كَيْفَ تُفْرِسِنِي مِنْ عَطَائِكَ وَ قَدْ أَمَرْتَنِي بِدَعَائِكَ

(The book) ‘Al Ikhtiyar’ –

‘Then you should extend your hand and supplicate saying, ‘My God^{-azwj}! How can I depart from Your^{-azwj} door with being disappointed from You^{-azwj} and I have aimed for it upon trusting You^{-azwj}! My God^{-azwj}! How can You^{-azwj} Despair me from Your^{-azwj} Awards and You^{-azwj} have Commanded me with supplicating to You^{-azwj}?’

صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ إِذَا اشْتَدَّ الْأَيْنُ وَ حُظِرَ عَلَيَّ الْعَمَلُ وَ انْقَطَعَ مِنِّي الْأَمَلُ وَ أُفْضِيَتْ إِلَى الْمُنُونِ وَ بَكَتْ عَلَيَّ الْعُيُونُ وَ دَعَيْتِ الْأَهْلُ وَ الْأَحْبَابُ وَ حَنَيْتِ عَلَيَّ الرُّزْأُ وَ نُسِيَتْ اسْمِي وَ بَلِيَ جِسْمِي وَ انْطَمَسَ ذِكْرِي وَ هَجَرَ قَبْرِي فَلَمْ يُرَبِّ زَائِرٌ وَ لَمْ يَدْكُرْ دَاكِرٌ وَ طَهَّرَتْ مِنِّي الْمَائِمُ وَ اسْتَوْلَتْ عَلَيَّ الْمَظَالِمُ وَ طَالَتْ شِكَايَةُ الْحُصُومِ وَ اتَّصَلَتْ دَعْوَةُ الْمَظْلُومِ

Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Mercy me when the wailing intensifies and the deeds are presented unto me, and the hopes are cut off from me, and I am brought to the destitution, and the eyes cry upon me, and the family and the love ones bid me farewell, and the soil is ushered upon me, and my name is forgotten, and my body decays, and my mention fades, and my grave is abandoned, so no visitor visits me and no mentioner mentions me, and sins are revealed, and the grievances prevail upon me, and complaints of the disputants are prolonged, and supplications of the oppressed are connected!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَرْضِ حُصُومِي عَنِّي بِفَضْلِكَ وَ إِحْسَانِكَ وَ جُدْ عَلَيَّ بِعَفْوِكَ وَ رِضْوَانِكَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Satisfy my disputants on my behalf with Your^{-azwj} Grace and Your^{-azwj} Favours, and Renew upon me with Your^{-azwj} Pardon and Your^{-azwj} Satisfaction!

إِلَهِي ذَهَبَتْ أَيَّامُ لَدَائِي وَ بَقِيَتْ مَائِمِي وَ تَبَعَاتِي وَ قَدْ أَتَيْتُكَ مُنِيئاً تَائِئاً فَلَا تُرُدَّنِي مَحْرُوماً وَ لَا خَائِئاً

My God^{-azwj}! The days of my pleasures have gone and my sins and my wrong-doings remain, and I have come to You^{-azwj} penitent, repentant, so do not Return me deprived or disappointed!

اللَّهُمَّ آمِنْ رَوْعَتِي وَ اغْفِرْ زَلَّتِي وَ تُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ.

O Allah^{-azwj}! Secure my fears and Forgive my slips, and Turn to me (with Mercy), surely Your^{-azwj} are the Oft-turning, the Merciful!’⁴⁴⁸ (Not a Hadeeth)

⁴⁴⁷ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 77

⁴⁴⁸ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 78

79 أَلْفَقِيهِ، بِسَنَدِهِ الْحَسَنِ عَنِ ابْنِ أَبِي يَعْفُورٍ عَنْ أَبِي عَبْدِ اللَّهِ قَالَ عِ اسْتَعْفِرَ اللَّهُ فِي الْوُتْرِ سَبْعِينَ مَرَّةً تَنْصِبُ يَدَكَ الْيُسْرَى وَ تَعُدُّ بِالْيَمِينِ الْإِسْتِعْفَارَ وَ كَانَ رَسُولُ اللَّهِ ص يَسْتَعْفِرُ فِي الْوُتْرِ سَبْعِينَ مَرَّةً وَ يَقُولُ هَذَا مَقَامُ الْعَائِدِ بِكَ مِنَ النَّارِ سَبْعَ مَرَّاتٍ

(The book) 'Al Faqeeh' – By his chain from Ibn Abu Yafour,

'From Abu Abdullah^{-asws} having said: 'Seek Forgiveness of Allah^{-azwj} in Al-Witr (Salat) seventy times. Set up your right hand and count seeking of the Forgiveness with the left; and it was so, Rasool-Allah^{-saww} used to seek Forgiveness in Al-Witr (Salat) seventy times and said: 'This is a position of the one seeking Refuge with You^{-azwj} from the Fire', seven times.

وَ قَالَ النَّبِيُّ ص أَطْوَلُكُمْ قُنُوتًا فِي الْوُتْرِ أَطْوَلُكُمْ رَاحَةً يَوْمَ الْقِيَامَةِ فِي الْمَوْقِفِ.

And the Prophet^{-saww} said: 'The one of you of the longest Qunout in Al-Witr (Salat) would be of the longest comfort on the Day of Qiyamah in the pausing station!''⁴⁴⁹

80 كِتَابُ جَعْفَرِ بْنِ شُرَيْحٍ، عَنْ مُحَمَّدِ بْنِ شُعَيْبٍ عَنْ جَابِرِ الْمُجَفِّعِيِّ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ إِذَا أُوْتِرَ أَحَدُكُمْ فَلْيَقُلِ الْحَمْدُ لِلَّهِ رَبِّ الصَّبَاحِ الْحَمْدُ لِلَّهِ فَالِقِ الْإِصْبَاحِ سُبْحَانَ رَبِّ الْمَلِكِ الْقُدُّوسِ - يَقُولُ كُلِّ وَاحِدَةٍ مِنْهُنَّ ثَلَاثَ مَرَّاتٍ.

The book of Ja'far Bin Shureyh – From Humeyd Bin Shuayb, from Jabir Al Jufy who said,

'I heard Abu Abdullah^{-asws} saying: 'Whenever one of you performs Witr (Salat), let him say, 'The Praise is for Allah^{-azwj} Lord^{-azwj} of the morning! The Praise is for Allah^{-azwj} Splitter of the morning! Glory be to the Lord^{-azwj}, the King, the Holy!' – saying each one of these (phrases) three times''⁴⁵⁰

81 الْمُتَهَجِّدُ، إِذَا سَلَّمَ سَبَّحَ تَسْبِيحَ الزَّهْرَاءِ ثُمَّ يَقُولُ ثَلَاثَ مَرَّاتٍ - سُبْحَانَ رَبِّي الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ الْحَكِيمِ يَا حَيُّ يَا قَيُّوْمُ يَا بَرُّ يَا رَحِيمُ يَا عَنِّي يَا كَرِيمُ ارْزُقْنِي مِنَ التِّجَارَةِ أَعْظَمَهَا فَضْلًا وَ أَوْسَعَهَا رِزْقًا وَ خَيْرَهَا لِي عَاقِبَةً فَإِنَّهُ لَا خَيْرَ فِيهَا لَا عَاقِبَةَ لَهُ.

(The book) 'Al Mutahajjid' –

'When he has performed Salaam, he should glorify Tasbeeh (glorification) of Al-Zahra^{-asws}, then he should say three times, 'Glory be to my Lord^{-azwj}, the King, the Holy, the Mighty, the Wise! O Living, O Eternal, O Righteous, O Merciful, O Needless, O Benevolent! Grace me from the trading its mighty Grace, and Expands its sustenance, and Choose it for me it's end-result, for there is no good in what there is no end-result for it!''⁴⁵¹

82 أَلْفَقِيهِ، بِسَنَدِهِ الصَّحِيحِ عَنْ زُرَّارَةَ عَنْ أَبِي جَعْفَرٍ ع قَالَ: إِذَا أَنْتَ انْصَرَفْتَ فِي الْوُتْرِ فَقُلْ سُبْحَانَ رَبِّي الْمَلِكِ الْقُدُّوسِ الْعَزِيزِ ثَلَاثَ مَرَّاتٍ ثُمَّ تَقُولُ يَا حَيُّ إِلَى آخِرِ الدُّعَاءِ.

(The book) 'Al Faqeeh' – By his correct chain from Zurara,

⁴⁴⁹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 79

⁴⁵⁰ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 80

⁴⁵¹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 81

'From Abu Ja'far^{asws} having said: 'When you finish in (praying) Al-Witr (Salat), then say, 'Glory be for my Lord^{azwj}, the King, the Holy, the Mighty' – three times, then you should say, 'O Living' – up to end of the supplication''.⁴⁵²

83 الْمَتَهَجِدُ، ثُمَّ يَقُولُ ثَلَاثَ مَرَّاتٍ الْحَمْدُ لِرَبِّ الصَّبَاحِ الْحَمْدُ لِعَالِيِ الْإِصْبَاحِ الْحَمْدُ لِشَايِرِ الْأَرْوَاحِ

(The book) 'Al Mutahajjid' –

'Then he should say three times, 'The Praise is for Lord^{azwj} of the morning! The Praise is for Splitter of the morning! The Praise is for Spreader of the souls!'

ثُمَّ تَدْعُو بِدَعَاءِ الْحَزِينِ أَنَا جِيكَ يَا مُوجِدُ فِي كُلِّ مَكَانٍ لَعَلَّكَ تَسْمَعُ نِدَائِي فَقَدْ عَظُمَ جُرْمِي وَ قَلَّ حَيَاتِي يَا مُؤَلَّيَّ أَيُّ الْأَهْوَالِ أَتَذَكَّرُ وَأَيُّهَا أَنْسَى وَ لَوْ لَمْ يَكُنْ إِلَّا الْمَوْتُ لَكَفَى كَيْفَ وَ مَا بَعْدَ الْمَوْتِ أَعْظَمُ وَ أَدْهَى

Then you should supplication of the grief-stricken, 'I whisper to You^{azwj}, O Existing in every place! Perhaps You^{azwj} will Hear my call, so my crimes are mighty and my shame is little! O my Master^{azwj}, which of the situations shall I mention? And O my Comforter, and had there not been except the death, if would have suffice. How (can it), and what is after the death is mightier and more grievous?

مُؤَلَّيَّ يَا مُؤَلَّيَّ حَتَّى مَتَى وَ إِلَى مَتَى أَقُولُ لَكَ الْعُنْيُ مَرَّةً بَعْدَ أُخْرَى ثُمَّ لَا يَجِدُ عِنْدِي صِدْقاً وَ لَا وَفَاءً فَيُنَا غَوَاةً ثُمَّ وَ غَوَاةً بِكَ يَا اللَّهُ مِنْ هَوَى قَدْ غَلَبَنِي وَ مِنْ عَدُوٍّ قَدْ اسْتَكَلَبَ عَلَيَّ وَ مِنْ دُنْيَا قَدْ تَزَيَّنَتْ لِي وَ مِنْ نَفْسٍ أَمَارَةٍ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي

My Master^{azwj}! O my Master^{azwj}! Until when, and up to when should I be saying to You^{azwj} I am sorry, time and again, then You^{azwj} will neither find sincerity with me nor loyalty! O the crying out for help to You^{azwj}, O Allah^{azwj}, from personal desires overcoming me, and from an enemy raging against me, and from the world having adorned itself to me, and from a soul instructing with the evil, except the one my Lord^{azwj} Mercies!

مُؤَلَّيَّ يَا مُؤَلَّيَّ إِنْ كُنْتُ رَحِمْتُ مِثْلِي فَارْحَمْنِي وَ إِنْ كُنْتُ قَبِلْتُ مِثْلِي فَاقْبَلْنِي يَا قَابِلَ السَّحَرَةِ اقْبَلْنِي يَا مَنْ لَمْ أَزَلْ أَعْرِفُ مِنْهُ الْحُسْنَى يَا مَنْ يُغَلِّبُنِي بِالنِّعَمِ صَبَاحاً وَ مَسَاءً

My Master^{azwj}! O my Master^{azwj}! If You^{azwj} have Mercied the likes of me, then Mercy me, and if You^{azwj} have Accepted the likes of me, then Accept me! O Acceptor of the supplicants, Accept me! O One Who I have not ceased to know goodness being from Him^{azwj}! O One Who Provides me with the bounties morning and evening!

ارْحَمْنِي يَوْمَ آتِيكَ فَرْداً شَاخِصاً إِلَيْكَ بَصْرِي مُقَلِّداً عَمَلِي وَ قَدْ تَبَرَّأْتُ جَمِيعَ الْخَلْقِ مِنِّي نَعَمَ أَبِي وَ أُمِّي وَ مَنْ كَانَ لَهُ كَيْدِي وَ سَعْيِي فَإِنْ لَمْ تَرْحَمْنِي فَمَنْ يَرْحَمُنِي وَ مَنْ يُؤْنِسُ فِي الْقَبْرِ وَحْشَتِي وَ مَنْ يُنطِقُ لِسَانِي إِذَا خَلَوْتُ بِعَمَلِي وَ سَأَلْتَنِي عَمَّا أَنْتَ أَعْلَمُ بِهِ مِنِّي

Mercy me on the Day I come to You^{azwj} individually, gazing my sight to You^{azwj}, collared with my deeds, and entirety of the creatures would have disavowed from me. Yes, my father, and my mother, and the ones who had my toil and my striving for him! If You^{azwj} do not Mercy me, then who will mercy me? And who will comfort my loneliness in the grave? And who will

⁴⁵² Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 82

Cause my tongue to speak when I am alone with my deeds and ask me about what You^{-azwj} are more Knowing with than me?

فَإِنْ قُلْتُ نَعَمْ فَأَيْنَ الْمَفْرَبِ مِنْ عَذَابِكَ وَإِنْ قُلْتُ لَمْ أَفْعَلْ قُلْتُ أَمْ أَكُنُّ الشَّاهِدَ عَلَيْكَ فَعَمُوكَ عَمُوكَ يَا مَوْلَايَ قَبْلَ سَرَائِلِ الْفَطْرَانِ عَمُوكَ عَمُوكَ يَا مَوْلَايَ قَبْلَ جَهَنَّمَ وَالنَّيْرَانِ عَمُوكَ عَمُوكَ يَا مَوْلَايَ قَبْلَ أَنْ تُغَلَّ الْأَيْدِي إِلَى الْأَعْنَاقِ يَا أَرْحَمَ الرَّاحِمِينَ وَخَيْرَ الْغَافِرِينَ.

If I say, 'Yes', then where is the escape from Your^{-azwj} Justice? And if I say, 'I did not do it', You^{-azwj} will Say: "Was I^{-azwj} not the Witness upon you?" So, Your^{-azwj} Pardon, Your^{-azwj} Pardon, O my Master^{-azwj} before the trousers of tar! Your^{-azwj} Pardon, Your^{-azwj} Pardon, O my Master^{-azwj} before Hell and the Fires! Your^{-azwj} Pardon, Your^{-azwj} Pardon, O my Master^{-azwj}, before the hands boil to the necks, O most Merciful of the merciful ones, and best of the forgivers!"⁴⁵³
(Not a Hadeeth)

84 الْمَتَهَجِّدُ، ثُمَّ يُسَبِّحُ تَسْبِيحَ شَهْرِ رَمَضَانَ عَلَى مَا رَوَاهُ أَبُو بَصِيرٍ عَنْ أَبِي عَبْدِ اللَّهِ ع عَقِيبَ كُلِّ وَتْرٍ وَهُوَ

(The book) 'Al Mutahajjid' –

'Then he should glorify with a glorification of the month of Ramazan based upon what is reported by Abu Baseer from Abu Abdullah^{-asws} as a follow-up of every Witr (Salat), and it is:

سُبْحَانَ اللَّهِ السَّمِيعِ الَّذِي لَيْسَ شَيْءٌ أَسْمَعُ مِنْهُ يَسْمَعُ مِنْ فَوْقِ عَرْشِهِ مَا تَحْتَ سَبْعِ أَرْضِينَ وَ يَسْمَعُ مَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَ يَسْمَعُ الْأَيْنِ وَالشُّكُوى وَ يَسْمَعُ الْبَيْتِ وَأَخْفَى وَ يَسْمَعُ وَسَاوِسَ الصُّدُورِ وَ يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَ مَا تُخْفِي الصُّدُورُ وَ لَا يُصِمُّ سَمْعُهُ صَوْتِ

'Glory be to Allah^{-azwj} the All-hearing Who there isn't anything more hearing than Him^{-azwj}. He^{-azwj} Hears from above His^{-azwj} Throne what is beneath the seven earths, and He^{-azwj} Hears what is in darkness(es) of the land and the sea, and He^{-azwj} hears wailing and the complaining, and He^{-azwj} Hears the secrets and hidden matters, and He^{-azwj} Hears insinuations of the chests, and He^{-azwj} Known treachery of the eyes and what the chests conceal, and He^{-azwj} is not deaf to any sound!

سُبْحَانَ اللَّهِ جَاعِلِ الظُّلُمَاتِ وَ النُّورِ سُبْحَانَ اللَّهِ فَالِقِ الْحَبِّ وَ النَّوَى سُبْحَانَ اللَّهِ خَالِقِ كُلِّ شَيْءٍ سُبْحَانَ اللَّهِ خَالِقِ مَا يُرَى وَ مَا لَا يُرَى سُبْحَانَ اللَّهِ مِدَادَ كَلِمَاتِهِ سُبْحَانَ اللَّهِ رَبِّ الْعَالَمِينَ سُبْحَانَ اللَّهِ بَارِئِ النَّسَمِ

Glory be to Allah^{-azwj} Maker of the darkness(es) and the light! Glory be to Allah^{-azwj} Splitter of the seed and the kernel! Glory be to Allah^{-azwj} Creator of all things! Glory be to Allah^{-azwj} Creator of is seen and what is not seen! Glory be to Allah^{-azwj} the ink (extent) of His^{-azwj} Words! Glory be to Allah^{-azwj} Lord^{-azwj} of the worlds! Glory be to Allah^{-azwj} Shaper of the person!

سُبْحَانَ اللَّهِ الْبَصِيرِ الَّذِي لَيْسَ شَيْءٌ أَنْصَرَ مِنْهُ يُبْصِرُ مِنْ فَوْقِ عَرْشِهِ مَا تَحْتَ سَبْعِ أَرْضِينَ وَ يُبْصِرُ مَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ وَ لَا تُدْرِكُهُ الْأَبْصَارُ وَ هُوَ يُدْرِكُ الْأَبْصَارَ وَ هُوَ اللَّطِيفُ الْخَبِيرُ

Glory be to Allah^{-azwj}, the Seer Who there isn't anything more seeing than Him^{-azwj}! He^{-azwj} Sees from above His^{-azwj} Throne what is beneath the seven earths, and He^{-azwj} Sees what is in

⁴⁵³ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 83

darkness(es) of the land and the sea, and the sights cannot realise Him^{-azwj} while He^{-azwj} Realises the sights, and He^{-azwj} is the Subtle, the Informed!

لَا تَعْنَى بَصَرُهُ ظُلْمَةً وَلَا يَسْتَتِرُ بِسِتْرٍ وَلَا يُؤَارِي مِنْهُ جِدَارٌ وَلَا يُعَيِّبُ مِنْهُ بَحْرٌ مَا فِي قَعْرِهِ وَلَا جَبَلٌ مَا فِي أَصْلِهِ وَلَا جَنْبٌ مَا فِي قَلْبِهِ وَلَا قَلْبٌ مَا فِيهِ وَلَا يُسْتَرُّ مِنْهُ صَغِيرٌ لِصِغَرِهِ وَلَا يُخْفَى عَلَيْهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ هُوَ الَّذِي يُصَوِّرُكُمْ فِي الْأَرْحَامِ كَيْفَ يَشَاءُ لَا إِلَهَ إِلَّا هُوَ الْعَزِيزُ الْحَكِيمُ

Neither is His^{-azwj} Sight covered by darkness, nor concealed by a concealment, nor does a wall cover from Him^{-azwj}, nor does a sea hide from Him^{-azwj} what is in its depths, nor a mountain what is in its base, nor any person what is in his heart, nor any heart what is in it, and neither is anything small concealed from Him^{-azwj} due to its smallness, **nothing is hidden from Him in the earth nor in the sky [3:5] He is the One Who Shapes you in the wombs however He so Desires to; there is no god except Him, the Mighty, the Wise [3:6].**

سُبْحَانَ اللَّهِ بَارِئِ النَّسَمِ سُبْحَانَ الَّذِي يُنْشِئُ السَّحَابَ الثِّقَالَ وَيُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ حِيفَتِهِ وَيُرْسِلُ الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَيُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَيَنْزِلُ الْمَاءَ مِنَ السَّمَاءِ بِكَلِمَاتِهِ وَيَسْقِطُ الْوَرَقَ بِعِلْمِهِ وَيُنْبِثُ النَّبَاتَ بِقُدْرَتِهِ

Glory be to Allah^{-azwj} Shaper of the person! Glory be to Allah^{-azwj} Who **Raises the heavy cloud [13:12] And the thunder Glorifies with His Praise, and (so do) the Angels from His Awe, and He Sends the thunderbolts, so He Hits with these the ones He so Desires to, and they are disputing regarding Allah and He is Mighty in Strength [13:13], and Sends the winds bearing glad tidings before His Mercy, [7:57], and Sends down the water from the sky with His^{-azwj} Words, and the leaves drop off with His^{-azwj} Knowledge, and the vegetation grows with His^{-azwj} Power!**

سُبْحَانَ اللَّهِ بَارِئِ النَّسَمِ سُبْحَانَ اللَّهِ الَّذِي لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَلَا أَصْغَرَ مِنْ ذَلِكَ وَلَا أَكْبَرَ إِلَّا فِي كِتَابٍ مُبِينٍ

Glory be to Allah^{-azwj}, Shaper of the person! Glory be to Allah^{-azwj} Who **and there isn't hidden from your Lord the weight of a particle in the earth nor in the sky, nor smaller than that nor greater, except (it is) in a 'Clear Book' [10:61]!**

سُبْحَانَ اللَّهِ بَارِئِ النَّسَمِ سُبْحَانَ اللَّهِ الَّذِي يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ مَا يَكُونُ مِنْ نَجْوَى ثَلَاثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ وَلَا آدُنٍ مِنْ ذَلِكَ وَلَا أَكْثَرَ إِلَّا هُوَ مَعَهُمْ أَيْنَ مَا كَانُوا ثُمَّ يُنَبِّئُهُمْ بِمَا عَمِلُوا يَوْمَ الْقِيَامَةِ إِنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

Glory be to Allah^{-azwj}, Shaper of the person! Glory be to Allah^{-azwj} Who **Knows whatever is in the skies and whatever is in the earth? There does not happen to be a secret counsel of three, except He is their fourth one, nor of five except He is their sixth one, nor less than that nor more except He is with them, wherever they may happen to be. Then He would Inform them on the Day of Judgment of what they had been doing. Surely, Allah is a Knower of all things [58:7]!**

سُبْحَانَ اللَّهِ بَارِئِ النَّسَمِ سُبْحَانَ اللَّهِ الَّذِي يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَى وَمَا تَغِيضُ الْأَرْحَامَ وَمَا تَزْدَادُ وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرِ الْمُتَعَالِ سِوَاكَ مِنْكُمْ مَنْ أَسْرَّ الْقَوْلَ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ وَسَارِبٌ بِالنَّهَارِ يُخَيِّبُ الْأَخْبِيَاءَ وَيُخَيِّبُ الْمَوْتَى وَيُخَيِّبُ فِي الْأَرْحَامِ مَا يَشَاءُ إِلَى أَجَلٍ مُسَمًّى

Glory be to Allah^{-azwj} Shaper of the person! Glory be to Allah^{-azwj} Who **Allah Knows what every female bears, and what the wombs fall short of (completion) and what they increase; and all things are with a measure in His Presence [13:8] The Knower of the unseen and the seen, the Great, the Most High [13:9] Equal from you is the one who kept (his) words a secret and the one who is aloud with it, and the one who hides at night and is visible at daytime [13:10].** He Causes the living to die and Revives the death, and He^{-azwj} Settles in the wombs whatever He^{-azwj} so Desires up to a specified term!

سُبْحَانَ اللَّهِ بَارِئِ السَّمِ سُبْحَانَ اللَّهِ مَالِكِ الْمَلِكِ - تُؤْتِي الْمَلِكُ مِنْ تَشَاءُ وَ تُنْرِغُ الْمَلِكُ مَعْنُ تَشَاءُ وَ تُعْرِ مِنْ تَشَاءُ وَ تُدِلُّ مِنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Glory be to Allah^{-azwj} Shaper of the person! Glory be to Allah^{-azwj} Owner of the Kingdom! **Say: 'O Allah, Master of the Kingdom! You Give the Kingdom to whomsoever You so Desire to and Remove the Kingdom from the one You so Desire to, and You Honour the one You so Desire to and Humiliate whom You so Desire to. In Your Hand is the good; surely, You are Able upon everything [3:26].**

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَ تُولِجُ النَّهَارَ فِي اللَّيْلِ وَ تُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ تُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَ تَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ حِسَابٍ

You Insert the night into the day and You Insert the day into the night, and You Extract the living from the dead and You Extract the dead from the living, and You Give sustenance to whomsoever You Desire to without measure [3:27].

سُبْحَانَ اللَّهِ بَارِئِ السَّمِ سُبْحَانَ اللَّهِ الَّذِي عِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَ يَعْلَمُ مَا فِي الْبَرِّ وَ الْبَحْرِ وَ مَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَ لَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ وَ لَا رَطْبٍ وَ لَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ

Glory be to Allah^{-azwj}, Shaper of the person! Glory be to Allah^{-azwj} Who, **with Him are the keys of the unseen - none knows it except Him, and He Knows what is in the land and the sea, and there does not fall a leaf except He Knows it, nor a seed in the darkness of the earth, nor any wet nor dry except it is in an apparent Book [6:59].**

سُبْحَانَ اللَّهِ بَارِئِ السَّمِ سُبْحَانَ اللَّهِ الَّذِي يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَ مَا يَخْرُجُ مِنْهَا وَ مَا يَنْزِلُ مِنَ السَّمَاءِ وَ مَا يَعْرُجُ فِيهَا لَا يَشْعَلُهُ عِلْمُ شَيْءٍ عَنْ عِلْمِ شَيْءٍ وَ لَا خَلْقُ شَيْءٍ عَنْ خَلْقِ شَيْءٍ وَ لَا حِفْظُ شَيْءٍ عَنْ حِفْظِ شَيْءٍ وَ لَا يُسَاوَى بِهِ شَيْءٌ - لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ

Glory be to Allah^{-azwj}, Shaper of the person! Glory be to Allah^{-azwj} Who **Knows what enters into the earth and what comes out from it, and what descends from the sky and what ascends to it, [34:2].** Neither does knowledge of a thing does not pre-occupy Him^{-azwj} from knowledge of (another) thing, nor Creation of a thing from Creating (another) thing, nor Protection of a thing from Protecting (another) thing, nor does anything equate with Him^{-azwj}. There is nothing like Him^{-azwj}, and He^{-azwj} is the Hearing, the Seeing!

سُبْحَانَ اللَّهِ بَارِئِ السَّمِ سُبْحَانَ اللَّهِ الَّذِي لَا يُحْصِي نِعْمَاهُ الْعَادُونَ وَ لَا يَجْزِي بِالْآيَةِ الشَّاكِرُونَ الْمُتَعَبِّدُونَ وَ هُوَ كَمَا قَالَ وَ فَوْقَ مَا نَقُولُ وَ اللَّهُ كَمَا أَتَى عَلَى نَفْسِهِ وَ لَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَ الْأَرْضَ وَ لَا يَئُودُهُ حِفْظُهُمَا وَ هُوَ الْعَلِيُّ الْعَظِيمُ.

Glory be to Allah^{-azwj}, Shaper of the person! Glory be to Allah^{-azwj} Whose bounties cannot be counted by the counters, nor can the thankful ones, the worshippers recompense for His^{-azwj}

Favours, and He^{-azwj} like what He^{-azwj} Said, and above what we are saying, and Allah^{-azwj} is just as He^{-azwj} has Praised upon Himself^{-azwj}: **they are not encompassing anything from His Knowledge except with whatever He so Desires; His Chair contains the skies and the earth, and their preservation does not tire Him; and He is the Exalted, the Magnificent [2:255]**.⁴⁵⁴

85 الْمُتَهَجِّدُ، وَ عَزَّ، ذَكَرَ ابْنُ خَابِنَةَ أَنَّهُ يُسْتَحَبُّ أَنْ يَدْعُوَ بَعْدَ الْوُتْرِ فَيَقُولُ سُبْحَانَ رَبِّيَ الْمَلِكِ الْقُدُّوسِ الْحَيِّ الْعَزِيزِ الْحَكِيمِ ثَلَاثَ مَرَّاتٍ

(The book) 'Al Mutahajjid' and others –

'It is mentioned by Ibn Khaniba that it is recommended to supplicate after Al-Witr (Salat) saying, 'Glorious is my Lord^{-azwj}, the King, the Holy, the Living, the Mighty, the Wise', three times.

ثُمَّ يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَ لَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وَبِيٍّ مِنَ الدُّلَى وَ كَثْرَةُ تَكْبِيرِهِ وَ اللَّهُ أَكْبَرُ كَبِيرًا وَ الْحَمْدُ لِلَّهِ كَثِيرًا وَ سُبْحَانَ اللَّهِ بُكْرَةً وَ أُصِيلًا

Then he should say, **'The Praise is for Allah, Who did not Take a son, and there does not happen to be an associate for Him in the Kingdom, and there does not happen to be a Guardian for Him from the disgrace, and exclaim His Greatness with exclamations' [17:111]**, and Allah^{-azwj} is Greatest, Great, and the Praise is for Allah^{-azwj} a lot, and Glory be to Allah^{-azwj} morning and evening!

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ يُحْيِي وَ يُمِيتُ وَ هُوَ حَيٌّ لَا يَمُوتُ بِيَدِهِ الْحَيُّ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

I testify there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}! For Him^{-azwj} is the Kingdom and for Him^{-azwj} is the Praise! He^{-azwj} Causes to live and to die while He^{-azwj} is Alive, not to be dying! The good is in His^{-azwj} Hand (control), and He^{-azwj} is Able upon all things, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!

سُبْحَانَ اللَّهِ ذِي الْمُلْكِ وَ الْمَلَكُوتِ سُبْحَانَ اللَّهِ ذِي الْعِزَّةِ وَ الْعَظَمَةِ وَ الْجَبْرُوتِ سُبْحَانَ اللَّهِ ذِي الْكِبْرِيَاءِ وَ الْعَظَمَةِ سُبْحَانَ اللَّهِ الْمَلِكِ الْحَيِّ الَّذِي لَا يَمُوتُ سُبْحَانَ رَبِّيَ الْأَعْلَى سُبْحَانَ رَبِّيَ الْعَظِيمِ سُبْحَانَ رَبِّي وَ بِحَمْدِهِ

Glory be to Allah^{-azwj} with the Kingdom and the Domains! Glory be to Allah^{-azwj} with the Mighty, and the Magnificence, and the Force! Glory be to Allah^{-azwj} with the Greatness and the Magnificence! Glory be to Allah^{-azwj} the King, the Living Who will not die! Glory be to my Lord^{-azwj} the Exalted! Glory be to my Lord^{-azwj} the Magnificent! Glory be to my Lord^{-azwj} and with His^{-azwj} Praise!

يَا أَسْمَعَ السَّمَاعِينَ وَ يَا أَبْصَرَ النَّاطِقِينَ وَ يَا أَسْرَعَ الْحَاسِبِينَ وَ يَا أَرْحَمَ الرَّاحِمِينَ وَ يَا أَحْكَمَ الْحَاكِمِينَ وَ يَا صَرِيحَ الْمَكْرُوبِينَ وَ يَا مُجِيبَ دَعْوَةِ الْمُضْطَرِّينَ

O most Hearing of the hearing ones, and O most Seeing of the seeing ones, and O Quickest of the reckoners, and O most Merciful of the merciful ones, and O most Judicial of the judges, and O Listener of the distressed, and O Responder to the supplications of the desperate ones!

أَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ رَبُّ الْعَالَمِينَ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْعَلِيُّ الْعَظِيمُ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْعَفُورُ الرَّحِيمُ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الرَّحْمَنُ الرَّحِيمُ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ مَالِكُ يَوْمِ الدِّينِ

You^{-azwj} are Allah^{-azwj}, there is no god except You^{-azwj}, Lord^{-azwj} of the worlds; and You^{-azwj} are Allah^{-azwj}, there is no god except You^{-azwj} the Exalted, the Magnificent; and You^{-azwj} are Allah^{-azwj}, there is no god except You^{-azwj} the Forgiving, the Merciful; and You^{-azwj} are Allah^{-azwj}, there is no god except You^{-azwj} the Beneficent, the Merciful; and You^{-azwj} are Allah^{-azwj}, there is no god except You^{-azwj}, Owner of the Day of Reckoning!

وَأَنْتَ لَا إِلَهَ إِلَّا أَنْتَ مِنْكَ بَدَأَ الْخَلْقَ وَإِلَيْكَ يَعُودُ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ مَالِكُ الْحَيْرِ وَالسَّرِّ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ مَالِكُ الْجَنَّةِ وَالنَّارِ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ الْأَحَدُ الصَّمَدُ لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَكَ كُفُوًا أَحَدٌ

And You^{-azwj} (are Allah^{-azwj}), there is no god except You^{-azwj}! The creation began by You^{-azwj} and will return to You^{-azwj}; and You^{-azwj} are Allah^{-azwj}, there is no god except You^{-azwj} Owner of the good and the evil; and You^{-azwj} are Allah^{-azwj}, there is no god except You^{-azwj} Owner of the Paradise and the Fire; and You^{-azwj} are Allah^{-azwj}, there is no god except Allah^{-azwj}, the first, the last. He^{-azwj} does not beget nor is He^{-azwj} begotten, and no one happens to be a match for Him^{-azwj}!

وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ- عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الرَّحْمَنُ الرَّحِيمُ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْمَلِكُ الْقُدُّوسُ- الْمُؤْمِنُ الْمُهَيِّمُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ

And You^{-azwj} are Allah^{-azwj}, there is no god except You^{-azwj} **Knower of the unseen and the seen; He is the Beneficent, the Merciful [59:22];** And You^{-azwj} are Allah^{-azwj}, there is no god except You^{-azwj} **the King, the Holy, the Giver of peace, the Granter of security, Guardian, the Mighty, the Supreme, the One of every Greatness. Glorious is Allah from what they are associating [59:23]!**

وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَكَ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُكَ لَكَ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ وَأَنْتَ اللَّهُ الْعَزِيزُ الْحَكِيمُ وَأَنْتَ اللَّهُ لَا إِلَهَ إِلَّا أَنْتَ الْكَبِيرُ الْمُتَعَالَى وَالْكِبْرِيَاءُ رِدَاؤُكَ

And You^{-azwj} are Allah^{-azwj}, there is no god except You^{-azwj}, **He is Allah the Creator, the Maker, the Fashioner. [59:24]!** For You^{-azwj} are the most excellent Names. There glorify to You^{-azwj} whatever is in the skies and the earth; and You^{-azwj} are Allah^{-azwj} the Mighty, the Wise; and You^{-azwj} are Allah^{-azwj}, there is no god except You^{-azwj}, the Great, the Lofty, and the Greatness is Your^{-azwj} Robe!

يَا مَنْ هُوَ أَقْرَبُ إِلَيَّ مِنْ حَبْلِ الْوَرِيدِ يَا مَنْ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ يَا مَنْ هُوَ بِالْمَنْظَرِ الْأَعْلَى يَا مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ وَهُوَ السَّمِيعُ الْبَصِيرُ

O One Who is closer to me than the jugular vein! O One Who Intervenes between the person and his heart! O One Who is with the Lofty scenario! O One there isn't anything like Him and He^{-azwj} is the Hearing, the Seeing!

يَا لَا إِلَهَ إِلَّا أَنْتَ بِحَقِّ لَا إِلَهَ إِلَّا أَنْتَ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَارْضَ عَنِّي وَنَجِّنِي مِنَ النَّارِ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَآلِهِ وَ أَنْ تَمْلَأَ قَلْبِي حُبًّا لَكَ وَ إِيْمَانًا بِكَ وَ حَيْفَةً مِنْكَ وَ حَشِيئَةً لَكَ وَ تَصَدِيقًا بِكَ وَ شَوْقًا إِلَيْكَ

O, there is no god except You^{-azwj}, by the right of 'there is no god except You^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and be Satisfied from me and Grant me salvation from the Fire! I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and to Fill my heart with love for You^{-azwj}, and Eman with You^{-azwj}, and fearing from You^{-azwj}, and humbling to You^{-azwj}, and ratification with You^{-azwj}, and yearning to You^{-azwj}!

يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ حَبِّبْ لِي لِقَاءَكَ وَ اجْعَلْ لِي فِي لِقَائِكَ الرَّاحَةَ وَ الرَّحْمَةَ وَ الْكِرَامَةَ وَ الْخِفْيَ بِصَالِحٍ مِنْ مَضَى وَ اجْعَلْ لِي مِنْ صَالِحٍ مَنْ بَقِيَ وَ لَا تُصَيِّرْ لِي فِي الْأَشْرَارِ وَ الْخَتِيمِ لِي عَمَلِي بِأَحْسَنِهِ وَ اجْعَلْ لِي ثَوَابَهُ الْجَنَّةِ بِرَحْمَتِكَ

O with the Majesty and the Benevolence! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Cause my meeting to be beloved to me and Make the comfort to be for me in meeting You^{-azwj}, and the Mercy, and the Benevolence, and Join me with the righteous ones of the past and Make me from the righteous ones who remain, and do not let me become among the evil ones, and End my deeds for me with its best ones, and Make its Reward for me the Paradise, by Your^{-azwj} Mercy!

وَ اسْأَلُكَ فِي مَسَائِكَ الصَّالِحِينَ وَ أَعْيَيْ عَلَى صَالِحٍ مَا أَعْطَيْتَنِي كَمَا أَعْنَتَ الْمُؤْمِنِينَ عَلَى صَالِحٍ مَا أَعْطَيْتَهُمْ وَ لَا تُنْرِغْ مِنِّي صَالِحًا أَعْطَيْتَنِيهِ أَبَدًا وَ لَا تُرِدِّي فِي سُوءِ اسْتَقْدَاتِي مِنْهُ أَبَدًا وَ لَا تُسَمِّتْ بِي عَدُوِّي وَ لَا حَاسِدًا أَبَدًا وَ لَا تَكْلِبْنِي إِلَى نَفْسِي فِي شَيْءٍ مِنْ أَمْرِي طَرْفَةَ عَيْنٍ أَبَدًا-

And I ask You^{-azwj} for me the ways of the righteous ones, and Assist me upon righteousness of what You^{-azwj} have Given me just as You^{-azwj} have Assisted the Momineen upon righteousness of what You^{-azwj} had Given them, and do not Snatch from me righteousness of what You^{-azwj} have Given me, ever, and do not let me return into evil You^{-azwj} have Saved me from, ever, and do not let me be gloated neither by an enemy nor an envious ones, ever, and do not Allocate me to myself regarding anything from my affairs for the blink of an eye, ever!

يَا رَبَّ الْعَالَمِينَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ هَبْ لِي إِيْمَانًا لَا أَجَلَ لَهُ دُونَ لِقَائِكَ أَحْيَا عَلَيْهِ وَ أَقْبَى

O Lord^{-azwj} of the worlds! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Grant Eman to me having not term for it less than meeting You^{-azwj}, Causing me to live upon it and die!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ أَحْيِنِي عَلَيْهِ مَا أَحْيَيْتَنِي وَ أَمْتِنِي عَلَيْهِ إِذَا أَمْتِنِي وَ ابْعَثْنِي عَلَيْهِ إِذَا بَعَثْتَنِي وَ ابْرَأْ قَلْبِي مِنَ الرِّيَاءِ وَ السُّمْعَةِ وَ الشُّكِّ فِي دِينِكَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}! Cause me to live upon it for as long as You^{-azwj} Cause me to live, and Cause me to die upon it when You^{-azwj} do Cause me to die, and Resurrect me being upon it when You^{-azwj} do Resurrect me, and Free my heart from the showing off and the reputation, and the doubting in Your^{-azwj} religion!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَعْطِنِي بَصْرًا فِي دِينِكَ وَ قُوَّةً فِي عِبَادَتِكَ وَ فِقْهًا فِي حُكْمِكَ وَ كِفْلًا مِنْ رَحْمَتِكَ وَ تَبَيُّنًا وَجْهِي بِنُورِكَ وَ اجْعَلْ رَغْبَتِي فِيْمَا عِنْدَكَ وَ تَوْفِيِّي فِي سَبِيلِكَ وَ عَلَيَّ سُنَّةَ رَسُولِكَ صَلَوَاتِكَ عَلَيْهِ وَ آلِهِ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Grant me insight into Your^{-azwj} religion, and strength in worshipping You^{-azwj}, and understanding regarding Your^{-azwj} Judgments, and two portions from Your^{-azwj} Mercy, and Brighten my face with Your^{-azwj} Noor, and Make my desire to be regarding what is with You^{-azwj}, and Cause me to die upon Your^{-azwj} way, and upon Sunnah of Your^{-azwj} Prophet^{-saww}, may Your^{-azwj} Salawaat be upon him^{-saww} and his^{-saww} Progeny^{-asws}!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الهمِّ وَ الحُزْنِ وَ العَجَلَةِ وَ الجُبْنِ وَ البُخْلِ وَ الشَّكِّ وَ العَقْلَةِ وَ الفَسْلِ وَ السُّهُوِّ وَ القَسْوَةِ وَ الدَّلَةِ وَ المَسْكَنَةِ وَ أَعُوذُ بِكَ مِنْ سُوءِ الْمُنَظَرِ فِي النَّفْسِ وَ الدِّينِ وَ الْأَهْلِ وَ الْمَالِ وَ الْوَلَدِ

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from the worries, and the grief, and the haste, and the cowardice, and the stinginess, and the doubt, and the heedlessness, and the failure, and the omission, and the cruelty, and the disgrace, and the destitution; and I seek Refuge with You^{-azwj} from the evil scenario regarding the self, and the religion, and the family, and the wealth and the children!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ لَا تُمَيِّنِي وَ لَا أَحَدًا مِنْ أَهْلِي وَ وُلْدِي وَ إِخْوَانِي فِيكَ غَرْقًا وَ لَا حَرْقًا وَ لَا قَوْدًا وَ لَا صَبْرًا وَ لَا هَضْمًا وَ لَا أَكِيلَ السَّبْعِ وَ لَا غَمًّا وَ لَا هَمًّا وَ لَا عَطَشًا وَ لَا شَرْقًا وَ لَا جُوعًا وَ لَا فِي أَرْضٍ غُرْبَةً وَ لَا مَبِيتَةَ سُوءٍ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and do not Cause me, nor anyone of my family and my children, and my brethren to die of drowning, nor burning, nor in captivity, nor combat, nor indigestion, nor devoured by the wild animals, nor sadness, nor worries, nor thirst, nor sunstroke, nor hunger, nor in a strange land, nor by an evil death!

وَ أَمَيِّنِي سَوِيًّا عَلَى مَلِيكَتِكَ وَ مَلِيَّةِ رَسُولِكَ صَلَوَاتِكَ عَلَيْهِ وَ آلِهِ وَ أَمَيِّنِي عَلَى فِرَاشِي أَوْ فِي الصَّفِّ الَّذِي نَعَتْ أَهْلَهُ فِي كِتَابِكَ فَقُلْتَ كَأَنَّهُمْ بُنْيَانٌ مَرْصُوصٌ عَلَى طَاعَتِكَ وَ طَاعَةِ رَسُولِكَ صَلَوَاتِكَ عَلَيْهِ وَ آلِهِ مُغْبِلًا عَلَى عَدُوِّكَ عَيْرَ مُدْبِرٍ عَنْهُ يَا أَرْحَمَ الرَّاحِمِينَ

And Cause me to dis safely upon Your^{-azwj} nation and nation of Your^{-azwj} Rasool^{-saww}, may Your^{-azwj} Salawaat be upon him^{-saww} and his^{-saww} Progeny^{-asws}, and Cause me to die upon my bed or in the row (of battlefield) which You^{-azwj} had Described its people in Your^{-azwj} Book so You^{-azwj} Said: **'as if they were like a solid structure [61:4]** being upon Your^{-azwj} obedience and obedience of Your^{-azwj} Rasool^{-saww}, may Your^{-azwj} Salawaat be upon him^{-saww} and his^{-saww} Progeny^{-asws}, facing against Your^{-azwj} enemies without turning back from it, O most Merciful of the merciful ones!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ لَا تَدْعُ لِي اللَّيْلَةَ ذَنْبًا إِلَّا غَفَرْتَهُ وَ لَا هَمًّا إِلَّا فَرَّجْتَهُ وَ لَا وَزْرًا إِلَّا حَطَّطْتَهُ وَ لَا حَاطِيَةً إِلَّا كَفَّرْتَهَا وَ لَا سَيِّئَةً إِلَّا حَوَّطْتَهَا وَ لَا حَسَنَةً إِلَّا أَثْبَتْتَهَا وَ ضَاعَفْتَهَا وَ لَا قَبِيحًا إِلَّا سَوَّجْتَهُ وَ لَا شَيْنًا إِلَّا زَيَّنْتَهُ وَ لَا سُفْمًا إِلَّا شَفَيْتَهُ وَ لَا فُقْرًا إِلَّا أَعْنَيْتَهُ وَ لَا فَاةً إِلَّا جَبَرْتَهَا وَ لَا دَيْنًا إِلَّا فَضَيْتَهُ وَ لَا أَمَانَةً إِلَّا أَدَيْتَهَا وَ لَا كُرْبَةً إِلَّا كَشَفْتَهَا وَ لَا غَمًّا إِلَّا نَفَسْتَهُ وَ لَا دَعْوَةً إِلَّا أَجَبْتَهَا

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and neither leave for me tonight any sins except Forgive it, nor any worry except Relieve it, nor any burden (of sin) except Drop it, nor any wrong-doing except Expiate it, nor any evil deed except Obliterate it, nor any good deed except Reward it and Multiply it, nor any ugliness except Conceal it, nor any sham except Adorn it, nor any sickness except Heal it, nor poverty except Enrich it, nor

destitution except Subdue it, nor any debt except Pay it off, nor Entrustment except Fulfil it, nor any stress except Remove it, nor any sadness except Remove it, nor any supplication except Answer it!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ احْفَظْ مِنِّي يَا رَبِّ مَا ضَاعَ وَ اصْلِحْ مِنِّي مَا فَسَدَ وَ اذْفَعْ مِنِّي مَا اخْفَضَ وَ كُنْ لِي خَفِيئاً وَ كُنْ لِي وَلِيّاً وَ اجْعَلْ لِي رِضِيّاً وَ اِرْزُقْ لِي مِنْ حَيْثُ اَحْتَسِبُ وَ مِنْ حَيْثُ لَا اَحْتَسِبُ وَ احْفَظْ لِي مِنْ حَيْثُ اَحْتَفِظُ وَ احْرُسْ لِي مِنْ حَيْثُ اَحْتَرَسُ وَ مِنْ حَيْثُ لَا اَحْتَرَسُ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Protect from me, O Lord^{-azwj}, what is lost, and Correct from me what is spoilt, and Raise from me what has decreased, and Be a Guardian for me, and Make me satisfied, and Grace me from where I am anticipating and from where I am not anticipating, and Protect me from where I am protecting and from where I am not protecting, and Guard me from where I am guarding and from where I am not guarding!

اللَّهُمَّ وَ مَنْ اَرَادَنَا بِسُوءٍ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اَمْنَعُهُ عَنَّا بِعِزَّةِ مُلْكِكَ وَ شِدَّةِ قُوَّتِكَ وَ عَظَمَةِ سُلْطَانِكَ عَزَّ جَارِكَ وَ جَلَّ ثَنَاؤُكَ وَ لَا إِلَهَ غَيْرُكَ

O Allah^{-azwj}, and the one who is intending us with evil, so Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Prevent him from us by the Might of Your^{-azwj} Kingdom, and intensity of Your^{-azwj} Strength, and Magnificence of Your^{-azwj} Authority, Might of Your^{-azwj} Shelter, and Majesty of Your^{-azwj} Praise, and there is no god apart from You^{-azwj}!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ شَفِّعْ لِي فِي جَمِيعِ مَا سَأَلْتُكَ وَ مَا لَمْ أَسْأَلْكَ مِمَّا فِيهِ الصَّلَاحُ لِأَمْرِ آخِرَتِي وَ دُنْيَايَ إِنَّكَ سَمِيعُ الدُّعَاءِ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Interceded for me regarding entirety of what I am asking You^{-azwj} and what I have not asked You^{-azwj} from what there is betterment therein for matters of my Hereafter and my world, surely You^{-azwj} are Listener of the supplication, of most Merciful of the merciful ones!

قَالَ ثُمَّ اِرْفَعْ يَدَيْكَ وَ قَلِّبْ كَفَيْتِكَ وَ عَرِّضْ دُمُوعَكَ وَ قُلْ يَا مَوْلَايَ شَرُّ عَبْدٍ أَنَا وَ خَيْرُ رَبِّ أَنْتَ يَا سَامِعَ الْأَصْوَاتِ يَا مُجِيبَ الدُّعَوَاتِ لَيْسَ عَبْدٌ مِنْ عِبِيدِكَ اسْتَوْجَبَ جَمِيعَ عُفُوبَتِكَ بِدُنُوبِهِ غَيْرِي فَأَحْرَزْتَهُ بِهَا يَا مَوْلَايَ وَ قَدْ حَشِيتُ أَنْ تَكُونَ عَلَيَّ سَاحِطاً

He (the narrator) said, 'Then raise your hands and overturn your palms and flow your tears and say, 'O my Master^{-azwj}! Evil servant I am, and best Lord^{-azwj} You^{-azwj} are, O Listener to the voices! O Responder to the supplications! There isn't any servant from Your^{-azwj} servants deserving entirety of Your^{-azwj} Punishments for his sins apart from me, so Delay it, O my Master^{-azwj}, and I am fearing that You^{-azwj} might become Wrathful upon me!

يَا إِلَهِي صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ ارحمني وَ اتمم منتك عليّ وَ غافيتك لي بالنجاة من النار يا الله لا تشوه خلقي بالنار يا الله لا تقطع عصي بالنار يا الله لا تفرق بين أوصالي بالنار يا الله لا تبدلني جلدًا غير جلدي في النار

O my God^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Mercy me, and Complete Your^{-azwj} Conferment upon me and Your^{-azwj} well-being for me with the salvation from the Fire! O Allah^{-azwj}, do not Grill my body with the Fire! O Allah^{-azwj}, do not Cut off my nerves with the Fire! O Allah^{-azwj}, do not Separate my joints with the Fire! O Allah^{-azwj}, do not Replace my skin with another skin in the Fire!

يَا اللَّهُ لَا تَجْعَلْنِي قَرِينًا لِأَهْلِ النَّارِ يَا اللَّهُ ازْحَمْ عِظَامِي الدِّقَاقَ وَ بَدَنِي الضَّعِيفَ وَ جِلْدِي الرِّبِيْقَ وَ أَرْكَانِي النَّيِّ لَا قُوَّةَ لَهَا عَلَى حَرِّ النَّارِ يَا سَيِّدِي أَنَا عَبْدُكَ
فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ ارْحَمْنِي

O Allah^{-azwj}! Do not Make me paired with people of the Fire! O Allah^{-azwj}, Mercy my brittle bones and my weak body, and my delicate skin and my limbs which there is not strength for these against heat of the Fire! O my Master^{-saww}, I am Your^{-azwj} servant, so Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Mercy me!

يَا اللَّهُ يَا مُحِيطًا بِمَلَكُوتِ السَّمَاوَاتِ وَ الْأَرْضِ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ اغْفِرْ لِي وَ ارْحَمْنِي يَا حَنَّانُ يَا مَنَّانُ صَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ امْنُنْ عَلَيَّ بِالْجَنَّةِ وَ
افْعَلْ بِي كَذَا وَ كَذَا وَ تَدْعُو بِمَا تُحِبُّ

O Allah^{-azwj}! O Encompassing with Kingdoms of the skies and the earth! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Forgive (sins) for me, and Mercy me, O Affectionate, O Benefactor! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Confer upon me with the Paradise and Do such and such with me!' – and supplicate with whatever you like.

ثُمَّ تَقُولُ حَتَّى يَنْقَطِعَ النَّفْسُ يَا رَبِّ يَا رَبِّ لَا تَأْخُذْنِي عَلَى غَيْرَةٍ وَ لَا تَأْخُذْنِي عَلَى فِجْأَةٍ وَ لَا تَجْعَلْ عَوَاقِبَ أَعْمَالِي حَسْرَةً يَا رَبِّ يَا رَبِّ حَتَّى يَنْقَطِعَ
النَّفْسُ

Then you should say until the breath is cut, 'O Lord^{-azwj}! O Lord^{-azwj}! Do not Seize me upon a deception, nor Seize me upon suddenness, nor Make consequences of my deeds to be regret! O Lord^{-azwj}! O Lord^{-azwj}!' – until the breath is cut.

مَا دَا عَلَيْكَ لَوْ أُرْضِيتَ عَنِّي كُلِّ مَنْ لَهُ قَبْلِي تَبِعَةٌ وَ عَفَرَتْ لِي وَ رَحِمْتِي وَ رَضِيتَ عَنِّي فِيمَا مَعْفَرْتِكَ لِلظَّالِمِينَ وَ أَنَا مِنَ الظَّالِمِينَ فَاعْفِرْ لِي وَ ارْحَمْنِي يَا
رَبِّ يَا رَبِّ حَتَّى يَنْقَطِعَ النَّفْسُ

'What would be upon You^{-azwj} if You^{-azwj} were to Satisfy on my behalf every one having a grievance for him against me, and Forgive for me, and Mercy me, and be Satisfied with me, for rather Your^{-azwj} Forgiveness is for the unjust ones, and I am from the unjust ones, therefore Forgive (sins) for me, and Mercy me, O Lord^{-azwj}! O Lord^{-azwj}' – until the breath is cut.

إِنْ كَانَتْ حَالِي الَّتِي أَنَا عَلَيْهَا فِي لَيْلِي وَ نَهَارِي لَكَ رَضَى فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ ارْضُهَا لِي وَ زِدْنِي مِنْهَا وَ مِنْ فَضْلِكَ وَ إِنْ كَانَتْ حَالُ هِيَ أَرْضَى
لَكَ مِنْ حَالِي الَّتِي أَنَا عَلَيْهَا فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ انْقُلْنِي إِلَيْهَا وَ خُذْ إِلَيْهَا بِنَاصِيَتِي وَ قَوِّ عَلَيَّهَا ضَعْفِي وَ شَجِّعْ عَلَيَّهَا جُنْبِي حَتَّى تُبَلِّغَنِي مِنْهَا مَا
يُرْضِيكَ عَنِّي

'If my state which I am upon during my night and my day were to be satisfactory to You^{-azwj}, then Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Satisfy it for me and Increase me from it, and from Your^{-azwj} Grace; and if there were to be state which is more satisfactory to You^{-azwj} than my state which I am (currently) upon, then Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Transfer me to it, and Take (me) to it by my forelock, and Strengthen my weakness upon it, and Encourage my side upon it until You^{-azwj} Make me reach from it what Satisfies You^{-azwj} from me!

اللَّهُمَّ إِنِّي أَسْأَلُكَ الصَّبْرَ عَلَى طَاعَتِكَ وَ الصَّبْرَ عَنِ مَعْصِيَتِكَ وَ الصَّبْرَ لِحُكْمِكَ وَ الصِّدْقَ فِي كُلِّ مَوْطِنٍ وَ الشُّكْرَ لِنِعْمَتِكَ -

O Allah-azwj! I ask You-azwj for the patience upon obeying You-azwj, and the patience from disobeying You-azwj, and the patience to Your-azwj Judgment, and the truthfulness in every place, and the thanking for Your-azwj bounties!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاعْطِنِي عَافِيَةً لِلدِّينِ وَ عَافِيَةً لِلدُّنْيَا وَ عَافِيَةً لِالْآخِرَةِ

O Allah-azwj! Send Salawaat upon Muhammad-saww and his-saww Progeny-asws, and Grant me well-being for the religion, and well-being for the world, and well-being for the Hereafter!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَ هَبْ لِي الْعَافِيَةَ حَتَّى مَهْنِي الْمَعِيشَةَ وَ ارْحَمْنِي حَتَّى لَا تَضُرَّنِي الدُّنُوبُ وَ أَعِزَّنِي مِنْ جَهْدِ بَلَاءِ الدُّنْيَا وَ عَذَابِ الْآخِرَةِ

O Allah-azwj! Send Salawaat upon Muhammad-saww and his-saww Progeny-asws and Grant the well-being to me until You-azwj Cause the life to be pleasant for me, and Mercy me until the sins do not harm me, and Shelter me from hardships of afflictions of the worlds and Punishment of the Hereafter!

اللَّهُمَّ أَعِزَّنِي عَلَى دِينِي بِدُنْيَا وَ عَلَى آخِرَتِي بِتَقْوَى

O Allah-azwj! Assist me upon my religion with world, and upon my Hereafter with piety!

اللَّهُمَّ احْفَظْنِي فِيْمَا غِيبَتْ عَنْهُ وَ لَا تَكْلِبْنِي إِلَى نَفْسِي فِيْمَا حَضَرْتُهُ يَا مَنْ لَا تَضُرُّهُ الدُّنُوبُ وَ لَا تُنْقِضُهُ الْمَغْفِرَةُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اعْطِنِي مَا لَا يَنْقُضُكَ وَ اعْفُرْ لِي مَا لَا يَضُرُّكَ

O Allah-azwj! Protect me regarding what I am absent from, and do not Allocate me to myself regarding what I am present with! O One the sins do not harm nor does the Forgiveness benefit! Send Salawaat upon Muhammad-saww and his-saww Progeny-asws and Give me what does not reduce You-azwj and Forgive for me what does not harm You-azwj!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اعْطِنِي السَّعَةَ وَ الدَّعَةَ وَ الأَمْنَ وَ الصِّحَّةَ وَ الفُنُوعَ وَ العِصْمَةَ وَ اليَقِينَ وَ العَفْوَ وَ العَافِيَةَ وَ المُعَافَاةَ وَ الْمَغْفِرَةَ وَ الشُّكْرَ وَ الرِّضَا وَ التَّقْوَى وَ الصَّبْرَ وَ التَّوَاضُعَ وَ الْقُصْدَ وَ العِلْمَ وَ الحِلْمَ وَ البرَّ وَ اليُسْرَ وَ التَّوْفِيقَ فِي جَمِيعِ أُمُورِي كُلِّهَا لِالْآخِرَةِ وَ الدُّنْيَا وَ اعْمَمْ بِدَلِّكَ أَهْلِي وَ وُلْدِي وَ إِخْوَانِي وَ مَنْ أَحَبَّنَاهُ وَ أَحَبَّنِي وَ وُلْدَتُهُ وَ وُلْدَتِي مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ

O Allah-azwj! Send Salawaat upon Muhammad-saww and his-saww Progeny-asws, and Grant me the capaciousness, and the prosperity, and the security and the health, and the contentment and the protection, and the certainty and the Pardon, and the well-being and the health, and the Forgiveness and the thanks, and the satisfaction and the piety, and the patience and the humbleness, and the purpose and the knowledge, and the forbearance and the righteousness, and the ease and the inclination in entirety of my affairs, all of them for the Hereafter and the world, and Generalise with that my family, and my children, and my brothers, and the ones I love and they love me, and I have begotten and they have begotten me, from the believing men and the believing women!

اللَّهُمَّ مِنْكَ الْبِعْمَةُ وَ أَنْتَ تَرْتَضِي شُكْرَهَا وَ ثَوَابَ مَا تَفَضَّلْتَ بِهِ مِنْهَا فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ آتِنَا مَا سَأَلْنَاكَ عَلَى حَسَبِ كَرَمِكَ وَ فَضْلِكَ وَ قَدِيمِ إِحْسَانِكَ وَ مَا وَعَدْتَ فِينَا نَبِيِّكَ مُحَمَّدًا ص-

O Allah-azwj! The bounties are from You-azwj, and You-azwj Grace its appreciation, and Rewards of what You-azwj have Graced with from it, so Send Salawaat upon Muhammad-saww and his-saww Progeny-asws and Give us what we are asking You-azwj in accordance to Your-azwj Benevolence and Your-azwj Grace, and ancientness of Your-azwj Favours, and what You-azwj had Promised Your-azwj Prophet-saww Muhammad-saww regarding us!

ثُمَّ اسْجُدْ وَ قُلِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ ارْحَمْ ذُلِّي بَيْنَ يَدَيْكَ وَ تَضَرَّعِي إِلَيْكَ وَ وَحْشَتِي مِنَ النَّاسِ وَ أَنْسِي بِكَ وَ إِلَيْكَ يَا كَرِيمُ يَا كَائِنًا قَبْلَ كُلِّ شَيْءٍ وَ يَا مُكُونًا بَعْدَ كُلِّ شَيْءٍ وَ يَا كَائِنًا بَعْدَ كُلِّ شَيْءٍ لَا تَفْضَحْنِي فَإِنَّكَ بِي عَالِمٌ وَ لَا تُعَذِّبْنِي فَإِنَّكَ عَلَيَّ قَادِرٌ

Then perform Sajdah and say, 'O Allah-azwj! Send Salawaat upon Muhammad-saww and his-saww Progeny-asws and Mercy my humbleness in front of You-azwj and my beseeching to You-azwj, and my loneliness from the people, and my being comforted by You-azwj, to You-azwj! O Benevolent! O Existent before all things, and O Bringer into existence of all things, and O Existent after all things! Do not Expose me, for You-azwj are Knowing with me, and do not Punish me, for You-azwj are Able upon me!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ كُرْبِ الْمَوْتِ وَ مِنْ سُوءِ الْمَرْجِعِ فِي الْقُبُورِ وَ مِنَ النَّدَامَةِ يَوْمَ الْقِيَامَةِ أَسْأَلُكَ عَيْشَةً هَيِّئَةً وَ مِيتَةً سَوِيَّةً وَ مُنْقَلَبًا كَرِيمًا غَيْرَ مُخْرٍ وَ لَا فَاضِحٍ

O Allah-azwj! I seek Refuge with You-azwj from the distress of death, and from the evil return into the graves, and from the regret on the Day of Qiyamah! I ask You-azwj for a pleasant life, and a sound death, and an honourable transfer without disgrace nor scandal!

اللَّهُمَّ مَغْفِرَتُكَ أَوْسَعُ مِنْ ذُنُوبِي وَ رَحْمَتُكَ أَرْحَى عِنْدِي مِنْ عَمَلِي فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اغْفِرْ لِي يَا حَيُّ لَا يَمُوتُ

O Allah-azwj! Your-azwj Forgiveness is vaster than my sins, and Your-azwj Mercy is more hoped for by me than my deeds, so Send Salawaat upon Muhammad-saww and his-saww Progeny-asws, and Forgive (sins) for me, O Living not go be dying!

ثُمَّ ارْفَعْ صَوْتَكَ قَلِيلًا مِنْ غَيْرِ إِجْهَارٍ وَ قُلْ لَا إِلَهَ إِلَّا اللَّهُ حَقًّا حَقًّا سَجَدْتُ لَكَ يَا رَبِّ تَعَبُدًا وَ رِقًّا يَا عَظِيمُ إِنَّ عَمَلِي ضَعِيفٌ فَضَاعَفْتُهُ لِي وَ اغْفِرْ لِي ذُنُوبِي وَ جُرْمِي وَ تَقَبَّلْ عَمَلِي يَا كَرِيمُ يَا حَنَّانُ أَعُوذُ بِكَ أَنْ أُخِيبَ أَوْ أُجْمَلَ ظُلْمًا

Then raise your voice a little without being too loud, and say, 'There is no god except Allah-azwj, truly, truly! I am doing Sajdah to You-azwj, O Lord-azwj, in worship and servitude! O Mighty! My deeds are weak, so Multiply it for me, and Forgive my sins and my crimes for me, and Accept my deeds, O Benevolent! O Affectionate! I seek Refuge with You-azwj from be disappointed, or carrying injustice!

اللَّهُمَّ مَا قَصُرَتْ عَنْهُ مَسْأَلَتِي وَ عَجَزَتْ عَنْهُ قُوَّتِي وَ لَمْ تَبْلُغْهُ فِطْنَتِي مِنْ أَمْرِ تَعَلَّمَ فِيهِ صَلَاحُ أَمْرِ دُنْيَايَ وَ آخِرَتِي فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ افْعَلْهُ بِي يَا لَا إِلَهَ إِلَّا أَنْتَ بِحَقِّ لَا إِلَهَ إِلَّا أَنْتَ بِرَحْمَتِكَ فِي عَافِيَةٍ

O Allah-azwj! Whatever my request is deficient from, and my strength is frustrated from, and my acumen does not reach, from matters You-azwj Know betterment in it from matters of my world and my Hereafter, so Send Salawaat upon Muhammad-saww and his-saww Progeny-asws, and Deal with me, O there is no god except You-azwj, by the right of 'there is no god except You-azwj', with Your-azwj Mercy in well-being!

اللَّهُمَّ لَكَ الْمَحْمَدَةُ إِنَّ أَعْطَيْتَ لِي وَ لَا لِعِزِّي فِي إِحْسَانٍ مِنْكَ فِي خَالِي الْحَسَنَةَ يَا كَرِيمُ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ صَلِّ
بِجَمِيعِ مَا سَأَلْتُكَ مِنْ بِمَشَارِقِ الْأَرْضِ وَ مَغَارِبِهَا مِنَ الْمُؤْمِنِينَ وَ الْمُؤْمِنَاتِ وَ ابْدَأْ بِهِمْ وَ تَرِّبِي بِرَحْمَتِكَ يَا رَبَّ الْعَالَمِينَ:

O Allah^{-azwj}! For You^{-azwj} is the Praising if I were to obey You^{-azwj}, and for You^{-azwj} is the Argument if I were to disobey You^{-azwj}! There neither any making for me nor for others in Favouing from You^{-azwj} of the good deed in my state, O Benevolent! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Connect with entirety of what I am asking You^{-azwj}, ones in the easts of the earth and its wests, from the believing men and the believing women, and Begin with them and secondly with me with Your^{-azwj} Mercy, O Lord^{-azwj} of the worlds!

ثُمَّ اِرْفَعْ رَأْسَكَ وَ قُلْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ آمَنْتُ بِاللَّهِ وَ بِجَمِيعِ رُسُلِ اللَّهِ وَ بِجَمِيعِ مَا جَاءَتْ بِهِ أَنْبِيََاءُ اللَّهِ

Then raise your head and said, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! I testify that there is no god except Allah^{-azwj} Alone, there is no associate for Him^{-azwj}! I believe in Allah^{-azwj} and in entirety of Rasools^{-as} of Allah^{-azwj}, and whatever Prophets^{-as} of Allah^{-azwj} had come with!

وَ أَشْهَدُ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَ السَّاعَةَ حَقٌّ وَ الْمُرْسَلِينَ قَدْ صَدَقُوا وَ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ سُبْحَانَ اللَّهِ كُلَّمَا سَبَّحَ اللَّهُ شَيْءٌ وَ كَمَا يُحِبُّ اللَّهُ أَنْ يُسَبَّحَ وَ كَمَا هُوَ أَهْلُهُ وَ كَمَا يَنْبَغِي لِكَرَمِ وَجْهِهِ وَ عِزِّ جَلَالِهِ

And I testify that the Promise of Allah^{-azwj} is true, and the Hour is true, and Messengers^{-as} had spoken the truth, and the Praise is for Allah^{-azwj} Lord^{-azwj} of the worlds! Glory be to Allah^{-azwj} every time something glorifies Allah^{-azwj}, and just Allah^{-azwj} Loves to be glorified, and just as He^{-azwj} is rightful of, and just as is befitting for the Honour of His^{-azwj} Face, and Might of His^{-azwj} Majesty!

وَ الْحَمْدُ لِلَّهِ كُلَّمَا حَمِدَ اللَّهُ شَيْءٌ وَ كَمَا يُحِبُّ اللَّهُ أَنْ يُحْمَدَ وَ كَمَا هُوَ أَهْلُهُ وَ كَمَا يَنْبَغِي لِكَرَمِ وَجْهِهِ وَ عِزِّ جَلَالِهِ

And the Praise is for Allah^{-azwj} every time something praises Allah^{-azwj}, and just as Allah^{-azwj} Loves to be praised, and just as He^{-azwj} is rightful of, and just as if befitting for the Honour of His^{-azwj} Praise, and Might of His^{-azwj} Majesty!

وَ لَا إِلَهَ إِلَّا اللَّهُ كُلَّمَا هَلَّلَ اللَّهُ شَيْءٌ وَ كَمَا يُحِبُّ اللَّهُ أَنْ يُهَلَّلَ وَ كَمَا هُوَ أَهْلُهُ وَ كَمَا يَنْبَغِي لِكَرَمِ وَجْهِهِ وَ عِزِّ جَلَالِهِ

And there is no god except Allah^{-azwj} every time something extolls Oneness of Allah^{-azwj}, and just as Allah^{-azwj} Loves His^{-azwj} Oneness to be extolled, and just as He^{-azwj} is rightful of, and just as is befitting for the Honour of His^{-azwj} Face, and Might of His^{-azwj} Majesty!

وَ اللَّهُ أَكْبَرُ كُلَّمَا كَبَّرَ اللَّهُ شَيْءٌ وَ كَمَا يُحِبُّ اللَّهُ أَنْ يُكَبَّرَ وَ كَمَا هُوَ أَهْلُهُ وَ كَمَا يَنْبَغِي لِكَرَمِ وَجْهِهِ وَ عِزِّ جَلَالِهِ

And Allah^{-azwj} is Greatest every times something exclaims Greatness of Allah^{-azwj}, and just as Allah^{-azwj} Loves His^{-azwj} Greatness to be extolled, and it is worthy of Honour of His^{-azwj} Face and Might of His^{-azwj} Majesty!

اللَّهُمَّ إِنِّي أَسْأَلُكَ فَوَائِحَ الْحَيْرِ وَ حَوَائِمَهُ وَ فَوَائِدَهُ مَا بَلَغَ عِلْمُهُ عِلْمِي وَ مَا قَصُرَ عَنْ إِحْصَائِهِ حِفْظِي

O Allah-^{azwj}! I ask You-^{azwj} for openings of the goodness and its endings, and its benefits what its knowledge reaches my knowledge, and what my memory is deficient from counting it!

اللَّهُمَّ اُنْحِ لِي بَابَ مَعْرِفَتِهِ وَ افْتَحْ لِي اَبْوَابَهُ وَ مُنَّ عَلَيَّ بِالْعِصْمَةِ عَنِ الْاِزَالَةِ عَن دِينِكَ وَ طَهَّرْ قَلْبِي مِنَ الشُّكِّ وَ لَا تَشْغَلْهُ بِدُنْيَايَ وَ عَاجِلِ مَعَاشِي عَن اَجَلِ ثَوَابِ آخِرَتِي وَ ذَلِّلْ لِكُلِّ خَيْرٍ لِسَانِي وَ طَهَّرْ مِنَ الرِّيَاءِ قَلْبِي وَ لَا تُجْرِهْ فِي مَفَاصِلِي وَ اجْعَلْ عَمَلِي خَالِصاً لَكَ

O Allah-^{azwj}! Guide me to the door of recognising it, and Open its doors for me, and Confer upon me with the protection from the slipping from Your-^{azwj} religion, and Purify my heart from the doubt and do not pre-occupy it with my world and my current life from the future Rewards of my Hereafter, and Humble my tongue for every good, and Purify my heart from the showing off, and do not Let it flow into my joints and Make my deeds to be sincerely for You-^{azwj}!

اللَّهُمَّ إِنِّي اَعُوذُ بِكَ مِنَ الشَّرِّ وَ اَنْوَاعِ الْفَوَاحِشِ كُلِّهَا ظَاهِرِهَا وَ بَاطِنِهَا وَ عَفْلَاتِمَا وَ جَمِيعِ مَا يُرِيدُنِي بِهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِمَا اَحْطَتْ بِعِلْمِهِ إِنَّكَ اَنْتَ الْفَادِرُ عَلَيَّ صَرْفِهِ عَنِّي

O Allah-^{azwj}! I seek Refuge with You-^{azwj} from the evil and variety of the immoralities, all of these, their apparent and their hidden, and their heedlessness, and entirety of what they intend me by it from the Pelted Satan-^{la}, from what I can encompass its knowledge, surely You-^{azwj} are the Able upon Turning it away from me!

اللَّهُمَّ إِنِّي اَعُوذُ بِكَ مِنْ طَوَارِقِ الْاِنْسِ وَ الْجِنِّ وَ زَوَابِعِهِمْ وَ تَوَابِعِهِمْ وَ حَسَدِهِمْ وَ مَكَائِدِهِمْ وَ مَشَاهِدِ الْفَسَقَةِ مِنْهُمْ وَ اَنْ اُسْتَزَلَّ عَن دِينِي اَوْ يَكُونَ ذَلِكَ مِنْهُمْ ضَرراً عَلَيَّ فِي مَعَاشِي اَوْ عَرَضَ بِلَاءٌ يُصِيبُنِي مِنْهُمْ لَا قُوَّةَ لِي بِهِ وَ لَا صَبْرٌ لِي عَلَيَّ اِحْتِمَالِهِ

O Allah-^{azwj}! I seek Refuge with You-^{azwj} from knockers of the humans and the Jinn, and their whirlwinds, and their followers, and their envies, and their plots, and witnessing of the mischievous from them, and from slipping from my religion, or from that being harmful upon me in my life, or being exposed to an affliction hitting me from them there being no strength for me with it nor any patience for me upon enduring it.

فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ لَا تَبْتَلِنِي يَا اِلهِي بِمُقَاسَاتِهِ فَيُدْهَلِنِي عَن ذِكْرِكَ وَ يَشْغَلِنِي عَن عِبَادَتِكَ اَنْتَ الْعَاصِمُ الْمَانِعُ وَ الدَّافِعُ الْوَاقِي مِنْ ذَلِكَ كُلِّهِ-

Send Salawaat upon Muhammad-^{saww} and his-^{saww} Progeny-^{asws}, and O my God-^{azwj}, do not Let me its hardness reach me so it would delude me from Your-^{azwj} Zikr, and pre-occupy me from worshipping You-^{azwj}! You-^{azwj} are the Protection, and the Preventer, and the Defended, the Saviour from all of that!

اللَّهُمَّ إِنِّي اَسْأَلُكَ الرَّفَاهِيَةَ فِي مَعِيشَتِي اَبداً مَا اُبْقِيْتَنِي مَعِيشَةً اَقْوَى بِهَا عَلَي طَاعَتِكَ وَ اَبْلُغْ بِهَا رِضْوَانَكَ وَ اَصْبِرْ بِهَا بِمَنِّكَ اِلَى دَارِ الْحَيٰوَانِ وَ ارْزُقْنِي رِزْقاً خَلاَءَ يَكْفِيْنِي وَ لَا تَرْزُقْنِي رِزْقاً يَطْغِيْنِي وَ لَا تَبْتَلِنِي بِفَقْرٍ اَشْقَى بِهِ مُضِيْقاً عَلَيَّ

O Allah-^{azwj}! I ask You-^{azwj} for the luxury in my life, for ever, for as long as You-^{azwj} Cause me to remain, a life I can be strengthened with upon obeying You-^{azwj} and reach Your-^{azwj} Satisfaction by it, and with Your Conferment I can come to the house of -ever-lasting life, and Grace me Permissible sustenance Sufficing me, and do not Grace me any sustenance Causing me to rebel and not Try me with poverty I can be in hardships by it with constriction upon me!

وَأَعْطِنِي حِطَاءً وَإِفْرَاءً فِي آخِرَتِي وَ مَعَاشاً هَنِيئاً مَرِيئاً فِي دُنْيَايَ وَ لَا تَجْعَلِ الدُّنْيَا لِي شَجْنًا وَ لَا تَجْعَلْ فِرَاقَهَا عَلَيَّ حَزَنًا وَ أَخْرِجْنِي مِنْ فِتْنِهَا سَلِيمًا وَ اجْعَلْ عَمَلِي فِيهَا مَقْبُولًا وَ سَعْيِي فِيهَا مَشْكُورًا

And Grant me a plentiful share in my Hereafter and a pleasant life, welcoming in my world, and do not make the world gloomy for me, nor Make separating from it as grief upon me, and Extract me from its Fitna safely, and Make my deeds to be Acceptable in it, and my striving Appreciated in it!

اللَّهُمَّ وَ مَنْ أَرَادَنِي فِيهَا بِسُوءٍ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ أَرِدُهُ بِمِثْلِهِ وَ مَنْ كَادَنِي فِيهَا فَكِدْهُ وَ امْكُرْ بَمَنْ مَكَرَ بِي فَإِنَّكَ خَيْرُ الْمَاكِرِينَ وَ اصْرِفْ عَنِّي هَمَّ مَنْ أَدْخَلَ عَلَيَّ هَمَّهُ وَ افْتَأْ عَنِّي عُيُونَ الْكُفْرَةِ الْفُجْرَةِ الطَّغَاةِ الظُّلْمَةِ الْحَسَدَةِ

O Allah^{-azwj}, and the one who intends me with evil in it, so Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Intend him with similar to it, and the one who plots me in it, then Plot against him, and Plan with the one who plans with me, for Your^{-azwj} are the best of the planners and Turn away from me worries of the one who enters worries upon me, and Blind on my behalf the eyes of Kafirs, the immoral, the tyrants, the unjust, the envious!

وَ أَنْزِلْ عَلَيَّ مِنْكَ السَّكِينَةَ وَ الْبَسْنِي دِرْعَكَ الْحَصِينَةَ وَ اخْفِظْنِي بِسِتْرِكَ الْوَاقِي وَ جَلِّبْنِي عَافِيَتِكَ النَّافِعَةَ وَ اجْعَلْنِي فِي وَدَائِعِكَ الَّتِي لَا تَضِيغُ وَ فِي جِوَارِكَ الَّتِي لَا يُخْفَرُ وَ فِي حِمَاكَ الَّتِي لَا يُسْتَبَاحُ وَ صَدِّقِي قَوْلِي وَ فِعَالِي وَ بَارِكِي لِي فِي نَفْسِي وَ وُلْدِي وَ أَهْلِي وَ مَالِي

And Send down upon me the tranquillity from You^{-azwj}, and Clothe me Your fortified shield, and Protect me with Your^{-azwj} saving veil, and Provide me Your^{-azwj} beneficial well-being, and Make me in Your^{-azwj} depository which is not wasted, and in Your^{-azwj} Shelter which cannot be penetrated, and in Your^{-azwj} Protection which cannot be breached, and truthfulness of my words and my actions, and Bless for me regarding myself, and my children, and my family, and my wealth!

اللَّهُمَّ وَ مَا قَدَّمْتُ وَ مَا أَخَّرْتُ وَ مَا أَغْفَلْتُ وَ تَوَاتَيْتُ وَ أَخْطَأْتُ وَ تَعَمَّدْتُ وَ أَسْرَرْتُ وَ أَعْلَنْتُ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ اغْفِرْ لِي يَا أَرْحَمَ الرَّاحِمِينَ.

O Allah^{-azwj}, and whatever I have sent ahead, and whatever I have delayed, and whatever I have been heedless of, and hesitated with, and mistaken, and deliberated, and kept secret, and done openly, so Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Forgive (sins) for me, O most Merciful of the merciful ones!⁴⁵⁵

تبيين قَالَ الشَّيْخُ فِي الْمُهْرِسْتِ وَ رَوَى السَّيِّدُ بْنُ طَاوُسٍ قُدَّسَ سِرُّهُ فِي فَالَاحِ السَّائِلِ بِسَنَدٍ صَحِيحٍ عَنْ سَعْدِ بْنِ عَبْدِ اللَّهِ أَنَّهُ قَالَ: عَرَضَ أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ حَازِمَةَ كِتَابَهُ عَلَيَّ مَوْلَانَا- أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ الْعَسْكَرِيِّ ع فَقَرَأَهُ وَ قَالَ صَحِيحٌ فَأَعْمَلُوا بِهِ.

Clarification (Ahadeeth only) – The Sheykh said in ‘Al Fihrist’, ‘And it is reported by the Seyyid Bin Tawoos, may he be sanctified, in ‘Falah Al Saail’, by a correct chain from Sa’ad Bin Abdullah having said, ‘Ahmad Bin Abdullah Bin Khanibah presented his book to our Master^{-asws} Abu Muhammad Al-Hassan^{-asws} Bin Ali Al-Askari^{-asws}. He^{-asws} read it and said: ‘Correct, so act with it!’

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع عَرَفْتُ اللَّهَ بِفَسْخِ الْعَزَائِمِ.

Amir Al-Momineen^{asws} said: 'I^{asws} recognised Allah^{azwj} by the breaking of determinations!'

قَالَ أَمِيرُ الْمُؤْمِنِينَ ع هَبْنِي أَصْبِرُ عَلَى نَارِكَ فَكَيْفَ أَصْبِرُ عَلَى فِرَاقِكَ.

Amir Al-Momineen^{asws} said: 'Grant me^{asws} patient upon Your^{azwj} Fire, but how can I^{asws} be patient upon Your^{azwj} separation?'

وَ لَذَا مَدَحَ أَمِيرُ الْمُؤْمِنِينَ ع نَفْسَهُ بِقَوْلِهِ لَوْ كُشِفَ الْغِطَاءُ مَا أَزْدَدْتُ يَقِينًا.

And for this (reason) Amir Al Momineen^{asws} praised himself^{asws} by his^{asws} words: 'If the coverings were removed, I^{asws} would not be increased in certainty!'

86 جَنَّةُ الْأَمَانِ، يُسْتَحَبُّ أَنْ يَسْجُدَ عَقِيبَ الْوُتْرِ سَجْدَتَيْنِ يَقُولُ فِي الْأَوَّلَى سُبُّوحٌ قُدُّوسٌ رَبُّ الْمَلَائِكَةِ وَالرُّوحِ حَمْسَ مَرَّاتٍ ثُمَّ يَجْلِسُ وَ يَقْرَأُ آيَةَ الْكُرْسِيِّ ثُمَّ يَسْجُدُ ثَانِيًا وَ يَقُولُ كَذَلِكَ حَمْسًا

(The book) 'Junnat Al Amaan' –

'It is recommended that he performs Sajdah as follow-up of Al-Witr (Salat), two Sajdah(s), saying in the first, 'Glorious, Holy is Lord^{azwj} of Angels and the Spirit!', five times, then he should sit and recited Ayat Al Kursy (2:255). Then he should perform the second and say like that five times.

فَقَدْ رُوِيَ عَنِ النَّبِيِّ ص أَنَّ مَنْ فَعَلَ ذَلِكَ لَمْ يَقُمْ مِنْ مَقَامِهِ حَتَّى يُعْمَرَ لَهُ وَ يُكْتَبَ لَهُ ثَوَابٌ شَهَادِئِ أُمَّتِي إِلَى يَوْمِ الْقِيَامَةِ وَ يُعْطَى ثَوَابَ مِائَةِ حَجَّةٍ وَ عُمْرَةٍ وَ يُكْتَبُ لَهُ بِكُلِّ سُورَةٍ مِنَ الْقُرْآنِ مَدِينَةٌ فِي الْجَنَّةِ وَ بَعَثَ اللَّهُ تَعَالَى أَلْفَ مَلَكٍ يَكْتُبُونَ لَهُ الْحَسَنَاتِ إِلَى يَوْمِ مَوْتِهِ وَ لَا يُخْرِجُ مِنَ الدُّنْيَا حَتَّى يَرَى مَكَانَهُ فِي الْجَنَّةِ وَ كَأَنَّهَا طَافَ بِالْبَيْتِ مِائَةَ طَوَافٍ وَ أَعْتَقَ مِائَةَ رَقَبَةٍ وَ لَا يَقُومُ مِنْ مَقَامِهِ حَتَّى تَنْزِلَ عَلَيْهِ أَلْفُ رَحْمَةٍ وَ يُسْتَجَابُ دُعَاؤُهُ وَ قَضَى اللَّهُ تَعَالَى حَاجَتَهُ فِي دُنْيَاهُ وَ آخِرَتِهِ وَ لَهُ بِكُلِّ سَجْدَةٍ ثَوَابٌ أَلْفِ صَلَاةٍ تَطَوُّعٍ.

It has been reported from the Prophet^{saww}: 'The one who does that will not stand from his place until (sins) are Forgiven for him, and there will be written for him Rewards of my community up to the Day of Qiyamah, and he will be Given Rewards of one hundred Hajj and Umrah, and there shall be written for him, for every Chapter from the Quran, a city in the Paradise, and Allah^{azwj} the Exalted will Send a thousand Angels writing the good deeds for him up to the day he dies, and he will not exit from the world until he sees his place in the Paradise, and it will be as if he has performed Tawaaf of the House one hundred Tawaaf, and liberated one hundred necks, and he will not stand from his place until a thousand Mercies descend upon him, and his supplication will be Answered, and Allah^{azwj} the Exalted will Fulfil his need in his words and his Hereafter, and for every Sajdah, there will be for Rewards of a voluntary Salat!'⁴⁵⁶

وَ مِنْهُ يُسْتَحَبُّ أَنْ يَسْتَغْفِرَ اللَّهَ فِي كُلِّ سَحْرٍ سَبْعِينَ مَرَّةً وَ هُوَ أَمُّ الْإِسْتِغْفَارِ وَ رُوِيَ ذَلِكَ عَنْ عَلِيٍّ ع فَيَقُولُ أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ وَ يَقُولُ سُبْحَانَ أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ أَتُوبُ إِلَيْهِ.

⁴⁵⁶ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 86 a

And from him – ‘It is recommended to seek Forgiveness of Allah^{-azwj} seventy times during every pre-dawn, and it is the most complete of the seeking of Forgiveness(es); and that is reported from Ali^{-asws} saying: ‘I^{-asws} seek Forgiveness of Allah^{-azwj}, my^{-asws} Lord^{-azwj}, and I^{-asws} repent to Him^{-azwj}’; and he^{-asws} said seven times: ‘I seek Forgiveness of Allah^{-azwj} Who, there is no god except Him^{-azwj}, the Living, the Eternal, and I repent to Him^{-azwj}!’⁴⁵⁷

أَقُولُ وَجَدْتُ فِي صَحِيفَةٍ قَدِيمَةٍ مُصَحَّحَةٍ كَانَ سَنَدُهَا هَكَذَا قَالَ الْفَقِيهُ أَبُو الْحَسَنِ مُحَمَّدُ بْنُ أَحْمَدَ بْنِ عَلِيِّ بْنِ الْحَسَنِ بْنِ شَادَانَ عَنْ أَحْمَدَ بْنِ مُحَمَّدِ بْنِ عُبَيْدِ اللَّهِ بْنِ الْحَسَنِ بْنِ أَيُّوبَ بْنِ عَبَّاشِ الْجَوْهَرِيِّ عَنِ الْحَسَنِ بْنِ مُحَمَّدِ بْنِ يَحْيَى بْنِ الْحَسَنِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَسَنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبِ ابْنِ أُخِي طَاهِرِ الْعَلَوِيِّ عَنْ مُحَمَّدِ بْنِ مُطَهَّرِ الْكَاتِبِ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ شَلْمَقَانَ الْمِصْرِيِّ عَنْ عَلِيِّ بْنِ النُّعْمَانَ الْأَعْلَمِ عَنْ عُمَيْرِ بْنِ الْمُتَوَكِّلِ عَنْ أَبِيهِ

I (Majlisi) am saying, ‘I found in an ancient parchment, its attribution was like this – ‘The Jurist Abu Al Hassan Muhammad Bin Ahmad Bin Ali Bin Al Hassan Bin Shazan said, from Ahmad Bin Muhammad Bin Ubeydullah Bin Al Hassan Bin Ayoub Bin Ayyash Al Jowhary, from Al Hassan Bin Muhammad Bin Yahya Bin Al Hassan Bin Ja’far Bin Abdullah Bin Al Hassan Bin Ali Bin Abu Talib, cousin of Tahir Al Alawy, from Muhammad Bin Mutahhar the scribe, from his father, from Muhammad Bin Shalmaqan Al Misry, from Ali Bin Al Numan Al A’lam, from Umeyr Bin Al Mutawakkil, from his father,

عَنِ الصَّادِقِ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ عَلِيِّ بْنِ الْحُسَيْنِ ع قَالَ: كَانَ مِنْ دُعَائِهِ بَعْدَ صَلَاةِ اللَّيْلِ إلهي وَ سَيِّدِي هَدَأَتِ الْعَيْنُونَ وَ غَارَتِ النُّجُومُ وَ سَكَتَتِ الْحَرَكَاتُ مِنَ الطَّيْرِ فِي الْوُكُورِ وَ الْحَيْتَانِ فِي الْبُحُورِ وَ أَنْتَ الْعَدْلُ الَّذِي لَا يَجُورُ وَ الْقِسْطُ الَّذِي لَا تَمِيلُ وَ الدَّائِمُ الَّذِي لَا يَزُولُ

‘From Al-Sadiq Ja’far^{-asws} Bin Muhammad^{-asws}, from his^{-asws} father^{-asws}, from Ali^{-asws} Bin Al-Husayn^{-asws}, said: ‘It was from his^{-asws} supplication after the night Salat: ‘My God^{-azwj} and my Master^{-azwj}! The eyes have calmed down, and the stars have dwindled, and the movements are tranquil, from the birds in the nests, and the fishes in the seas, and You^{-azwj} are the Just Who is not tyrannous, and the Fair Who is not biased, and the Permanent Who will not decline!

أَعْلَقَتِ الْمُلُوكُ أَبْوَابَهَا وَ دَارَتْ عَلَيْهِ حُرَّاسُهَا وَ بَابُكَ مَفْتُوحٌ لِمَنْ دَعَاكَ يَا سَيِّدِي وَ خَلَّ كُلُّ حَبِيبٍ بِحَبِيبِهِ وَ أَنْتَ الْمَحْبُوبُ إِلَيَّ إلهي

The kings have closed their doors and their guards are circling by it, while Your^{-azwj} Door is open for the one who supplicates to You^{-azwj}, O my Master^{-azwj}, and every beloved is alone with his beloved while You^{-azwj} are the beloved to me, my God^{-azwj}!

إِلَيَّ وَ إِنْ كُنْتُ عَصَيْتُكَ فِي أَشْيَاءَ أَمَرْتَنِي بِهَا وَ أَشْيَاءَ هَيَّبْتَنِي عَنْهَا فَقَدْ أَطَعْتُكَ فِي أَحَبِّ الْأَشْيَاءِ إِلَيْكَ أَمَنْتُ بِكَ لَا إِلَهَ إِلَّا أَنْتَ وَ حَدَاكَ لَا شَرِيكَ لَكَ مَنَّكَ عَلَيَّ لَا مَنِّي عَلَيْكَ

Surely, and even though I have disobeyed You^{-azwj} regarding things You^{-azwj} have Commanded me with, and things You^{-azwj} have Prohibited me from, I have obeyed You^{-azwj} in the things most Beloved to You^{-azwj}! I believed in You^{-azwj}, there is no god except You^{-azwj} Alone, there is no associate for You^{-azwj}, being a conferment from You^{-azwj} not being a conferment from me upon You^{-azwj}!

إلهي عَصَيْتُكَ فِي أَشْيَاءَ أَمَرْتَنِي بِهَا وَ أَشْيَاءَ هَيَّبْتَنِي عَنْهَا لَا حَدَّ مَكَابَرَةٍ وَ لَا مُعَانَدَةٍ وَ لَا اسْتِكْبَارٍ وَ لَا جُحُودٍ لِرُبُوبِيَّتِكَ وَ لَكِنْ اسْتَفْرَنْتَنِي الشَّيْطَانُ بَعْدَ الْحُجَّةِ وَ الْمَعْرِفَةِ وَ الْبَيَانِ لَا عُذْرَ لِي فَأَعْتَدِرْ

⁴⁵⁷ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 86 b

My God^{-azwj}! I have disobeyed You^{-azwj} in things Your^{-azwj} have Commanded me with and things You^{-azwj} have Prohibited me from, it was neither due to arrogance, nor obstinacy, nor pride, nor rejection of Your^{-azwj} Lordship, but the Satan^{-la} incited me after the argument, and the recognition, and the explanation. There is no excuse for me, so I apologise!

فَإِنْ عَذَّبْتَنِي فَبِدُونِي وَإِنَّمَا أَنَا أَهْلُهُ وَإِنْ عَفَرْتَ لِي فَبِرَحْمَتِكَ وَإِنَّمَا أَنْتَ أَهْلُهُ أَنْتَ أَهْلُ التَّقْوَىٰ وَأَهْلُ الْمَغْفِرَةِ وَأَنَا مِنْ أَهْلِ الدُّنُوبِ وَالْخَطَايَا فَاعْفِرْ لِي فَإِنَّهُ لَا يَغْفِرُ الدُّنُوبَ إِلَّا أَنْتَ يَا أَرْحَمَ الرَّاحِمِينَ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ أَجْمَعِينَ.

If You^{-azwj} were to Punish me, then it is due to my sins and due to what I am deserving of, and if You^{-azwj} were to Forgive (sins) for me, it would be due to Your^{-azwj} Mercy and due to what You^{-azwj} are rightful of! You^{-azwj} are rightful of being feared and rightful of the Forgiveness, while I am from the people of sins and wrong-doings, therefore Forgive (sins) for me, for no one forgives the sins except You^{-azwj}, O most Merciful of the merciful ones, and Send Salawaat upon Muhammad^{-saww} and his^{-saww} entire Progeny^{-asws!}⁴⁵⁸

⁴⁵⁸ Bihar Al-Anwaar V 84 – The Book Salat – Ch 81 H 86 c

CHAPTER 82 – OPTIONAL (SALATS) OF AL-FAJR, AND THEIR METHOD, AND THEIR FOLLOW-UP, AND THE SLEEPING AFTER IT

1- فُرِبَ الْإِسْنَادُ، عَنْ مُحَمَّدِ بْنِ عَيْسَى الْبُقَطِيِّ عَنْ حَمَّادِ بْنِ عَيْسَى قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ قَالَ أَبِي قَالَ عَلِيُّ حَرَجَ رَسُولُ اللَّهِ ص لِصَلَاةِ الصُّبْحِ وَ بِلَالٌ يُتِيمٌ وَ إِذَا عَبْدُ اللَّهِ بِنُ الْقَسْبِ يُصَلِّي رَكَعَتِي الْفَجْرِ فَقَالَ لَهُ النَّبِيُّ ص يَا ابْنَ الْقَسْبِ أَ تُصَلِّي الصُّبْحَ أَرْبَعًا قَالَ ذَلِكَ لَهُ مَرَّتَيْنِ أَوْ ثَلَاثَةً.

(The book) 'Qurb Al Isnaad' – from Muhammad Bin Isa Al Yaqteeny, from Hammad Bin Isa who said,

'I heard Abu Abdullah^{asws} saying: 'My^{asws} father^{asws} said: 'Ali^{asws} said: 'Rasool-Allah^{saww} went out for the morning Salat and Bilal^{ra} was proclaiming Iqama, and there Abdullah Bin Al-Qashab was praying two (optional) Cycles of Al-Fajr. The Prophet^{saww} said to him: 'O Ibn Al-Qashab! Are you praying the four (optional Cycles) of the morning (Salat)?' – saying that to him twice or thrice".⁴⁵⁹

2- تَفْسِيرُ عَلِيِّ بْنِ إِبْرَاهِيمَ، عَنْ أَحْمَدَ بْنِ إِدْرِيسَ عَنْ أَحْمَدَ بْنِ مُحَمَّدٍ عَنِ الْبُرَيْطِيِّ عَنِ الرِّضَا ع قَالَ: وَ إِدْبَارَ النُّجُومِ رَكَعَتَانِ قَبْلَ صَلَاةِ الصُّبْحِ.

Tafseer Ali Bin Ibrahim – from Ahmad Bin Idrees, from Ahmad Bin Muhammad, from Al Bazanty,

'From Al-Reza^{asws} having said: **'and at the retreat of the stars [52:49]** are two (optional) Cycles before the morning Salat".⁴⁶⁰

3- فُرِبَ الْإِسْنَادُ، بِإِسْنَادٍ عَنْ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنْ رَجُلٍ تَرَكَ رَكَعَتِي الْفَجْرِ حَتَّى دَخَلَ الْمَسْجِدَ وَ الْإِمَامُ قَدْ قَامَ فِي صَلَاتِهِ كَيْفَ يَصْنَعُ

(The book) 'Qurb Al Isnaad' – By a chain,

'From Ali son of Ja'far^{asws}, from his brother^{asws} Musa^{asws}, he said, 'I asked him^{asws} about a man neglecting two (optional) Cycles of Al-Fajr until he enters the Masjid and the prayer leader has stood in his Salat, 'How should he deal with it?'

قَالَ يَدْخُلُ فِي صَلَاةِ الْقَوْمِ وَ يَدْعُ الرَّكَعَتَيْنِ فَإِذَا ارْتَفَعَ النَّهَارُ فَصَاهُمَا.

He^{asws} said: 'He should enter into Salat of the people and leave the two (optional) Cycles. When the day rises, he can fulfil these".⁴⁶¹

4- الْعُبَيْدُ، بِإِسْنَادِ الْمُتَقَدِّمِ عَنْ رَجَاءِ بْنِ أَبِي الضَّحَّاكِ أَنَّ الرِّضَا ع كَانَ إِذَا سَلَّمَ مِنَ الْوُتْرِ جَلَسَ فِي التَّعْقِيبِ مَا شَاءَ اللَّهُ فَإِذَا قَرَّبَ مِنَ الْفَجْرِ قَامَ فَصَلَّى رَكَعَتِي الْفَجْرِ وَ قَرَأَ فِي الْأُولَى الْحَمْدَ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ

⁴⁵⁹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 82 H 1

⁴⁶⁰ Bihar Al-Anwaar V 84 – The Book Salat – Ch 82 H 2

⁴⁶¹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 82 H 3

(The book) 'Al Uyoun' – by the previous chain from Raja'a Bin Abu Al Zahhak,

'It was so, whenever Al-Reza^{-asws} performed Salaam from Al-Witr (Salat), he^{-asws} sat regarding the follow-up (acts of worship) for as long as Allah^{-azwj} so Desires. When it was near from the dawn, he^{-asws} stood and prayed two Cycles of Al-Fajr and recited in the first (Cycle), (Surahs) Al Hamd and Al Kafiroun, and in the second, Al Hamd and Al Tawheed.

فَإِذَا طَلَعَ الْفَجْرُ أَدْنَىٰ وَأَقَامَ وَ صَلَّى الْعِدَّةَ رَكَعَتَيْنِ فَإِذَا سَلَّمَ جَلَسَ فِي التَّعْقِيبِ حَتَّىٰ تَطْلُعَ الشَّمْسُ ثُمَّ سَجَدَ سَجْدَةَ الشُّكْرِ حَتَّىٰ يَتَعَالَى النَّهَارُ.

When the dawn emerged, he^{-asws} proclaimed Azaan and Iqamah, and prayed two Cycles of the morning. When he^{-asws} had performed Salaam, he^{-asws} sat in the follow-up (acts of worship) until the sun emerged. Then he^{-asws} performed two Sajdah(s), Sajdah of thanks until the day rose".⁴⁶²

5- قُرْبُ الْإِسْنَادِ، عَنْ مُحَمَّدِ بْنِ خَالِدِ الطَّيَالِسِيِّ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْخَالِقِ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ ع يَقُولُ الرَّكَعَتَانِ بَعْدَ الْفَجْرِ هُمَا إِذْبَارُ النُّجُومِ.

(The book) 'Qurb Al Isnaad' – from Muhammad Bin Khalid Al Tayalisy, from Ismail Bin Abdul Al Khaliq who said,

'I heard Abu Abdullah^{-asws} saying: 'The two Cycles after Al-Fajr, these two are **at the retreat of the stars [52:49]**'.⁴⁶³

6- فِيهِ الرِّضَا، قَالَ ع بَعْدَ ذِكْرِ الْوُتْرِ ثُمَّ صَلَّى رَكَعَتَيِ الْفَجْرِ قَبْلَ الْفَجْرِ وَ عِنْدَهُ وَ بَعْدَهُ نَقَرًا فِيهِمَا قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ وَ لَا تَأْسَ بِأَنْ تُصَلِّيَهُمَا إِذَا بَقِيَ مِنَ اللَّيْلِ رُبْعٌ وَ كُلَّمَا قُرْبَ مِنَ الْفَجْرِ كَانَ أَفْضَلَ.

(The book) 'Fiqh Al-Reza^{-asws}' – He^{-asws} said: 'After Zikr of Al-Witr (Salat), pray two (optional) Cycles of Al-Fajr before the dawn, and at it and after it, then recite in them (Surahs) Al Kafiroun, and Al Tawheed, and there is no problem if you were to pray these two when a quarter from the night remains, and all what is near to the dawn, it would be better".⁴⁶⁴

بيان رَوَى الشَّيْخُ فِي الصَّحِيحِ عَنْ مُحَمَّدِ بْنِ مُسْلِمٍ قَالَ سَمِعْتُ أَبَا جَعْفَرٍ ع يَقُولُ صَلَّى رَكَعَتَيِ الْفَجْرِ قَبْلَ الْفَجْرِ وَ بَعْدَهُ وَ عِنْدَهُ.

Explanation (Ahadeeth) only – It is reported by the Sheykh in the correct (Hadeeth) from Muhammad Bin Muslim who said, 'I heard Abu Ja'far^{-asws} saying: 'Pray two Cycles of Al-Fajr before the dawn, and after it, and at it'.

وَ أُيِّدَ بِمَا رَوَاهُ أَبُو بَصِيرٍ قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ ع مَتَى أُصَلِّي رَكَعَتَيِ الْفَجْرِ

And it is supported by what is reported by Abu Baseer who said, 'I said to Abu Abdullah^{-asws}, 'When shall I pray two (optional) Cycles of Al-Fajr?'

قَالَ فَقَالَ لِي بَعْدَ طُلُوعِ الْفَجْرِ

⁴⁶² Bihar Al-Anwaar V 84 – The Book Salat – Ch 82 H 4

⁴⁶³ Bihar Al-Anwaar V 84 – The Book Salat – Ch 82 H 5

⁴⁶⁴ Bihar Al-Anwaar V 84 – The Book Salat – Ch 82 H 6

He (the narrator) said, 'He^{-asws} said to me: 'After the emergence of dawn'.

قُلْتُ لَهُ إِنَّ أَبَا جَعْفَرٍ عَ أَمَرَنِي أَنْ أُصَلِّيَهُمَا قَبْلَ طُلُوعِ الْفَجْرِ

I said to him^{-asws}, 'Abu Ja'far^{-asws} had instructed me to pray these before the emergence of dawn!'

فَقَالَ يَا أَبَا مُحَمَّدٍ إِنَّ الشَّيْبَةَ أَتَوْا أَبِي مُسْتَرْتَدِينَ فَأَفْتَاهُمْ بِمُرِّ الْحَقِّ وَ أُنْذِرِي شُكَّاءَ فَأَفْتَيْتُهُمْ بِالتَّيْبَةِ.

He^{-asws} said: 'O Abu Muhammad! The Shias used to come to my^{-asws} father^{-asws} to seek the rightful guidance so he^{-asws} issued them verdicts with the bitter truth, and they are coming to me as doubters, so I^{-asws} am issuing them verdicts in dissimulation'.

7- دَعَائِمُ الْإِسْلَامِ، عَنْ عَلِيِّ عَ أَنَّهُ أَمَرَ بِصَلَاةِ رَكْعَتَيْ الْفَجْرِ فِي السَّفَرِ وَ الْحَضَرِ وَ قَالَ فِي قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ إِذْبَارِ التُّجُومِ إِنَّ ذَلِكَ فِي رَكْعَتَيْ الْفَجْرِ.

(The book) 'Da'aim Al Islam' –

'From Ali^{-asws}, he^{-asws} had instructed with Salat of two Cycles of Al-Fajr during the travelling and staying, and he^{-asws} said regarding Words of Allah^{-azwj} Mighty and Majestic: **and at the retreat of the stars [52:49]:** 'That is regarding two Cycles of Al-Fajr''.⁴⁶⁵

وَ عَنْ أَبِي عَبْدِ اللَّهِ عَ أَنَّهُ سُئِلَ عَنْ قَوْلِ اللَّهِ عَزَّ وَ جَلَّ وَ فُرْآنَ الْفَجْرِ إِنَّ فُرْآنَ الْفَجْرِ كَانَ مَشْهُوداً قَالَ هُوَ الرَّكْعَتَانِ قَبْلَ صَلَاةِ الْفَجْرِ.

And from Abu Abdullah^{-asws}, he^{-asws} was asked about Words of Allah^{-azwj} Mighty and Majestic: **and recitation at dawn. Surely the recitation at dawn was always witnessed [17:78]**, he^{-asws} said: 'It is the two (optional) Cycles before Al-Fajr Salat''.⁴⁶⁶

وَ عَنْهُ عَنْ آبَائِهِ عَ قَالَ قَالَ عَلِيُّ عَ مَنْ فَاتَتْهُ صَلَاةُ رَكْعَتَيْ الْفَجْرِ فَلَا قِضَاءَ عَلَيْهِ.

And from him^{-asws} from his^{-asws} forefathers having said: 'Ali^{-asws} said: 'One who misses out praying two (optional) Cycles of Al-Fajr, there is no fulfilment upon him''.⁴⁶⁷

8- التَّهْدِيدُ، فِي الصَّحِيحِ عَنْ سُلَيْمَانَ بْنِ خَالِدٍ قَالَ: سَأَلْتُهُ عَمَّا أَقُولُ إِذَا اضْطَجَعْتُ عَلَى يَمِينِي بَعْدَ رَكْعَتَيْ الْفَجْرِ

(The book) 'Al Tahzeeb', in the correct (Hadeeth) from Suleyman Bin Khalid who said,

'I asked him^{-asws} about what I should say when I lie down upon my right after (having prayed) two Cycles of Al-Fajr.

فَقَالَ أَبُو عَبْدِ اللَّهِ عَ اقْرَأِ الْخُمْسَ آيَاتٍ مِنْ آلِ عِمْرَانَ إِلَى إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ وَ قُلْ اسْتَمْسَكْتُ بِعُرْوَةِ اللَّهِ الْوُثْقَى الَّتِي لَا انْفِصَامَ لَهَا وَ اعْتَصَمْتُ بِحَبْلِ اللَّهِ الْمَتِينِ وَ أَعُوذُ بِاللَّهِ مِنْ شَرِّ فَسَقَةِ الْعَرَبِ وَ الْعَجَمِ

⁴⁶⁵ Bihar Al-Anwaar V 84 – The Book Salat – Ch 82 H 7 a

⁴⁶⁶ Bihar Al-Anwaar V 84 – The Book Salat – Ch 82 H 7 b

⁴⁶⁷ Bihar Al-Anwaar V 84 – The Book Salat – Ch 82 H 7 c

Abu Abdullah^{-asws} said: 'Recite the five Verses from (Surah) Aal-Imran^{-as} up to **surely You do not break the Promise**' [3:194], and say, 'I hold tightly to the firmest Handhold which there is not crack for it, and I hold on to the strong rope of Allah^{-azwj}, and I seek Refuge with Allah^{-azwj} from evil of the mischievous Arabs and non-Arabs.

آمَنْتُ بِاللَّهِ وَ تَوَكَّلْتُ عَلَى اللَّهِ الْجُنَاتُ ظَهَرِي إِلَى اللَّهِ فَوَضْتُ أَمْرِي إِلَى اللَّهِ- وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ

I believe in Allah^{-azwj} and have relied upon Allah^{-azwj}! I have sheltered my back to Allah^{-azwj} and have delegated my affairs to Allah^{-azwj}, **And one who relies upon Allah, so He would Suffice him. Surely, Allah would Accomplish His Command. He has Made a measure for all things [65:3].** Allah^{-azwj} Suffices me and is the best Protector.

اللَّهُمَّ مَنْ أَصْبَحَتْ حَاجَتُهُ إِلَى مَخْلُوقٍ فَإِنَّ حَاجَتِي وَ رَغْبَتِي إِلَيْكَ الْحَمْدُ لِرَبِّ الصَّبَاحِ الْحَمْدُ لِقَالِقِ الْإِصْبَاحِ ثَلَاثًا.

O Allah^{-azwj}! One who comes to a morning and his need is to created beings, but my need and my desires is to You^{-azwj}. The Praise is for Lord^{-azwj} of the morning! The Praise is for Splitter of the morning!' – thrice".⁴⁶⁸

9- الْمُتَهَجِّدُ، وَ غَيْرُهُ، ثُمَّ يَتَوَكَّلُ عَلَى اللَّهِ فَجَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ

(The book) 'Al Mutahajjid', and others –

'Then he should stand and pray two Cycles of Al-Fajr, and its timing is before the second day after being free from the night Salat, when the first (true) dawn has already emerged. If the second dawn emerges and he does not happen to have prayed both their Salat(s) until the horizon reddens. If it has reddened and he has not prayed, he should delay them up to after the obligatory.

وَ يَقْرَأُ فِي الرَّكْعَةِ الْأُولَى الْحَمْدَ وَ قُلْ يَا أَيُّهَا الْكَافِرُونَ وَ فِي الثَّانِيَةِ الْحَمْدَ وَ قُلْ هُوَ اللَّهُ أَحَدٌ فَإِذَا سَلَّمَ اضْطَجَعَ عَلَى يَمِينِهِ وَ وَضَعَ خَدَّهُ الْأَيْمَنَ عَلَى يَدِهِ الْيُمْنَى وَ قَالَ اسْتَمْسَكْتُ بِعُرْوَةِ اللَّهِ الْوُثْقَى الَّتِي لَا انْفِصَامَ لَهَا وَ اعْتَصَمْتُ بِجَنْبِ اللَّهِ الْمَتِينِ وَ أَعُوذُ بِاللَّهِ مِنْ شَرِّ فَسَقَةِ الْعَرَبِ وَ الْعَجَمِ وَ مِنْ شَرِّ فَسَقَةِ الْجِنَّ وَ الْإِنْسِ

And he should recite in the first Cycle (Surahs) Al Hamd and Al Kafiroun, and in the second Al Hamd and Al Tawheed. When he has performed Salaat, he should lie down on his right and place his right cheek upon his right hand, and said, 'I have adhered with the firmest handhold which there is no crack for it, and I have held tightly to the strong rope of Allah^{-azwj}, and I seek Refuge with Allah^{-azwj} from evil of the mischievous Arabs and non-Arabs, and from evil of the Jinn and the humans!

رَبِّيَ اللَّهُ رَبِّيَ اللَّهُ آمَنْتُ بِاللَّهِ الْجُنَاتُ ظَهَرِي إِلَى اللَّهِ أَطْلُبُ حَاجَتِي مِنَ اللَّهِ فَوَضْتُ أَمْرِي إِلَى اللَّهِ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ- وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ

My Lord^{-azwj} is Allah^{-azwj}! My Lord^{-azwj} is Allah^{-azwj}! I have believed in Allah^{-azwj} and have sheltered my back to Allah^{-azwj}! I seek my need from Allah^{-azwj} so I have delegated my affairs to Allah^{-azwj}! There is neither might nor strength except with Allah^{-azwj}! **And one who relies upon Allah, so He would Suffice him. Surely, Allah would Accomplish His Command. He has Made a measure for all things [65:3].** Allah^{-azwj} Suffices me and is the best Protector!

اللَّهُمَّ مَنْ أَصْبَحَ وَ لَهُ حَاجَةٌ إِلَى مَخْلُوقٍ فَإِنَّ حَاجَتِي إِلَى خَلْقِي وَ رَغْبَتِي إِلَيْكَ وَحَدِّكَ لَا شَرِيكَ لَكَ الْحَمْدُ لِرَبِّ الصَّبَاحِ الْحَمْدُ لِقَالِقِي الْإِصْبَاحِ الْحَمْدُ لِنَاشِرِ الْأَرْوَاحِ الْحَمْدُ لِقَاسِمِ الْمَعَاشِ الْحَمْدُ لِلَّهِ جَاعِلِ اللَّيْلِ سَكَنًا وَ الشَّمْسِ وَ الْقَمَرِ حُسْبَانًا ذَلِكَ تَعْدِيرُ الْعَزِيزِ الْعَلِيمِ

O Allah^{-azwj}! Whoever comes to a morning and there is a need for him to created beings, so my need and my desire is to You^{-azwj} Alone, there is no associate for You^{-azwj}! The Praise is for Lord^{-azwj} of the morning! The Praise is for Splitter of the morning! The Praise is for Spreader of the souls! The Praise is for Distributor of the livelihoods! The Praise is for Allah^{-azwj} Maker of the night for tranquillity, **and the sun and the moon for calculations. That is a measurement of the Mighty, the Wise [6:96].**

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اجْعَلْ فِي قَلْبِي نُورًا وَ فِي بَصَرِي نُورًا وَ عَلَى لِسَانِي نُورًا وَ مِنْ فَوْقِي نُورًا وَ مِنْ بَيْنَ يَدَيَّ نُورًا وَ مِنْ خَلْفِي نُورًا وَ عَن يَمِينِي نُورًا وَ عَن شِمَالِي نُورًا وَ مِنْ فَوْقِي نُورًا وَ مِنْ تَحْتِي نُورًا وَ عَظِّمْ لِي النُّورَ وَ اجْعَلْ لِي نُورًا أَمْشِي بِهِ فِي النَّاسِ وَ لَا تُحْرِمْنِي نُورَكَ يَوْمَ الْقِيَامَةِ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Make Noor to be in my heart, and Noor in my sight, and Noor upon my tongue, and Noor from above me, and Noor from my front, and Noor from my back, and Noor on my right, and Noor on my left, and Noor from above me, and Noor from beneath me, and Magnify Noor for me, and Make Noor for me I can walk with among the people, and do not Deprive me Your^{-azwj} Noor on the Day I meet You^{-azwj}!

وَ اقْرَأْ آيَةَ الْكُرْسِيِّ وَ الْمُعَوِّذَتَيْنِ وَ الْحَمْسَ آيَاتٍ مِنْ آلِ عِمْرَانَ مِنْ قَوْلِهِ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَ الْأَرْضِ إِلَيَّ قَوْلُهُ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ.

And recite Ayat Al Kursi, and (Surahs) Al Mawazateyn, and the five Verses from (Surah) Aal-e-Imran^{-as} from His^{-azwj} Words: **regarding the Creation of the skies and the earth: [3:191]** – up to His^{-azwj} Words - **surely You do not break the Promise' [3:194]**".⁴⁶⁹

10- الْمَكَارِمُ، فَإِذَا سَلَّمْتَ مِنْ رُغْبَتِي الْفَجْرِ فَاضْطَجِعْ عَلَى يَمِينِكَ وَ صَعْ حَدَّكَ الْأَيْمَنَ عَلَى يَدِكَ الْيُمْنَى وَ قُلْ اسْتَمْسَكْتُ إِلَى قَوْلِهِ لَا تُخْلِفُ الْمِيعَادَ.

(The book) 'Al Makarim' –

'When you have performed Salaam from two Cycles of Al-Fajr, then lie down on your right and place your right cheek upon your right hand and said, 'I have held' – up to His^{-azwj} Words: **surely You do not break the Promise' [3:194]**".⁴⁷⁰

11- الْمُتَهَجِّدُ، وَ غَيْرُهُ، ثُمَّ يَسْتَوِي جَالِسًا وَ يُسَبِّحُ تَسْبِيحَ الزُّهْرَاءِ ع وَ يُسْتَحَبُّ أَنْ يَقُولَ مِائَةَ مَرَّةٍ سُبْحَانَ رَبِّي الْعَظِيمِ وَ بِحَمْدِهِ اسْتَغْفِرُ اللَّهَ رَبِّي وَ أَنْتُوبُ إِلَيْهِ

⁴⁶⁹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 82 H 9

⁴⁷⁰ Bihar Al-Anwaar V 84 – The Book Salat – Ch 82 H 10

(The book) 'Al Mutahajjid', and others –

'Then he should sit upright and glorify with Tasbeeh (glorification) of Al-Zahra^{-asws}, and it is recommended that he should say one hundred times, 'Glory be to my Lord^{-azwj} the Magnificent and with His^{-azwj} Praise! I seek Refuge with Allah^{-azwj} my Lord^{-azwj} and I repent to Him^{-azwj}!'

ثُمَّ يَقُولُ اللَّهُمَّ افْتَحْ لِي بَابَ الْأَمْرِ الَّذِي فِيهِ الْيُسْرُ وَالْعَافِيَةُ اللَّهُمَّ هَبْنِي فِي سَبِيلِهِ وَبَصِّرْنِي مَخْرَجَهُ

Then he should say, 'O Allah^{-azwj}! Open for me door of the matter in which is the ease and the well-being!

اللَّهُمَّ وَإِنْ كُنْتَ فَضَيْتَ لِأَحَدٍ مِنْ خَلْقِكَ عَلَيَّ مَقْدَرَةً بِسُوءِ فَخْذِهِ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ وَ عَنْ يَمِينِهِ وَ عَنْ شِمَالِهِ وَ مِنْ تَحْتِ قَدَمَيْهِ وَ مِنْ فَوْقِ رَأْسِهِ وَ أَكْفَيْتَنِي بِمِ شَيْئٍ وَ حَيْثُ شِئْتِ وَ كَيْفَ شِئْتِ

O Allah^{-azwj}, and if You^{-azwj} have Decreed for anyone from Your^{-azwj} creatures an ability with evil against me, then Seize him from his front, and from his back, and from his right, and from his left, and from under his feet, and from above his head, and Suffice me with whatever You^{-azwj} so Desire, and where You^{-azwj} so Desire, and however You^{-azwj} so Desire!'

وَ يُسْتَحَبُّ أَيْضاً أَنْ يَقْرَأَ مِائَةَ مَرَّةٍ أَوْ عِشْرِينَ مَرَّةً قُلْ هُوَ اللَّهُ أَحَدٌ ثُمَّ ارْفَعْ يَدَكَ الْيُمْنَى إِلَى اللَّهِ تَعَالَى وَ ارْفَعْ إصْبِعَكَ الْمُسَبِّحَةَ وَ تَضَرَّعْ إِلَيْهِ وَ قُلْ سُبْحَانَ اللَّهِ رَبِّ الصَّبَاحِ وَ فَالِقِ الْإِصْبَاحِ وَ جَاعِلِ اللَّيْلِ سَكَنًا وَ الشَّمْسِ وَ الْقَمَرِ حُسْبَانًا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

And it is recommended as well to recite one hundred times, or twenty times (Surah) Al Tawheed. Then raise your right hand to Allah^{-azwj} the Exalted and Raise your finger in praise and beseech to Him^{-azwj} and say, 'Glory be to Allah^{-azwj}, Lord^{-azwj} of the morning, and Splitter of the morning, and Maker of the night for tranquillity, **and the sun and the moon for calculations. That is a measurement of the Mighty, the Wise [6:96].**

اللَّهُمَّ اجْعَلْ أَوَّلَ يَوْمِي هَذَا صَلاَحًا وَ أَوْسَطَهُ فَلاَحًا وَ آخِرَهُ نِجَاحًا

O Allah^{-azwj}! Make beginning of this day of mine as righteous, and its middle as success, and its end as profitable!

اللَّهُمَّ وَ مَنْ أَصْبَحَ وَ حَاجَتُهُ إِلَى مَخْلُوقٍ فَإِنَّ حَاجَتِي إِلَيْكَ وَ طَلِبَتِي مِنْكَ لَا إِلَهَ إِلَّا أَنْتَ وَحَدِّكَ لَا شَرِيكَ لَكَ

O Allah^{-azwj}, and whoever comes to a morning and his need is to created beings, so my need is to You^{-azwj} and my request is from You^{-azwj}! There is no god except You Alone, there is no associate for You^{-azwj}!'

ثُمَّ اقْرَأْ آيَةَ الْكُرْسِيِّ وَ الْمَعْوِدَتَيْنِ وَ قُلْ مِائَةَ مَرَّةٍ سُبْحَانَ رَبِّي وَ بِحَمْدِهِ اسْتَغْفِرُ رَبِّي وَ أَتُوبُ إِلَيْهِ

Then recite Ayat Al Kursi, and (Surahs) Al Mawazateyn, and say one hundred times, 'Glory be to my Lord^{-azwj} and with His^{-azwj} Praise! I seek Refuge with my Lord^{-azwj} and I repent to Him^{-azwj}!'

وَتَقُولُ سَبْعَ مَرَّاتٍ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

And you should say seven times, 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!'⁴⁷¹

12- الْمَكَارِمُ، قُلِ اللَّهُمَّ افْتَحْ لِي بَابَ الْأَمْرِ الَّذِي إِلَيْ قَوْلِهِ وَ اكْفِنِيهِ بِمَا شِئْتَ

(The book) 'Al Makarim' –

'Say, 'O Allah^{-azwj}! Open for me door of the matter in which' – up to his words, 'And Suffice if with whatever You^{-azwj} so Desire!'

ثُمَّ اسْجُدْ بَعْدَ الْإِصْطِحَاجِ أَوْ قَبْلَهُ بَعْدَ رَكْعَتَيْ الْفَجْرِ وَ قُلْ فِي سُجُودِكَ يَا خَيْرَ الْمَسْئُولِينَ وَ يَا أَجْوَدَ الْمُعْطِينَ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي وَ ارْحَمْنِي وَ ارْزُقْنِي وَ ارْزُقْ عِيَالِي مِنْ فَضْلِكَ إِنَّكَ ذُو فَضْلٍ عَظِيمٍ

Then do Sajdah after the lying down or before it, after two Cycles of Al-Fajr and say in Your^{-azwj} Sajdah, 'O best of the ones asked, and O most Generous of the givers! Send Salawaat upon Muhammad^{-azwj} and Progeny^{-asws} of Muhammad^{-saww}, and Forgive (sins) for me, and Mercy me, and Grace me, and Grace my dependants from Your^{-azwj} Grace, surely You^{-azwj} are with Mighty Grace!'

وَ يُسْتَحَبُّ أَنْ يَدْعُوَ لِإِخْوَانِهِ الْمُؤْمِنِينَ فِي سُجُودِهِ وَ يَقُولَ اللَّهُمَّ رَبَّ الْفَجْرِ وَ اللَّيَالِي الْعَشْرِ إِلَى آخِرِ مَا مَرَّ بِرِوَايَةِ الشَّيْخِ.

And it is recommended that he should supplicate for his Momineen brothers in his Sajdah and say, 'O Allah^{-azwj}! Lord^{-azwj} of the dawn and the ten nights' – up to end of what has passed by report of the Sheykh"⁴⁷².

13- الْمُنْتَهَجِدُ، ثُمَّ تَقُولُ يَا خَيْرَ مَدْعُوٍّ يَا خَيْرَ مَسْئُولٍ وَ يَا أَوْسَعَ مَنْ أَعْطَى يَا أَفْضَلَ مُرْتَجَى صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ سَبِّبْ لِي رِزْقاً مِنْ فَضْلِكَ الْوَاسِعِ الْحَلَالِ يَا أَرْحَمَ الرَّاحِمِينَ

(The book) 'Al Mutahajjid' –

'Then you should say, 'O best of ones supplicate to! O best of the ones asked! O most capacious of the ones giving! O best of the ones hoped to! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Cause Permissible sustenance for me from Your^{-azwj} Capacious Grace, O most Merciful of the merciful ones!

اللَّهُمَّ حَاجَتِي إِلَيْكَ إِنْ أَعْطَيْتَنِيهَا لَمْ يَضُرَّنِي مَا مَنَعْتَنِي وَ إِنْ مَنَعْتَنِيهَا لَمْ يَنْفَعْنِي مَا أَعْطَيْتَنِي فَكَأَنَّ رَقَبَتِي مِنَ النَّارِ

O Allah^{-azwj}! My need to You^{-azwj}, if You^{-azwj} were to Give it will not harm me what You^{-azwj} Prevent from me, and if You^{-azwj} were to Prevent it will not benefit me what You^{-azwj} Give me, liberation of my neck from the Fire!

⁴⁷¹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 82 H 11

⁴⁷² Bihar Al-Anwaar V 84 – The Book Salat – Ch 82 H 12

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ فَكِّ رَقَبَتِي مِنَ النَّارِ بِعَفْوِكَ وَ أَعِثْنِي مِنْهَا بِرَحْمَتِكَ وَ ائْتِنِّي بِجُودِكَ وَ تَصَدَّقْ بِمَا عَلَيَّ بِكَرَمِكَ وَ اكْفِنِي كُلَّ هَوْلٍ بَيْنِي وَ بَيْنَهَا بِقُدْرَتِكَ وَ رَوِّجْنِي مِنَ الْخَوْرِ الْعَيْنِ بِفَضْلِكَ.

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Liberate my neck from the Fire by Your^{-azwj} Pardon, and Free me from it by Your^{-azwj} Mercy, and Confer upon me with the Paradise by Your^{-azwj} Generosity, and Donate with it upon me with Your^{-azwj} Benevolent, and Suffice me of every horror between me and it by Your^{-azwj} Power, and get me married to the Maider Hourie by Your^{-azwj} Grace!

: يَا مَنْ هُوَ أَقْرَبُ إِلَيَّ مِنْ خَيْلِ الْوَرِيدِ يَا مَنْ يُجُولُ بَيْنَ الْمَرْءِ وَ قَلْبِهِ يَا مَنْ هُوَ بِالْمَنْظَرِ الْأَعْلَى يَا مَنْ لَيْسَ كَمِثْلِهِ شَيْءٌ وَ هُوَ السَّمِيعُ الْبَصِيرُ يَا فَالِقَ الْحَبِّ وَ النَّوَى يَا بَارِيَّ النَّسَمِ يَا إِلَهَ الْخَلْقِ رَبَّ الْعَالَمِينَ لَا شَرِيكَ لَهُ

O One Who is closer to me than the jugular vein! O One Who Intervenes between the person and his heart! O One Who is with the Lofty scenario! O One Who there isn't anything like him and He^{-azwj} is the Hearing, the Seeing! O Splitter of the seed and the kernel! O Shaper of the person! O God^{-azwj} of the creation, Lord^{-azwj} of the worlds! There is not associate for Him^{-azwj}!

إِلَهَ إِبْرَاهِيمَ وَ إِسْمَاعِيلَ وَ إِسْحَاقَ وَ يَعْقُوبَ وَ الْأَسْبَاطِ وَ مُوسَى وَ عِيسَى وَ النَّبِيِّينَ ع وَ مُنْزِلَ التَّوْرَةِ وَ الْإِنْجِيلِ وَ الزَّبُورِ وَ الْفُرْقَانِ الْعَظِيمِ وَ صُحُفِ إِبْرَاهِيمَ وَ مُوسَى

God^{-azwj} of Ibrahim^{-as}, and Ismail^{-as}, and Is'haq^{-as}, and Yaqoub^{-as} and the tribes, and Musa^{-as}, and Isa^{-as}, and the Prophets^{-as}, and Revealer of the Torah, and the Evangel, and the Psalms, and the Magnificent Furqan, and Parchments of Ibrahim^{-as} and Musa^{-as}!

أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ نَبِيَّ الرَّحْمَةِ عَبْدِكَ وَ رَسُولِكَ وَ عَلَيَّ آلِهِ الْأَخْيَارِ الْأَبْرَارِ الَّذِينَ أَذْهَبَتْ عَنْهُمْ الرَّجْسَ وَ طَهَّرْتَهُمْ تَطْهِيراً صَلَاةً كَثِيرَةً طَيِّبَةً نَامِيَةً مُبَارَكَةً زَاكِيَةً

I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} Your^{-azwj} Prophet^{-saww}, the Prophet^{-as} of Mercy, Your^{-azwj} servant and Your^{-azwj} Rasool^{-saww}, and upon his^{-saww} goodly Progeny^{-asws} the righteous, those You^{-azwj} Kept the uncleanness away from them and Purified them a Purification! May there be a lot of Salawaat, goodly, blissful, Blessed, Pure!

وَ أَنْ تُبَارِكَ لِي فِي قَضَائِكَ وَ تُبَارِكَ لِي فِي قَدْرِكَ وَ تُبَارِكَ لِي فِيمَا أَتَقَلَّبُ فِيهِ وَ تَأْخُذَ بِنَاصِيَتِي إِلَى مُوَافَقَتِكَ وَ رِضَاكَ وَ تُؤَقِّمَنِي لِلرُّشْدِ وَ تُرْشِدَنِي إِلَيْهِ وَ تُسَدِّدَنِي لَهُ وَ تُعِينَنِي عَلَيْهِ فَإِنَّهُ لَا يُؤَفِّقُ لِلْخَيْرِ وَ لَا يُرْشِدُ إِلَّا بِهِ وَ لَا يُسَدِّدُ لَهُ وَ لَا يُعِينُ عَلَيْهِ إِلَّا أَنْتَ

And to Bless for me in Your^{-azwj} Decrees, and Bless for me in Your^{-azwj} Pre-determination, and Bless for me in what I am turning in, and Seize me by my forelock to Your^{-azwj} compatibility, and Your^{-azwj} Satisfaction, and Incline me to the rightful guidance and Guide me to it, and Correct me for it, and Assist me upon it, for no one can Cause compatibility to the good, nor guide to it, nor correct to it, nor assist upon it, except You^{-azwj}!

وَ أَسْأَلُكَ أَنْ تُرْضِيَنِي بِقُدْرِكَ وَ قَضَائِكَ وَ تُصَيِّرَنِي عَلَى بِلَاتِكَ وَ تُبَارِكَ لِي فِي مَوْقِفِي بَيْنَ يَدَيْكَ وَ أَعْطِنِي كِتَابِي بِيَمِينِي وَ حَاسِبْنِي حِسَاباً يَسِيراً وَ آمِنَ رَوْعَتِي وَ اسْتُرْ عَوْرَتِي وَ أَلْحِقْنِي بِنَبِيِّ نَبِيِّ الرَّحْمَةِ مُحَمَّدٍ صَلَوَاتِكَ عَلَيْهِ وَ آلِهِ وَ أُوْرِدْنِي حَوْضَهُ وَ اسْتَقْبِنِي بِكَأْسٍ لَا أَظْمَأُ بَعْدَهَا أَبَداً

And I ask You^{-azwj} to Satisfy me with Your^{-azwj} Determination, and Your^{-azwj} Decree, and Cause me to be patient upon Your^{-azwj} afflictions, and Bless for me during my pausing in front of You^{-azwj}, and Give me my book in my right hand, and Reckon me an easy reckoning, and Secure my fear, and Conceal my nakedness (faults), and Join me with my Prophet^{-saww}, the Prophet^{-saww} of Mercy, may Your^{-azwj} Salawaat be upon him^{-saww} and his^{-saww} Progeny^{-asws}, and Make me arrive at his^{-saww} fountain, and Quench me with such a cup I will not be thirsty after it, ever!

رَبِّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاصْلِحْ لِي دِينِي الَّذِي هُوَ عِصْمَةُ أَمْرِي وَاصْلِحْ لِي دُنْيَايَ الَّتِي فِيهَا مَعِيشَتِي وَاصْلِحْ لِي آخِرَتِي الَّتِي إِلَيْهَا مُنْقَلَبِي أَسْأَلُكَ كُلَّ ذَلِكَ بِجُودِكَ وَكَرَمِكَ وَشَفَاعَةِ نَبِيِّكَ - مُحَمَّدٍ وَ الْمُصْطَفَى الْأَخْتَارِ مِنْ أَهْلِ بَيْتِهِ صَلَوَاتِكَ عَلَيْهِ وَعَلَيْهِمْ أَجْمَعِينَ يَا أَرْحَمَ الرَّاحِمِينَ

Lord^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Correct my religion for me which it is a protection of my affairs, and Correct my world for me in which is my livelihood, and Correct my Hereafter for me which my transfer is to. I ask you^{-azwj} of all that by Your^{-azwj} Generosity and Your^{-azwj} Benevolence, and intercession of Your^{-azwj} Prophet^{-saww} Muhammad^{-saww}, and the Chosen ones, the goodly from people of his^{-saww} Household. May Your^{-azwj} Salawaat upon him^{-as} and upon them^{-asws} all, O most Merciful of the merciful ones!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاعْنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَبِفَضْلِكَ عَمَّنْ سِوَاكَ وَاعْفِرْ لِي ذُنُوبِي كُلَّهَا وَاعْفِنِي مَا أَهَمَّنِي وَاطْفِئْ لِي فِي جَمِيعِ أُمُورِي وَارْزُقْنِي مِنْ فَضْلِكَ مَا تُبَلِّغُنِي بِهِ أَمَلِي وَ مَنَائِي

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Enrich me by Your^{-azwj} Permissible from Your^{-azwj} Prohibited, and by Your^{-azwj} Grace from the ones besides You^{-azwj} and Forgive my sins for me, all of them, and Suffice me what worries me, and the Kindness for me in entirety of my affairs, and Sustain me from Your^{-azwj} Grace what my hopes and my wishes can be reached with.

فَأَنْتَ تَقْتِي وَرَجَائِي رَبِّ مَنْ رَجَا غَيْرَكَ وَوَقَّ بِسِوَاكَ فَإِنَّهُ لَيْسَ لِي ثِقَةٌ وَ لَا رَجَاءَ غَيْرَكَ فَصَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاعْفِرْ لِي وَ لَا تَفْضَحْنِي يَا كَرِيمُ بِمَسَاوِيٍّ وَ لَا تَهْتِكْنِي بِخَطِيئَتِي وَ لَا تُنْذِرْنِي عِنْدَ الْمَوْتِ

You^{-azwj} are my trust and my hope! Lord^{-azwj}! Who can I hope to apart from You^{-azwj}, and trust besides You^{-azwj} for there isn't any trust for me, and there is no hope apart from You^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Forgive (sins) for me and do not Expose me, O Benevolent, with my equals, and do not Shame me with my wrongdoings, and do not Make me regret at the death!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاعْفِرْ لِي خَطَايَايَ وَ عَمْدِي وَ جِدِّي وَ هَزْلِي وَ إِسْرَافِي عَلَى نَفْسِي وَ اسْتِدْقَافِي وَ حَاجَتِي وَ فَقرِي بِالْعَنَى عَنْ شِرَارِ خَلْقِكَ بِرِزْقٍ وَاسِعٍ مِنْ فَضْلِكَ مِنْ غَيْرِ كَدٍّ وَ لَا مَنٍّ مِنْ أَحَدٍ مِنْ خَلْقِكَ وَ ارْزُقْنِي حَجَّ نَبِيِّكَ الْحَرَامِ فِي عَامِي هَذَا وَ فِي كُلِّ عَامٍ وَاعْفِرْ لِي بِمَنِّكَ الذُّنُوبَ الْعِظَامَ فَإِنَّهُ لَا يَعْفُرُهَا غَيْرُكَ يَا عَلَّامَ الْغُيُوبِ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Forgive my sins for me, and my deliberation, and my efforts, and my mocking, and my extravagance upon myself, and Block my destitution and my poverty with the riches from Your^{-azwj} evil creatures by vast sustenance from Your^{-azwj} Grace, from without toil nor conferment from anyone from

Your^{-azwj} creatures, and Grace me Hajj of Your^{-azwj} Sacred House in this year of mine, and during every year, and Forgive the might sins by Your^{-azwj} Conferment, for no one can forgive these apart from You^{-azwj}, O Knower of the unseen!

اللَّهُمَّ إِنَّكَ قُلْتَ فِي كِتَابِكَ ادْعُونِي أَسْتَجِبْ لَكُمْ وَ قَدْ دَعَوْتُكَ يَا إِلَهِي بِأَسْمَائِكَ وَ اعْتَرَفْتُ لَكَ بِذُنُوبِي وَ أَفْضَيْتُ إِلَيْكَ بِحَوَائِجِي وَ أَنْزَلْتَهَا بِكَ وَ شَكَوْتُهَا إِلَيْكَ وَ وَضَعْتُهَا بَيْنَ يَدَيْكَ

O Allah^{-azwj}! Surely You^{-azwj} Said in Your^{-azwj} **“Supplicate to Me, I will Answer you. [40:60]**, and I am supplicating to You^{-azwj}, O my God^{-azwj}, by Your^{-azwj} Name and have Acknowledged to You^{-azwj} of my sins, and poured to You^{-azwj} my needs and I have descended with You^{-azwj} and complained of these to You^{-azwj}, and placed these in front of You^{-azwj}!

فَأَسْأَلُكَ بِوَجْهِكَ الْكَرِيمِ وَ كَلِمَاتِكَ الثَّامَّةِ إِنْ كَانَ بَقِيَ عَلَيَّ ذَنْبٌ لَمْ تَعْفِرْهُ لِي أَوْ تُرِيدَ أَنْ تُعَذِّبَنِي عَلَيْهِ أَوْ تُحَاسِبَنِي عَلَيْهِ أَوْ حَاجَةٌ لَمْ تَقْضِهَا لِي أَوْ شَيْءٌ سَأَلْتُكَ إِيَّاهُ لَمْ تُعْطِنِيهِ أَنْ لَا يَطَّلِعَ الْفَجْرُ مِنْ هَذِهِ اللَّيْلَةِ أَوْ يَنْصَرِمَ هَذَا الْيَوْمُ إِلَّا وَ قَدْ عَفَرْتَهُ لِي وَ أَعْطَيْتَنِي سُؤْلِي وَ شَفَعْتَنِي فِي جَمِيعِ حَوَائِجِي إِلَيْكَ يَا أَرْحَمَ الرَّاحِمِينَ

I ask You^{-azwj} by Your^{-azwj} Benevolent Face, and Your^{-azwj} Complete Words! If a sin were to remain upon me You^{-azwj} have not Forgiven it for me, or You^{-azwj} Want to Punish me upon it, or to Reckon me upon it, or a need You^{-azwj} have not Fulfilled it for me, or something I had asked for but You^{-azwj} did not Give it, the dawn from this night should not emerge or this day should not pass except and You^{-azwj} should Forgive it for me, and Grant me my request, and Intercede regarding entirety of my needs to You^{-azwj}, O most Merciful of the merciful ones!

اللَّهُمَّ أَنْتَ الْأَوَّلُ قَبْلَ كُلِّ شَيْءٍ وَ الْخَالِقُ لَهُ وَ أَنْتَ الْآخِرُ بَعْدَ كُلِّ شَيْءٍ وَ الْوَارِثُ لَهُ وَ أَنْتَ نُورُ كُلِّ شَيْءٍ وَ الْوَارِثُ لَهُ وَ الظَّاهِرُ عَلَى كُلِّ شَيْءٍ وَ الرَّقِيبُ عَلَيْهِ وَ الْبَاطِنُ دُونِ كُلِّ شَيْءٍ وَ الْمُحِيطُ بِهِ الْبَاقِي بَعْدَ كُلِّ شَيْءٍ الْمُتَعَالِي بِقُدْرَتِهِ فِي ذُنُوبِهِ الْمُتَدَانِي إِلَى كُلِّ شَيْءٍ فِي ارْتِفَاعِهِ خَالِقُ كُلِّ شَيْءٍ وَ وَارِثُهُ مُبْتَدِعُ الْخَلْقِ وَ مُعِيدُهُ

O Allah^{-azwj}! You^{-azwj} are the First before all things and the Creator for it, and You^{-azwj} are the Last after all things and the Inheritor for it, and You^{-azwj} are Noor of all things and the Inheritor for it, and the Prevailing upon all things, and the Watcher upon it, and the Esoteric inside all things, and the Encompassing with the, the remaining after all things, the Exalted by His^{-azwj} Power in His^{-azwj} nearness, the near to all things in His^{-azwj} Loftiness, Creator of all things and its Inheritor, Originator of the creation and its Repeater!

لَا يَزُولُ مُلْكُكَ وَ لَا يَذِلُّ عِزُّكَ وَ لَا يُؤْمَرُ كَيْدُكَ وَ لَا تُسْتَضَعَفُ قُوَّتُكَ وَ لَا يَمْتَنِعُ مِنْكَ أَحَدٌ وَ لَا يَشْرِكُكَ فِي حُكْمِكَ أَحَدٌ وَ لَا نَقَادَ لَكَ وَ لَا زَوَالَ وَ لَا غَايَةَ وَ لَا مُنْتَهَى لَمْ تَزَلْ كَذَلِكَ فِيمَا مَضَى وَ لَا تَزَالُ كَذَلِكَ فِيمَا بَقِيَ

Neither does Your^{-azwj} Kingdom decline, nor is Your^{-azwj} Honour humiliated, nor is Your^{-azwj} Place safe from, nor does Your^{-azwj} Strength weaken, nor can anyone defend from You^{-azwj}, nor does anyone associate You^{-azwj} in Your^{-azwj} Judgment, nor is there depletion for You^{-azwj}, nor decline, nor peak, nor end-point! Neither did You^{-azwj} cease to be like that in the past nor will You^{-azwj} cease to be like that in what remains!

لَا تَصِفُ الْأَلْسُنُ جَلَالَكَ وَ لَا تَهْتَدِي الْقُلُوبُ لِعَظَمَتِكَ وَ لَا تَبْلُغُ الْأَعْمَالُ شُكْرَكَ أَحَطَّتْ بِكُلِّ شَيْءٍ عِلْمًا وَ أَحْصَيْتْ كُلَّ شَيْءٍ عَدَدًا لَا تُحْصَى نِعْمَاؤُكَ وَ لَا يُؤَدَّى شُكْرُكَ

The tongues cannot describe Your^{-azwj} Majesty, nor can the hearts be guided to Your^{-azwj} Magnificence, nor can the deeds reach Your^{-azwj} appreciation! You^{-azwj} Encompass all things in Knowledge, and You^{-azwj} Enumerate all things in number! Your^{-azwj} bounties cannot be counted, nor can Your^{-azwj} thanks be fulfilled!

فَهَرَّتْ خَلْقُكَ وَ مَلَكْتَ عِبَادَكَ بِمُدْرَتِكَ وَ انْقَادُوا لِأَمْرِكَ وَ دَلُّوا لِعَظَمَتِكَ وَ جَرَى عَلَيْهِمْ قَدْرُكَ وَ أَحَاطَ بِهِمْ عِلْمُكَ وَ نَفَدَ فِيهِمْ بَصْرُكَ سِرُّهُمْ عِنْدَكَ
عَلَانِيَةً وَ هُمْ فِي قَبْضَتِكَ يَتَقَلَّبُونَ وَ إِلَى مَا شِئْتَ يَنْتَهُونَ

You^{-azwj} have Subdued Your^{-azwj} creatures and Owned Your^{-azwj} servants by Your^{-azwj} Power, and they are subdued to Your^{-azwj} Command, and humiliated to Your^{-azwj} Magnificence, and Your^{-azwj} Pre-Determination flows upon them, and Your^{-azwj} Knowledge Encompasses them, and Your^{-azwj} Sight is implemented within them. Their secrets are open with You^{-azwj} and there are turning in Your^{-azwj} Grip, and they will be ending to whatever You^{-azwj} so Desire!

مَا كَوْنَتْ فِيهِمْ كَانَ عَدْلًا وَ مَا فَضَيْتَ فِيهِمْ كَانَ حَقًّا أَنْتَ آخِذٌ بِنَاصِيَةِ كُلِّ دَابَّةٍ تَعْلَمُ مُسْتَقَرَّهَا وَ مُسْتَوْدَعَهَا كُلُّ فِي كِتَابٍ مُبِينٍ- لَمْ يَتَّخِذْ صَاحِبَةً وَ لَا
وَلَدًا- وَ لَمْ يَكُنْ لَهُ شَرِيكَ فِي الْمُلْكِ وَ لَمْ يَكُنْ لَهُ وِثْرٌ مِنَ الدَّلِيلِ

Whatever You^{-azwj} Bring into being regarding them would be Just, and whatever You^{-azwj} Decree regarding them would be true! You^{-azwj} Seize every animal with forelocks. You^{-azwj} Know *its resting place and its depository. All things are in a Clarifying Book [11:6] And say: 'The Praise is for Allah, Who did not Take a son, and there does not happen to be an associate for Him in the Kingdom, and there does not happen to be a Guardian for Him from the disgrace, [17:111].*

لَا إِلَهَ إِلَّا أَنْتَ تَبَارَكْتَ يَا رَبَّ الْعَالَمِينَ مَا شِئْتَ مِنْ أَمْرٍ يَكُونُ وَ مَا لَمْ تَشَأْ لَمْ يَكُنْ وَ مَا قُلْتَ مِنْ شَيْءٍ رَبَّنَا فَكَمَا قُلْتَ وَ مَا وَصَفْتَ بِهِ نَفْسَكَ رَبَّنَا
فَكَمَا وَصَفْتَ لَا أَصْدَقَ مِنْكَ حَدِيثًا وَ لَا أَحْسَنَ مِنْكَ قِيَلًا وَ أَنَا عَلَى ذَلِكَ كَلِّهِ مِنَ الشَّاهِدِينَ

There is not god except You^{-azwj}! Exalted are You^{-azwj}, O Lord^{-azwj} of the worlds! Whatever from a matter You^{-azwj} Desire happens, and whatever from a matter You^{-azwj} do not Desire does not happen, and whatever from a thing You^{-azwj} Said, our Lord^{-azwj}, it is just as You^{-azwj} Said, and whatever You^{-azwj} have Described Yourself^{-azwj} with, our Lord^{-azwj}, it is just as You^{-azwj} Said. There is no one more truthful than You^{-azwj} in narration, nor any one more excellent that You^{-azwj} is speaking, and I am from the witnesses upon that, all of it!

فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ تَوَفِّي عَلَى هَذِهِ الشَّهَادَةِ وَ اجْعَلْ ثَوَابِي عَلَيْهَا الْجَنَّةَ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ

Send Salawaat upon Muhammad^{-sawww} and his^{-sawww} Progeny^{-asws} and Cause me to die upon this testimony, and Make my Rewards upon it to be the Paradise, O with the Majesty and the Benevolence!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ لَا تُحِبِّبْ إِلَيَّ مَا أَبْغَضْتَ وَ لَا تُبْغِضْ إِلَيَّ مَا أَحْبَبْتَ وَ لَا تُثَقِّلْ عَلَيَّ مَا افْتَرَضْتَ وَ لَا تُهَيِّئْ لِي مَا كَرِهْتَ وَ لَا تُسَبِّحْ إِلَيَّ مَا
حَزَّنْتَ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and his^{-sawww} Progeny^{-asws}, and do not Cause it to be beloved to me what You^{-azwj} Hate, nor hateful to me what You^{-azwj} Love, nor heavy

upon me what You^{-azwj} have Imposed, nor pleasant to me what You^{-azwj} Dislike, nor resembling to me what You^{-azwj} have Forbidden!

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَسْخَطَ رِضَاكَ أَوْ أَرْضَى سَخَطَكَ أَوْ أُوَالِيَ أَعْدَاءَكَ أَوْ أُعَادِيَ أَوْلِيَاءَكَ أَوْ أُرَدَّ نَصِيحَتَكَ أَوْ أُخَالِفَ أَمْرَكَ رَبِّ مَا أَفْقَرُ إِلَيْكَ وَ
أَغْنَاكَ عَنِّي وَكَذَلِكَ خَلَقَكَ

O Allah^{-azwj}! I seek Refuge with You^{-azwj} from annoying Your^{-azwj} Satisfaction, or satisfy Your^{-azwj} Wrath, or befriend Your enemies, or be inimical to Your^{-azwj} friends, or reject Your^{-azwj} Advice, or oppose Your^{-azwj} Command! Lord^{-azwj}! How impoverished I am to You^{-azwj} and how needless You^{-azwj} are from me, and like that are Your^{-azwj} creatures!

رَبِّ مَا أَحْسَنَ التَّوَكُّلَ عَلَيْكَ وَ التَّصَرُّعَ إِلَيْكَ وَ الْبُكَاءَ مِنْ حُشْيَتِكَ وَ التَّوَاضُّعَ لِعَظَمَتِكَ وَ الْعَجِيحَ إِلَيْكَ مِنْ فَرَقِكَ وَ الخَوْفَ مِنْ عَذَابِكَ وَ الرَّجَاءَ لِرَحْمَتِكَ
مَعَ رَهْبَتِكَ وَ الْوُقُوفَ عِنْدَ أَمْرِكَ وَ الْإِنْتِهَاءَ إِلَى طَاعَتِكَ

Lord^{-azwj}! How excellent is the reliance upon You^{-azwj}, and the beseeching to You^{-azwj}, and the crying from fearing You^{-azwj}, and the humbling to Your^{-azwj} Magnificence, and the clamouring to You^{-azwj} from Your^{-azwj} separation, and the fear from Your^{-azwj} Punishment, and the hoping for Your^{-azwj} Mercy with fearing You (s.w.t), and the pausing at Your^{-azwj} Command, and the ending to Your^{-azwj} obedience!

رَبِّ كَيْفَ أَنْفَعُ إِلَيْكَ يَدِي وَ قَدْ أَخْرَقْتَ الحُطَايَا جَسَدِي أَمْ كَيْفَ أَنْبِي لِلدُّنْيَا وَ قَدْ هَدَمْتَ الدُّنُوبَ أَرْكَانِي أَمْ كَيْفَ أَنْبِكِي لِجَمِيمِي وَ لَا أَنْبِكِي لِنَفْسِي أَمْ
عَلَى مَا أَعْتَوْتُ إِذَا لَمْ أَعْتَوِلْ عَلَى بَدَنِي أَمْ مَتَى أَعْمَلُ لِآخِرَتِي وَ أَنَا حَرِيصٌ عَلَى دُنْيَايَ أَمْ مَتَى أَتُوبُ مِنْ ذُنُوبِي إِذَا لَمْ أَدْعُهَا قَبْلَ مَوْتِي

Lord^{-azwj}! How can I raise my hands to You^{-azwj} and the wrongdoings have pierced my body, or how can I build for the world and the sins have demolished my pillars, or how can I cry for my intimate one and not cry for myself, or upon what should I wail when I am not wailing upon my body, or when will I work for my Hereafter and I am greedy upon my world, or when will I repent from my sins when I do not leave it before my death?

رَبِّ دَعْتَنِي الدُّنْيَا إِلَى اللّٰهُو فَأَسْرَعْتُ وَ دَعْتَنِي الْآخِرَةَ فَأَبْطَأْتُ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ حَوِّلْ مَكَانَ إِنِّطَائِي عَنِ الْآخِرَةِ سُرْعَةً إِلَيْهَا وَ اجْعَلْ مَكَانَ سُرْعَتِي
إِلَى الدُّنْيَا إِنِّطَاءً عِنْدَهَا

Lord^{-azwj}! The world calls me to the playfulness so I hasten, and the Hereafter call me but I delay, so Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Transfer my delaying about the Hereafter into quickness to it, and Make in place of my quickness to the world, delaying from it!

مَنْ أَرْجُو إِذَا لَمْ أَرْجُكَ أَمْ مَنْ أَخَافُ إِذَا أَمِنْتُكَ أَمْ مَنْ أُطِيعُ إِذَا عَصَيْتُكَ أَمْ مَنْ أَشْكُرُ إِذَا كَفَرْتُكَ أَمْ مَنْ أَدْحُرُ إِذَا نَسَيْتُكَ

Who should I hope to when I do not hope to You^{-azwj}, or who shall I fear when I trust You^{-azwj}, or whom should I obey when I disobey You^{-azwj}, or whom shall I thank when I have denied You^{-azwj}, or whom shall I remember when I have forgotten You^{-azwj}?

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَشْرِكْنِي فِي كُلِّ دَعْوَةٍ صَالِحَةٍ دَعَاكَ بِهَا عِنْدَ هُوَ لَكَ رَاغِبٌ إِلَيْكَ زَاهِبٌ مِنْكَ وَ فِيمَا سَأَلْتُكَ مِنْ خَيْرٍ وَ أَشْرِكُهُمْ فِي صَالِحِ مَا
أَدْعُوكَ وَ اجْعَلْنِي وَ أَهْلِي وَ إِخْوَانِي فِي دِينِي فِي أَعْلَى دَرَجَةٍ مِنْ كُلِّ خَيْرٍ حَصَصْتَ بِهِ أَحَدًا مِنْ خَلْقِكَ فَإِنَّكَ مُجِيرٌ وَ لَا يُجَارُ عَلَيْكَ -

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Participate me in every righteous supplication any servant supplicates to You^{-azwj} with, him being desirous to You^{-azwj}, fearing from you^{-azwj}, and in whatever good he asks You^{-azwj} for, and Participate them in righteousness of whatever I supplicate to You^{-azwj} with, and Make me and my family, and my brothers in my religion in loftiest of ranks from all good You^{-azwj} had Particularised anyone from Your^{-azwj} creatures with, for You^{-azwj} grant shelter and cannot be sheltered against!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَبَسِّرْ لِي كُلَّ يُسْرٍ فَإِنَّ تَبْسِيرَ الْعَسِيرِ عَلَيْكَ سَهْلٌ يَسِيرٌ وَأَنْتَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

O Allah^{-azwj}! Send Salawaat upon Muhammad^{-saww} and his^{-asws} Progeny^{-asws} and Ease every difficulty for me, for easing the difficulties is easy upon You^{-azwj} and You^{-azwj} are Able upon all things!

وَيُسْتَحَبُّ أَنْ يَدْعُو بِهَذَا الدُّعَاءِ فَيَقُولَ اللَّهُمَّ إِنِّي أَسْأَلُكَ رَحْمَةً مِنْ عِنْدِكَ تَهْدِي بِنَا قَلْبِي وَتَجْمَعُ بِنَا شَتْلِي وَتَلْمُ بِنَا شَعْنِي وَتَرُدُّ بِنَا أَلْفَتِي وَتُصَلِّحُ بِنَا دِينِي وَتَحْفَظُ بِنَا غَائِبِي وَتُجِيرُ بِنَا شَاهِدِي وَتُرْزِقِي بِنَا عَمَلِي وَتُلْهَمُنِي بِنَا رُشْدِي وَتُبَيِّضُ بِنَا وَجْهِي وَتَعْصِمُنِي بِنَا مِنْ كُلِّ سُوءٍ

And it is recommended to supplicate with this supplication saying, 'O Allah^{-azwj}! I ask You^{-azwj} for Mercy from You^{-azwj} Guiding my heart by it, and Gather my family with it, and Clean my unkemptness, and Restore my youth by it, and Correct my religion by it, and Protect my hidden matters by it, and Shelter my presence by it, and Purify my deeds by it, and Inspire my guidance by it, and Brighten my face by it, and Protect me from all evil by it!

اللَّهُمَّ أَغْنِنِي إِيمَانًا صَادِقًا وَبَيِّنًا خَالِصًا لَيْسَ بَعْدَهُ كُفْرٌ وَرَحْمَةً أَنْالَ بِهَا شَرَفَ كَرَامَتِكَ فِي الدُّنْيَا وَالْآخِرَةِ

O Allah^{-azwj}! Grant me truthful Eman, and sincere certainty not having any Kufr after it, and Mercy I can attain nobility of Your^{-azwj} Honour by it in the world and the Hereafter!

اللَّهُمَّ أَسْأَلُكَ الْفَوْزَ عِنْدَ الْقَضَاءِ وَمَنَازِلَ الْعُلَمَاءِ وَعَيْشَ السُّعَدَاءِ وَمُرَافَقَةَ الْأَنْبِيَاءِ وَالتَّصَرُّعَ عَلَى الْأَعْدَاءِ

O Allah^{-azwj}! I ask You^{-azwj} for the success during the Judgments, and status of the scholars, and life of the fortunate ones, and friendship of the Prophets^{-as}, and the Help against the enemies!

اللَّهُمَّ إِنِّي أُنزَلْتُ بِكَ حَاجَتِي وَإِنْ فَصُرَ عَمَلِي وَضَعُفَ بَدَنِي وَقَدِ افْتَقَرْتُ إِلَيْكَ وَإِلَى رَحْمَتِكَ فَأَسْأَلُكَ يَا قَاضِيَ الْأُمُورِ يَا شَاطِئِ الصُّدُورِ كَمَا يُجِيرُ مَنْ فِي الْبُحُورِ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَنْ تُجِيرَنِي مِنْ عَذَابِ السَّعِيرِ وَمِنْ دَعْوَةِ الثُّبُورِ وَمِنْ فِتْنَةِ الثُّبُورِ.

O Allah^{-azwj}! I have descend to You^{-azwj} with my needs and even though my deeds are deficient, and my body is weak, and I am impoverished to You^{-azwj} and to Your^{-azwj} Mercy! I ask You^{-azwj}, O Decreeer of the matters, and O Healer of the chests! Just as You^{-azwj} have Sheltered ones in the oceans, Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Shelter me from Punishment of the blazing Fire, and from calls of ruination, and from Fitna of the graves!

: اللَّهُمَّ مَا فَصَّرْتَ عَنْهُ مَسْأَلَتِي وَ لَمْ تَبْلُغْهُ مُنِيَّتِي وَ لَمْ تُحِطْ بِهِ مَعْرِفَتِي مِنْ خَيْرٍ وَعَدَدَتُهُ أَحَدًا مِنْ خَلْقِكَ أَوْ أَنْتَ مُعْطِيهِ أَحَدًا مِنْ عِبَادِكَ فَإِنِّي أَرْعَبُ إِلَيْكَ فِيهِ وَ أَسْأَلُكَهُ

O Allah-azwj! Whatever I am deficient of from my requests, and my wishes do not reach, and my recognition does not include, of any good You-azwj have Promises to anyone of Your-azwj creatures, or You-azwj have Given it to anyone of Your-azwj servants, I am desirous to You-azwj regarding it and am asking for it!

اللَّهُمَّ يَا ذَا الْحَبْلِ الشَّدِيدِ وَالْأَمْرِ الرَّشِيدِ أَسْأَلُكَ الْأَمْنَ يَوْمَ الْوَعْدِ وَالْجَنَّةَ يَوْمَ الْحُلُودِ مَعَ الْمُتَمَرِّبِينَ الشُّهُودِ الرَّكَّعِ السُّجُودِ وَالْمُوفِينَ بِالْعُهُودِ إِنَّكَ رَحِيمٌ وَدُودٌ وَإِنَّكَ تَفْعَلُ مَا تُرِيدُ

O Allah-azwj! O with the intense rope, and the guiding Command! I ask You-azwj for the safety on the Promised Day, and the Paradise on the Day of eternity with the ones acknowledging the testimonies, and the Ruk'u(s) and the Sajdah(s), and the ones loyal with the Covenants, surely You-azwj are Merciful, Affectionate, and You-azwj Do whatever You-azwj Want!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاجْعَلْنَا صَادِقِينَ مُهْدِيَّيْنَ غَيْرَ ضَالِّينَ وَلَا مُضِلِّينَ سَلَامًا لِأَوْلِيَائِكَ حَزَبًا لِأَعْدَائِكَ نُحِبُّ لِحَبِّكَ النَّاسَ وَتُعَادِي لِعَدَاوَتِكَ مَنْ خَالَفَكَ

O Allah-azwj! Send Salawaat upon Muhammad-saww and Progeny-asws of Muhammad-saww, and Make us truthful, guided, neither straying nor straying others, submitting to Your-azwj friends, battling Your-azwj enemies! We love the people loving You-azwj and are inimical to the ones being inimical to You-azwj, the ones opposing You-azwj!

اللَّهُمَّ هَذَا الدُّعَاءُ وَإِيَّاكَ الْإِجَابَةُ وَهَذَا الْجُهْدُ وَعَلَيْكَ التُّكْلَانُ

O Allah-azwj! This is the supplication, and the Answering is up to You-azwj, and this is the efforts and reliance!

اللَّهُمَّ أَنْتَ الَّذِي اصْطَنَعَ الْعِزَّ وَفَارَ بِهِ سُبْحَانَ الَّذِي لَيْسَ الْمَجْدَ وَتَكَرَّمَ بِهِ سُبْحَانَ الَّذِي لَا يَنْبَغِي التَّسْبِيحُ إِلَّا لَهُ سُبْحَانَ ذِي الْعِزِّ وَالْكَرَمِ سُبْحَانَ الَّذِي أَحْصَى كُلَّ شَيْءٍ عِلْمُهُ

O Allah-azwj! You-azwj are the One Who has Made the Honour and has been Successful with it! Glorious is the One Who has Adorned the Glory and has Honoured with it! Glorious is the One Who the glorification is not befitting except for Him-azwj! Glorious is the One-azwj with the Might and the Benevolence! Glorious is the One Who Enumerates all things in His-azwj Knowledge!

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَاجْعَلْ لِي نُورًا فِي قَلْبِي وَنُورًا بَيْنَ يَدَيَّ وَنُورًا مِنْ خَلْفِي وَنُورًا عَنْ يَمِينِي وَنُورًا عَنْ شِمَالِي وَنُورًا مِنْ فَوْقِي وَنُورًا مِنْ تَحْتِي وَنُورًا فِي سَمْعِي وَنُورًا فِي بَصَرِي وَنُورًا فِي شَعْرِي وَنُورًا فِي بَشْرِي وَنُورًا فِي لَحْمِي وَنُورًا فِي دَمِي وَنُورًا فِي عِظَامِي اللَّهُمَّ أَعْظِمْ لِي النُّورَ.

O Allah-azwj! Send Salawaat upon Muhammad-saww and his-saww Progeny-asws, and Make Noor for me, Noor in my heart, and Noor in my front, and Noor from my back, and Noor on my right, and Noor on my left, and Noor from above me, and Noor from under me, and Noor in my hearing, and Noor in my sight, and Noor in my hair, and Noor in my skin, and Noor in my flesh, and Noor in my blood, and Noor in my bones! O Allah-azwj! Magnify the Noor for me!"⁴⁷³

⁴⁷³ Bihar Al-Anwaar V 84 – The Book Salat – Ch 82 H 13 a

عَوَالِي اللَّيَالِي، رَوَى عَبْدُ اللَّهِ بْنُ عَبَّاسٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ ص يَقُولُ لَيْلَةً حِينَ فَرَغَ مِنْ صَلَاتِهِ هَذَا الدُّعَاءَ - اللَّهُمَّ إِنِّي أَسْأَلُكَ رَحْمَةً مِنْ عِنْدِكَ إِلَى آخِرِ الدُّعَاءِ إِلَّا أَنْ فِيهِ التَّسْبِيحَاتِ بَعْدَ قَوْلِهِ أَغْظِمْ لِي النُّورَ.

(The book) 'Awaly Al Layaali' – It is reported by Abdullah Bin Abbas who said,

'I heard Rasool-Allah^{-saww} saying on the night when he^{-saww} was free from his^{-saww} Salat, this supplication: 'O Allah^{-azwj}! I ask You^{-azwj} for Mercy from You^{-azwj} – up to end of the supplication, except in it are glorifications after his^{-saww} words: 'Magnify the Noor for me^{-saww}!'⁴⁷⁴

14- جُنَّةُ الْأَمَانِ، ثُمَّ قُلْ مَا كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَقُولُ فِي سَحَرِ كُلِّ لَيْلَةٍ بِعَقَبِ رُكْعَتِي الْفَجْرِ - اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ جَرَى بِهِ عِلْمُكَ فِيَّ وَ عَلَيَّ إِلَى آخِرِ عُمْرِي بِجَمِيعِ ذُنُوبِي لِأَوْلَانَا وَ آخِرَهَا وَ عَمْدِهَا وَ خَطَايَاهَا وَ قَلِيلِهَا وَ كَثِيرِهَا وَ دَقِيقِهَا وَ جَلِيلِهَا وَ قَدِيمِهَا وَ حَدِيثِهَا وَ سِرِّهَا وَ عَلَانِيَتِهَا وَ جَمِيعِ مَا أَنَا مُذْنِبُهُ وَ أَتُوبُ إِلَيْكَ

(The book) 'Junnat Al Amaan' –

'Then say what Amir Al Momineen^{-asws} had said during pre-dawn of every night as follow-up of two Cycles of the dawn: 'O Allah^{-azwj}! I seek Your^{-azwj} Forgiveness for every sin Your^{-azwj} Knowledge has Flowed with regarding me, and upon me up to end of my age, with entirety of my sins, their first and their last, and their deliberate and their mistaken, and their little and their more, and their small and their large, and their old and their new, and their secretive and their open, and entirety of what I have sinned, and I repent to You^{-azwj}!

وَ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُعْفِرَ لِي جَمِيعَ مَا أَحْصَيْتَ مِنْ مَظَالِمِ الْعِبَادِ قَبْلِي فَإِنَّ لِعِبَادِكَ عَلَيَّ حُقُوقًا وَ أَنَا مُرْتَهَنٌ بِهَا تُعْفِرُهَا لِي كَيْفَ شِئْتَ وَ أُنِّي شِئْتَ يَا أَرْحَمَ الرَّاحِمِينَ

And I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and to Forgive for me entirety of what I have committed from grievances of the servants before me, for there are right for Your^{-azwj} servants upon me, and I am pledge with these! You^{-azwj} Forgive these however You^{-azwj} so Desire, and whenever Your^{-azwj} so Desire, O most Merciful of the merciful ones!'

ثُمَّ قُلْ مَا كَانَ زَيْنُ الْعَابِدِينَ ع يَقُولُ فِي كُلِّ لَيْلَةٍ بِعَقَبِ رُكْعَتِي الْفَجْرِ اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ بِمَا تَبْتُ إِلَيْكَ مِنْهُ ثُمَّ عُدْتُ فِيهِ وَ أَسْتَغْفِرُكَ لِمَا أَرَدْتُ بِهِ وَجْهَكَ فَخَالَطَنِي فِيهِ مَا لَيْسَ لَكَ وَ أَسْتَغْفِرُكَ لِلْبَغَمِ الَّذِي مَنَنْتَ بِمَا عَلَيَّ فَقَوَيْتَ عَلَيَّ مَعَاصِيكَ

Then say what Zayn Al Abideen^{-asws} was saying during every night as follow-up of two Cycles of Al-Fajr: 'O Allah^{-azwj}! I seek Your^{-azwj} Forgiveness from what I had repented to You^{-azwj} from, then I returned into it, and I seek Your^{-azwj} Forgiveness for what I had intended Your^{-azwj} Face by it but there mingled in me what wasn't for You^{-azwj}, and I seek Your^{-azwj} Forgiveness for the bounties which You^{-azwj} had Conferred with upon me, so I was strengthened by it upon disobeying You^{-azwj}!

أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ عَالِمُ الْغَيْبِ وَ الشَّهَادَةِ الرَّحْمَنُ الرَّحِيمُ لِكُلِّ ذَنْبٍ أَذْنَبْتُهُ وَ لِكُلِّ مَعْصِيَةٍ ارْتَكَبْتُهَا

I seek Forgiveness of Allah^{-azwj} Who, there is no god except He^{-azwj}, the Living, the Eternal, Knower of the unseen and the seen, the Beneficent, the Merciful, for every sin I have sinned, and for every act of disobedience I have indulged in!

اللَّهُمَّ ارْزُقْنِي عَقْلاً كَامِلاً وَ عَزْماً ثَابِتاً وَ لُباً رَاجِحاً وَ قَلْباً زَكِيّاً وَ عِلْماً كَثِيراً وَ أَدَباً بَارِعاً وَ اجْعَلْ ذَلِكَ كُلَّهُ لِي وَ لَا تَجْعَلُهُ عَلَيَّ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

O Allah (d.we.t.)! Grace me perfect intellect, and keen determination, and strong mind, and pure heart, and a lot of knowledge, and brilliant etiquettes, and Make all of that for me, and do not Make it against me, by Your^{-azwj} Mercy, of most Merciful of the merciful ones!

ثُمَّ قَالَ حَسْبُكَ اللهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ وَ أَنْتَ يَا رَبِّهِ.

Then say five times, 'I seek Forgiveness of Allah^{-azwj} Who, there is no god except He^{-azwj}, the Living, the Eternal, and I repent to Him^{-azwj}!'⁴⁷⁵

ثُمَّ قَالَ وَ رُويَ عَنِ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ إِذَا سَأَلَ الْعَبْدُ بِرَبِّهِ وَ لَوْ كَانَتْ مِائَةُ السَّمَاوَاتِ السَّبْعِ وَ الْأَرْضِينَ السَّبْعِ وَ ثِقَلُ الْجِبَالِ وَ عَدَدَ الْأَمْطَارِ وَ مَا فِي الْبَرِّ وَ الْبَحْرِ وَ كَتَبَ لَهُ بِعَدَدِ ذَلِكَ حَسَنَاتٍ وَ لَا يَقُولُهُ عَبْدٌ فِي يَوْمِهِ أَوْ لَيْلَتِهِ وَ يَمُوتُ إِلَّا دَخَلَ الْجَنَّةَ وَ لَمْ يَفْتَقِرْ أَبَداً وَ هُوَ

Then he^{-asws} said, 'And it is reported from the Prophet^{-saww}: 'Allah^{-azwj} for the one seeking Forgiveness for his sins and even though these may fill the seven skies and the seven earth, and weight of the mountains, and number of the rain drops, and whatever is in the land and the sea, and Write for him good deeds of that number; and a servant will not say it during his day or his night and dies, except he will enter the Paradise and will not be impoverished, ever, and it is: -

اللَّهُمَّ إِنِّي أَسْتَغْفِرُكَ بِمَا تُبْتُ إِلَيْكَ مِنْهُ إِلَى آخِرِهِ.

'O Allah^{-azwj}! I seek Your^{-azwj} Forgiveness from what I have repented to You^{-azwj} from' – up to its end"⁴⁷⁶.

15- نَوَابِ الْأَعْمَالِ، عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ يَحْيَى عَنِ الْعَمْرِيِّ عَنِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ عَنْ أَبِيهِ قَالَ قَالَ عَلِيُّ ع مَنْ صَلَّى الْفَجْرَ وَ قَرَأَ قُلْ هُوَ اللهُ أَحَدٌ إِحْدَى عَشْرَةَ مَرَّةً لَمْ يَتَّبِعْهُ فِي ذَلِكَ الْيَوْمِ دَنْبٌ وَ إِنْ رَغِمَ أَنْفُ الشَّيْطَانِ.

(The book) 'Sawaab Al Amaal' – from his father, from Muhammad Bin Yahya, from Al Amraky,

'From Ali son of Ja'far^{-asws}, from his brother^{-asws} having said: 'Ali^{-asws} said: 'One who prays Al-Fajr (Salat) and recites Surah Al Tawheed eleven times, during that day he will not be pursued by a sin and even if the nose (pride) of Satan^{-la} is rubbed"⁴⁷⁷.

16- الْبَلَدُ الْأَمِينُ، كَانَ عَلِيُّ ع يَسْتَعْفِرُ سَبْعِينَ مَرَّةً فِي سَحْرِ كُلِّ لَيْلَةٍ بِعَقَبِ رُكْعَتِي الْفَجْرِ

(The book) 'Al Balad Al Ameen' –

⁴⁷⁵ Bihar Al-Anwaar V 84 – The Book Salat – Ch 82 H 14 a

⁴⁷⁶ Bihar Al-Anwaar V 84 – The Book Salat – Ch 82 H 14 b

⁴⁷⁷ Bihar Al-Anwaar V 84 – The Book Salat – Ch 82 H 15

'Ali-asws used to seek Forgiveness seventy times during pre-dawn of every night as follow-up of two Cycles of Al-Fajr: -

الاسْتِغْفَارُ الْأَوَّلُ اللَّهُمَّ إِنِّي أَنِّي عَلَيْكَ بِمَعُونَتِكَ عَلَى مَا نَلْتُ بِهِ الشَّيْءَ عَلَيْكَ وَأُوْثِرُ لَكَ عَلَى نَفْسِي بِمَا أَنْتَ أَهْلُهُ وَالْمُسْتَوْجِبُ لَهُ فِي قَدْرِ فَسَادِ بَيْتِي وَ
ضَعْفِ يَقِينِي

The first seeking of Forgiveness – 'O Allah-azwj! I praise upon You-azwj for Your-azwj Assistance upon what I have achieved the praising upon You-azwj by it, and I acknowledge to You-azwj upon myself with what You-azwj are rightful of, and am deserving for in accordance to the corruption of my intention and weakness of my certainty!

اللَّهُمَّ نِعَمَ الْإِلَهِ أَنْتَ وَ نِعَمَ الرَّبِّ أَنْتَ وَ نِعَمَ الْمَرْبُوبِ أَنَا وَ نِعَمَ الْمَوْلَى أَنْتَ وَ نِعَمَ الْعَبْدِ أَنَا وَ نِعَمَ الْمَالِكِ أَنْتَ وَ نِعَمَ الْمَمْلُوكِ أَنَا

O Allah-azwj! You-azwj are the best God-azwj, and You-azwj are the best Lord-azwj, and I am the worst sustained one, and You-azwj are the best Master-azwj and I am the worst slave, and You-azwj are the best Owner and I am the worst owned!

فَكَمْ قَدْ أَذْنَبْتُ فَعَفَوْتَ عَنِّي وَ كَمْ قَدْ تَعَمَّدْتُ فَتَجَاوَزْتَ وَ كَمْ قَدْ عَثَرْتُ فَأَقْلَنْتَنِي عَثْرَتِي وَ لَمْ تَأْخُذْ بِي عَلَى عَثْرَتِي

How many a sin I have committed but You-azwj Pardoned my sin, and how many I have deliberated but You-azwj Overlooked, and how many I have stumbled and You-azwj Reduced my stumbles and did not Seize me upon my deception!

فَأَنَا ظَالِمٌ لِنَفْسِي الْمُقِرُّ لِدُنْيِي الْمُعْتَرِفُ بِخَطِيئَتِي فَبِمَا غَافَرَ الذُّنُوبَ أَسْتَغْفِرُكَ لِدُنْيِي وَ أَسْتَقْبِلُكَ لِعَثْرَتِي فَأَحْسِنْ إِجَابَتِي فَإِنَّكَ أَهْلُ الْإِجَابَةِ وَ أَهْلُ التَّقْوَى وَ
أَهْلُ الْمَغْفِرَةِ

I have been unjust to myself, the accepter of my sins, the acknowledger of my wrongdoings! O Forgive of the sins! I seek Your-azwj Forgiveness for my sins and I seek Your-azwj Reduction of my stumbles, so be Excellent in Responding to me, for You-azwj are rightful of the response and rightful of being feared, and rightful of the Forgiveness!

2 اللَّهُمَّ إِنِّي أَسْأَلُكَ لِكُلِّ ذَنْبٍ قَوِيَ بَدَنِي عَلَيْهِ بِعَافِيَتِكَ أَوْ نَالَتُهُ قُدْرَتِي بِفَضْلِ نِعْمَتِكَ أَوْ بَسَطْتُ إِلَيْهِ يَدِي بِتَوْسِعَةِ رِزْقِكَ وَ احْتَجَجْتُ فِيهِ مِنَ النَّاسِ
بِسِتْرِكَ وَ اتَّكَلْتُ فِيهِ عِنْدَ حَوْنِي مِنْهُ عَلَى أَنْتِكَ وَ وَثِقْتُ مِنْ سَطْوَتِكَ عَلَيَّ فِيهِ بِجَلْمِكَ وَ عَوَّلْتُ فِيهِ عَلَى كَرَمِ عَمَلِكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اغْفِرْهُ لِي
يَا حَيُّ الْغَافِرِينَ

(2) - O Allah-azwj! I ask You-azwj for Your-azwj well-being for every sin my body has been strong upon, or my ability has achieved with the Grace of Your-azwj bounties, or my hands have extended to for the vastness of Your-azwj sustenance, and I have been veiled from the people by Your-azwj Curtain, and I have relied regarding it during my fearing from it upon Your-azwj Sympathy, and trusted with Your-azwj Leniency from Your-azwj Wrath upon me regarding it, and have depended regarding it upon the Benevolence of Your-azwj Pardon! So Send Salawaat upon Muhammad-saww and his-saww Progeny-asws, and Forgive (sins) for me, O best of the forgivers!'

3 اللَّهُمَّ وَ أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ يَدْعُو لِي غَضَبَكَ أَوْ يُدِينِي مِنْ سَخَطِكَ أَوْ يَمِيلُ بِي إِلَى مَا كَهَيْتَنِي عَنْهُ أَوْ يَنْأَى بِي عَمَّا دَعَوْتَنِي إِلَيْهِ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ
وَ اغْفِرْهُ لِي يَا حَيُّ الْغَافِرِينَ

(3) – ‘O Allah^{-azwj}! I seek Your^{-azwj} Forgiveness for every sin calling Your^{-azwj} Wrath to me, or drawing me closer to Your^{-azwj} Annoyance, or inclining me to what You^{-azwj} have Prohibited me from, or distancing me from what You^{-azwj} are Calling me to, so Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Forgive it for me, O best of the Forgivers!’

4 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ اسْتَمَلْتُ إِلَيْهِ أَحَدًا مِنْ خَلْقِكَ بِغَوَائِبِي أَوْ حَدَعْتُهُ بِحِيلَتِي فَعَلَّمْتُهُ مِنْهُ مَا جَهِلَ وَ عَمَّيْتُ عَلَيْهِ مِنْهُ مَا عَلِمَ وَ لَقَيْتُكَ عَدَاً
بَأَوْزَارِي وَ أَوْزَارٍ مَعَ أَوْزَارِي فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ

(4) – ‘O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin I have inclined anyone from Your^{-azwj} creature to, by my deviating or deceiving him by my means. I know from it what I had been ignorant of and was blinded upon from it what You^{-azwj} Know, and I shall meet You^{-azwj} tomorrow with my burdens and (their) burdens along with my burdens, so Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Forgive it for me, O best of the Forgivers!’

5 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ يَدْعُو إِلَى الْعَيِّ وَ يُضِلُّ عَنِ الرُّشْدِ وَ يُقْلِقُ الرِّزْقَ وَ يَمْخُو الْبِرْكَهَ وَ يُحْمِلُ الذِّكْرَ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ اغْفِرْهُ لِي يَا خَيْرَ
الْغَافِرِينَ

(5) – ‘O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin calling to the error and straying from the rightful guidance, and reducing the sustenance, and obliterating the Blessings, and causing laziness in doing the Zikr, so Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}, and Forgive it for me, O best of the Forgivers!’

6 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ أَنْعَبْتُ فِيهِ حَوَاجِي فِي لَيْلِي وَ نَهَارِي وَ قَدْ اسْتَنْزْتُ مِنْ عِبَادِكَ بِسِتْرِي وَ لَا سِتْرَ إِلَّا مَا سَتَرْتَنِي فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ
اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ

(6) – ‘O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin I have fatigued my limbs in during my night and my day, and You^{-azwj} have veiled from Your^{-azwj} servants with my secrets, and there is no veil except what You^{-azwj} have Veiled me with. So Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Forgive it for me, O best of the Forgivers!’

7 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ رَصَدْتَنِي فِيهِ أَعْدَائِي هُنْتَكِي فَصَرَفْتَ كَيْدَهُمْ عَنِّي وَ لَمْ تُعْنِهِمْ عَلَيَّ فَضِيحَتِي كَأَنِّي لَكَ وَليٌّ فَتَصَرَّفْتَنِي وَ إِلَى مَنِّي يَا رَبِّ أَعْصِي
فَتُمَهِّلْنِي وَ طَالَ مَا عَصَيْتُكَ فَلَمْ تُؤَاخِذْنِي وَ سَأَلْتُكَ عَلَى سُوءِ فِعْلِي فَأَعْطَيْتَنِي فَأَيُّ شُكْرِ يَفُومُ عِنْدَكَ بِنِعْمَةٍ مِنْ نِعَمِكَ عَلَيَّ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ
وَ اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ

(7) – ‘O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin my enemies had plotted against me in, so You^{-azwj} Turned their plots away from me and did not Assist them upon disgracing me. It is as if I am a friend to You^{-azwj} so You^{-azwj} Helped me, and until when, O Lord^{-azwj}, will I disobey and You^{-azwj} will be Respiting me, and for a long time is what I have disobeyed You^{-azwj} but You^{-azwj} did not Seize me, and I asked You^{-azwj} despite being upon my evil actions, but You^{-azwj} Gave me, so which thanks will stand in Your^{-azwj} Presence for a bounty from Your^{-azwj} bounties upon me? So Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Forgive it for me, O best of the Forgivers!’

8 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ قَدَّمْتُ إِلَيْكَ فِيهِ تَوْبَتِي ثُمَّ وَاجِهْتُ بِتَكْرُمِ قَسَمِي بِكَ وَ أَشْهَدْتُ عَلَى نَفْسِي بِذَلِكَ أَوْلِيَاءَكَ مِنْ عِبَادِكَ أَبِي غَيْرِ عَائِدٍ إِلَى مَعْصِيَتِكَ فَلَمَّا فَضَدَّنِي بِكَيْدِهِ الشَّيْطَانُ وَ مَالَ بِي إِلَيْهِ الْخُدْلَانُ وَ دَعَّتْنِي نَفْسِي إِلَى الْعُصْيَانِ اسْتَنْزَتْ حِيَاءً مِنْ عِبَادِكَ جُرْأَةً مِنِّي عَلَيْكَ

(8) – ‘O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin I have sent ahead to You^{-azwj} regarding which was my repentance, then I confronted it with Benevolence of my apportionment with You^{-azwj}, and I swore upon myself with that to Your^{-azwj} friends from Your^{-azwj} servants that I will not be repeating to disobey You^{-azwj}. But when the Satan^{-la} aimed at me with his^{-la} plots and the abandonment inclined me to it and my souls called me to the disobedience, I concealed in shame from Your^{-azwj} servant, being audacity from me to You^{-azwj}!

وَ أَنَا أَعْلَمُ أَنَّهُ لَا يَكُونُ مِنْكَ سِتْرٌ وَ لَا بَابٌ - وَ لَا يَحْجُبُ نَظْرَكَ إِلَيَّ حِجَابٌ فَخَالَفْتُكَ فِي الْمَعْصِيَةِ إِلَى مَا كَهَيْتَنِي عَنْهُ ثُمَّ كَشَفْتَ السِّتْرَ عَنِّي وَ سَاوَيْتُ أَوْلِيَاءَكَ

And I know that there is no covering curtaining me from You^{-azwj} nor any door nor veil veiling me from Your^{-azwj} looking at me, but I still opposed You^{-azwj} in the disobedience to what You^{-azwj} had Prohibited me from. Then You^{-azwj} Removed the veil from me and I equated with Your^{-azwj} friends.

كَأَنِّي لَمْ أَزَلْ لَكَ طَائِعاً وَ إِلَى أَمْرِكَ مُسَارِعاً وَ مِنْ وَعِيدِكَ فَارِعاً فَلَبَسْتُ عَلَى عِبَادِكَ وَ لَا يَعْرِفُ بِسِرِّي عَزِيمِي فَلَمْ تُسَيِّرْ بَعْضَ سَمِيئِهِمْ بَلْ أَسْبَعْتَ عَلَيَّ مِثْلَ نِعْمِهِمْ ثُمَّ فَضَّلْتَنِي فِي ذَلِكَ عَلَيْهِمْ حَتَّى كَأَنِّي عِنْدَكَ فِي دَرَجَتِهِمْ وَ مَا ذَلِكَ إِلَّا بِحِلْمِكَ وَ فَضْلِ نِعْمَتِكَ

It is as if I had not been obedient to You^{-azwj} and quick to Your^{-azwj} Command, and panicking from Your^{-azwj} Threat. So it was confused upon Your^{-azwj} servant and no one knew of my veil apart from You^{-azwj}. You^{-azwj} did not Name me without Naming them. But You^{-azwj} Poured Your^{-azwj} bounties upon me like their bounties, then Preferred me in that over them to the extent that it is as if I was in their ranks in Your^{-azwj} Presence, and that was not except due to Your^{-azwj} Forbearance and Grace of Your^{-azwj} bounties!

فَلَكَ الْحَمْدُ مَوْلَايَ فَاسْأَلُكَ يَا اللَّهُ كَمَا سَرَّهْتَ عَلَيَّ فِي الدُّنْيَا أَنْ لَا تُفْضَحَنِي بِهِ فِي الْقِيَامَةِ يَا أَرْحَمَ الرَّاحِمِينَ

For You^{-azwj} is the Praise, my Master^{-azwj}! I ask You^{-azwj}, O Allah^{-azwj}, just as You^{-azwj} have Veiled upon me in the world, not to Expose me during the (Day of) Qiyamah, O most Merciful of the merciful ones!

9 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ سَهَرْتُ لَهُ لَيْلِي فِي التَّائِبِي لِإِثْبَانِهِ وَ التَّخَلُّصِ إِلَى وُجُودِهِ حَتَّى إِذَا أَصْبَحْتُ تَحَطَّأْتُ إِلَيْكَ بِحِلْيَةِ الصَّالِحِينَ وَ أَنَا مُضْمِرٌ خِلَافَ رِضَاكَ يَا رَبَّ الْعَالَمِينَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ

(9) – ‘O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin I had stayed awake for in anticipation of committing it, and striving to find it, until when it was morning I took steps to You^{-azwj} with means of the righteous ones, and I was thinking of opposing Your^{-azwj} Satisfaction, O Lord^{-azwj} of the worlds! So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!’

10 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ ظَلَمْتُ بِسَبَبِهِ وَلِيّاً مِنْ أَوْلِيَائِكَ أَوْ نَصَرْتُ بِهِ عُدُوّاً مِنْ أَعْدَائِكَ أَوْ تَكَلَّمْتُ فِيهِ بِغَيْرِ مَحَبَّتِكَ أَوْ هَضَمْتُ فِيهِ إِلَى غَيْرِ طَاعَتِكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ

(10) – ‘O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin by cause of which I have been unjust to Your^{-azwj} friends, or helped an enemy from Your^{-azwj} enemies by it, or I have spoken regarding it without Your^{-azwj} Love, or I had got up regarding it to other than obeying You^{-azwj}. So, Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!’

11 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ مَهَيْتَنِي عَنْهُ فَحَالَفْتُكَ إِلَيْهِ أَوْ حَدَرْتَنِي إِيَّاهُ فَأَقَمْتُ عَلَيْهِ أَوْ قَبَحْتَهُ لِي فَرَزَيْتُهُ لِنَفْسِي فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْعَافِرِينَ

(11) – ‘O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin You^{-azwj} had Prohibited from but I opposed You^{-azwj} to it, or You^{-azwj} had Cautioned me of it but I stood upon it, or You^{-azwj} had Uglified it to me but I adorned it for myself. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!’

12 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ نَسِيْتُهُ فَأَحْصَيْتَهُ وَ مَنَّاوَنْتُ بِهِ فَأَنْبَتُهُ وَ جَاهَرْتُ بِهِ فَسَتَرْتَهُ عَلَيَّ وَ لَوْ ثُبْتُ إِلَيْكَ مِنْهُ لَعَفَرْتَهُ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْعَافِرِينَ

(12) – ‘O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin I had forgotten but You^{-azwj} Counted it, and I underestimated it but You^{-azwj} Affirmed it, and I as open with it but You^{-azwj} Concealed it upon me, and if I had repented to you^{-azwj} from it, You^{-azwj} would have Forgiven it! So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!’

13 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ تَوَقَّعْتُ فِيهِ قَبْلَ انْقِضَائِهِ تَعْجِيلَ الْعُقُوبَةِ فَأَمَهَلْتَنِي وَ أَدَلَيْتَ عَلَيَّ سِتْرًا فَلَمْ آلِ فِي هَتَكِهِ عَنِّي جَهْدًا فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْعَافِرِينَ

(13) – ‘O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin I had anticipated before its commission, hastening the Punishment but You^{-azwj} Respited me, and Dropped the curtain upon me so I did not persist in violating it from me. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!’

14 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ يَصْرِفُ عَنِّي رَحْمَتَكَ أَوْ يُجِلُّ بِهَا نِقْمَتَكَ أَوْ يُجْرِمُنِي كِرَامَتَكَ أَوْ يُرِيءُ عَنِّي نِعْمَتَكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْعَافِرِينَ

(14) – ‘O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin Turning Your^{-azwj} Mercy away from me or Releasing Your^{-azwj} Punishment with me, or Depriving me of Your^{-azwj} Benevolence, or Declining Your^{-azwj} bounties away from me. So, Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!’

15 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ يُورِثُ الْفَنَاءَ أَوْ يُجِلُّ الْبَلَاءَ أَوْ يُشْمِتُ الْأَعْدَاءَ أَوْ يَكْشِفُ الْعِطَاءَ أَوْ يَحْسِبُ قَطْرَ السَّمَاءِ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْعَافِرِينَ

(15) – ‘O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin inheriting the annihilation, or releasing the afflictions, or being gloated by the enemies, or removing the covering, or

withholding drops of the sky. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!'

16 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ عَيَّرْتُ بِهِ أَحَدًا مِنْ خَلْقِكَ أَوْ قَبَّحْتُهُ مِنْ فِعْلِ أَحَدٍ مِنْ بَرِيئِكَ ثُمَّ تَفَحَّمْتُ عَلَيْهِ وَ انْتَهَكْتُهُ جُرْأَةً مِنِّي عَلَى مَعْصِيَتِكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ

(16) – 'O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin I have faulted anyone from Your^{-azwj} creatures by it, or uglified the actions of anyone from Your^{-azwj} righteous ones, then I intruded upon it and violated it in audacity from me upon disobeying You^{-azwj}. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!'

17 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ ثُبْتُ إِلَيْكَ مِنْهُ وَ أَقْدَمْتُ عَلَى فِعْلِهِ فَاسْتَحْيَيْتُ مِنْكَ وَ أَنَا عَلَيْهِ وَ رَهْبْتُكَ وَ أَنَا فِيهِ ثُمَّ اسْتَفْلَنْتُ مِنْهُ وَ عُدْتُ إِلَيْهِ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ

(17) – 'O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin I had repented to You^{-azwj} from, and went ahead upon its action so I was embarrassed from You^{-azwj} and I am upon it, and I feared You^{-azwj} and I am in it, then I distanced from it and returned to it. So, Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!'

18 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ تَوَزَّكَ عَلَيَّ وَ وَجَبَ فِي فِعْلِي بِسَبَبِ عَهْدٍ عَاهَدْتُكَ عَلَيْهِ أَوْ عَقْدٍ عَقَدْتُهُ لَكَ أَوْ ذِمَّةٍ آلَيْتُ بِهَا مِنْ أَجْلِكَ لِأَحَدٍ مِنْ خَلْقِكَ ثُمَّ تَقَضَّتْ ذَلِكَ مِنْ غَيْرِ ضَرُورَةٍ لِرُغْبَتِي فِيهِ بَلِ اسْتَزَلَّيَ عَنِ الْوَفَاءِ بِهِ الْبَطْرُ وَ اسْتَحْطَيْتُ عَنْ رِعَايَتِهِ الْأَشْرُ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ

(18) – 'O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin Infuriating You^{-azwj} upon me, and it obligated in my actions by cause of a pact I have made a pact to You^{-azwj} upon, or agreed its agreement to You^{-azwj}, or a responsibility I had sworn with for Your^{-azwj} Sake to anyone from Your^{-azwj} creatures, then I broke that from without any necessity for my desire in it, but the arrogance and my wrongdoings made me slip from being loyal with it and the evil kept me aside from taking care of it. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!'

19 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ لِحَقِّي بِسَبَبِ نِعْمَةٍ أَنْعَمْتَ بِهَا عَلَيَّ فَقَوَيْتُ بِهَا عَلَى مَعْصِيَتِكَ وَ خَالَفْتُ بِهَا أَمْرَكَ وَ قَدِمْتُ بِهَا عَلَى وَعِيدِكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ

(19) – 'O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin coming across me by cause of a bounty which You^{-azwj} had Favoured with upon me, so I was strengthened by it upon disobeying You^{-azwj} and opposed Your^{-azwj} Command by it, and I went ahead with it upon Your^{-azwj} Threat. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!'

20 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ قَدَّمْتُ فِيهِ شَهْوَتِي عَلَى طَاعَتِكَ وَ آثَرْتُ فِيهِ مَحَبَّتِي عَلَى أَمْرِكَ وَ أَذْصَيْتُ نَفْسِي فِيهِ بِسَخَطِكَ إِذْ رَهْبْتَنِي مِنْهُ بِنَهْيِكَ وَ قَدَّمْتُ إِلَيْهِ بِأَعْدَارِكَ وَ اخْتَجَجْتُ عَلَيَّ فِيهِ بِوَعِيدِكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ

(20) – ‘O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin in which I prioritised my desires over Your^{-azwj} obedience, favoured my love over Your^{-azwj} Command, pleased myself in it while it displeased You^{-azwj}. You^{-azwj} warned me against it with Your^{-azwj} Prohibitions, and You^{-azwj} presented Your^{-azwj} justifications to me in it, and You^{-azwj} Admonished me with Your^{-azwj} warnings. So, Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!’

21 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ عَلِمْتُهُ مِنْ نَفْسِي أَوْ نَسِيتُهُ أَوْ ذَكَرْتُهُ أَوْ تَعَمَّدْتُهُ أَوْ أَخْطَأْتُ فِيهَا لَا أَشْكُ أَنَّكَ سَأَلْتَنِي عَنْهُ وَإِنَّ نَفْسِي مُرْتَمِتَةٌ بِهِ لَدَيْكَ وَإِنْ كُنْتُ قَدْ نَسِيتُهُ وَ عَفَلْتُ عَنْهُ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ

(21) – ‘O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin I know of from myself, or have forgotten it, or remembered it, or deliberated it, or mistaken in what there is no doubt that You^{-azwj} will be Questioning me about it, and my soul is pledged with it to You^{-azwj}, and even though I have forgotten it and have been heedless about it, so Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!’

22 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ وَاجَهْتُكَ بِهِ وَ قَدْ أَيَقُنْتُ أَنَّكَ تَرَانِي عَلَيْهِ وَ اغْفَلْتُ أَنْ أَتُوبَ إِلَيْكَ مِنْهُ وَ أَنَسِيتُ أَنْ اسْتَغْفِرُكَ لَهُ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ

(22) – ‘O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin I had faced You^{-azwj} by it and I was certain You^{-azwj} were Seeing me being upon it, and I neglected from repenting to You^{-azwj} from it, and I forgot to seek Your^{-azwj} Forgiveness for it. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!’

23 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ دَخَلْتُ فِيهِ بِحُسْنِ ظَنِّي بِكَ أَنْ لَا تُعَذِّبَنِي عَلَيْهِ وَ رَجَوْتُكَ لِمَعْفِرَتِهِ فَأَقْدَمْتُ عَلَيْهِ وَ قَدْ عَوَّلْتُ نَفْسِي عَلَى مَعْرِفَتِي بِكَرَمِكَ أَنْ لَا تَفْضَحَنِي بَعْدَ أَنْ سَرَّهْتَ عَلَيَّ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ

(23) – ‘O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin I have entered into due to my good thoughts with You^{-azwj} that You^{-azwj} will not be Punishing me upon it, and hope that You^{-azwj} will Forgive it, and have relied myself upon my recognition of Your^{-azwj} Benevolence that You^{-azwj} will not Expose me after Your^{-azwj} Veiling upon me. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!’

24 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ اسْتَوْجَبْتُ مِنْكَ بِهِ رَدَّ الدُّعَاءِ وَ جِزْمَانَ الإِجَابَةِ وَ حَيْبَةَ الطَّمَعِ وَ انْفِسَاخَ الرِّجَاءِ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ

(24) – ‘O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin I deserved the rejection of supplication from You^{-azwj} due to it, and deprivation of the Response, and disappointed wishes, and the collapse of hopes. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!’

25 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ يُعْقَبُ الْحَسْرَةَ وَ يُورِثُ النَّدَامَةَ وَ يَحْسِبُ الرِّزْقَ وَ يَرُدُّ الدُّعَاءَ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ

(25) – ‘O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin resulting in the regret and inheriting the remorse, and withholding of the sustenance, and rejecting the supplication. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!’

26 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ يُورِثُ الْأَسْقَامَ وَ الْفَنَاءَ وَ يُوجِبُ النَّقْمَ وَ الْبَلَاءَ وَ يَكُونُ فِي الْقِيَامَةِ حَسْرَةً وَ نَدَامَةً فَصَلِّ عَلَي مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْعَافِرِينَ

(26) – ‘O Allah^{-azwj}, and I seek Forgiveness for every sin inheriting the sicknesses and the annihilation, and obliges the vengeance and the afflictions, and will be regret and remorse during the Qiyamah. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!’

27 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ مَدَّخْتُهُ بِلِسَانِي أَوْ أَضْمَرْتُهُ جَنَانِي أَوْ هَشَّتْ إِلَيْهِ نَفْسِي أَوْ أَتَيْتُهُ بِفِعَالِي أَوْ كَتَبْتُهُ بِيَدِي فَصَلِّ عَلَي مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْعَافِرِينَ

(27) – ‘O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin I had praised with my tongue, or harboured my crime, or urged my soul towards it, or committed it with my actions, or wrote with my hands. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!’

28 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ حَلَوْتُ بِهِ فِي لَيْلٍ أَوْ نَهَارٍ وَ انْحَيْتُ عَلَيَّ فِيهِ الْأَسْتَارَ حَيْثُ لَا يَرَانِي إِلَّا أَنْتَ يَا جَبَّارُ فَارْتَابْتُ فِيهِ نَفْسِي وَ مَيَّرْتُ بَيْنَ تَرْكِهِ لِحُؤْفِكَ وَ انْتِهَاكِه حُسْنِ الظَّنِّ بِكَ فَسَوَّلْتُ لِي نَفْسِي الْإِفْدَامَ عَلَيْهِ فَوَاقَعْتُهُ وَ أَنَا عَارِفٌ بِمَعْصِيَتِي فِيهِ لَكَ فَصَلِّ عَلَي مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْعَافِرِينَ

(28) – ‘O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin I had secluded with during a night or day, and dropped my curtains upon me during it whereby no one could see me except You^{-azwj}. O Subduer, my soul was suspicious in it and distinguished between leaving it from fearing You^{-azwj} and violating it due to the goodly thoughts with You^{-azwj}. My soul facilitated to me the going ahead upon it, so I committed it while I was knowing of my disobedience to You^{-azwj} during it. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!’

29 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ اسْتَقْلَلْتُهُ أَوْ اسْتَكْتَرْتُهُ أَوْ اسْتَغْظَمْتُهُ أَوْ اسْتَصَعْرَنْتُهُ أَوْ وَرَّطَنِي جَهْلِي فِيهِ فَصَلِّ عَلَي مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْعَافِرِينَ

(29) – ‘O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin I deemed it as trivial, or significant, or big, or small, or my ignorance led me into it. So, Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!’

30 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ مَا لَأْتُ فِيهِ عَلَي أَحَدٍ مِنْ خَلْقِكَ أَوْ أَسَأْتُ بِسَبَبِهِ إِلَى أَحَدٍ مِنْ بَرِيَّتِكَ أَوْ زَيْنْتَهُ لِي نَفْسِي أَوْ أَشْرْتُ بِهِ إِلَى غَيْرِي أَوْ دَلَلْتُ عَلَيْهِ سِوَايَ أَوْ أَصْرَزْتُ عَلَيْهِ بِعَمْدِي أَوْ أَقَمْتُ عَلَيْهِ بِجَهْلِي فَصَلِّ عَلَي مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْعَافِرِينَ

(3) – ‘O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin I inclined anyone of Your^{-azwj} creatures into it, or I wronged by its cause to anyone of Your^{-azwj} righteous servants, or my soul had adorned it to me, or I indicated with it to someone else, or pointed others to it, or persisted upon it with my deliberation, or I stood upon it due to my ignorance. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!’

31 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ حُنْتُ فِيهِ أَمَاتِي أَوْ بَحَسْتُ فِيهِ بِفِعْلِهِ نَفْسِي أَوْ أَخْطَأْتُ بِهِ عَلَى بَدَنِي أَوْ أَنْزَلْتُ فِيهِ شَهَوَاتِي أَوْ قَدَّمْتُ فِيهِ لَدَائِي أَوْ سَعَيْتُ فِيهِ لِعَبْرِي أَوْ اسْتَعُوْتُ إِلَيْهِ مِنْ تَابَعِي أَوْ كَانَتْ فِيهِ مِنْ مَنَعِي أَوْ فَهَرْتُ عَلَيْهِ مِنْ غَالِبِي أَوْ غَلَبْتُ عَلَيْهِ بِجِبَلِي أَوْ اسْتَرْزَلْتَنِي إِلَيْهِ مَيْلِي فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي يَا خَيْرَ الْغَافِرِينَ

(30) – ‘O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin in which I betrayed my trust, or in which I harmed my own soul through my actions, or in which I wronged my own body, or in which I prioritized my desires, or in which I indulged my pleasures, or in which I strove for the benefit of others, or in which I led someone astray, or in which I increased the burden on someone who restrained me, or in which I exerted my power over someone who challenged me, or in which I manipulated someone into following my inclinations. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!’

32 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ اسْتَعَنْتُ عَلَيْهِ بِجِبَلِي تُدْنِي مِنْ غَضَبِكَ أَوْ اسْتَظْهَرْتُ بِنَيْلِهِ عَلَى أَهْلِ طَاعَتِكَ أَوْ اسْتَمَلْتُ بِهِ أَحَدًا إِلَى مَعْصِيَتِكَ أَوْ زَائِنْتُ فِيهِ عِبَادَكَ أَوْ لَبَسْتُ عَلَيْهِمْ بِفِعَالِي فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي يَا خَيْرَ الْغَافِرِينَ

(32) – ‘O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin I was assisted upon it by means drawing me closer to Your^{-azwj} Wrath, or I prevailed by its achievement upon people obeying You^{-azwj}, or I utilised anyone by it to disobey You^{-azwj}, or I saw Your^{-azwj} servants being in it or confused upon them by my actions. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!’

33 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ كَتَبْتَهُ عَلَيَّ بِسَبَبِ عَجْبٍ كَانَ مِنِّي بِنَفْسِي أَوْ رِيَاءٍ أَوْ سُنْعَةٍ أَوْ حِيَلَاءٍ أَوْ فَرَحٍ أَوْ حَمْدٍ أَوْ مَرَحٍ أَوْ أَشْرٍ أَوْ بَطْرِ أَوْ حَمِيَّةٍ أَوْ عَصَبِيَّةٍ أَوْ رِضَا أَوْ سَخَطٍ أَوْ سُخِّ أَوْ سَخَاءٍ أَوْ ظَلَمٍ أَوْ خِيَانَةٍ أَوْ سَرَقَةٍ أَوْ كَذِبٍ أَوْ تَمِيمَةٍ أَوْ لَعِبٍ أَوْ نَوْعٍ مِمَّا يُكْتَسَبُ بِمِثْلِهِ الدُّنُوبُ وَ يَكُونُ فِي اجْتِرَاحِهِ الْعَطَبُ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي يَا خَيْرَ الْغَافِرِينَ

(33) – ‘O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin that You^{-azwj} have recorded against me, driven by arrogance, whether it was from my own ego, seeking recognition, reputation, vanity, delight, spite, jest, malice, arrogance, zeal, bias, contentment, anger, greed, generosity, injustice, betrayal, theft, falsehood, gossip, play, or any other wrongdoing that earns sins like it, and within which lies the source of corruption. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!’

34 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ سَبَقَ فِي عِلْمِكَ أَيُّ فَاعِلُهُ بِقُدْرَتِكَ الَّتِي قَدَّرْتَ بِهَا عَلَى كُلِّ شَيْءٍ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْ لِي يَا خَيْرَ الْغَافِرِينَ:

(34) – ‘O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin which had preceded in Your^{-azwj} Knowledge that I would be doing it by Your^{-azwj} Determination which You^{-azwj} had Pre-determined with upon all things. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!’

35 اللَّهُمَّ وَاسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ رَهَبْتُ بِهِ سِوَاكَ أَوْ عَادَيْتُ فِيهِ أَوْلِيَاءَكَ أَوْ وَالَيْتُ فِيهِ أَعْدَاءَكَ أَوْ خَدَلْتُ فِيهِ أَحِبَّاءَكَ أَوْ تَعَرَّضْتُ فِيهِ لِشَيْءٍ مِنْ غَضَبِكَ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاعْفِرْهُ لِي يَا خَيْرَ الْعَافِرِينَ

(35) - ‘O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin I had feared with it anyone besides You^{-azwj}, or was inimical in it to Your^{-azwj} friends, or befriended Your^{-azwj} enemies in it, or abandoned Your^{-azwj} Loved ones in it, or I exposed in it to something from Your^{-azwj} Wrath. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!’

36 اللَّهُمَّ وَاسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ ثَبْتُ إِلَيْكَ مِنْهُ ثُمَّ عُدْتُ فِيهِ وَنَقَضْتُ الْعَهْدَ فِيمَا بَيْنِي وَبَيْنَكَ جُزْأَةً مِمِّي عَلَيْكَ لِمَعْرِفَتِي بِكَرَمِكَ وَعَفْوِكَ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاعْفِرْهُ لِي يَا خَيْرَ الْعَافِرِينَ

(36) - ‘O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin I had repented to You^{-azwj} from it, then returned into it, and broke the pact regarding what is between me and You^{-azwj} being an audacity from me upon You^{-azwj} due to my knowing of Your^{-azwj} Benevolence and Your^{-azwj} Pardon. So, Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!’

37 اللَّهُمَّ وَاسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ أَدْنَانِي مِنْ عَذَابِكَ أَوْ نَأَى عَنْ نَوَابِكَ أَوْ حَجَبَ عَنِّي رَحْمَتَكَ أَوْ كَدَّرَ عَلَيَّ نِعْمَتَكَ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاعْفِرْهُ لِي يَا خَيْرَ الْعَافِرِينَ

(37) - ‘O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin drawing me closer to Your^{-azwj} Punishment, or distancing from Your^{-azwj} Rewards, or veiling Your^{-azwj} Mercy from me, or restricting Your^{-azwj} bounties upon me. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!’

38 اللَّهُمَّ وَاسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ خَلَلْتُ بِهِ عَقْدًا شَدَّدْتَهُ أَوْ حَرَمْتُ بِهِ نَفْسِي خَيْرًا وَعَدْتَنِي بِهِ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاعْفِرْهُ لِي يَا خَيْرَ الْعَافِرِينَ

(38) - ‘O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin loosening by it a know You^{-azwj} had Tied, or prohibited myself by it goodness You^{-azwj} had Promised me with. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!’

39 اللَّهُمَّ وَاسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ ارْتَكَبْتُهُ بِشُمُولِ عَافِيَتِكَ أَوْ تَمَكَّنْتُ مِنْهُ بِفَضْلِ نِعْمَتِكَ أَوْ قَوَيْتُ عَلَيْهِ بِسَائِغِ رِزْقِكَ أَوْ خَيْرٍ أَرَدْتُ بِهِ وَجْهَكَ فَخَالَطَنِي فِيهِ وَشَارَكَ فِعْلِي مَا لَا يَخْلُصُ لَكَ أَوْ وَجَبَ عَلَيَّ مَا أَرَدْتُ بِهِ سِوَاكَ فَكَثِيرٌ مَا يَكُونُ كَذَلِكَ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَآلِ مُحَمَّدٍ وَاعْفِرْهُ لِي يَا خَيْرَ الْعَافِرِينَ

(39) - ‘O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin I committed while enjoying Your protection, benefiting from Your^{-azwj} Blessings, being strengthened by Your^{-azwj} abundant provisions, or intending to seek Your^{-azwj} Satisfaction, but then You^{-azwj} Mixed with me in it, and I engaged in actions that were not purely for Your^{-azwj} Sake, or I incurred obligations not directed solely toward You^{-azwj}. Frequently is what happens like that. So Send Salawaat upon

Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!'

40 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ دَعَيْتَنِي الرُّحْمَةَ فَحَلَلْتَهُ لِنَفْسِي وَ هُوَ فِيمَا عِنْدَكَ مُحَرَّمٌ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْعَافِرِينَ

(40) - 'O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin the opportunity called me so I permitted is for myself while it was among what is Prohibited with You^{-azwj}. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!'

41 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ خَفِيَ عَن خَلْقِكَ وَ لَمْ يَعْزُبْ عَنكَ فَاسْتَقْلَمْتُكَ مِنْهُ فَأَقْلَمْتَنِي ثُمَّ عُدْتُ فِيهِ فَسَتَرْتَهُ عَلَيَّ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْعَافِرِينَ

(41) - 'O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin hidden from Your^{-azwj} creatures and is not hidden from You^{-azwj}. I sought Your^{-azwj} Uprooting me from it, so You^{-azwj} Uprooted me, then I returned into it and You^{-azwj} Veiled it upon me. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!'

42 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ خَطَوْتُ إِلَيْهِ بِرِجْلِي أَوْ مَدَدْتُ إِلَيْهِ يَدِي أَوْ تَأَمَّلْتُهُ بَصَرِي أَوْ أَصَغَيْتُ إِلَيْهِ بِسَمْعِي أَوْ نَطَقْتُ بِهِ لِسَانِي أَوْ أَنْفَعْتُ فِيهِ مَا رَزَقْتَنِي ثُمَّ اسْتَرْزَقْتَنِي عَلَى عِصْيَانِي فَرَزَقْتَنِي ثُمَّ اسْتَعْنُتُ بِرِزْقِكَ عَلَى مَعْصِيَتِكَ فَسَتَرْتَ عَلَيَّ

(42) - 'O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin I stepped towards with my left, or extended my hands to it, or my sight had contemplated it, or my ears listened to it, or my tongue spoke with it, or I had spent in it what You^{-azwj} had Graced me, then I sought Your^{-azwj} sustenance while being upon my disobedience, so You^{-azwj} Graced me, then I was assisted by Your^{-azwj} sustenance being upon my disobedience to You^{-azwj}, and You^{-azwj} Veiled upon me.

ثُمَّ سَأَلْتِكَ الزِّيَادَةَ فَلَمْ تُخَيِّبْنِي وَ جَاهَرْتُكَ فِيهِ فَلَمْ تَفْضَحْنِي فَلَا أَزَالُ مُصِرًّا عَلَى مَعْصِيَتِكَ وَ لَا تَزَالُ عَائِدًا عَلَيَّ بِحِلْمِكَ وَ مَغْفِرَتِكَ يَا أَكْرَمَ الْأَكْرَمِينَ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْعَافِرِينَ

Then I asked You^{-azwj} for the increase and You^{-azwj} did not disappoint me, and I was open with it but You^{-azwj} did not Expose me. I did not cease to be persistence upon disobeying You^{-azwj} and You^{-azwj} did not Cease to Return to me with Your^{-azwj} Leniency and Your^{-azwj} Forgiveness, O most Benevolent of the benevolent ones! So, Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!'

43 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ يُوجِبُ عَلَيَّ صَغِيرَةً عَذَابِكَ وَ كَبِيرَةً شَدِيدَ عِقَابِكَ وَ فِي إِثْبَانِهِ تَعْجِيلَ نَقْمَتِكَ وَ فِي الْإِصْرَارِ عَلَيْهِ زَوَالَ نِعْمَتِكَ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْعَافِرِينَ

(43) - 'O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin, its small one obligating upon me the pain of Your^{-azwj} Punishment, and its major one releasing Your^{-azwj} Severe Punishment, and in committing it hastens Your^{-azwj} Vengeance, and in the persisting upon it is decline of Your^{-azwj} bounties. So, Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!'

44 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ لَمْ يَطَّلِعْ عَلَيْهِ أَحَدٌ سِوَاكَ وَ لَا عَلِمَهُ أَحَدٌ غَيْرُكَ وَ لَا يُنَجِّنِي مِنْهُ إِلَّا جِلْمُكَ وَ لَا يَسْعُهُ إِلَّا عَمَلُكَ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ

(44) - 'O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin no one has noticed it besides You^{-azwj}, nor does anyone know of it apart from You^{-azwj}, nor can anything rescue me from it except Your^{-azwj} Leniency, nor is anything capacious of it except Your^{-azwj} Pardon. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!'

45 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ يُرِيْلُ النِّعَمَ أَوْ يُجِلُّ النِّعَمَ أَوْ يُعَجِّلُ الْعَدَمَ أَوْ يُكْثِرُ النَّدَمَ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ

(45) - 'O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin declining the bounties, or releasing the vengeance, or hastening the doom, or increasing the regret. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!'

46 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ يَمْحَقُ الْحَسَنَاتِ وَ يُضَاعِفُ السَّيِّئَاتِ وَ يُعَجِّلُ النَّقِمَاتِ وَ يُغْضِبُكَ يَا رَبَّ السَّمَاوَاتِ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ

(46) - 'O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin obliterating the good deeds, and multiplies the evil deeds, and hastens the vengeance and Your^{-azwj} Wrath, O Lord^{-azwj} of the skies! So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!'

47 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ أَنْتَ أَحَقُّ بِمَعْرِفَتِهِ إِذْ كُنْتَ أَوْلَى بِسِرِّهِ [يَسْتَرْه] فَإِنَّكَ أَهْلُ التَّقْوَى وَ أَهْلُ الْمَغْفِرَةِ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ

(47) - 'O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin You^{-azwj} are more rightful of recognising it when You^{-azwj} were the first to Veil it, surely You^{-azwj} are rightful to be feared and rightful of the Forgiveness. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!'

48 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ جَهَّمْتُ فِيهِ وَلِيًّا مِنْ أَوْلِيَائِكَ مُسَاعِدَةً فِيهِ لِأَعْدَائِكَ أَوْ مِيلاً مَعَ أَهْلِ مَعْصِيَتِكَ عَلَى أَهْلِ طَاعَتِكَ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ

(48) - 'O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin I attacked in it a friend from Your^{-azwj} friends, assisting Your^{-azwj} enemies in it, of inclined with people disobeying You^{-azwj} against the people obeying You^{-azwj}. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!'

49 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ أَلْبَسْتَنِي كِبْرَةً وَ اُتَمَّاكِي فِيهِ ذِلَّةً أَوْ آيَسْتَنِي مِنْ وُجُودِ رَحْمَتِكَ أَوْ قَصَّرْتَنِي بِالنَّيَّاسِ عَنِ الرَّجُوعِ إِلَى طَاعَتِكَ لِمَعْرِفَتِي بِعَظِيمِ جُرْمِي وَ سُوءِ ظَنِّي بِنَفْسِي فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ

(49) - 'O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin that made me arrogant and led me to feel humiliated, or caused me to lose hope in Your^{-azwj} Mercy, or shortened my

aspiration to return to Your^{-azwj} obedience, due to my awareness of my great wrongdoing and my negative perception of myself. So, Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!

50 اللَّهُمَّ وَ أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ أَوْرَدَنِي الْهَلَكَةَ لَوْ لَا رَحْمَتِكَ وَ أَحَلَّنِي دَارَ الْبُورِ لَوْ لَا تَعَمَّدُكَ وَ سَلَكَ بِي سَبِيلَ الْغَيِّ لَوْ لَا زُشْدُكَ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ

(50) - 'O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin leading me to the destruction had it not been for Your^{-azwj} mercy, and releasing me to the house of ruination had it not been for You^{-azwj} Protection, and had travelled with me the way of error had it not been for Your^{-azwj} rightful Guidance. So, Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!'

51 اللَّهُمَّ وَ أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ أَهْلَانِي عَمَّا هَدَيْتَنِي إِلَيْهِ أَوْ أَمَرْتَنِي بِهِ أَوْ هَمَيْتَنِي عَنْهُ أَوْ دَلَلْتَنِي عَلَيْهِ فِيمَا فِيهِ الْحُطُّ لِيُلَوِّغَ رِضَاكَ وَ إِنْتَارَ مَحَبَّتِكَ وَ الْفُرْبَ مِنْكَ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ

(51) - 'O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin that disappointed me in what You^{-azwj} have Guided me to, or Commanded me to do, or Prohibited me from, or Directed me towards, all in my pursuit of attaining Your^{-azwj} Satisfaction, obtaining Your^{-azwj} love, and coming closer to You^{-azwj}. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!'

52 اللَّهُمَّ وَ أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ يَرُدُّ عَنْكَ دُعَائِي أَوْ يَقْطَعُ مِنْكَ رَجَائِي - أَوْ يُطِيلُ فِي سَخَطِكَ عَنَّا أَوْ يَقْصُرُ عِنْدَكَ أَمَلِي فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ

(52) - 'O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin returning my supplication from You^{-azwj} or cutting off my hopes from You^{-azwj}, and prolongs Your^{-azwj} Wrath towards me, or shortening my hopes in Your^{-azwj} Presence. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!'

53 اللَّهُمَّ وَ أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ يُمَيِّتُ الْقَلْبَ وَ يَشْعَلُ الْكَرْبَ وَ يَرْضِي الشَّيْطَانَ وَ يُسْخِطُ الرَّحْمَنَ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ

(53) - 'O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin deadening the heart, and inflaming the stress, and satisfying the Satan^{-la}, and Angering the Beneficent. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!'

54 اللَّهُمَّ وَ أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ يُعْقِبُ الْيَأْسَ مِنْ رَحْمَتِكَ وَ الْفُتُوحَ مِنْ مَغْفِرَتِكَ وَ الْحُرْمَانَ مِنْ سَعَةِ مَا عِنْدَكَ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ

(54) - 'O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin resulting in despair from Your^{-azwj} Mercy, and the despondency from Your^{-azwj} Forgiveness, and the deprivation from vastness of what is with You^{-azwj}. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!'

55 اللَّهُمَّ وَ أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ مَقَّتْ نَفْسِي عَلَيْهِ إِجْزَالاً لَكَ فَأَطَهَّرْتُ لَكَ التَّوْبَةَ فَمَقْبَلَتْ وَ سَأَلْتُكَ الْعَفْوَ فَعَفَوْتَ ثُمَّ مَالَ بِي الْهَوَى إِلَى مُعَاوَدَتِهِ طَمَعاً فِي سَعَةِ رَحْمَتِكَ وَ كَرِيمِ عَفْوِكَ نَاسِياً لِرُؤْيَا لِعَبِيدِكَ رَاجِئاً لِحَمِيمِ وَعْدِكَ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ

(55) - 'O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin that my soul despised out of reverence for You^{-azwj}, so I openly turned to You^{-azwj} in repentance, and You^{-azwj} accepted it. I asked for Your^{-azwj} Pardon, and You^{-azwj} Pardoned me. Then, I was tempted by my desires to return to it, hoping for the vastness of Your^{-azwj} Mercy and relying on Your^{-azwj} Generous Forgiveness, forgetting Your^{-azwj} Warning and hoping for the beauty of Your^{-azwj} Promise. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!'

56 اللَّهُمَّ وَ أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ يُوجِبُ سَوَادَ الْوُجُوهِ يَوْمَ تَبْيَضُ وُجُوهُ أَوْلِيَائِكَ وَ تَسْوَدُ وُجُوهُ أَعْدَائِكَ إِذْ أَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَلَاوَمُونَ فَقِيلَ لَهُمْ لَا تَخْتَصِمُوا لَدَيَّْ وَ قَدْ قَدَّمْتُ إِلَيْكُمْ بِالْوَعِيدِ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ.

(56) - 'O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin obligating darkening of the face on the Day faces of Your^{-azwj} friends will be brightened and faces of Your^{-azwj} enemies will be darkened, when some of them will turn to others blaming each other, so it would be said to them: **"Do not quarrel in My Presence, and I had Sent the Threat forward to you [50:28].** So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!'

57 اللَّهُمَّ وَ أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ يَدْعُو إِلَى الْكُفْرِ وَ يُطِيلُ الْفِكْرَ وَ يُورِثُ الْفَقْرَ وَ يَجْلِبُ الْعُسْرَ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ

(57) - 'O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin calling to the Kufr and prolonging the (worrying) thoughts, and inheriting the poverty, and attracting the difficulties. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!'

58 اللَّهُمَّ وَ أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ يُدْنِي الْأَجَالَ وَ يَقْطَعُ الْأَمَالَ وَ يَنْبِئُ الْأَعْمَارَ فَهَتْ بِهِ أَوْ صَمَّتْ عَنْهُ حَيَاءً مِنْكَ عِنْدَ ذِكْرِهِ أَوْ أَكْنَنَتْهُ فِي صَدْرِي أَوْ عَلِمْتَهُ مِنِّي فَإِنَّكَ تَعْلَمُ السِّرَّ وَ أَخْفَى فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ

(58) - 'O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin drawing the deaths nearer, and cutting off the hopes, and amputating the lifespans, whether I have been open with it or silent from it out of embarrassment from You^{-azwj} at its mention, or concealed it in my chest, or You^{-azwj} Know of it from me, for You^{-azwj} Know the secrets and hidden matters. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!'

59 اللَّهُمَّ وَ أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ يَكُونُ فِي اجْتِرَاحِهِ قَطْعُ الرِّزْقِ وَ رُدُّ الدُّعَاءِ وَ تَوَاقُّرُ الْبَلَاءِ وَ وُرُودُ الْمُتَمُومِ وَ نُضَاعُفُ الْعُمُومِ فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ

(59) - 'O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin resulting in a reduction of sustenance, rejection of supplication, a succession of trials, the arrival of worries, and the multiplication of distress. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!'

60 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ يَبْغِضُنِي إِلَى عِبَادِكَ وَ يَنْفِرُ عَنِّي أَوْلِيَاءَكَ أَوْ يُوحِشُ مِنِّي أَهْلَ طَاعَتِكَ لِوَحْشَةِ الْمَعَاصِي وَ رُكُوبِ الْخُوبِ وَ كَاتِبَةِ الدُّنُوبِ
فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ

(60) - 'O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin causing me to be hateful to Your^{-azwj} servants, and Your^{-azwj} friends to flee away from me, or the people obeying You^{-azwj} alienating from me due to the fear of disobedience, and indulging in the personal desires, and the weight of sins. So, Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!'

61 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ دَلَّسْتُ بِهِ مِنِّي مَا أَطَهَّرْتَهُ أَوْ كَشَفْتَ عَنِّي بِهِ مَا سَتَرْتَهُ أَوْ فَبَحَثَ بِهِ مِنِّي مَا زَيَّنْتَهُ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ
لِي يَا خَيْرَ الْغَافِرِينَ

(61) - 'O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin which was a deception from me by it what I had revealed, or I have uncovered from me by it what You^{-azwj} had Veiled, or You^{-azwj} had Uglified with it from me what I had adorned it. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!'

62 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ لَا يُبَالُ بِهِ عَهْدُكَ وَ لَا يُؤْمَرُ بِهِ عَضْبُكَ وَ لَا تُتْرَلُ مَعَهُ رَحْمَتُكَ وَ لَا تُدُومُ مَعَهُ نِعْمَتُكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ

(62) - 'O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin Your^{-azwj} Covenant cannot be achieved with, nor can one be safe from Your^{-azwj} Wrath by it, nor does Your^{-azwj} Mercy descend with it, nor will the bounties be permanent with it. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!'

63 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ اسْتَحْتَمَيْتُ لَهُ صَوَةَ النَّهَارِ مِنْ عِبَادِكَ وَ بَارَزْتُ بِهِ فِي ظُلْمَةِ اللَّيْلِ جُرْأَةً مِنِّي عَلَيْكَ عَلَى أَبِي أَغْلَمُ أَنَّ السِّرَّ عِنْدَكَ عَلَانِيَةٌ
وَ أَنَّ الْحَقِيْقَةَ عِنْدَكَ بَارَةٌ وَ أَنَّهُ لَنْ يَمْنَعَنِي مِنْكَ مَانِعٌ وَ لَا يَنْفَعُنِي عِنْدَكَ نَافِعٌ مِنْ مَالٍ وَ بَيْنِي إِلَّا أَنْ أَتَيْتُكَ بِقَلْبٍ سَلِيمٍ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ

(63) - 'O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin that I concealed from the eyes of Your^{-azwj} servants during the daylight hours and committed in the darkness of the night, driven by my audacity against You^{-azwj}, even though I know that secrecy is open before You^{-azwj}, and what is hidden is manifest in Your^{-azwj} Sight, and nothing can prevent me from You^{-azwj}, nor can anything benefit me in Your^{-azwj} Presence—except that I come to You^{-azwj} with a sound heart. So, Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!'

64 اللَّهُمَّ وَ اسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ يُورِثُ التَّسْيَانَ لِذِكْرِكَ وَ يُعَقِّبُ الْعُقْلَةَ عَنْ تَحْدِيرِكَ أَوْ يُمَادِي فِي الْأَمْنِ مِنْ أَمْرِكَ أَوْ يَطْمَعُ فِي طَلْبِ الرِّزْقِ مِنْ عِنْدِ غَيْرِكَ
أَوْ يُؤْسِسُ مِنْ خَيْرٍ مَا عِنْدَكَ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ

(64) - 'O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin inheriting the forgetfulness of Your^{-azwj} Zikr, and resulting in the heedlessness from Your^{-azwj} Warning, relying in the security from Your^{-azwj} Command or being greedy in seeking the sustenance from the possession of

others, or despairing from what is with You^{-azwj}. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!'

65 اللَّهُمَّ وَ أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ لِحَفِي بِسَبَبِ عَثِي عَلَيْكَ فِي اخْتِباسِ الرِّزْقِ عَثِي وَ إِغْرَاضِي عَنْكَ وَ مَيْلِي إِلَى عِبَادِكَ بِالْإِسْتِكَانَةِ لَهُمْ وَ التَّضَرُّعِ إِلَيْهِمْ وَ قَدْ أَسْمَعَنِي قَوْلَكَ فِي مُحْكَمِ كِتَابِكَ - فَمَا اسْتَكَانُوا لِرَبِّهِمْ وَ مَا يَتَضَرَّعُونَ فَصَلِّ عَلَي مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ

(65) - 'O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin by cause of it making me fault upon You^{-azwj} in Withholding the sustenance from me, and my objection from You^{-azwj}, and my inclination to Your^{-azwj} servants with the submission to them and the beseeching to them, and You^{-azwj} have Made me hear Your^{-azwj} Words in the Decisive of Your^{-azwj} Book: **and they are not being submissive to their Lord and are not beseeching [23:76]**. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!'

66 اللَّهُمَّ وَ أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ لِرَمِي بِسَبَبِ كُرْبَةٍ اسْتَعْنْتُ عِنْدَهَا بِعَيْزِكَ أَوْ اسْتَبَدَدْتُ بِأَحَدٍ مِنْهَا دُونَكَ فَصَلِّ عَلَي مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ

(66) - 'O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin necessitating me by cause of distress to seek help with others or speak to anyone of them besides You^{-azwj}. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!'

67 اللَّهُمَّ وَ أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ حَمَلَنِي عَلَى الْخَوْفِ مِنْ عَيْزِكَ أَوْ دَعَانِي إِلَى التَّوَاضُّعِ لِأَحَدٍ مِنْ خَلْقِكَ أَوْ اسْتَمَّأَنِي إِلَيْهِ الطَّمَعُ فِيمَا عِنْدَهُ أَوْ زَيْنَ لِي طَاعَتَهُ فِي مَعْصِيَتِكَ اسْتِجْزَاراً لِمَا فِي يَدِهِ وَ أَنَا أَعْلَمُ بِحَاجَتِي إِلَيْكَ لَا غِنَا لِي عَنْكَ فَصَلِّ عَلَي مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ

(67) - 'O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin carrying me upon fearing from others, or calling me to the humbleness to anyone of Your^{-azwj} creatures, or the greed using me to it regarding what is in his possession, or adorning for me obedience to him in disobeying You^{-azwj} to gains what is in his hands, and I am more knowing with my need to You^{-azwj}. There is no needlessness for me from You^{-azwj}. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!'

68 اللَّهُمَّ وَ أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ مَدَحْتُهُ بِلِسَانِي أَوْ هَسَّتُ إِلَيْهِ نَفْسِي أَوْ حَسَّنْتُ بِعَمَّالِي أَوْ حَنَنْتُ إِلَيْهِ بِمَقَالِي وَ هُوَ عِنْدَكَ قَبِيحٌ تُعَذِّبُنِي عَلَيْهِ فَصَلِّ عَلَي مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ

(68) - 'O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin I have praised with my tongue, or my soul has inclined towards, or I have beautified with my actions, or I have called to with my words, while it is ugly in Your^{-azwj} Sight, and You^{-azwj} may punish me for it. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!'

69 اللَّهُمَّ وَ أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ مَقَلْتُهُ فِي نَفْسِي اسْتِغْلَالاً لَهُ وَ صَوَّرْتُ لِي اسْتِصْغَارَهُ وَ هَوَّنْتُ عَلَيَّ الْإِسْتِخْفَافَ بِهِ حَتَّى أَوْرَطَنِي فِيهِ فَصَلِّ عَلَي مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ اغْفِرْهُ لِي يَا خَيْرَ الْغَافِرِينَ

(69) - 'O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin I have deemed as insignificant within myself, and portrayed it to myself as small, and considered is as easy upon me to taking lightly with it until I indulged in it. So Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Forgive it for me, O best of the Forgivers!'

70 اللَّهُمَّ وَ أَسْتَغْفِرُكَ لِكُلِّ ذَنْبٍ جَرَى بِهِ عَلْمُكَ بِيَّ وَ عَلَيَّ إِلَى آخِرِ عُمْرِي بِجَمِيعِ ذُنُوبِي لِأَوْلَاهَا وَ آخِرِهَا وَ عَمْدِهَا وَ خَطَايَاهَا وَ قَلِيلِهَا وَ كَثِيرِهَا وَ دَقِيقِهَا وَ خَلِيلِهَا وَ قَلْبِهَا وَ حَدِيثِهَا وَ سِرِّهَا وَ عَلَانِيَتِهَا وَ جَمِيعِ مَا أَنَا مُذْنِبُهُ وَ أَتُوبُ إِلَيْكَ

(69) - 'O Allah^{-azwj}, and I seek Your^{-azwj} Forgiveness for every sin Your^{-azwj} knowledge encompasses regarding me, from the beginning of my life until the end, including the deliberate and unintentional, the few and the many, the minor and the major, the hidden and the manifest, the old and the new, the secret and the open, and all that I have committed as a sinner. I repent to You^{-azwj}, and I repent to You^{-azwj}.

وَ أَسْأَلُكَ أَنْ تُصَلِّيَ عَلَيَّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَنْ تُغْفِرَ لِي جَمِيعَ مَا أَحْصَيْتَ مِنْ مَطَالِمِ الْعِبَادِ قَبْلِي فَإِنَّ لِعِبَادِكَ عَلَيَّ حُقُوقاً أَنَا مُرْتَهَنٌ بِهَا تُغْفِرُهَا لِي كَيْفَ شِئْتَ وَ أَنِّي شِئْتُ يَا أَرْحَمَ الرَّاحِمِينَ.

And I ask You^{-azwj} to Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and to Forgive for me entirety of what I have counted from grievances of the servant before me, for there are rights for You^{-azwj} servants upon me I am pledged with these. You^{-azwj} can Forgive these for me however You^{-azwj} Desire, and whenever You^{-azwj} Desire, O most Merciful of the merciful ones!''⁴⁷⁸

17- **الْبَلَدُ الْأَمِينُ**، ثُمَّ قَالَ مَا كَانَ أَمِيرُ الْمُؤْمِنِينَ يَقُولُهُ- اللَّهُمَّ إِنَّ ذُنُوبِي وَإِنْ كَانَتْ قَطِيعَةً فَإِنِّي مَا أَرَدْتُ بِهَا قَطِيعَةً وَ لَا أَقُولُ لَكَ الْعُتْبَىٰ لَا أَعُودُ لِمَا أَعْلَمُ مِنْ خُلْفِي وَ لَا أَعِدُّكَ اسْتِمْرَارَ التَّوْبَةِ لِمَا أَعْلَمُهُ مِنْ ضَعْفِي فَقَدْ جِئْتُ أَطْلُبُ عَفْوَكَ وَ وَسِيْلَتِي إِلَيْكَ كَرَمًا

(The book) 'Al Balad Al Ameen' –

'Then say what Amir Al-Momineen^{-asws} was saying: 'O Allah^{-azwj}! My sins, and even though may be numerous, I never intended to persist in them, and I do not say to You^{-azwj}, 'I will never return to them.' I do not even promise to refrain from what I know of my own weakness. Rather, I have come seeking Your^{-azwj} Forgiveness and relying on Your^{-azwj} Grace!

فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ أَكْرِمْنِي بِمَغْفِرَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ ثُمَّ قَالَ الْعَفْوُ الْعَفْوُ ثَلَاثًا مَرَّةً.

Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Honour me with Your^{-azwj} Forgiveness, O most Merciful of the merciful ones! Then say, 'The Pardon! The Pardon!' – three hundred times''⁴⁷⁹

18- **جَنَّةُ الْأَمَانِ**، عَنِ الصَّادِقِ ع مَنْ قَرَأَ التَّوْحِيدَ إِحْدَى وَ عِشْرِينَ مَرَّةً فِي دُبُرِ رَكْعَتِي الْفَجْرِ بَنَى اللَّهُ تَعَالَى لَهُ بَيْتًا فِي الْجَنَّةِ وَ مَنْ قَرَأَهَا مِائَةً بَنَى اللَّهُ تَعَالَى لَهُ مَسْكَنًا فِي الْجَنَّةِ

⁴⁷⁸ Bihar Al-Anwaar V 84 – The Book Salat – Ch 82 H 16

⁴⁷⁹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 82 H 17

(The book) 'Junnat Al Amaan' –

'From Al-Sadiq^{-asws}: 'One who recites (Surah) Al-Tawheed twenty-one times in tracks of two Cycles of Al-Fajr, Allah^{-azwj} will Build a house for him in the Paradise, and the one who recites it one hundred times, Allah^{-azwj} the Exalted will Build a dwelling for him in the Paradise.

ثُمَّ قُلْ سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ اسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ وَ أَسْأَلُهُ مِنْ فَضْلِهِ ثُمَّ صَلَّى عَلَيَّ ص مِائَةً مَرَّةً

Then say, 'Glory be to my Lord^{-azwj} the Magnificent, and with His^{-azwj} Praise! I seek Forgiveness of Allah^{-azwj} my Lord^{-azwj}, and I repent to Him^{-azwj}, and I ask Him^{-azwj} of His^{-azwj} Grace!' Then Send Salawaat upon the Prophet^{-saww} one hundred times.

ذَكَرَ ذَلِكَ السَّيِّدُ بْنُ طَاوُسٍ رَحِمَهُ اللَّهُ عَلَيْهِ قَالَ وَ اسْجُدْ عَقِيْبَهُمَا سَجْدَتَيِ الشُّكْرِ وَ تَدْعُو فِيهَا لِإِخْوَانِكَ فَتَقُولُ اللَّهُمَّ رَبَّ الْفَجْرِ إِلَى آخِرِ مَا مَرَّ بِرِوَايَةِ الشَّيْخِ.

That is mentioned by the Seyyid Bin Tawoos, may Allah^{-azwj} have Mercy upon him, said, 'And do Sajdah as their follow-up, two Sajdah(s) of thanks, and supplicate in these for your brothers saying, 'O Allah^{-azwj}! Lord^{-azwj} of the Dawn' – up to end of what has passed by report of the Sheykh"⁴⁸⁰.

19- الإِخْتِيَارُ، كَانَ أَمِيرُ الْمُؤْمِنِينَ ع يَدْعُو بَعْدَ رَكَعَتَيِ الْفَجْرِ بِهَذَا الدَّعَاءِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اللَّهُمَّ يَا مَنْ دَلَعَ لِسَانَ الصَّبَاحِ بِنُطْقِهِ وَ سَرَّحَ قَطَعَ اللَّيْلَ الْمُظْلِمَ بِعَيَاهِبِ تَلْجُلُجِهِ وَ أَتَقَنَّ صُنْعَ الْفَلَكَ الدَّوَّارِ فِي مَقَادِيرِ تَبْرِجِهِ وَ شَعَشَعَ ضِيَاءَ الشَّمْسِ بِنُورِ تَأْجُجِهِ

(The book) 'Al Ikhtiyar' –

'Amir Al-Momineen^{-asws} used to supplicate after two Cycles of Al-Fajr with this supplication: 'In the Name of Allah^{-azwj} the Beneficent, the Merciful! O Allah^{-azwj}! The One Who Beautified the tongue of the morning with its eloquence, and Released the chains of the dark night with its dazzling stars. The One Who has Perfected the artistry of the rotating celestial bodies in their orbits, and Radiates the brilliance of the sun with its shining light!

يَا مَنْ دَلَّ عَلَى ذَاتِهِ بِذَاتِهِ وَ تَنَزَّ عَنْ مُجَانَسَةِ مَخْلُوقَاتِهِ وَ جَلَّ عَنْ مُلَائِمَةِ كَيْفِيَّاتِهِ يَا مَنْ قُرَّبَ مِنْ حَطَرَاتِ الظُّنُونِ وَ بَعُدَ عَنْ لِحَظَاتِ الْعُيُونِ وَ عَلِمَ بِمَا كَانَ قَبْلَ أَنْ يَكُونَ

O One Who Attests to His^{-azwj} Own existence through His^{-azwj} Essence, transcends the companionship of His^{-azwj} creatures, and is above the comparison of His^{-azwj} Attributes. The One Who is close to the innermost thoughts and far beyond the reach of the glances. The One Who Knows what was before it came into being.

يَا مَنْ أَرْقَدَنِي فِي مَهَادِ أَمْنِهِ وَ أَمَانِيهِ وَ أَيَقْظَنِي إِلَى مَا مَنَحَنِي بِهِ مِنْ مَنَنِهِ وَ إِحْسَانِيهِ وَ كَفَّ أَلْفَ السُّوءِ عَنِّي بِيَدِهِ وَ سُلْطَانِيهِ

O Allah-azwj, You-azwj Cradled me in the cradle of Your-azwj safety and security, then Awakened me to what He-azwj Bestowed me with from His-azwj Conferment and His-azwj Favours, and Restraining the evil from me by His-azwj Hand and His-azwj Authority!'

صَلِّ اللَّهُمَّ عَلَى الدَّلِيلِ إِلَيْكَ فِي اللَّيْلِ الْأَكْبَلِ وَالْمَسَاكِ مِنْ أَسْبَابِكَ بِحَبْلِ الشَّرَفِ الْأَطْوَلِ وَالنَّاصِعِ الْحَسَبِ فِي ذُرْوَةِ الْكَاهِلِ الْأَعْبَلِ وَالنَّائِبِ الْقَدَمِ عَلَى زَخَالِفِهَا فِي الزَّمَنِ الْأَوَّلِ وَعَلَى آلِهِ الْأَخْبَارِ الْمُصْطَفَيْنِ الْأَبْرَارِ

May Allah-azwj Send Salawaat upon the guide to You-azwj in the darkest of nights, the one who holds firmly to Your-azwj causes with the longest noble rope, in the prime of youth, and with steadfast feet on its stirrups, during the earliest of times, and upon his-asws goodly Progeny-asws, the Chosen, the righteous.

وَافْتَحِ اللَّهُمَّ لَنَا مَصَارِعَ الصَّبَاحِ بِمَفَاتِيحِ الرَّحْمَةِ وَالْفَلَاحِ وَالْإِسْنِي اللَّهُمَّ مِنْ أَفْضَلِ خَلْعِ الْهُدَايَةِ وَالصَّلَاحِ وَاعْرِسِ اللَّهُمَّ بِعَظَمَتِكَ فِي شُرْبِ جَنَابِي تَبَايِعِ الْحُشُوعِ وَاجْرِ اللَّهُمَّ لِهَيْبَتِكَ مِنْ أَمَاقِي زَفَرَاتِ الدُّمُوعِ وَأَدِّبِ اللَّهُمَّ نَزَقَ الْحُرْقِيِّ مَعِي بِأَرْمَةِ الْفُنُوعِ

O Allah-azwj, and Open for us doors of the morning with the keys of Mercy and the success, and O Allah-azwj, Clothe me from the best apparels of guidance and the righteousness, and O Allah-azwj, Plant by Your-azwj Magnificence in nobility of my garden springs of fearfulness, and O Allah-azwj, and Cause to flow from my eye the torrents of tears from Your-azwj Awe, and O Allah-azwj, Discipline the rags of hastiness from me by the determined contentment!

إِلَهِي إِنْ لَمْ تَبْتَدِئْهُنِي الرَّحْمَةَ مِنْكَ بِحُسْنِ التَّوْفِيقِ فَمَنْ السَّالِكُ بِي إِلَيْكَ فِي وَاضِحِ الطَّرِيقِ وَإِنْ أَسْلَمْتَنِي أَنْتَ لِقَائِدِ الْأَمَلِ وَالْمُنَى فَمَنْ الْمُقْبِلُ عَنَّا فِي مَنْ كَبُوتِ الْهَوَىٰ وَإِنْ خَذَلَنِي نَصْرَكَ عِنْدَ مُحَارَبَةِ النَّفْسِ وَالشَّيْطَانِ فَقَدْ وَكَلَنِي خِذْلَانُكَ إِلَىٰ حَيْثُ النَّصَبِ وَالْحِرْمَانِ

My God-azwj! If Your-azwj Mercy does not initiate me with good guidance, then who can guide me towards You-azwj on the clear path? And if Your-azwj Whispers lead me to the lead of hope and desire, then who is the one who can correct my stumbles due to the pitfalls of desire? And if Your-azwj Help abandons me when facing the self and Satan^{la}, then indeed, You-azwj have left me to my own devices and deprivation!

إِلَهِي أَتَرَانِي مَا أَتَيْتُكَ إِلَّا مِنْ حَيْثُ الْأَمَالِ أَمْ عَلِقْتُ بِأَطْرَافِ جَبَالِكَ إِلَّا حِينَ بَاعَدْتَنِي ذُنُوبِي عَنْ دَارِ الْوَصَالِ فَبُنَسِ الْمَطِيئَةِ الَّتِي امْتَطَتْ نَفْسِي مِنْ هَوَاهَا فَوَاهَا لَهَا لِمَا سَوَّلَتْ لَهَا ظُنُوبُهَا وَمَنَاهَا وَتَبَّأَ لَهَا لِحُرَّاتِهَا عَلَى سَيِّدِهَا وَمَوْلَاهَا.

My God-azwj! Do You-azwj see that I-azwj only approached You-azwj out of hope, or did I cling to Your-azwj ropes only when my sins distanced me from the abode of union? How terrible is the mount that my soul has ridden with its desires as its reins when it followed its whims and inclinations. Shame on it for its audacity towards its Chief and its Master-azwj!

: إِلَهِي فَرَعْتُ بَابَ رَحْمَتِكَ بِيَدِ رَجَائِي وَهَرَبْتُ إِلَيْكَ لِاجْتِنَاءٍ مِنْ فِرَاطِ أَهْوَائِي وَعَلَقْتُ بِأَطْرَافِ جَبَالِكَ أَنْأَمِلُ وَلَائِي

My God-azwj! I have knocked the door of Your-azwj Mercy with the hand of my hope, and I have fled to You-azwj seeking shelter from my excessive personal desires, and I have attached to the ends of Your-azwj ropes with the fingers of my loyalty!

فَاَصْفَحِ اللَّهُمَّ عَمَّا كُنْتُ أَجْرَمْتُهُ مِنْ زَلَلِي وَ خَطَايَايَ وَأَقْلَبِي مِنْ صَرَعَةٍ دَائِي فَإِنَّكَ سَيِّدِي وَ مُؤَلَايَ وَ مُعْتَمِدِي وَ رَجَائِي وَ أَنْتَ غَايَةُ مَطْلُوبِي وَ مُنَايَ فِي مُنْقَلَبِي وَ مُنَوَايَ

So, Pardon, O Allah^{-azwj}, what I have offended from my slips and my wrongdoings, and Uproot me from the plague of my disease, for You^{-azwj} and my Chief and my Master, and my reliance and my hope, and You^{-azwj} are peak of my seeking and end point of my transfer, and my abode!

إِلَهِي كَيْفَ تَطْرُدُ مَسْكِينًا اتَّجَأَ إِلَيْكَ مِنَ الذُّنُوبِ هَارِبًا أَمْ كَيْفَ تُحِبُّبُ مُسْتَرْشِدًا قَصَدَ إِلَى جَنَابِكَ صَاقِبًا أَمْ كَيْفَ تَرُدُّ ظَفَانَ وَرَدَّ إِلَى حِيَاضِكَ شَارِبًا كَلًّا وَ حِيَاضِكَ مُرَعَّةً فِي ضَنْكَ الْمُحْوَلِ وَ بَابِكَ مَفْتُوحًا لِلطَّلَبِ وَ الْوَعُولِ وَ أَنْتَ غَايَةُ الْمَسْتَمُولِ وَ نَهَايَةُ الْمَأْمُولِ

My God^{-azwj}! How can You^{-azwj} Repel a poor one seeking shelter to You^{-azwj} fleeing from the sins? Or how can You^{-azwj} Disappoint one seeking rightful guidance aiming to seek Proximity to Your^{-azwj} side? Or how can You^{-azwj} Return a thirsty one having arrived to Your^{-azwj} fountain to drink? Never, and Your^{-azwj} fountain flows even in the midst of drought, and Your^{-azwj} door is open for the seekers and the deceived, and You^{-azwj} are the Peak of the asked, and Ultimate of the hopes!

إِلَهِي هَذِهِ أَرْزَمَةُ نَفْسِي عَقَلْتُهَا بِعَقَالِ مَشِيئَتِكَ وَ هَذِهِ أَعْبَاءُ دُنُوبِي دَرَأْتُهَا بِعَفْوِكَ وَ رَحْمَتِكَ وَ هَذِهِ أَهْوَايَ الْمُضِلَّةَ وَكَلَّتْهَا إِلَى جَنَابِ لُطْفِكَ وَ رَأْفَتِكَ

My God^{-azwj}! These here are the crises of my soul, I have resolved them with the reins of Your^{-azwj} Desire. These here are the burdens of my sins, I have removed them with Your^{-azwj} Forgiveness and Your^{-azwj} Mercy. These here are my misguided desires, I have entrusted them to the side of Your^{-azwj} Kindness and Compassion.

فَاجْعَلِ اللَّهُمَّ صَبَاحِي هَذَا نَارًا عَلَيَّ بِضِيَاءِ الْهُدَى وَ السَّلَامَةِ فِي الدِّينِ وَ الدُّنْيَا وَ مَسَائِي جَنَّةً مِنْ كَيْدِ الْعَدَى وَ وَقَايَةً مِنْ مُرْدِيَاتِ الْهَوَى إِنَّكَ قَادِرٌ عَلَيَّ مَا تَشَاءُ

O Allah^{-azwj}! Make this morning of mine having befallen upon me, with illumination of the guidance and the safety in the religion and the world, and my evening as a shield from plots of the enemies, and protection from the effects of desires. Surely You^{-azwj} are Able upon whatever You^{-azwj} Desire!

تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَ تَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَ تُعِزُّ مَنْ تَشَاءُ وَ تُدَلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

You Give the Kingdom to whomsoever You so Desire to and Remove the Kingdom from the one You so Desire to, and You Honour the one You so Desire to and Humiliate whom You so Desire to. In Your Hand is the good; surely, You are Able upon everything [3:26].

تُولِجُ اللَّيْلَ فِي النَّهَارِ وَ تُولِجُ النَّهَارَ فِي اللَّيْلِ وَ تُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ تُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَ تَرْزُقُ مَنْ تَشَاءُ بِعَبْرٍ حِسَابٍ

You Insert the night into the day and You Insert the day into the night, and You Extract the living from the dead and You Extract the dead from the living, and You Give sustenance to whomsoever You Desire to without measure [3:27].

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ مَنْ دَا يَعْرِفُ قُدْرَكَ فَلَا يَخَافُكَ وَ مَنْ دَا يَعْلَمُ مَا أَنْتَ فَلَا يَهَابُكَ أَلْفَتْ بِمَشِيئَتِكَ الْفِرْقَ وَ فَلَقْتَ بِقُدْرَتِكَ الْفَلَاقَ وَ أَنْزَلْتَ بِكَرَمِكَ دِيَاجِي الْعَسَقِي وَ أَهْرَزْتَ الْمِيَاءَ مِنَ الصَّمِّ الصَّيَاخِيدِ عَذْباً وَ أَجَاجاً

Glory be to You^{-azwj} O Allah^{-azwj}, and with Your^{-azwj} Praise! Who is that who recognises Your^{-azwj} Power but does not fear You^{-azwj}, and who is that who knows what You^{-azwj} are but is not awed by You^{-azwj}? You^{-azwj} United the separate (things) by Your^{-azwj} Desire and Split the sky by Your^{-azwj} Power, and You^{-azwj} Sent down illumination of the twilight by Your^{-azwj} Benevolence, and Caused the water to flow from the solid rocks, fresh and salty!

وَ أَنْزَلْتَ مِنَ الْمُعْصِرَاتِ مَاءً نَجَاحاً وَ جَعَلْتَ الشَّمْسَ وَ الْقَمَرَ لِلْبَرِيَّةِ سِرَاجاً وَهَاجِجاً مِنْ غَيْرِ أَنْ تُمَارِسَ فِيهَا ابْتِدَآتُ بِهِ لُغُوباً وَ لَا عِلَاجاً فَيَا مَنْ تَوَخَّدَ بِالْعِزِّ وَ الْبَقَاءِ وَ فَهَرَ عِبَادَهُ بِالْمَوْتِ وَ الْفَنَاءِ

And You^{-azwj} Send down water from the thick clouds, and Made the sun and the moon as lamps for the Created beings without needing them in what You^{-azwj} Originated with for any vanity nor playfulness. O One^{-azwj} Who is One with the Might, and the remaining, and Subdues His^{-azwj} servants with the death and the annihilation!

صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ الْأَتْقِيَاءِ وَ اسْمِعْ نِدَائِي وَ اسْتَجِبْ دُعَائِي وَ حَقِّقْ بِفَضْلِكَ أَمَلِي وَ رَجَائِي يَا خَيْرَ مَنْ دُعِيَ لِكَشْفِ الضَّرِّ وَ الْمَأْمُولِ لِكُلِّ يُسْرٍ وَ غُشْرِ بَكَ أَنْزَلْتُ حَاجَتِي فَلَا تَرُدَّنِي مِنْ سِنِّي مَوَاهِبِكَ خَائِباً يَا كَرِيمُ يَا كَرِيمُ يَا كَرِيمُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, the pious, and Listen to my call and Respond to my supplication, and Make my wishes and my hopes into reality by Your^{-azwj} Grace! O One Who is best of the ones called to remove the harm, and provide hope for every ease and hardship! I have descended my needs to You^{-azwj} so do not Return me as disappointed from Your^{-azwj} Awards in my age! O Benevolent! O Benevolent! O Benevolent! There is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!

ثُمَّ يَسْجُدُ وَ يَقُولُ إِلَهِي قَلْبِي مَخْجُوبٌ وَ نَفْسِي مَغْيُوبٌ وَ عَقْلِي مَغْلُوبٌ وَ هَوَائِي غَالِبٌ وَ طَاعَتِي قَلِيلَةٌ وَ مَعْصِيَتِي كَثِيرَةٌ وَ لِسَانِي مُقَرَّرٌ بِالذُّنُوبِ فَكَيْفَ حِيلَتِي يَا سَتَّارَ الْغُيُوبِ وَ يَا عَلَّامَ الْغُيُوبِ وَ يَا كَاشِفَ الْكُرُوبِ

Then he^{-asws} performed Sajdah and said: 'My God^{-azwj}! My heart is veiled, and my soul is defective, and my mind is overcome, and my personal desires are prevailing, and acts of obedience are few, and my acts of disobedience are many, and my tongue is acknowledging with the sins! So how are my means? O Concealer of the faults, and O Knower of the hidden matters, and O Remover of the distress(es)!

اغْفِرْ ذُنُوبِي كُلَّهَا بِحُرْمَةِ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ يَا غَفَّارُ يَا غَفَّارُ يَا غَفَّارُ بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ.

Forgive my sins for me, all of them, by the sanctity of Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww}! O Forgiver! O Forgiver! O Forgiver, by Your^{-azwj} Mercy, O most Merciful of the merciful ones!"⁴⁸¹

⁴⁸¹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 82 H 19

20- فُرِبَ الْإِسْنَادِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَسَنِ عَنْ جَدِّهِ عَلِيِّ بْنِ جَعْفَرٍ عَنْ أَخِيهِ مُوسَى ع قَالَ: سَأَلْتُهُ عَنِ الرَّجُلِ هَلْ يَصْلُحُ لَهُ أَنْ يَتَكَلَّمَ إِذَا سَلَّمَ فِي الرَّكْعَتَيْنِ قَبْلَ الْفَجْرِ قَبْلَ أَنْ يَضْطَجِعَ عَلَى يَمِينِهِ قَالَ نَعَمْ

(The book) 'Qurb Al Isnaad' – from Abdullah Bin Al Hassan, from his grandfather,

'Ali son of Ja'far^{-asws}, from his brother^{-asws} Musa^{-asws}, he said, 'I asked him^{-asws} about the man, 'Is it correct for him to talk when he has performed Salaat in the two Cycles before the dawn, before he lies down upon his right?' He^{-asws} said: 'Yes'.

قَالَ وَ سَأَلْتُهُ عَنْ رَجُلٍ نَسِيَ أَنْ يَضْطَجِعَ عَلَى يَمِينِهِ بَعْدَ رَكْعَتَيْ الْفَجْرِ فَذَكَرَ حِينَ أَخَذَ فِي الْإِقَامَةِ كَيْفَ يَصْنَعُ

He said, 'And I asked him^{-asws} about a man forgetting to lie down upon his right after the two Cycles of the dawn, so he remembers when he takes in proclaiming the Iqamah, 'How should he deal with it?'

قَالَ يُقِيمُ وَ يُصَلِّي وَ يَدْعُ ذَلِكَ وَ لَا بَأْسَ.

He^{-asws} said: 'He can proclaim Iqamah and pray Salat, and leave that, and there is no problem'.⁴⁸²

21- فَفَعَهُ الرِّضَا، قَالَ ع ثُمَّ اضْطَجِعْ بَعْدَ نَافِلَةِ الْفَجْرِ عَلَى يَمِينِكَ مُسْتَقْبِلَ الْقِبْلَةِ وَ قُلْ اسْتَمْسَكْتُ بِالْعُرْوَةِ الْوُثْقَى الَّتِي لَا انْفِصَامَ لَهَا وَ بِحَبْلِ اللَّهِ الْأَمْتَيْنِ وَ أَعُوذُ بِاللَّهِ مِنْ شَرِّ فَسَقَةِ الْعَرَبِ وَ الْعَجَمِ وَ أَعُوذُ بِاللَّهِ مِنْ شَرِّ فَسَقَةِ الْجِنِّ وَ الْإِنْسِ

(The book) 'Fiqh Al-Reza^{-asws}' – He^{-asws} said: 'Then he should lie down upon his right after optional (Salat) of the dawn, facing the Qiblah and say, 'I have adhered with the firmest handhold which there is no crack for it, and with the strong rope of Allah^{-azwj}, and I seek Refuge with Allah^{-azwj} from evil of the mischievous Arabs and non-Arabs, and I seek Refuge with Allah^{-azwj} evil of the mischievous of the Jinn and the humans!'

اللَّهُمَّ رَبَّ الصَّبَاحِ وَ رَبَّ الْمَسَاءِ وَ فَالِقَ الْإِصْبَاحِ سُبْحَانَ اللَّهِ رَبِّ الصَّبَاحِ وَ فَالِقَ الْإِصْبَاحِ وَ جَاعِلِ اللَّيْلِ سَكَنًا

O Allah^{-azwj}! Lord^{-azwj} of the morning, and Lord^{-azwj} of the sky, and Splitter of the morning! Glory be to Allah^{-azwj}, Lord^{-azwj} of the morning, and Splitter of the morning, and Maker of the nights for tranquillity!

بِسْمِ اللَّهِ فَوَضْتُ أَمْرِي إِلَى اللَّهِ وَ الْجَأْتُ ظَهْرِي إِلَى اللَّهِ وَ أَطْلُبُ حَوَائِجِي مِنَ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ وَ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ فَإِنَّهُ مَنْ قَالَهُا كُنِيَ مَا أَهَمَّهُ

In the Name of Allah^{-azwj}! I delegate my affairs to Allah^{-azwj} and shelter my back to Allah^{-azwj}, and seek my needs from Allah^{-azwj}! I have relied upon Allah^{-azwj}. Allah^{-azwj} Suffices me and is the best Protector, and there is neither might nor strength except with Allah^{-azwj} the Exalted, the Magnificent!' – for the one who says it will be sufficed of what worries him.

⁴⁸² Bihar Al-Anwaar V 84 – The Book Salat – Ch 82 H 20

ثُمَّ يَقْرَأُ حَمْسَ آيَاتٍ مِنْ آخِرِ آلِ عِمْرَانَ وَ يَقُولُ مِائَةَ مَرَّةٍ سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ أَسْتَغْفِرُ اللَّهَ رَبِّي وَ أَتُوبُ إِلَيْهِ فَإِنَّهُ مَنْ قَالَهَا بَنَى اللَّهُ لَهُ بَيْتاً فِي الْجَنَّةِ

Then he should recite five Verses from the end of (Surah) Aal-e-Imran^{as} and say one hundred times, 'Glory be to my Lord^{-azwj} the Magnificent, and with His^{-azwj} Praise! I seek Forgiveness of Allah^{-azwj} my Lord^{-azwj}, and I repent to Him^{-azwj}!' – for the one who says it, Allah^{-azwj} will Build a house for him in the Paradise.

وَ مَنْ صَلَّى عَلَى مُحَمَّدٍ وَ آلِهِ بَعْدَ رُكْعَتَيْ الْفَجْرِ وَ رُكْعَتَيْ الْعِدَاةِ وَ قَى اللَّهُ وَجْهَهُ حَرَّ النَّارِ وَ مَنْ قَرَأَ إِحْدَى وَ عِشْرِينَ مَرَّةً قُلْ هُوَ اللَّهُ أَحَدٌ بَنَى اللَّهُ لَهُ قَصْراً فِي الْجَنَّةِ فَإِنْ قَرَأَهَا أَرْبَعِينَ مَرَّةً غَفَرَ اللَّهُ لَهُ جَمِيعَ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَا تَأَخَّرَ.

And one who sends Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} after two Cycles of Al-Fajr, and two Cycles of the morning, Allah^{-azwj} will Save his face from the Fire; and the one who recites twenty-one times (Surah) Al-Tawheed, Allah^{-azwj} will Build a castle for him in the Paradise. If he recites it forty times, Allah^{-azwj} will Forgive for him entirety of what he had sent ahead from his sins and whatever he had delayed"⁴⁸³.

أَقُولُ ذَكَرَ الصَّدُوقُ فِي الْفَقِيهِ جَمِيعَ ذَلِكَ إِلَّا أَنَّ فِي الدُّعَاءِ بَعْدَ قَوْلِهِ مِنْ شَرِّ فَسَقَةِ الْجِنِّ وَ الْإِنْسِ سُبْحَانَ رَبِّ الصَّبَاحِ فَالِقِ الْإِصْبَاحِ ثَلَاثاً

I (Majlisi) am saying, 'Al-Sadouq mentioned in 'Al-Faqeeh' entirety of that except that in the supplication after his words: 'From evil of the mischievous of the Jinn and the human is, 'Glory be to Lord^{-azwj} of the morning, Splitter of the morning', three times.

بِسْمِ اللَّهِ وَضَعْتُ جَنْبِي لِلَّهِ فَوَضَّحْتُ أَمْرِي إِلَى اللَّهِ أَطْلُبُ حَاجَتِي إِلَى اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ- وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا

In the name of Allah^{-azwj}! I have placed my side for Allah^{-azwj}! I have delegated my affairs to Allah^{-azwj}! I seek my needs to Allah^{-azwj}! I have relied upon Allah^{-azwj}! Allah^{-azwj} Suffices me and is the best Protector, and **one who relies upon Allah, so He would Suffice him. Surely, Allah would Accomplish His Command. He has Made a measure for all things [65:3].**

اللَّهُمَّ وَ مَنْ أَصْبَحَ وَ حَاجَتُهُ إِلَى مَخْلُوقٍ فَإِنَّ حَاجَتِي وَ رَغْبَتِي إِلَيْكَ

O Allah^{-azwj}, and whoever comes to a morning and his need is to created beings, so my needs and my desires are to You^{-azwj}!

ثُمَّ ذَكَرَ الْآيَاتِ مِنْ آلِ عِمْرَانَ إِلَى آخِرِ مَا سَبَقَ وَ قَالَ فِي مَكَارِمِ الْأَخْلَاقِ بَعْدَ آيَاتِ آلِ عِمْرَانَ ثَمَّ اسْتَوَ جَالِساً وَ سَبَّحَ تَسْبِيحَ الرَّهْرَاءِ ثَمَّ سَأَلَ الْكَلَامَ إِلَى آخِرِ مَا مَرَّ بَعْيِهِ ثَمَّ ذَكَرَ مَا نَقَلْنَا عَنْهُ سَابِقاً فِي سِيَاقِ مَا مَرَّ بِرِوَايَةِ الشَّيْخِ.

Then he mentioned the Verses from (Surah) Aal-e-Imran^{as} up to ends of what has preceded, and said in (the book) 'Makarim Al Akhlaq' after Verses of (Surah) Aal-e-Imran^{as}, 'Then sit upright and glorify with Tasbeeh (glorification) of Al-Zahra^{-asws}'. Then he continued the speech

⁴⁸³ Bihar Al-Anwaar V 84 – The Book Salat – Ch 82 H 21 a

to end of what has passed exactly. Then he mentioned what we can transmitted from him previously in continuation of what has passed by a report of the Sheykh”.⁴⁸⁴

22- دَعَائِمُ الْإِسْلَامِ، عَنْ أَبِي عَبْدِ اللَّهِ ع أَنَّهُ كَانَ إِذَا صَلَّى رَكَعَتِي الْفَجْرِ وَكَانَ لَا يُصَلِّيَهَا حَتَّى يَطَّلِعَ الْفَجْرُ يَتَّكِي عَلَى جَانِبِهِ الْأَيْمَنِ ثُمَّ يَضَعُ يَدَهُ الْيُمْنَى تَحْتَ خَدِّهِ الْأَيْمَنِ مُسْتَقْبِلَ الْقِبْلَةِ ثُمَّ يَقُولُ

(The book) ‘Da’aim Al Islam’ –

‘From Abu Abdullah^{-asws}, it was so, whenever he^{-asws} prayed two Cycles of Al-Fajr, and he^{-asws} would not pray these until the dawn emerged, would recline upon his^{-asws} right side, then place his^{-asws} right hand beneath his^{-asws} right cheek, facing the Qiblah, then he^{-asws} said: -

اسْتَمْسَكْتُ بِعُرْوَةِ اللَّهِ الْوُثْقَى الَّتِي لَا انْفِصَامَ لَهَا وَاعْتَصَمْتُ بِجَنْبِ اللَّهِ الْمَتِينِ أَعُوذُ بِاللَّهِ مِنْ شَرِّ شَيْطَانِ الْإِنْسِ وَالْجِنِّ أَعُوذُ بِاللَّهِ مِنْ شَرِّ فَسَقَةِ الْعَرَبِ وَالْعَجَمِ حَسْبِيَ اللَّهُ تَوَكَّلْتُ عَلَى اللَّهِ أَلْجَأْتُ ظَهْرِي إِلَى اللَّهِ طَلَبْتُ حَاجَتِي مِنَ اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

‘I have adhered with the firmest handhold which there is no crack for it, and I have held to the strong rope of Allah^{-azwj}! I seek Refuge from evil of Satans^{-la} of the humans and the Jinn! I seek Refuge with Allah^{-azwj} from evil of the mischievous Arabs and non-Arabs! Allah^{-azwj} Suffices me! I have relied upon Allah^{-azwj}! I have sheltered my back to Allah^{-azwj}! I have sought my needs from Allah^{-azwj}! There is neither might nor strength except with Allah^{-azwj}!

اللَّهُمَّ اجْعَلْ لِي نُورًا فِي قَلْبِي وَ نُورًا فِي بَصَرِي وَ نُورًا فِي سَمْعِي وَ نُورًا فِي لِسَانِي وَ نُورًا فِي بَشْرِي وَ نُورًا فِي شَعْرِي وَ نُورًا فِي لَحْمِي وَ نُورًا فِي دَمِي وَ نُورًا فِي عِظَامِي وَ نُورًا فِي عَصَبِي وَ نُورًا بَيْنَ يَدَيَّ وَ نُورًا مِنْ خَلْفِي وَ نُورًا عَنْ يَمِينِي وَ نُورًا عَنْ شِمَالِي وَ نُورًا مِنْ فَوْقِي وَ نُورًا مِنْ تَحْتِي اللَّهُمَّ أَعْظِمْ لِي نُورًا

O Allah^{-azwj}! Make Noor for me in my heart, and Noor in my sight, and Noor in my hearing, and Noor in my tongue, and Noor in my skin, and Noor in my hair, and Noor in my flesh, and Noor in my blood, and Noor in my bones, and Noor in my nerves, and Noor in front of me, and Noor from behind me, and Noor on my right, and Noor on my left, and Noor from above me, and Noor from under me! O Allah^{-azwj}! Magnify Noor for me!’

ثُمَّ يَقْرَأُ إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ إِلَى قَوْلِهِ سُبْحَانَكَ إِنَّكَ لَا تُخَلِّفُ الْمِيعَادَ

Then he should recite: **regarding the Creation of the skies and the earth: [3:191]** – up to His^{-azwj} Words: **surely You do not break the Promise’ [3:194].**

ثُمَّ يَقُولُ سُبْحَانَ رَبِّ الصَّبَاحِ فَالِقِ الْإِصْبَاحِ وَ جَاعِلِ اللَّيْلِ سَكَنًا وَ الشَّمْسِ وَالْقَمَرَ حُسْبَانًا ثَلَاثًا

Then he should say, ‘Glory be to Lord^{-azwj} of the morning, Splitter of the morning and Maker of the night for tranquillity, and the sun and the moon for calculations’ – thrice.

اللَّهُمَّ اجْعَلْ أَوَّلَ يَوْمِي هَذَا صَلَاحًا وَ أَوْسَطَهُ نَجَاحًا وَ آخِرَهُ فَلَاحًا اللَّهُمَّ مَنْ أَصْبَحَ وَ حَاجَتُهُ إِلَى مَخْلُوقٍ فَإِنَّ حَاجَتِي وَ طَلِبَتِي إِلَيْكَ وَحَدَّكَ لَا شَرِيكَ لَكَ

O Allah^{-azwj}! Make beginning of this day of mines as righteous, and its middle as profitable, and its end as successful! O Allah^{-azwj}! Whoever comes to a morning and his need is to created

⁴⁸⁴ Bihar Al-Anwaar V 84 – The Book Salat – Ch 82 H 21 b

beings, so my needs and my requests are to You^{-azwj} Alone, there being no associate for You^{-azwj}!

ثُمَّ يَقْرَأُ آيَةَ الْكُرْسِيِّ وَ الْمُعَوِّذَتَيْنِ يَقُولُ سُبْحَانَ رَبِّيَ الْعَظِيمِ وَ بِحَمْدِهِ أَسْتَغْفِرُ اللَّهَ وَ أَتُوبُ إِلَيْهِ مِائَةَ مَرَّةٍ وَ كَانَ يَقُولُ مَنْ قَالَ هَذَا بَتَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ.

Then he should recite Ayat Al-Kursi and Al-Mawazateyn saying, ‘Glory be to my Lord^{-azwj} the Magnificent and with His^{-azwj} Praise! I seek Forgiveness of Allah^{-azwj} and repent to Him^{-azwj}! – one hundred times. And he^{-asws} had said: ‘One who says this, Allah^{-azwj} will Build a house for him in the Paradise!’⁴⁸⁵

23- أَلْفَقِيهِ، بِسَنَدِهِ الْمُؤْتَقَ عَنْ عَمَّارِ السَّابِاطِيِّ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: يَقُولُ إِذَا طَلَعَ الْفَجْرُ الْحَمْدُ لِلَّهِ قَالِي الإِصْبَاحِ سُبْحَانَ رَبِّ الْمَسَاءِ وَ الصَّبَاحِ اللَّهُمَّ صَبِّحْ آلَ مُحَمَّدٍ بِبَرَكَتِهِ وَ عَافِيَتِهِ وَ سُؤْدُدِهِ وَ قُرَّةِ عَيْنِ

(The book) ‘Al Faqeeh’ – by his trusted chain from Ammar Al Sabaty,

‘From Abu Abdullah^{-asws} having said: ‘He should say when the dawn emerges, ‘The Praise is for Allah^{-azwj} Splitter of the morning! Glory be to Lord^{-azwj} of the evening and the morning! O Allah^{-azwj}! Grace the Progeny^{-asws} of Muhammad^{-saww} with Blessings, and well-being, and delight of eyes!

اللَّهُمَّ إِنَّكَ تُنَزِّلُ بِاللَّيْلِ وَ النَّهَارِ مَا تَشَاءُ فَانزِلْ عَلَيَّ وَ عَلَى أَهْلِ بَيْتِي مِنْ بَرَكَاتِ السَّمَاوَاتِ وَ الْأَرْضِ رِزْقًا حَلَالًا طَيِّبًا وَاسِعًا تُغْنِينِي بِهِ عَنْ جَمِيعِ خَلْقِكَ.

O Allah^{-azwj}! You^{-azwj} Send down at night and daytime whatever You^{-azwj} Desire, so Send down unto me and upon my family, from the blessings of the skies and the earth, sustenance which is Permissible, good, capacious, making me needless by it from entirety of Your^{-azwj} creatures!’⁴⁸⁶

24- أَلْمَنْهَجِدُ، فَإِذَا طَلَعَ الْفَجْرُ الثَّانِي فَقُلْ- اللَّهُمَّ أَنْتَ رَبُّنَا وَ وَلِيُّنَا وَ صَاحِبُنَا فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَفْضِلْ عَلَيْنَا

(The book) ‘Al Mutahajjid’ –

‘O Allah^{-azwj}! When the second dawn emerges, then say, ‘O Allah^{-azwj}! You^{-azwj} are our Lord^{-azwj}, and our Guardian, and our Companions! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Grace upon us!

اللَّهُمَّ بِبِعَمَلِكَ تَبِعْ الصَّالِحَاتِ فَصَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ أَمِّدْهَا عَلَيْنَا غَائِدًا بِاللَّهِ مِنَ النَّارِ غَائِدًا بِاللَّهِ مِنَ النَّارِ غَائِدًا بِاللَّهِ مِنَ النَّارِ

O Allah^{-azwj}! The righteous deeds are completed by Your^{-azwj} bounties, so Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and Complete these upon us seeking Refuge with Allah^{-azwj} from the Fire, seeking refuge with Allah^{-azwj} from the Fire, seeking refuge with Allah^{-azwj} from the Fire!’

ثُمَّ يَقُولُ يَا فَالِقَهُ مِنْ حَيْثُ لَا أَرَى وَ مُخْرِجَهُ مِنْ حَيْثُ أَرَى صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اجْعَلْ أَوَّلَ يَوْمِنَا هَذَا صَلَاحًا وَ أَوْسَطَهُ فَالِحًا وَ آخِرَهُ نَجَاحًا

⁴⁸⁵ Bihar Al-Anwaar V 84 – The Book Salat – Ch 82 H 22

⁴⁸⁶ Bihar Al-Anwaar V 84 – The Book Salat – Ch 82 H 23

The he should say, 'O Splitter from where I cannot see and Extractor from where I can see! Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws} and Make the beginning of this day of ours as righteous, and its middle profitable, and its end as successful!'

ثُمَّ يَقُولُ الْحَمْدُ لِلَّهِ قَالِقِ الْإِصْبَاحِ سُبْحَانَ اللَّهِ رَبِّ الْمَسَاءِ وَالصَّبَاحِ اللَّهُمَّ صَبِّحْ آلَ مُحَمَّدٍ بِبَرَكَتِهِ وَ سُرُورٍ وَ قُرَّةِ عَيْنٍ وَ رِزْقٍ وَاسِعٍ

Then he should say, 'The Praise is for Allah^{-azwj} Splitter of the morning! Glory be to Allah^{-azwj} Lord^{-azwj} of the sky and the morning! O Allah^{-azwj}! Grace Progeny^{-asws} of Muhammad^{-saww} with Blessings, and cheerfulness, and delight of eyes, and capacious sustenance!

اللَّهُمَّ إِنَّكَ تُنَزِّلُ فِي اللَّيْلِ وَالنَّهَارِ مَا تَشَاءُ فَأَنْزِلْ عَلَيَّ وَعَلَى أَهْلِ بَيْتِي مِنْ بَرَكَاتِ السَّمَاوَاتِ وَالْأَرْضِ رِزْقًا وَاسِعًا تُغْنِينِي بِهِ عَنْ جَمِيعِ خَلْقِكَ.

O Allah^{-azwj}! Surely You^{-azwj} Send down in the night and the day whatever You^{-azwj} Desire, so Send down unto me and my family, from Blessings of the skies and the earth, capacious sustenance Making me needless by it from entirety of Your^{-azwj} creatures!"⁴⁸⁷

25- الْمَكَارِمُ، إِذَا طَلَعَ الْفَجْرُ وَ نَظَرْتَ إِلَيْهِ فُئِلْ وَ أَنْتِ رَافِعِ رَأْسَكَ إِلَى السَّمَاءِ- اللَّهُمَّ أَنْتَ رَبُّنَا وَ وَلِيُّنَا وَ صَاحِبُنَا فَصَلِّ عَلَيَّ مُحَمَّدٍ وَ آلِ مُحَمَّدٍ وَ تَقْضِلْ عَلَيَّ بِمَا أَنْتَ أَهْلُهُ وَ أَنْتَقِدْنَا بِمَا نَحْنُ أَهْلُهُ

(The book) 'Al Makarim' –

'When the dawn emerges and you look at it, then say while you are raising your head towards the sky, 'O Allah^{-azwj}! You^{-azwj} are our Lord^{-azwj}, and our Guardian, and our Companion! Send Salawaat upon Muhammad^{-saww} and Progeny^{-asws} of Muhammad^{-saww} and Grace upon me with what You^{-azwj} are rightful of, and Save us from what we are rightful of!

اللَّهُمَّ بِنِعْمَتِكَ تَبِمُ الصَّالِحَاتِ وَ سَاقٍ مِثْلَ مَا مَرَّ إِلَى قَوْلِهِ وَ رِزْقٍ وَاسِعٍ وَ زَادَ اللَّهُمَّ صَبِّحْنِي وَ أَهْلِي بِبَرَكَتِهِ وَ عَافِيَةٍ وَ سُرُورٍ وَ قُرَّةِ عَيْنٍ وَ رِزْقٍ وَاسِعٍ إِلَى آخِرِ الدُّعَاءِ.

O Allah^{-azwj}! The righteous deeds are completed by Your^{-azwj} bounties' – and he^{-asws} continued similar to what has passed up to his^{-asws} words: 'And capacious sustenance', and increased: 'O Allah^{-azwj}! Grace me and my family Blessings, and well-being, and cheerfulness, and delight of eyes, and capacious sustenance' – up to end of the supplication".⁴⁸⁸

26- الْمُتَهَجِّدُ، ثُمَّ إِذْ لُفِعَ وَ اسْجُدْ وَ قُلْ لَا إِلَهَ إِلَّا أَنْتَ رَبِّي سَجَدْتُ لَكَ خَاضِعًا خَاشِعًا

(The book) 'Al Mutahajjid' –

'Then proclaim Azaan for Al-Fajr (Salat) and do Sajdah and say, 'There is no god except You^{-azwj}, my Lord^{-azwj}! I do Sajdah to You^{-azwj} humbly, fearfully!'

⁴⁸⁷ Bihar Al-Anwaar V 84 – The Book Salat – Ch 82 H 24

⁴⁸⁸ Bihar Al-Anwaar V 84 – The Book Salat – Ch 82 H 25

ثُمَّ ارْزُقْ رَأْسَكَ وَ قُلِ اللَّهُمَّ إِنِّي أَسْأَلُكَ بِإِقْبَالِ تَحَارِكِ وَ إِذْبَارِ لَيْلِكَ وَ حُضُورِ صَلَوَاتِكَ وَ أَصْوَاتِ دُعَاتِكَ أَنْ تُصَلِّيَ عَلَيَّ مُحَمَّدٍ وَ آلِهِ وَ أَنْ تُثَوِّبَ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ سُبُوحٌ قُدُوسٌ رَبُّ الْمَلَائِكَةِ وَ الرُّوحِ سَبَقَتْ رَحْمَتُكَ غَضَبَكَ.

Then raise your head and say, 'O Allah^{-azwj}! I ask You^{-azwj} at coming of Your^{-azwj} day and turning around of Your^{-azwj} night, and presence of Your^{-azwj} Salawaat and voices supplicating to You^{-azwj}, to Send Salawaat upon Muhammad^{-saww} and his^{-saww} Progeny^{-asws}, and to Turn to me (with Forgiveness), Surely You^{-azwj} are the Oft-turning, the Merciful, Glorious, Holy, Lord^{-azwj} of the Angels and the Spirit! Your^{-azwj} Mercy precedes Your^{-azwj} Wrath!''⁴⁸⁹

27- جُنَّةُ الْأَمَانِ، فِي كِتَابِ ثَوَابِ الْأَعْمَالِ لِلشَّيْخِ جَعْفَرِ بْنِ سُلَيْمَانَ قَالَ: قِيلَ لِأَبِي الْحَسَنِ ع إِنَّ بَعْضَ بَنِي عَمِّي وَ أَهْلَ بَيْتِي يَبْغُونَ عَلَيَّ

(The book) 'Junnat Al Amaan' – 'In the book 'Sawaab Al Amaal' of the Sheykh Ja'far Bin Suleyman, he said,

'It was said to Abu Al-Hassan^{-asws}, 'Some of the sons of my uncle and my family members are rebelling against me!'

فَقَالَ قُلْ مَا شَاءَ اللَّهُ لَا حَوْلَ وَ لَا قُوَّةَ إِلَّا بِاللَّهِ أَشْهَدُ وَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ مِائَةَ مَرَّةٍ بَعْدَ طُلُوعِ الصُّبْحِ

He^{-asws} said: 'Say, 'Whatever Allah^{-azwj} Desires! There is neither might nor strength except with Allah^{-azwj}! I testify that Allah^{-azwj} is Able upon all things!' – one hundred times after the emergence of morning!''

فَفَعَلَ فَذَهَبَ بَعْثُهُمْ عَنْهُ.

He did so and their rebellion went away from him''⁴⁹⁰.

28- الْمُهَذَّبُ، لِابْنِ الْبَرَّاجِ يُصَلِّي رَكْعَتِي الْغَدَاةِ بِالْفَجْرِ فِي الْأُولَى وَ الْإِخْلَاصِ فِي الثَّانِيَةِ فَإِذَا سَلَّمَ مِنْهَا حَمِدَ اللَّهَ وَ أَثْنَى عَلَيْهِ وَ صَلَّى عَلَيَّ مُحَمَّدٍ صَلَوَاتِ اللَّهِ عَلَيْهِ وَ سَأَلَ اللَّهَ تَعَالَى مِنْ فَضْلِهِ

(The book) 'Al Muhazzab' of Ibn Al Barraaj –

'He should pray two Cycles of the morning with (Surahs) Al Fajr in the first and Al-Tawheed in the second. When he has performed Salaam from it, he should praise Allah^{-azwj} and extol upon Him^{-azwj} and send Salawaat upon Muhammad^{-saww}, may the Salawaat of Allah^{-azwj} be upon him^{-saww}, and ask Allah^{-azwj} the Exalted from His^{-azwj} Grace.

وَ يُسْتَحَبُّ أَنْ يَسْتَغْفِرَ اللَّهَ تَعَالَى عَقِبَ صَلَاةِ الْفَجْرِ وَ يَقُولَ أَسْتَغْفِرُ اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ الرَّحْمَنُ الرَّحِيمُ وَ أَثُوبُ إِلَيْهِ

And it is recommended that he seeks Forgiveness of Allah^{-azwj} the Exalted as follow-up of Al Fajr Salat and say, 'I seek Forgiveness of Allah^{-azwj} Who, there is no god except He^{-azwj}, the Living, the Eternal, the Beneficent, the Merciful, and I repent to Him^{-azwj}!'

⁴⁸⁹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 82 H 26

⁴⁹⁰ Bihar Al-Anwaar V 84 – The Book Salat – Ch 82 H 27

و يُصَلِّي عَلَى مُحَمَّدٍ وَ آلِهِ مِائَةَ مَرَّةٍ يَقُولُ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الْأَوْصِيَاءِ الْمَرْضِيِّينَ بِأَفْضَلِ صَلَوَاتِكَ وَ بَارِكْ عَلَيْهِمْ بِأَفْضَلِ بَرَكَاتِكَ وَ السَّلَامَ عَلَيْهِمْ وَ عَلَى أَزْوَاجِهِمْ وَ أُجْسَادِهِمْ وَ رَحْمَةَ اللَّهِ وَ بَرَكَاتُهُ

And he should send Salawaat upon Muhammad^{-sawww} and his^{-sawww} Progeny^{-asws} one hundred times saying, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, the successors, the satisfactory, with best of Your^{-azwj} Salawaat, and Bless upon them^{-asws} with best of Your^{-azwj} Blessings, and the greeting upon them^{-asws} and upon their^{-asws} Souls and their^{-asws} bodies, and Mercy of Allah^{-azwj} and His^{-azwj} Blessings!'

فَإِنْ طَالَ ذَلِكَ عَلَيْهِ فَلْيَقُلِ اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِ مُحَمَّدٍ الطَّاهِرِينَ يُكْرِمُهَا مِائَةَ مَرَّةٍ

If that is too long upon him, then let him say, 'O Allah^{-azwj}! Send Salawaat upon Muhammad^{-sawww} and Progeny^{-asws} of Muhammad^{-sawww}, the Pure' – repeating it one hundred times.

وَ إِنْ طَالَ عَلَيْهِ لَفَطِ الْإِسْتِغْفَارِ فَلْيَقُلْ أَسْتَغْفِرُ اللَّهَ وَ أَتُوبُ إِلَيْهِ

And if the wordings of seeking the Forgiveness are too long upon him, then let him say, 'I seek Forgiveness of Allah^{-azwj} and repent to Him^{-azwj}!'

ثُمَّ يَخْرُ سَاجِدًا بَعْدَ التَّغَقُّبِ مِنْ هَاتَيْنِ الرَّكْعَتَيْنِ وَ يَقُولُ فِي سُجُودِهِ يَا خَيْرَ مَدْعُوٍّ يَا خَيْرَ مَسْئُولٍ يَا أَوْسَعَ مَنْ أَعْطَى وَ أَفْضَلَ مُرْتَجِيٍّ صَلِّ عَلَى مُحَمَّدٍ وَ آلِهِ وَ اغْفِرْ لِي وَ تُبْ عَلَيَّ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ

Then he should fall into Sajdah after the follow-up from these two Cycles (of Salat) and say in his Sajdah, 'O best of the ones supplicated to! O best of the ones asked! O most Capacious of the ones giving and best of the ones hoped to! Send Salawaat upon Muhammad^{-sawww} and his^{-sawww} Progeny^{-asws}, and Forgive for me, and Turn to me, surely You^{-azwj} are the Oft-turning, the Merciful!'

فَإِذَا رَفَعَ رَأْسَهُ مِنْ سُجُودِهِ قَالَ اللَّهُمَّ وَ مَنْ أَصْبَحَ وَ حَاجَتُهُ إِلَى عَذْرِكَ فَإِنِّي أَصْبَحْتُ وَ حَاجَتِي وَ رَغْبَتِي إِلَيْكَ يَا ذَا الْجَلَالِ وَ الْإِكْرَامِ

When he raises his head from his Sajdah, he should say, 'O Allah^{-azwj}, and whoever comes to a morning and his need is to others, so I have come to a morning and my needs and my desires are to You^{-azwj}, O with the Majesty and the Benevolence!'

ثُمَّ يَضْطَجِعُ عَلَى جَانِبِهِ الْأَيْمَنِ مُسْتَنْقِلَ الْقِبْلَةِ وَ يَقُولُ اسْتَمْسَكْتُ بِعُرْوَةِ اللَّهِ الْوُثْقَى الَّتِي لَا انْفِصَامَ لَهَا وَ اعْتَصَمْتُ بِحَبْلِ اللَّهِ الْاَمْتِنِ وَ أَعُوذُ بِاللَّهِ مِنْ شَرِّ فَسَقَةِ الْعَرَبِ وَ الْعَجَمِ

Then he should lie down upon his right side facing the Qiblah and say, 'I have adhered with the firmest handhold which there are no cracks for it, and I have held on to the strong rope of Allah^{-azwj}, and I seek Refuge with Allah^{-azwj} from evil of the Arabs and the non-Arabs!

وَ أَعُوذُ بِاللَّهِ مِنْ شَرِّ فَسَقَةِ الْجِنَّ وَ الْإِنْسِ تَوَكَّلْتُ عَلَى اللَّهِ وَ الْجُنَّاتُ ظَهَرِي إِلَى اللَّهِ أَطْلُبُ حَاجَتِي مِنَ اللَّهِ وَ مَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ إِنَّ اللَّهَ بَالِغُ أَمْرِهِ قَدْ جَعَلَ اللَّهُ لِكُلِّ شَيْءٍ قَدْرًا حَسْبِيَ اللَّهُ وَ نِعْمَ الْوَكِيلُ

And I seek Refuge with Allah^{-azwj} from evil of the mischievous of the Jinn and the humans! I have relied upon Allah^{-azwj} and have sheltered my back to Allah^{-azwj}! I seek my needs from Allah^{-azwj}! **one who relies upon Allah, so He would Suffice him. Surely, Allah would Accomplish His Command. He has Made a measure for all things [65:3].** Allah^{-azwj} Suffices me and is the best Protector!

وَ يَقْرَأُ مِنْ آلِ عِمْرَانَ الْخُمُسَ آيَاتِ الَّتِي كَانَ قَرَأَهَا عِنْدَ قِيَامِهِ إِلَى صَلَاةِ اللَّيْلِ فَإِذَا طَلَعَ الْفَجْرُ قَالَ سُبْحَانَ رَبِّ الصَّبَاحِ سُبْحَانَ فَالِقِ الْإِصْبَاحِ ثَلَاثَ مَرَّاتٍ ثُمَّ يُصَلِّيَ الْفَرِيضَةَ إِنْ شَاءَ اللَّهُ تَعَالَى.

And he should recite the five Verses from (Surah) Aal-e-Imran^{-as} which he had recited during his standing to the night Salat. When the dawn emerges, he should say, ‘Glory be to Lord^{-azwj} of the morning! Glory be to Splitter of the morning!’ – three times. Then he should pray the obligatory (Salat), if Allah^{-azwj} the Exalted so Desires”.⁴⁹¹

⁴⁹¹ Bihar Al-Anwaar V 84 – The Book Salat – Ch 82 H 28